



Viewpoints

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A nonfiction literary magazine produced annually by the students of Western Reserve Academy

Hudson, OH

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Viewpoints Staff

Isabella Haslinger Johnson, Associate Editor, Nonfiction David Hu, Associate Editor, Nonfiction Claire Hua, Associate Editor, Nonfiction Addie Lewis, Associate Editor, Art Annie Nguyen, Chief Editor, Nonfiction Bob Wang, Chief Editor, Art Ms. Bunt, Faculty Advisor Mr. Campbell, Faculty Advisor Mrs. Raymaley-Hoffman, Faculty Advisor

Editorial Policy

Students at WRA submit works of nonfiction and art for consideration for the publication of *Viewpoints*. Submissions are electronic: viewpoints@wra.net. We aim to showcase the broad range of talent, thought, and opinion here at the Academy.

Cover

The cover was designed by Bob Wang.

Survey

Annually, *Viewpoints* conducts an online survey of the WRA community–students, faculty, and staff. The questions range from the personal to the political and fanciful. Results of the survey are introduced in this volume. Full results are available online at https://tinyurl.com/5hxrp9u2

Note

The opinions expressed in this journal do not necessarily reflect the views of the editors, faculty advisors, or Western Reserve Academy. The viewpoints contained herein belong exclusively to the individual authors and artists responsible for presenting them.

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Viewpoints Survey

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Introduction to Volume XIX

Within the following pages, you will hear the voices of the students at Western Reserve Academy through college essays, senior speeches, historical and literary arguments, and everything in between. Artwork and photography can be found towards the end of the book, with the highlights of the annual *Viewpoints* survey in the final pages. Fittingly, the 2022-2023 *Viewpoints* magazine is in its nineteenth edition, a year that reflects two changes: the coming-of-age from one's teenage years into adulthood, and the transition from a pandemic-impacted life into a more "normal" one.

This year, we witnessed the removal of nearly all Covid-19 restrictions worldwide, as well as the reopening of international borders. Thus it was emotional to see the solace of families reuniting, gratitude of students who were able to return home for the first time since the pandemic, and joy of travelers to explore the world again. Sadly, this year also saw the tragedy of the Turkish-Syrian earthquake, an intensified Russo-Ukrainian War, and much political conflict in the United States within Congress and the Supreme Court. This year's edition of *Viewpoints* includes scholarly papers reflecting these current events, but also many personal essays and speeches of self-reflection and growth.

As we edited the submissions, there were many moments when the works grappled with our emotions with such strength that it felt like reading the work had opened a window to a new perspective in life. In these pages, you will find snapshots of how it feels to be a Reserve student, and also how it feels to be an adolescent in these times of changes. We hope that the vulnerability, passion, and dedication of each student touches your heart as you explore the works that follow.

The academic year began in a whirlwind, as Reserve students arrived on campus on a staggered timeline. We soon became absorbed in our lives at Reserve, heavily focused on our academics, athletics, and social life, yet we loved the times our *Viewpoints* editorial team met. Discussing this year's issue of *Viewpoints* pulled us out of our busy lives and allowed us the time and space to reflect more on the present.

Working with the *Viewpoints* team has been nothing short of a wonderful experience, and for that, we would like to extend our

gratitude to our library mentors, Ms. Bunt, Mr. Campbell, and Ms. Raymaley-Hoffman. None of our work would have been possible without their unwavering guidance and enthusiasm, and their patience is unparalleled.

We welcomed four new staff members this year as well: David Hu '24, Claire Hua '25, Isabella Haslinger Johnson '25, and Addie Lewis '25. Originally, we meant to add three new members to the editing team, but you all showed such passion and excitement to be a part of this team that we knew we wanted to work with all of you. Thank you for all of your hard work, and we believe this magazine will be in good hands next year.

Finally, we would like to thank everybody who submitted to *Viewpoints* this year and completed the survey. It has been our honor and privilege to read your stories, ideas, and words and to share them with the world.

Yours Truly,

Annie Nguyen '23, Chief Editor, Nonfiction Haocheng (Bob) Wang '22, Chief Editor, Art Statement on the Cover Art

In case you are wondering why the letter V of title of the magazine is stylized as a chemical symbol, it's because V which stands for Vanadium in chemistry is a transitional metal. The theme of cover that we chose for this year's Viewpoints issue, the nineteen edition, is transition.

Transition is a theme closely tied to the year of 2022-2023. In this year of change, we saw the total removal of nearly all COVID-19 restrictions in most countries, as well as the reopening of international borders that brought people the reunions long due. Unfortunately, we also witnessed in the past year the Turkish-Syrian earthquake and the worsening of the Russo-Ukrainian War, which also caused significant changes to people's lives, but in a dreadful way.

With the intention to portray transition, I featured a photo of a flowering tree on the cover, which I took right here on campus by Hudson Street. The photo is on grayscale on the left and gradually gains color as we move right, until we see a full bloom of red flowers in a mix of green shades under the azure. This design embodies my hope that our world will return to its lively state after the environmental, political, and wartime trauma people have suffered in the past year. In addition, the image represents my sincerest wish for my friends and classmates in their senior year, many of whom turning nineteen years old, to enjoy transition to adulthood. Whether they are at a prime of their lives or facing difficult setbacks, wish them a more colorful and animated life day to day.

Many thanks,

Haocheng (Bob) Wang, Arts Editor

Personal Essays and Other Viewpoints

Anthem Christine Baek

When we normally think of a selfish person, definitions such as 'lacking consideration for others' or being 'self-centered' come to mind. We can think of countless tyrannical brutes and swindlers who are examples of what people normally think of as selfish, people who take advantage of others for their own benefit. However, selfishness described in the story is different from this general understanding. Being motivated by the desire to pursue one's own interest is a hallmark of genuine selfishness. In her philosophical essays collected under The Virtue of Selfishness, Ayn Rand explains that this can be obtained without force but by overcoming oneself and one's surroundings. In her novella *Anthem*, she depicts a character called Equality who lives in a collectivist society where selfishness does not exist due to the abolishment of the word 'I'. Instead, the leaders of the society teach altruism and self-sacrifice for the common good of all the brothers. But inside this controlled society that enforces collectivism, Equality was still able to become selfish without trampling on the rights of others by finding his values and achieving the possibilities latent in him that enhances his life, resulting ultimately in his own happiness.

In Anthem, rigid laws have absolute control over everyone and everything. No display of emotion is allowed, no one is to seek knowledge for their own ends, and no friendship and love can be chosen by one's free will. The self is not simply meaningless but devoid of existence. However, Equality discovers his own self buried away under a thicket of collectivist ideology while fulfilling his passion for knowledge. After inventing the lightbulb, he values his creation so much so that he considers it a part of himself where the wires represent his veins, "glowing with [his] blood" (Rand 59). His lightbulb is an extension of his body, a physical value he creates from the intellectual value he gains from his scientific investigations. Here, instead of taking what does not belong to him, Equality creates value of his own from the exercise of his reason. At this moment in the tunnel, due to years of indoctrination, he is outwardly motivated by altruism and the potential benefit his invention can have for his brothers. He later on, however, comes to realize in the Uncharted Forest that the value he creates is

something that belongs solely to him.

Additionally, during the process of inventing the lightbulb, Equality steals a candle from his house and the compass from the Home of Scholars (Rand 35). This is against the laws of his society. He feels guilty for doing this yet he does not stop, feeling perhaps that he had no other choice but to steal items essential to his studies in order to carry on his invention. This incident illustrates Equality's budding selfishness because he had made a decision, whether he wanted to admit it or not, to bring something of value into the world, which is the lightbulb. Here, he is not exploiting the value of others, because there is nothing of value to take from a society so underdeveloped and evil that devalues the lives of its own members, producing nothing of ultimate benefit to anyone. It is Equality's devotion to his own interest in science that results in a product that can benefit everyone.

When Equality escapes from the Palace of Corrective Detention, he mentions how easy it was to leave because the locks were old and the guards absent (Rand 23). There is no physical restraint because society's suppression of thought and the breaking down of the spirit and will of the individual made it even unnecessary for physical force to be imposed to keep the people in constant fear. The brothers are so brainwashed into denying their own needs and interests that it is normal for everyone not to be able to think about escaping, but to accept their fate in a physical prison that represents the mental prison they were already in. Also, the leaders thought that no one would ever escape because they had absolute belief in their propaganda, with the brothers so systematically controlled by collectivism in abjectly, believing that their punishment is deserved. The brothers' selflessness is so ingrained that they would welcome torture and punishment as a way to purge themselves from anything that could give them real pleasure.

The reason for Equality's escape can be controversial. First of all, one can argue that his escape is motivated by selfishness. He escapes not primarily to save his own skin, but because he is so eager to show his light bulb to the Council of Scholars with the hope that he can be reassigned as a Scholar himself, a vocation that he has a talent for and longed to be ever since he was young. His escape from the prison can also be motivated by altruism. Even when the Council members like Collective and International outright reject his offer and even seek to burn him at the pyre, similar to the terrible fate of the Transgressor of the Unspeakable Word, Equality welcomes his own self-sacrifice and martyrdom. He declares that it is only his brothers that matter to him and not himself (Rand 72). Ultimately, however, he escapes the clutches of the Council in order to protect his light bulb from destruction, a value he created as an extension of himself that he is even willing to die to protect. He is not yet fully conscious of his egoism and seeks to stunt its growth at all times, causing him to feel guilt and shame. Although Equality progressed far along his journey by learning to value himself and his powers, he still has to free himself from the collectivist society completely and venture deeply into the forest before he can overcome altruism. During Equality's escape, he is still in *medias res*, wrestling between altruism and egoism.

When Equality goes to the Council with his invention, the Scholars are terrified of his glowing wire. They "[leap] to their feet, they ran from the table, and they stood pressed against the wall" (Rand 70). Like the brothers who cry out and shriek at night, the Scholars possess a fear more terrifying and real because they have something to lose, while the brothers, in their miserable lives, have nothing to gain from living under collectivism. The light bulb is an actual threat to their absolute power. The ultimate reason why this society is so underdeveloped and the people's life expectancy cut so short is due to the leaders' own fear of their mediocrity coming to light and their desire to maintain power through lies. In effect, they exploit others, making them weak and subject to shame and guilt, so that talented individuals like Equality do not rise and expose their own inferiority.

In contrast to the irrational selfishness of the Scholars, Equality exhibits a rational selfishness as the story progresses further. After running out of the great hall surrounded by Council members, Equality steps into the Uncharted Forest, where he feels a "strange new pride in eating" upon hunting and cooking the bird on his own (Rand 79). Though on a much smaller scale than inventing the lightbulb, making his own meal from start to finish illustrates Equality's sense of initiative and productivity. He does not take what is given or imposed but makes something for himself from nature, something of physical value that sustains his life.

While the Scholars take the value of freedom and individualism

from the people simply for their own aggrandizement, Equality is virtuously selfish by fashioning values for his life without exploiting others.

To conclude, in a society where selfishness does not exist and everyone acts for the sake of benefiting the society as a whole, Equality finds value in the budding friendship with International and love with Liberty. He expresses his ego by making values on his own for his own life, which becomes clearer in the end where he is fully aware of his powers while reciting his anthem. He declares, "My happiness is not the means to any end. It is the end. It is its own goal" (Rand 95). He finally realizes that his purpose in life is not to act for the happiness of others, but his own. In society Equality's enforced altruism only led to misery, shame, and guilt, while in the forest any remnant of his selfless past is replaced by pride and joy in his growing powers. Therefore, a simple vet powerful lesson to be drawn from the story is that selfishness is not an evil and immoral act as we have been told, but a virtue and key ingredient for the flourishing of one's life, a necessary 'means' for every individual to attain their own happiness as their final 'end'.

Bibliography

Ayn Rand, Anthem

Ayn Rand, The Virtue of Selfishness

Abandoning the Real World for the Beautiful World Chloe Bright

Films form Pauline Breedlove's idea of beauty and eventually cause her to dissociate from her own life into the world of the "beautiful." Pauline begins taking trips to the movies as often as possible after she learns of her second pregnancy. While she carries Pecola, Pauline constantly goes to the movies, and develops new ideas of beauty, "Along with the idea of romantic love, she was introduced to another-physical beauty. Probably the most destructive ideas in the history of human thought... She was never able, after her education in the movies, to look at a face and not assign it some category in the scale of absolute beauty, and the scale was one she absorbed in full from the silver screen" (Morrison 123). Pauline begins to judge everything in the world by the standards of beauty she learned from continuously watching films. Casts of movies in the 1930s and 40s consisted nearly of only of white people. She learns beauty as being white, and wants to emulate that look as much as possible, even with the people in her life. When Pauline gives birth to Pecola, she unabashedly reveals that "[She knew Pecola] was ugly. Head full of pretty hair, but Lord was she ugly" (Morrison 126). Pauline's white notion of beauty has taken over so much of her brain that she cannot see the beauty in her own daughter. One of her first thoughts after she gives birth is that her daughter does not meet her standards, even though she may have intelligence, revealing how much the films she has seen have affected her. As a result, Pauline looks for beauty and order outside of her family. She finds an escape from the harsh reality of her world in taking care of the Fisher family, stating, "[S]he brushed the [Fisher girl's] yellow hair, enjoying the roll and slip of it between her fingers... no tangled black puffs of rough wool to comb... soon she stopped trying to keep her own house... [h]ere she found beauty, order, cleanliness and praise" (Morrison 127). Pauline all but abandons her own life after finding what she wants in her workplace. While she works, people respect her, and the Fisher family wants her and allows her to take care of the home she has dreamed of taking care of her whole life. She sees her new idea of beauty reflected all within the home, and interacts with it constantly, becoming intertwined with it. The Fisher girl has "beautiful" hair that

she can brush instead of her own daughter's hair, and the Fisher family's home has beautiful decorations and furniture while her own family cannot afford such luxuries. In the Fisher household, Pauline lives in a world filled with the beauty she learnt from the movies, while her own home and children struggle to get by without her love. While Pauline lives in her beautiful world, she finds her own family more and more ugly as they struggle to survive without her support.

Response to Sanchez Article on Queer Theory Chloe Bright

Culture defines the "normal" state of gender and sexuality more greatly than biology. Melissa E. Sanchez explores queer theory in relation to Shakespeare's *A Midsummer Night's Dream* in her article "Use Me But as Your Spaniel': Feminism, Queer Theory, and Early Modern Sexualities". Sanchez claims that female sexuality, especially more niche aspects of sexual desire, are proponents of early modern feminism and queer theory, and that numerous aspects of Helena's position and sexuality in *A Midsummer Night's Dream* can represent the presence of queerness in early modern English society.

Sanchez introduces the idea that there are two branches of feminism: two forms of sexual-subordination feminism ("subordination/ power" feminism and "cultural" feminism) and sex-radical feminism. Power feminism asserts the idea that heteronormative sex degrades women, while cultural feminism rejects men and masculine culture altogether for homoerotic female relationships, but both reject women who wish to be in a heteroerotic relationship. Sex-radical feminism attempts to be more inclusive of all sorts of women and sexualities, attempting to normalize female desires of all sorts and straying from following male/female, gay/straight sexual binaries.

Helena practices sexual-subordination feminism, specifically cultural feminism, in her relationship with Hermia. But in her relationship with Demetrius, she exemplifies sex-radical feminism. In Act 3, when Helena believes that her closest female friend has turned against her, she recounts the nature of their past together. They shared an exceptionally close relationship, and the language she uses suggests that they may have crossed the line of friendship into homoeroticism. For a time, the two rejected men and their culture, loving each other without the interference of masculinity and the toxicity it can create. Unfortunately, Helena cannot escape the grasps of men once she falls for Demetrius.

Helena longs for Demetrius and the affection that he refuses to offer her. She chases him relentlessly, wooing him instead of waiting to be wooed, a behavior that does not fit into the patriarchal idea of how a woman should act. Demetrius does not understand or agree with how she acts, only causing her further distress. She forces him to listen to her niche sexual desires, which appear to include bestiality and sadomasochism— two niche areas of female sexuality that are often ignored.

Though the majority of other early modern scholars disagree, Sanchez claims that taboo sexual desires should be considered feminist. People who do not fit the standards of a heteronormative society are marginalized; they cannot express themselves as they please and are unable to experience the same pleasures that other members of society are entitled to. Similarly, the women of the early modern era were not entitled to the same liberties as men and had very limited options when choosing a path for life. Not all women of the early modern period had the standard sexual desires, and they cannot be ignored. Even one of the most powerful women featured in *A Midsummer Night's Dream* is not straight— Queen Titania herself.

Titania yearns for the ability to practice cultural feminism. She wants to escape the bounds of her heteronormative relationship with Oberon and live freely without oppression from him. For a time, she loved her votaress, another woman who showed her affection and loved her more fully than Oberon. When the woman died during childbirth, Titania clung to the last remaining part of her, her newborn son, and decided to raise him and dote upon him as her own. Additionally, this upsets Oberon, who is jealous of the child.

If one accepts the idea that sex-radical feminism qualifies as feminism and not just queer theory, feminism can be found in nearly every corner of Shakespeare's *A Midsummer Night's Dream*. Helena most notably exudes cultural and sex-radical feminism in her relationships with Hermia and Demetrius, but Queen Titania also wants to abandon masculinity and maintain her connection to her deceased lesbian lover. Queer people and people with unique sexual desires have existed for centuries or longer; ignoring their history is ignoring the presence of a large group of people who are still marginalized to this day.

A Community I Belong in: Western Reserve Academy Elba Heddesheimer

Western Reserve Academy... doesn't have quite the same ring to it as Constance Billard (the fictitious private school created for "Gossip Girl" in the Upper East Side of New York), but does have many of the same perks: kids of company CEOs, speeches from Pulitzer Prize winners, and personal private jets to whisk students away when summer break starts.

I am a student of a private boarding school, privy to the privilege of being taught by teachers boasting Ivy League caliber degrees with decades of experience of mentorship and guidance. I am lucky enough to be one of 420 students who attend WRA, a high school with a \$64 million endowment, study abroad programs, and a three-story library. I am lucky enough to have the support of the tight-knit community of students and staff, each of whom willing to make our goals a tangible reality; I came into my sophomore year with a simple idea: form a school club for Mock Trial competitions. After research, petitions, and a number of all-nighters, I came out with an award-winning team, a Mock Trial class, and a law professor willing to teach it.

At my private high school, most students come from wealthier backgrounds. As I take advantage of the opportunities my school offers (you can find me editing the next edition of our school's newspaper or yelling my heart out - positively - at our track team), I also remember to appreciate these resources that are not available to most high school students and recognize the responsibility that comes with this privilege.

So... even though I'm not a headband-wearing girl from Constance Billard, I am proud of my diverse and tenacious community: the students of Western Reserve Academy.

Ideology is a pain in the *** Oba Osunmakinde

Ideology is a very complicated concept to think about. Even though it can be agreed that it is a system of ideas/ideals that create structures, lots of people don't know how ideology is applied and where it comes from. One of Louis Althusser's arguments concerning ideology can help with that. In his third argument, Althusser implies that ideology is created by people to spread it or force it onto other people, therefore becoming and creating subjects of the ideology since man is "an ideological creature by nature". In Tim O'Brien's work of fiction, *The Things They Carried*, there is a story that can further show how Althusser's argument works about ideology in everyday life. In the chapter, ideology interpellates Tim as a "patriotic" subject, so while he may escape from the place of ideology physically—because of his influencers, Tim can never truly escape that ideology.

Althusser's third argument explains how the only way ideology is formed is by subjects, which then forms the said subjects. This can be applied to how O'Brien's hometown was "a conservative little spot on the prairie, a place where tradition counted." O'Brien, realizing this, goes on to conceive the thought of, if he left, how his town would consider him "a treasonous pussy if [he] had second thoughts about killing or dying for plain and simple reasons." O'Brien explains how his hometown and its blind patriotism and traditionalism hold up old ideologies and subjects them onto others, such as himself. This description aligns with Althusser's argument of how ideology (fight to serve and preserve your country) is created by subjects (citizens of America) and is upheld by and projected onto those subjects (citizens of America).

Despite his town's ideologies about upholding tradition and the importance of patriotism, O'Brien makes it clear that he doesn't agree with the town. When reflecting back on the time upon which he got the draft letter, O'Brien was furious and thought "there should be a law... If you support a war, if you think that's the price, that's fine, but you have to put your own precious fluids on the line. You have to head for the front...". This clearly shows how O'Brien's unorthodox opinions shape his theory that the creators of ideology should only impose it on

themselves. Later, when split between what he should do with the time he has left before the war and combined with his dread about being drafted soon, O'Brien decides to leave. He knows it wouldn't end well, but "[he] was doing it anyway because it was all [he] could think of to do. It was pure flight, fast and mindless. [He] had no plan. Just hit the border at high speed and crash through and keep on running". The fact that Tim O'Brien fled the country is a rare example of someone who believes that by physically rejecting and escaping ideology, they are fully separating themselves from it– therefore, not being subjected to it.

Unfortunately for Tim, although he manages to escape his town, and by extension the war, he doesn't rest easy in his consciousness. Tim recounts how, when he was in Canada with Elroy, he couldn't sit still and sleep right. He often thought that "now [he] was off in the margins of exile, leaving [his] country forever, and it seemed so grotesque and terrible and sad". Tim's imagination of his exile can be interpreted as his guilt for leaving and his fear of being considered treasonous which, in this context, can be seen as purely ideological because if Tim had no part of the international animosity/ conflict, he would have no reason to go to the war in the first place. The fact of him thinking he would be in exile for leaving the country is based on the ideology of patriotism and nationalism. Later, when he was still with Elroy, Tim was debating on whether to leave, saying, "My conscience told me to run, but some irrational and powerful force was resisting, like a weight pushing me toward the war. What it came down to, stupidly, was a sense of shame. Hot, stupid shame. I did not want people to think badly of me. Not my parents, not my brother and sister, not even the folks down at the Gobbler Café". This recognition of shame and the simple stupidity of it greatly supports the argument that ideology sticks with people because even though he left his country where people were getting drafted and he was living okay, Tim still felt his conscience bring him back to the war because of the ideology of patriotism that was instilled in him by his hometown.

In conclusion, Tim left his home and his family to avoid being drafted and fighting in the war. However, he gets cold feet, feels guilty, and decides to go back home. This simple story of desertion is significant because it represents how deep ideology is ingrained in people and even though they reject it consciously, they still fall victim to it. For example, when Tim realizes that he's going to fight in the war, he becomes very outraged and distressed and proceeds to blame everyone for this misfortune in his life and their sense of patriotism that attempts to socially conform him. He ultimately rejects that ideology and deserts, but due to his shame of not being a patriot and fighting for his country, he turns around. The fact that Tim even calls this sense of shame for leaving the drafting of the war "stupid" explains the argument that ideology runs deep into a person's mind, which is why even though they can physically escape and reject the place of ideology, they can never fully break away from it. Tim O'Brien's chapter perfectly encapsulates this as well as the argument from Althusser about ideology being made by its subject for its subjects because if the idea of patriotism wasn't a thing, Tim would have no problem living out in Canada.

A Walk in the Park Justin Vaden

Some of the most exciting times in my life were when I snuck out to the park.

As far as my parents knew, I was in my room, just "relaxing," as I often told them. My sister would think the same, too wrapped up in her own world. The only one in the family who knew about these journeys was the dog. I'd open the door, and hear her little footsteps come running. As I would close it, her little, white, fuzzy self would appear, balancing on her hind legs to peer out at me through the glass.

"Don't worry," I would say to her, as I always did. She'd tilt her head at me. "I'll be back soon."

And with that said, I would walk down the driveway, and start my journey.

Everything seemed bigger when I walked by it. The houses in my neighborhood seemed to have grown ten times their sizes, compared to being viewed out of a car window. The few trees in front yards were now massive, casting long shadows onto the grass beside them. And the streets, which previously took less than fifteen seconds to cross, now seemed to take an eternity before I would reach an intersection.

Before too long, I'd reached the end of the neighborhood, marked by a stone wall bearing its name. I'd dubbed this the halfway point, even though, truthfully, I knew it was nowhere near halfway. It was close enough for me, though.

As I walked past the border, it was as if I'd stepped into another universe. Before, all of the space I could see was occupied with nothing but roads, yard, and houses. Now, a sidewalk had appeared on one side of the road, and a line of utility poles on the other. The space beyond, while still containing endless rows of houses, now showed forested trees behind their back yards. The mailboxes, instead of the identical versions to the left of every driveway, now occupied only one side of the street, appearing in every shape and color.

Even the houses had changed. Instead of the bright, two-story houses of my neighborhood, the houses here were all one story, occasionally with a small second-story section. The walls were painted in various, muted colors, as were the roof tiles. The driveways led directly into the two-car garages, no turns to get in. Before, there had been occasional gaps between houses, in which trees were allowed to flourish. However, those little forests had recently been replaced with new, modern houses – the same kind as were in my neighborhood. Honestly, it made the place look worse.

Switching to the sidewalk, I continued to my final destination. I knew exactly where I was headed. I'd been driven along these streets seemingly infinite times, yet a part of it still seemed completely new to me as I walked along it. It was almost mystifying, how a place could seem so familiar and yet so foreign at the same time.

Within a few minutes, I stopped. The only thing separating me from my final destination was the main street. A steady stream of cars ran back and forth along it from both directions. Small gaps appeared constantly between them, but I knew better than to trust them. I watched the cars speed by, until, finally, a larger gap appeared. Now, I took the crosswalk, already seeing more cars appear in the distance.

I'd made it.

The park didn't have much to show for itself. The parking area I'd arrived in was gravel path, bordered by a rope fence. A single porta-potty stood a little ways farther. Inside the actual park, a swingset occupied the left end, while a play structure took the right side. Beyond both of them was a massive field, peppered with yellow flowers, bordered on all sides by trees. To the left of the parking lot, what seemed to be a walking path disappeared into the trees.

Usually, as it was today, the park was completely empty. Occasionally, I'd see other people there. Couples going for a walk on the path, mothers bringing their children onto the play structure, men bringing their golf equipment and taking practice shots on the field.

But no one, as far as I knew, ever went near the swing set.

At least, no one except me.

I started swinging, pushing myself higher, and higher, and higher. Soon I was practically flying, doing a full semicircle with each swing.

Up here, nothing mattered. All my responsibilities, all my problems, all my worries, they had disappeared. All I cared about was pushing myself higher and higher. I didn't care about anything up here, I thought. To hell with it all. I was a free man in this swing. Nothing mattered.

This was my sanctuary.

Five minutes passed, then ten, then fifteen. I let myself swing one last time, then let gravity catapult me out of the swing. I landed on my feet, stumbling a little, but I knew I was fine. I took a minute to catch my breath, and then began the long walk home.

It was so much easier walking home. It seemed to take only half the time it did coming here. In what seemed like no time at all, I'd made it to my front doorstep.

Just as quietly as before, I opened the door. Little footsteps came running towards me, and my dog came sprinting over to greet me.

She was a little ball of excitement, tail flapping back and worth, paws all over. I knelt down, and let her get close to me. Bringing my face to hers, I whispered:

"I told you I'd be back."

I Love You

Jenny Williams

Your breath on the phone sounds like how it feels to love you.

Your breath on the phone that sounds familiar. Your breath on the phone that sounds like mine. Your breath on the phone sounds closer than it is — your breath on the phone, that if heard wrong, could be mistaken for laughter.

Your breath on the phone sounds like choking on tears, sounds like the past 12 years is caught in the back of your throat. Your breath on the phone sounds like you haven't properly exhaled your whole life. Your breath on the phone sounds like you want to pretend I can't hear it — like I was never there when we thought you were dying — like I was never there to wipe the vomit off your face or blood off your hands, silently crying so *you* wouldn't feel like a burden. But, I've known you for too long to avoid detecting every little thing.

Your breath on the phone sounds like anxiety. Your breath on the phone that echoes in my ears after each spoken syllable. Your breath on the phone whispers to me that *no one likes you*. Your breath on the phone asks me *to love you*. *Begs me to love you*.

Your breath on the phone gets caught in mine. I swallow it into my throat. Into my lungs. Your breath on the phone gets caught behind my ribs and I decide not to let it go. Your breath behind my ribs rips into my lungs, and blood threatens to slur the words in my mouth.

Your breath on the phone sounds like it's made of glass. Your breath on the phone sounds like if I don't

treat it gingerly — like it could break at any moment — it'll stop. Your breath on the phone crackles and pauses. It's hard and it's rough.

Your breath on the phone sounds like how it feels to love you.

Manilamen of the Bayous: An Exploration of Filipino-American Impact on the Louisiana Frontier Cavin Xue

Whether theoretical, physical, or personal, frontiers have immeasurable impacts on world history, encompassing technological advancements and boundaries crossed on land or sea. The colonization of North America serves as an example of a frontier, where settlers from Britain arrived in undeveloped regions of the Americas. Overcoming numerous challenges, those colonies blossomed into the United States today. However, the colonies of Jamestown or Massachusetts Bay overshadow one important story: that of Louisiana's Manilamen. Many Manilamen, native Filipino sailors who manned Spanish trading ships, established settlements along Lake Borgne and Barataria Bay in the late eighteenth century.¹ Through generations of Filipino-Americans, the settlements of Manilamen crossed colonial, economic, and cultural frontiers in the history of Louisiana.

Between 1570 and 1815, a pair of galleon ships sailed annually from Manila to Acapulco as part of trade between Spain and Mexico.² Spain's control of Manila resulted from a need for a faster and safer trade route to Mexico than those used by other countries, such as Portugal.³ Kale Bantigue Fajardo, Associate Professor of Asian/ American Studies at the University of Minnesota, Twin Cities, emphasizes that this trade connected Asia, the Americas, and the Caribbean,

¹ Filomeno V. Aguilar, Jr., "Filibustero', Rizal, and the Manilamen of the Nineteenth Century," *Philippine Studies* 59, no. 4 (December 2011): 442, https://www.jstor.org/stable/42634692.

² Floro L. Mercene, *Manila Men in the New World: Filipino Migration to Mexico and the Americas from the Sixteenth Century* (n.p.: University of the Philippines Press, 2007), 3.

³ Nilda Rimonte, "Colonialism's Legacy: The Inferiorizing of the Filipino," in *Filipino Americans: Transformation and Identity*, ed. Maria P. P. Root (Thousand Oaks, CA: SAGE Publications, 1997), 47, https://ebookcentral.proquest.com/lib/wra-ebooks/detail.action?docID=997008.

exchanging goods and culture.⁴ Spain profited greatly from the business, amassing political power and integrating foreign cultures into their society. Due to this success, the Spanish devoted many resources to maintaining the galleon trade.⁵ This concentrated power resulted in the recruitment and enslavement of natives in Manila, known as Indios. The Spanish then sent these natives to work at ports worldwide, particularly in Mexico.

In shipyards, Indios cut and dragged lumber to build galleon ships. Additionally, they had to work through dangerous conditions on the ships themselves. As a result of these poor working conditions and the time it took to complete a voyage, most of the sailors that died at sea were of Filipino descent.⁶ Considering the weather, pirates, and the crew's health, the trip from Manila to Acapulco took five to seven months.⁷ During that time, sailors were subjected to harsh mistreatment and worked themselves to death. However, the long-lasting success of the galleon trade meant that the number of Filipino sailors boomed. By the start of the nineteenth century, over half of a galleon's crew consisted of Filipinos.⁸

The first presence of Filipinos on American soil occurred in 1587 when Spanish explorer Pedro de Unamuno traveled to Acapulco with a crew of Indios. Along their route, they landed in Morro Bay, California; however, no sailors settled in the area. The crew continued their voyage after encountering native resistance, which resulted

8 Mercene, Manila Men in the New World: Filipino Migration to Mexico and the Americas from the Sixteenth Century, 3.

⁴ Kale Bantigue Fajardo, *Filipino Crosscurrents: Oceanographies of Seafaring, Masculinities, and Globalization* (Minneapolis, MN: University of Minnesota Press, 2011), 48, https://ebookcentral.proquest.com/lib/wra-ebooks/detail.action?docID=776549.

⁵ Fajardo, Filipino Crosscurrents, 49.

⁶ Fajardo, 51.

⁷ Fajardo, 53.

in multiple casualties and injuries.⁹ Despite the lack of an established settlement, the environment proved promising. As galleons appeared more frequently, Filipino sailors began to desert their masters and permanently settle on American land, especially in Louisiana.

Many Filipinos jumped ship in Louisiana's bays to escape, then swam to shore. Others fled on foot while the ships docked on land.¹⁰ Afterward, they waded further downstream and founded settlements in the area's bayous. In a documented oral tale, Allesjandro, a Filipino sailor, recalled his arrival in Louisiana after deserting his cruel Spanish master. After months of abuse, Allesjandro escaped from his galleon and across the Mississippi River using a skiff before settling with fellow survivors.¹¹ Floro L. Mercene, the author of *Manila Men in the New World*, provides a timeline for the initial escape of Filipino sailors. She writes that the first Filipinos fled to Louisiana's swamps in 1763 as a galleon unloaded its cargo at New Orleans.¹² 1763 is now widely recognized as the founding year of the first permanent Filipino settlement in the United States, putting the age of Filipino-American presence into perspective.¹³

As these Filipino sailors settled down, isolated from other Louisiana towns, knowledge of their existence began spreading in New

10 Mercene, Manila Men in the New World: Filipino Migration to Mexico and the Americas from the Sixteenth Century, 106.

11 Charles Tenney Jackson, *The Fountain of Youth* (New York: Outing Publishing Company, 1914), 332, accessed November 16, 2022, https://lccn.loc.gov/14018563.

12 Mercene, Manila Men in the New World: Filipino Migration to Mexico and the Americas from the Sixteenth Century, 106.

13 Recognizing the Celebration of Filipino American History Month in October, H.R. Res. 780, 111th Cong. (2009). Accessed November 17, 2022. https://www. govinfo.gov/app/details/BILLS-111hres780ih.

⁹ Henry R. Wagner and Pedro de Unamuno, "The Voyage of Pedro de Unamuno to California in 1587," *California Historical Society Quarterly* 2, no. 2 (July 1923): 157, https://www.jstor.org/stable/25177703.

Orleans. Due to the recognizable name of Manila in connection to the Philippine Islands, English texts began to record Filipino seafarers as Manilamen, which grew to become the general term for migrants from the Philippines.¹⁴ Over time, Louisiana saw the creation of multiple Philippine-style settlements: Saint Malo, Manila Village, Camp Dewey, Bayou Cholas, Leon Rojas, and Bassa Bassa. These villages served as the base of the Filipino-American community in the early United States, paralleling the American frontier of New Orleans.¹⁵

Saint Malo, a frontier for Filipino colonization in Louisiana, was the most prominent of these settlements. With a deep connection to the smuggling business against the Spanish, the village may have been named after the smuggler and pirate Jean Lafitte's hometown of Saint-Malo, France.¹⁶ Alternatively, the bayou could be named after Juan St. Maló, an enslaved African American who led a rebellion against Spanish colonizers.¹⁷ Located in St. Bernard Parish, St. Malo was structured as a collection of thirteen to fourteen large houses built on top of wooden piles. In total, these houses accommodated over one hundred men.¹⁸ The village had one unique attribute compared to neighboring settlements: women could not reside in St. Malo. Filipino <u>women initially</u> elected to remain in their home country even when 14 Aguilar, "Filibustero', Rizal," 442.

15 Jennifer Ho, "Southern Eruptions in Asian American Narratives," in *Asian Americans in Dixie: Race and Migration in the South*, ed. Khyati Y. Joshi and Jigna Desai, Asian American Experience (Urbana: University of Illinois Press, 2013), 222, https://ebookcentral.proquest.com/lib/wra-ebooks/detail.action?docID=3414296.

16 "Louisiana's Manila Men," *The Sun* (New York, NY), May 22, 1898, 3, accessed November 18, 2022, https://chroniclingamerica.loc.gov/lccn/sn83030272/1898-05-22/ed-1/seq-25/.

17 Kale Bantigue Fajardo, "Decolonizing Manila-Men and St. Maló, Louisiana: A Queer Postcolonial Asian American Critique," in *Filipino Studies: Palimpsests of Nation and Diaspora*, ed. Martin F. Manalansan, IV and Augusto F. Espiritu (n.p.: New York University Press, 2016), 227, https://ebookcentral.proquest.com/lib/ wra-ebooks/detail.action?docID=4045262.

18 Mercene, Manila Men in the New World: Filipino Migration to Mexico and the Americas from the Sixteenth Century, 98.

their seafaring husbands or sons fled to Louisiana.¹⁹ As time passed, it is assumed that the men of St. Malo preferred this lifestyle and adopted a rule to maintain a solely-male civilization. Villagers followed the rule strictly; before the destruction of St. Malo, few women made it to the Bayous of Louisiana. If men desired Filipino or Cajun wives, they forfeited their place in the settlement. After leaving St. Malo, exiles often started families in New Orleans or neighboring Proctorville.²⁰

In the nineteenth century, the magazine *Harper's Weekly* commissioned journalist Lafcadio Hearn to explore the St. Malo region. Upon their arrival, Hearn and his fellow journalists noted the flat and muddy marshland of the area, littered with reeds and willow trees. As they approached the village, the group was struck by the cypress wood walls and low, angled roofs of the houses, covered in giant fishing nets.²¹ The villagers likely designed the houses to resemble those in Manila. Using the architecture of their hometown, they made only minor adjustments to adapt to the geographical challenges of Louisiana. In an 1898 visit to the region, *The Sun* newspaper commented that "a sketch of their villages would easily pass muster for a scene in the native quarter of Manila."²²

Each house was constructed from wood and moss, sitting atop stilts driven into the soil. Since they stood five to ten feet above the ground, the posts kept the houses safe from flooding, though they did

22 "Louisiana's Manila," 3.

^{19 &}quot;Manila Men down at Shell Beach," *The Times-Picayune* (New Orleans), July 24, 1898, 15, accessed November 17, 2022, https://www.newspapers.com/ clip/699095/manila-men-down-at-shell-beach-the/.

Lafcadio Hearn, "Saint Malo: A Lacustrine Village in Louisiana," *Harper's Weekly*, March 31, 1883, 198, accessed November 3, 2022, https://babel.hathitrust.org/cgi/pt?id=pst.000020243272&view=1up&seq=204&skin=2021.

²¹ Michael Menor Salgarolo, "Journeys to St. Malo: A History of Filipino Louisiana," *Rethinking History* 25, no. 1 (January 2021): 80, https://www. infohio.org/launch/?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=eoah&AN=55506958&site=ehost-live&scope=site.

not offer earthquake protection.²³ Hearn, during his visit, characterized these houses upon stilts as "cranes or bitterns watching for scaly prey... with immense hat-shaped eaves and balconies."²⁴ The architecture of St. Malo was crude but effectively traditional, lasting year after year. However, this fragile construction eventually succumbed to hurricanes that destroyed the village. In 1915, a Category 4 hurricane ravaged the entire village, causing Manilamen to flee to New Orleans or other Filipino settlements.²⁵ Descendants made efforts to preserve remnants of the village; however, if anything had survived, Hurricane Katrina wiped out any trace of St. Malo and other settlements in 2005, destroying generations of historical research.²⁶

Villagers of St. Malo slept and sat on the ground, living with only necessities. Though they knew how to speak Spanish, villagers preferred to converse in Tagal, their native language from the Philippines.²⁷ Raw fish and water-filled barrels served as the cornerstone of every meal.²⁸ Other food in their diet included beans and rice, seasoned lightly with vinegar or oil.²⁹ Like St. Malo's architecture, the village's diet likely originated in the Philippines and underwent minor changes to account for local ingredients.

23 "Louisiana's Manila," 3.

25 Richard P. McCulloh, Paul V. Heinrich, and Bill Good, *Geology and Hurricane-Protection Strategies in the Greater New Orleans Area* (Baton Rouge, LA: Louisiana State University, 2006) Public Information Series No. 11, 18, accessed April 2, 2023, https://www.lsu.edu/lgs/publications/products/Free_publications/ Geo-Hurricane-Protection-StrategiesNO.pdf.

26 Salgarolo, "Journeys to St. Malo," 96.

27 "A Growing Colony of Philippine Emigrants in Louisiana," *The Arizona Republican* (Phoenix, AZ), March 9, 1902, 10, accessed November 16, 2022, https:// chroniclingamerica.loc.gov/lccn/sn84020558/1902-03-09/ed-1/seq-10.

28 "Louisiana's Manila," 3.

29 Salgarolo, "Journeys to St. Malo," 81.

Hearn, "Saint Malo," 198.

The villagers raised chickens and pigs, but their primary source of income was fishing. Often, half the village would be away on fishing expeditions simultaneously, sailing out to the Gulf of Mexico. Prices were 15 cents per bunch, and they sent the fish to markets in New Orleans.³⁰ This process involved fishermen trading their catches to luggers who made daily trips from the city.³¹ Typically, the trade included redfish and sheepshead.³² As a supplement, the villagers of St. Malo also skinned alligators and muskrats for sale along the Gulf Coast.³³ Through this trade, the village of St. Malo generated enough revenue to support any financial needs. If the fishing season was over in the wintertime, some Manilamen worked on plantations.³⁴ There, plantation owners found them intellectually superior to black labor.³⁵

Beyond village profit, St. Malo's fishing industry also explored the frontier of Louisiana's fish supply, serving as the state's primary contributor. When fishermen sold their products to luggers, the first payout of the product went to the fishing boat's owner. Then, the remainder was split evenly among the rest of the crew. Each fisherman typically made between \$15 and \$18 per week.³⁶ In a business domi-

30 Salgarolo, "Journeys to St. Malo," 81.

31 "Louisiana's Manila," 3.

32 "The Queer Home of a Philippine Colony," *The Courier-Journal* (Louisville, KY), October 15, 1899, 3, accessed November 17, 2022, https://www.newspapers.com/clip/699152/the-queer-home-of-a-philippine-colony/.

33 Eugenio Matibag, "From the Philippines to New Orleans: Asian-American Creolizations on the Louisiana Gulf Coast," in *Caribbean, Creolization, Carnival*, ed. Ottmar Ette and Gesine Müller, vol. 17, *New Orleans and the Global South* (Hildesheim: Georg Olms Verlag, 2017), 17: 386-387, https://library.oapen.org/han-dle/20.500.12657/46324.

34 Sixto Lopez, "'Manila Men' among Us. Filipinos Here for a Century. Their Life in New Orleans. Views on Action of United States," *Springfield Republican* (Springfield, MA), December 6, 1903, 16, accessed November 17, 2022, https:// www.genealogybank.com/nbshare/AC01230108160728138791673196485.

35 "A Growing," 10.

nated by Spanish monopolists, the Manilamen regulated independent selling prices through the fish they caught, altering Louisiana's perception of a seafood economy.³⁷ Dr. Randy Gonzales, an author and professor at the University of Louisiana at Lafayette, comments, "[The Manilamen] were pioneers. They set the ground for other people to follow... to help to start the economy... They did the hard work that pioneers do. Going out into the wild, surviving in the tough terrain that others were not willing to do."³⁸

However, the Filipino settlement which had the most influence on Louisiana was Manila Village. Located in Barataria Bay, the settlement was founded in the late nineteenth century by Quintin de la Cruz and more than quadrupled in population in under a century.³⁹ The settlement mirrored that of St. Malo in many ways, including its destruction by a hurricane: Manila Village was devastated by Hurricane Betsy in 1965, causing villagers to abandon their houses.⁴⁰ However, the settlement had key differences: not only could families reside in Manila Village, but its economy was also focused entirely on shrimping rather than fishing, where villagers caught and dried shrimp for Chinese merchants to sell across the Pacific.⁴¹

Until 1918, Manila Village possessed the world's largest shrimp and oyster industries.⁴² After catching substantial amounts of

36 "St. Malo: The Times-Democrat Expedition to That Mysterious Island," *The Times-Democrat* (New Orleans), March 4, 1883, 3, accessed November 17, 2022, https://www.newspapers.com/image/130932743.

37 "The War of the Fishermen," *The Daily Delta* (New Orleans), July 18, 1860, 2, accessed November 17, 2022, https://www.newspapers.com/ newspage/281524543/.

38 Gonzales, Randy E. video conference interview by the author, Hudson, OH, January 10, 2023.

39 Matibag, "From the Philippines," in *Caribbean, Creolization*, 17: 383

40 McCulloh, Heinrich, and Good, *Geology and Hurricane-Protection*, 20.

41 "A Growing," 10.

42 Joan Sloan, "The People of the Great Marsh," *Morgan City Review*,

shrimp, the Manilamen used a Chinese method known as the shrimp dance to separate shells from the shrimp meat. In a visit to Barataria Bay, *The State Democrat* wrote that although two-thirds of the shrimpers appeared Chinese, the rest were a combination of Manilamen and Mexicans.⁴³ The spread of the technique can be attributed to the number of Chinese shrimpers in the region. Through association and the exchange of cultures, the Chinese likely taught the Manilamen their methods to expedite exports.

The shrimp dance involved boiling shrimp in salt water, then laying them out on platforms in the village. Nestled between houses and a small supply store, platforms used for this project measured one acre.⁴⁴ Next, community members walked on the shrimp in circles to remove any heads or shells. During this process, workers stirred the shrimp with rakes to dry evenly.⁴⁵ After a few days of this process, which varied by season, the shrimp were fully sun-dried. They were subsequently shipped to New Orleans and sent to the rest of the Americas and Asia.⁴⁶ The remaining residue, or "shrimp iron," was packed in 225-pound barrels and sold for fertilizer and hog feed.⁴⁷ Today, dried shrimp serves the same three purposes: human consumption, animal consumption, and fertilizer.

The massive success of shrimp exports to China, in particular, only fueled demand for shrimp production, permanently integrating shrimping into Louisiana's economy. While the Manilamen may not

November 2, 1927, 2, accessed January 8, 2023, https://www.newspapers.com/im-age/849584414/.

43 "A Curious Colony," *The State Democrat* (Aberdeen, SD), August 3, 1900, accessed November 14, 2022, https://chroniclingamerica.loc.gov/lccn/2015270501/1900-08-03/ed-1/seq-3/.

44 Jackson, *The Fountain*, 307-308.

45 Mercene, *Manila Men in the New World*, 104.

46 Mercene, 104.

47 "Manila Village Is Shrimp Area," *Tangi Talk* (Amite City, LA), March 12, 1958, 5, accessed January 8, 2023, https://www.newspapers.com/image/854855710/.

have directly influenced the industry's growth, they demonstrated significant economic potential. As with the fishing industry, Americans in the area took the blueprints that the Manilamen laid out and expanded on them, improving the work through industrial methods. In 1996, the shrimp and shellfish industry generated \$1.9 billion for the state's economy, and over 22,000 jobs were related to the industry.⁴⁸

Aside from economic benefits, the culture of the Manilamen also seeped into New Orleans and the rest of Louisiana. The original Manilamen were not U.S. citizens due to the Naturalization Act of 1790⁴⁹, which granted citizenship to natural-born white persons, but their posterity was. Generations of new Filipino-Americans caused the villages to dissipate into the surrounding Louisiana area, entering a new frontier for Filipino history. With time, Manilamen married local Cajun and African-American women and left their settlements.⁵⁰ This intermarriage suggests that the Manilamen were not just the first Asian Americans in the United States; they also serve as the ancestors of many Filipino Americans across the country, particularly in New Orleans.⁵¹

Along with spreading Filipino culture throughout the country, the Manilamen also served the United States in active combat. During the War of 1812, a group of Manilamen joined forces with smuggler Jean Lafitte to defend Louisiana in the 1815 Battle of New Orleans, ultimately emerging victorious over the British.⁵² Through assimilation

48 *The Louisiana Shrimp Industry: A Preliminary Analysis of the Industry's Sectors* (Baton Rouge, LA: Louisiana Department of Wildlife and Fisheries, 2000), 6, accessed December 8, 2022, https://www.wlf.louisiana.gov/assets/Resources/Pub-lications/Shrimp/2000_LA_Shrimp_Industry_May.pdf.

49 Naturalization Act of 1790, H.R. 40 (Mar. 1790). Accessed November 17, 2022. https://catalog.archives.gov/id/7452136.

50 Ho, "Southern Eruptions," in *Asian Americans*, 222.

51 Matibag, "From the Philippines," in *Caribbean, Creolization*, 17: 395.

52 Lopez, "'Manila Men," 16

and destruction caused by hurricanes, many aspects of Filipino culture have blended into Louisiana today. However, though the original villages of the Filipino sailors have been gone for generations, their impact remains strong. Excluding unconfirmed data, the Filipino community in New Orleans is one of the oldest in America. In the eighteenth and nineteenth centuries, no ethnic group of the same size existed in the United States.⁵³

Due to the desertion of Filipino sailors on galleon trading ships and their exploration of the American frontier, the Manilamen played a role in creating the modern-day United States of America. Their perseverance and ability to navigate the unforgiving bayous of Louisiana, as well as the challenges they overcame to escape their Spanish masters, are accomplishments that history must not diminish. The economic footprints of the Manilamen through shrimping and fishing span worldwide, leading from their Filipino origins to exports to the Americas, Europe, and Asia. The boom of sea activity in the area drew attention from those in New Orleans and other cities, who also capitalized on previously untapped potential. Through these followers, the Manilamen pioneered the creation of the Louisiana seafood industry today and caused it to grow into one of the defining aspects of the state. The blend of Filipino and Cajun culture also greatly influences Louisiana today. Many Filipino-Americans in the area have some familial relation to the Manilamen who walked the same land centuries ago and subsisted off the same resources. Through the settlement, capitalization, and integration of Louisiana and its inhabitants, the Manilamen did not just cross frontiers in history; they reshaped them so that future generations could thrive.

⁵³

Mercene, Manila Men in the New World, 106.

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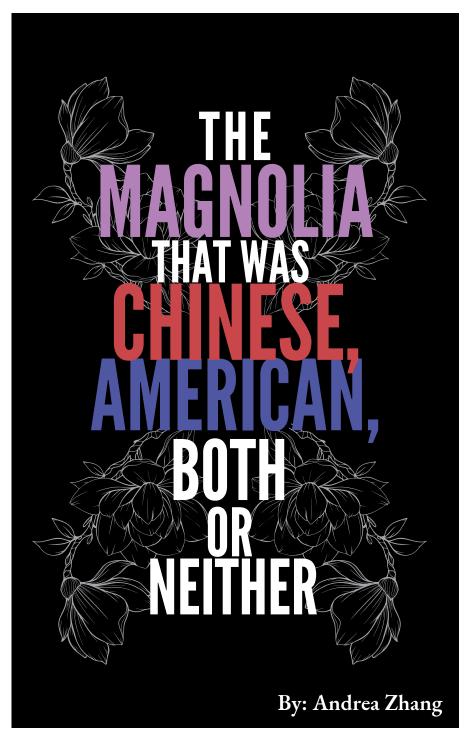
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Or will.

Tongue Twisters with a Mouthful of Bitter Lemon Juice

I was born in America as a Chinese child. English was what I grew up with, and though many expected a blaring Chinese accent the second I spoke English, a smooth and slimy American accent slithered out. Mandarin was like a distant echo of a raven, a slight ripple in the water, a faint light of a dying star. I was in second grade and couldn't speak Mandarin, the language of tongue twisters with a mouthful of bitter lemon juice.

China. A standing tree in the fog, a scratched reflection

of a mirror, a bride's face covered up with a veil. It was time for my family and I to go there. I got dropped into a Chinese school, like dropping a ladybug into a pond, and tried to learn the language of tongue twisters and a mouthful of bitter lemon juice. And I did.

America. A faint smell of freshly baked bread, a blur of a friend waving at a distance, a wispy cloud floating in the blue sky. It was time to return. But as I opened my mouth to speak what before was my mother tongue... English was tongue twisters with a mouthful of bitter lemon juice.

BEEP ERROR ERROR ERROR

That's because she's Chinese, someone shouts. I laugh it off. But as soon as I get back to my room, the inferno inside me roars. My face was painted bright red, my eyes shooting daggers, my heart thumping like a fish thrown on land. It seemed that everything about me was latched into a single word, Chinese.

I never liked how those people pointed and buzzed like machines. BEEP you're Caucasian, BEEP you're Japanese, BEEP ERROR ERROR ERROR. I never liked how they

labeled the five-letter word, Asian, on my forehead for everyone to see like a farmer branding an animal. Funny enough, those same people also shout, fairness, equality, and liberty, which I don't understand.

I remember watching television and hearing the chaotic buzzing of those people. Everyone is equal, they screamed on TV. But I know that with the same resume, someone with a different "brand" would have a higher chance of getting admitted. I know that when they see my face over a zoom-call interview, they'll immediately say, oh she's different.

Sometimes they protest on the streets with signs, no abortion, but they have aborted my dreams. They've banned slavery but enslaved my hopes.

Magnolia

It was spring, the season where life began to stir in the bed of time. The garden was blushing of violet, white and taffy pink magnolias. I remember them swaying in the cool breeze like lilies in the ripples of a pond, so calm and peaceful. That's why I loved magnolias. I liked how they just grew and lived in the moment. Tilting their heads left and right slowly, as if they were listening to a nocturne by Chopin, worriless and gentle.

They were humble flowers too. They didn't yelp like

daffodils or murmur like mums. They were graceful, like Roman statues. They had petals made of satin, a lot different from the velvet of a rose or the PVC of a succulent. They were subtle flowers.

It's weird how every time someone sees a magnolia, the first thing to pop into their head is either, wow so beautiful, or wow so peaceful. But when they see a person, the first things that pop up are, where is she from, or why is she wearing that.

Sometimes I wish I was a magnolia tree. To serenely sway and softly slumber to the lullaby of life. To feel the tightly packed earth between my toes. No judgment from people's flaming eyes, no panic of not knowing my destination, no confusion of who I'll be. No worries. No complaining. Just swaying.

College Essay Contest Winners

Alex Wu First Place

"I can hear a lot of intelligence in your playing. I also hear a lot of humanity. You have a very warm, dark sound. It's very interesting."

When trumpet master Wynton Marsalis commented on my rendition of the jazz standard "Autumn Leaves," I was overwhelmed by a sense of pride and accomplishment: my playing had earned the recognition of one of history's most accomplished musicians. But I was just as intrigued by the words he used to describe my sound: warm, dark, and intelligent. I had always hoped that some measure of intelligence could be heard through my improvisation; that my tone correctly conveyed my emotions; and that my notes could be authentic in telling my story. Marsalis' comment captured what has always fascinated me about music, and jazz, specifically: it is a unique and mysterious form of communication and a meaningful conversation between the musician and their audience.

I have often been asked about why I am so passionate about jazz. Jazz is an American art form predominantly played by white and black artists, so seeing an Asian musician like myself delve into the world of jazz headfirst might be unusual to some. I grew up in a social circle where jazz did not exist, so my exposure to jazz was limited to YouTube videos or Miles Davis' "Kind of Blue" album that my dad played occasionally.

Before venturing into jazz, I had played classical trumpet for six years. I found a sense of comfort within the structure of the sonata form and an elegance in the well-orchestrated performances of the Hong Kong Philharmonic. However, jazz offered an opportunity for open ended exploration. A standard 12-bar blues, for example, circulates around a central key and allows musicians to develop complex ideas on top of a simple major mode: explicating elaborate ideas is vital to good improvisational choices. The augmented 4th, also known as the devil's tritone because of its dissonant texture, was banned from church music and deemed unholy; instead of shying away from the tritone, jazz musicians integrated its unique sound into solos and embraced its challenged history. Jazz permits and encourages risky exploration of traditional musical boundaries in order to challenge established norms.

Eventually, I came to recognize that the characteristics I love about jazz are also present in the other subjects that I love. In psychology, what seem like spontaneous actions are actually partially predetermined by behavioral patterns - in other words, they are just like good improvised solos: magical harmonies built upon standard chord foundations. Philosophy releases the reins that limit our conceptions of the norm and points our thoughts beyond societal regularities. Studying languages gives us the ability to communicate ideas freely through mediums like literature. Understanding history shows us that the growth of society, just like the development of a jazz solo, depends heavily on its players and the context within which they operate.

Jazz changed my life because it opened up possibilities that I was not exposed to in the past. I learned that structure should not be seen as a limiting factor, but rather as an opportunity for growth beyond what exists. On top of recognizing the foundations that govern our lives, I have realized the importance of mediums of communication that can transcend cultural boundaries. Jazz has shown me that I should embrace tackling the uncertain, and that feeling uncomfortable is the best state in which to flourish.

In my endeavor toward excellence, I always keep one of Wynton's sayings in mind: "We all use the same words, but the meaning changes depending on how we use them." I hope to continue sharing my ideas by staying true to my voice and the values on which I base my humanity. It is my dream that people can be united through music, and for everyone to look beyond appearances into the unique perspectives that people can offer one another.

Elba Heddesheimer Second Place

"You sure this car is big enough for suitcase?"

Cringing, I feel my body stiffen with embarrassment. I am accustomed to my mom's confident Spanish, so her wavering, hesitant English always catches me by surprise.

Born to an American father and a Peruvian mother, I learned to speak two languages at a young age. However, English comes less naturally to my mom. In public, her thick accent emerges, transforming from my eloquent mother into an inarticulate stranger. At restaurants, waiters misunderstand her. At parent-teacher conferences, my teachers ask her to repeat herself.

When I was ten, my mom asked me to review her work reports. I corrected page after page of misused prepositions and articles. Eventually, I started correcting her in public. "*No mom. It's THE store, not just store.*" Soon, I began to speak for both of us. It was easier. And so life continued as such: my mom never spoke English again, and I acted as the translator. Waiters would swiftly bring us our food and accommodate our requests. Parent-teacher conferences would run smoothly without awkward pauses or misinterpretations.

The summer before my senior year, I received a scholarship to study abroad in Berlin, Germany with a host family.

A few days after I arrived, I entered a grocery store, confidently saying two simple phrases: "Eine Fritz Kola, bitte" and "Danke." The cashier then asked me about a "Quittung." Confused, I stared blankly at her. She repeated the question in a childlike tone. I continued to stare, unsure and embarrassed. Finally, she rolled her eyes, switched to English, and asked if I wanted a receipt. Ashamed, I muttered no and quickly left.

When I returned to my host mom's small condo, I feared speaking German to her. Surely, my host mom had been judging me just as much as the lady at that store.

As I opened the door, I found my host mom patiently waiting to eat dinner together. As she placed a Käsespätzle on the dinner table, I asked, "How bad is my German?"

She smiled, "Your German is really good." I poked at the food

with my fork, not believing her in the slightest.

"Does it bother you when I speak slowly or don't understand what you say?"

"Of course not. I see that you're trying. That's all you can do."

As we talked, I noticed the manner in which she spoke to me. When I didn't understand her, rather than switching to English or speaking to me with exaggerated slowness, my host mom simply rephrased her sentence and carried on. Her kindness made me reflect upon my behavior towards my own mom. If a woman I barely knew could look beyond my faulty German, then why did I find it so difficult to ignore my mom's mistakes in English?

I realized that what bothered me wasn't my mom's broken English; rather, it was the negative reactions her mistakes elicited from others. I had spent all these years internalizing others' condescending attitudes and striving to prove them wrong. And I had done it by silencing and isolating my mother. I now recognize that although I can't change how others may judge my mom for her accent, grammatical errors, or light brown complexion, I can change how I respond to the negativity. I now recognize the challenge that comes with being a foreigner in a country with a language you don't speak — the homesickness, the discrimination, the culture shock. I hear my mom's accent and I see her strength, and that is much more important than any judgment strangers may pass.

As I enter Cleveland's baggage claim area, I see my mom waving excitedly. After a series of hugs, I haul my enormous blue suitcase behind me as we walk outside to hail a taxi.

"You sure this car is big enough for suitcase?" she asks our driver.

For the first time, I don't correct her.

Sheilla Muligande Third Place

It has disorganized, rough brown roots, thin maroon stems, and eccentric, dark green leaves. Its luxuriant qualities attract the attention of its viewer, but its pungent smell is a repellent. Despite its unorthodox and intimidating traits, the cassava plant is the mother of many African cuisines. Beyond its culinary aspects, however, the cassava plant serves as a source of comfort for me.

Sombe, a cassava leaf stew, is one of the most popular dishes in Rwanda. Ubugali, a thick cassava flour dough, is an essential part of my family's dinners. Indulging in these dishes fills me with a strong sense of pride. Every bite of Sombe and Ubugali feels like a mouthful of Rwanda; an exploration of a culturally-rich nation that had once been solely characterized by genocide and division. Cassava, however, does not limit its scope to East African dishes. On the opposite side of the continent, Attiéké, a grated, dried, and fermented cassava recipe, plays a significant role in the culture of Côte d'Ivoire. When I moved to Côte d'Ivoire at the age of six, I was terrified of the new environment around me. The Kinyarwanda that I was so familiar with was replaced by French and local dialects; the cool weather of Rwanda turned into the hot, humid climate of Côte d'Ivoire; and the Sombe was replaced with Attiéké. Naturally, I was reluctant to even taste Attiéké, but the first bite surprised me with the conviction that no dish in the world could surpass Ivorian cuisine.

As the years progressed, I grew fonder of the Ivorian lifestyle. Attaching myself to this culture, however, left me with profound guilt that I might have been losing my Rwandese heritage. Did my parents, who grew up as refugees–ostracized by their own nation for their Tutsi identity– raise me with the Rwandese values that they themselves had little access to at my age, only for me to prefer foreign cultures? Every move I made seemed to detach me from my fundamental identity. Was I further distancing myself from my native culture by choosing to move to an American boarding school at fifteen? Amidst the confusion and culpability, I gained clarity through the observation of the cassava plant: it is never restrained to a single dish or nation. Each alteration in its recipes gives the plant a chance to reinvent itself, birthing Sombe in east Africa and Attiéké in the west. Its diversity has only positive connotations to it - and I, too, started viewing my multifacetedness through an optimistic lens.

With the intention to simultaneously understand and diversify my identity, I sought new opportunities. My work in CavoEquiva, an NGO that fights the exploitation of young girls in Côte d'Ivoire, has positively shifted my perception of the world, and allowed me to build unforgettable relationships with beautiful individuals; from them, I learn to smile through adversity. My internship in the foodborne pathogen lab at the Pasteur institute in Abidjan has truly solidified my passion for biology; every lab partner and professor has shown me the beauty of scientific curiosity.

Every academic endeavor, from my microbiology class to the synthetic biology article I co-published, has challenged and catalyzed my intellect. All of these experiences were not a distancing from my culture, but rather opportunities to grow wiser in an exploration of myself.

So, after all, I am not so different from Cassava– because it is through change and hardship that we evolve into beautifully complex beings. As I explore new walks of life, I carry the values of Cassava with me. Through the ever-changing experiences and the unpredictability, the Cassava plant perseveres. We are resilient, we embrace change, and we carry a rich story.

Carter Malone Honorable Mention

My knuckles, smeared with tears, turned white while I clutched my newly-gifted owl. The owl was given to me by my oldest sister, Nicole. Seeing her was rare during my childhood as she was twelve years older than me and lived on her own. For this reason, I was confused when I noticed her standing outside my front door after what had been a normal school day. Her eyes, focused on the blades of grass and her tan birkenstocks, seemed to dance around me, searching for an escape. Nicole held a white, toy owl and could barely keep herself upright against the black door frame. The owl's body was disfigured from how tight she had held it but I accepted the gift nevertheless. Her hands, usually gentle and affectionate, were stiff and cold as she took my arm to usher me inside.

As I entered the foyer, I could hear muffled cries from my mother and father in the living room. My parents, always stoic, never showed their emotions. The floorboards creaked loudly under our weight as my sister and I inched towards the sounds of sniffling and pacing, but the silence from Nicole was even louder. She always talked, usually more than I could handle, so such silence from her was unprecedented. The owl became my solace: its smiling face, warm and fuzzy touch, and its ability to distract me from what was ahead made it the best gift I had received. I joined my father on the couch and an indescribable chill struck me as I tried to make eye contact with him. Pulling me by my shoulder blade into his tear-stained shirt, he gradually lifted both of our heads. The bags under his eyes enhanced his prickly beard and slouched posture. With tears welling up in both of our eyes, he said the worst words a brother can hear.

"Your sister Alyssa is gone. She's dead. I'm so sorry, (student's name)."

My family's eyes locked on me — dreading my reaction — except, I didn't have one. My body was paralyzed. I clenched the owl and felt powerless as I sifted through my feelings, looking for an explanation. Those first few minutes sitting on that couch developed into years of struggling to find my identity as a brother and son.

As a result of my sister Alyssa's death, I began to think of

myself as an outcast among my friend group. On various occasions, I was not able to play kickball or attend basketball practices due to therapy sessions. I constantly worried if they perceived me as a "drug-gie's brother" or thought I was a bad influence. I struggled to let these negative thoughts go and as I navigated through grief, decided that taking positive action to serve others would be the only way I could accept Alyssa's loss. With this motivation, my family and I created a non-profit, Fighting For Alyssa, to remember Alyssa and her valiant effort to beat addiction. Our charity's focus is to provide monetary support to local and national agencies which educate, treat and help addicts and their families. This year, I spearheaded a charity golf tournament to raise funds for treating addiction and to allocate money where we feel necessary.

I am not the same eleven-year-old kid that held onto the toy owl for hope. Balancing high school, sports, clubs, and my work with the charity has instilled a passion in me to serve others while remaining true to myself and my goals. I am not worried about others judging me based on my sister, I have found peace in loving those who have faced similar struggles. I will continue to support our charity and its influence for the rest of my life, with the intention of making vital contributions towards communities all around Ohio and beyond. Although she is gone, her vibrant personality and love for everyone, no matter the person, serves as a guiding light for my daily life.

Tanvi Shah Honorable Mention

"There are fifteen minutes left for landing. Please fasten your seatbelts, gather your belongings, and stow them beneath the tray table," the air hostess says as her bangles jingle.

I immediately open the window shutter to see the magical city lights and tiny buildings. My father and I gaze at the miniature human figures, each with their own stories. "Welcome. We have landed in Mumbai, India," announces the air hostess. Warmth radiates from me as I hear the words I have craved for the past seventeen years. Everyone claps in excitement as we leave the plane one after another towards the crisp air to reunite with our roots, where my journey as a flower began.

Today, I start an internship at Shivani Hospital, a compacted building with one doctor, four nurses, and seventeen patients in just five rooms. As I steadily walk into a patient room with only a bright white cradle and a dark gray bed, a sign in bright gold catches my eyes: *daffodil*. My father clasps his sweaty hands with mine and whispers, "Seventeen years later, and this room is the same." I pivot to look at him in confusion. I stand in the soil where my mother planted her seed. I was born exactly *here*.

This miniature room holds immense power over me as the answer to my longstanding question of where I was born. I am overwhelmed. This moment fills me with grief; I wish this room was closer, not oceans away. Yet, I undergo relief and closure, knowing this is my origin. While leaving the hospital, my grief turns into a desire for more answers, to keep learning who I am, watering my petals in hopes of a full bloom.

Eventually, I depart in a yellow rickshaw with teary eyes. The rickshaw driver drops my father and me off at the unfamiliar gated entrance, Opal 1402, and the security guard steps out of his booth. He does not recognize me; I am no longer the chubby infant he knew seventeen years ago. My father assertedly says, "Vasantkumar Shah," my grandfather's name, and the guard lets us in. We all know the significance of his name, the strength it possesses, and the fundamental values he instills in all of us. If it were not for him, there would be no family in this house, no strength to my stem.

I fidget in the elevator, worried I will not feel at home. But when my father unlocks the door with a key under the "welcome" mat, I realize I am. This two-bedroom apartment and small kitchen are where I first perceive rays of sunshine. I wander around, hearing my father reminisce about my first giggles, tears, and smiles as I inhale every ounce of air and eye every corner. By revisiting my native home, I notice the formative experiences that define me and push my evolution. I sense a connection with this vibrant space as it lays the groundwork for my inner layer of petals.

"There are fifteen minutes left for take-off. Please fasten your seatbelts, gather your belongings, and stow them beneath the tray table," says the air hostess as her bracelets jingle.

Now I am on the plane ride back "home," and I feel like my mind and heart are still inside Shivani Hospital and Opal 1402, rummaging through the different rooms, putting together the pieces of my unknown past. This newfound clarity reveals how the environment that seeded my life allows me to flourish while remaining grounded in my values. Through this journey, I develop a sense of identity and bridge the ocean-wide gap between my childhood and me. Mumbai, India will always be the root that supports my growth until I *bloom*. History Contest Winners 2021-2022

O'Partigiano, Portami Via: How the Partisans Saved ItalyRyan de Arcangelis

A term that is commonly attributed to the human instinct is called the "fight or flight" response. Either one flees from the danger that presents itself or tackles it head-on. Yet what happens when one does not have the option to flee? Naturally, they are forced to fight. The Italian resistance that fought against Italy's fascist regime during the Second World War was no different. Ordinary individuals, pushed up against a political, economic, and societal wall, were forced to fight back in order to protect themselves, their families, and their futures. Under the name *i partigiani*, or *the partisans*, these people fought a much larger and organized enemy, and, much to the surprise of the world, superseded such an obstacle. Even with an accomplishment so great, their once irrefutable legacy in history as brave and honorable liberators has come into question by many Italian citizens. There are comments today about the validity of the partisans and the impact that this resistance had on Italy in the postwar era. This treatise serves as a testimony to the legacy of the partisans. To present the impacts of both the resistance and the fascist regime itself, and to understand the liberators, you must also understand the liberated. The partisan resistance that took place in 1940s Italy under the fascist regime had more positive effects on Italy's future in the postwar era than negative ones.

To analyze the influence of the resistance, one must first understand the state of the Italian nation in the 1940s. By the time the flames of war had started to kindle in Eastern Europe, the roots of fascism already ran deep in Italy, due to the government model being instituted in the early 1920s (Morgan 43). The people weren't exactly content, but nonetheless satisfied with how things were being run. Mussolini and his council were cautious to pick a side in the war itself when fighting first broke out, and the first inkling of a future Nazi-Fascist pact arose when anti-Semetic laws began to be implemented in everyday life. The pact that Mussolini would eventually make with Hitler seemed more inevitable with each passing day. Following the signing of the said alliance, mass discontent only emerged after Italy's involvement in the war. In fact, the values of the famous

Italian resistance began with the farmers and workers who resided in the countryside. These workers complained about the rising prices of goods, especially shoes, and a majority of food they produced went straight to the war effort, meaning a food shortage would quickly break out (Behan 22). Italy was not able to make a name for itself in the war, with more military failures than successes. Following the constant embarrassment of battle. Italian draft dodgers and veterans took up arms against the government. These people made up the first groups of *partigiani*. Although small, they already posed a huge threat to the fascist regime. For a government already failing to get a foothold in the war, an insurrection was the last thing needed. The opposition would need to be dealt with swiftly and decisively to prevent any further altercations. Due to this, General Roatta, an Italian fascist general, wrote in an official statement on the Italian occupation of Slovenia where he declared "Resistance would not be tolerated', so mass executions began in Montenegro in July 1941... 'armed rebels, or those who work with them or help them must be executed" (Behan 17). This came as a shock to many Italian civilians. The actions of the fascist military on the frontlines were anything but admirable. The victims of these orders include 2,500 civilians, 900 partisans, and 35,000 deportees (Behan 17). Fellow Italian brothers and sisters were victims of their own government, which was supposed to protect them. Philip Morgan, who wrote an article on Italian fascism featured in History Today, expresses the discontent of the Italian people perfectly. He writes "Italians expressed their anger and scorn for a regime predicated on war which was incapable of protecting them from bombing raids, and from the aftermath, shattered homes and infrastructure, lost jobs, traumatized minds". The fascist government was juggling an internal as well as external war, and the resistance didn't have the ability to topple such an enemy yet. On top of that, gaining traction seemed like an impossible feat. Voices that spoke out against the regime would be hastily suppressed. "[the fascists] spent public money in order to silence a film which was critical of fascist Italy" (qtd. Pugliese 297). Clandestine presses were necessary to even get one sentence of information across the countryside. It was a tragic stalemate at this time, both sides winning against the other but not exactly prevailing.

When the resistance started to gain a little too much renown for the regime's liking, Mussolini decided to strike at the heart of the matter; the home. Also known as Il Duce, he thought that if he were to appease the women of the family and turn them into loyal fascist servants, the resistance would lessen in numbers, as mothers had the most influential role in a household. He pushed for old Italian stigmas to be broken, such as that of the unwedded woman with children (De Grazia 77). This support at most times did not lead to much; it was only after the war that women's rights were actually recognized, yet these actions would help pave the road to said recognition. Had the resistance not grown, or in fact not even started at all, Il Duce would not feel the need to support women's rights. Even if it was a publicity stunt, it ultimately aided the opening of the provincial minds adopted by the Italian population on gender equality. On the other hand, partisans held great respect for the women who assisted the resistance in the 1940s. "For the first time in Italian history [...] large number of women were partners with men, fighting together as equals for a common cause" (Mitgang C21). Partisans would commend anybody who wasn't against them, especially these women who were on the front lines alongside them. One could say that these values were not a resistance-wide thought, yet individually instilled. For example, in the final letters of partisan prisoners, many of them wrote of the woman in their lives through a respectful and optimistic lens. Paolo Braccini, a partisan who was captured and jailed on April 2, 1944, wrote "Pour on your Mother all the good you want him (Paolo): she will also love you all, she will also take care of you for me, she will cover you with my kisses and my tenderness[...] with the mouth of your Mother in whose heart my whole soul will enter, when she will leave my heart. Your Mother [should] always remain above all for you". These letters, often portraying women in a positive light, helped raise the respect for women and overall indirectly, or occasionally directly, advocated for equality.

With that being said, possibly the most renowned and influential value the partisans instilled into the generations to come was the idea of freedom, liberty, defiance, and independence. The entirety of the resistance was based on these values, fought for these values, and instituted these values into everyday life. In many households across Italy, heroic tales were told of resistance fighters, and due to the fact that many of these fighters were family members and close friends, the young ultimately looked up to them as role models. This inspired them to be more inclusive, independent, and open-minded in the future. These ripples of inspiration extend into the modern world. For example, my own family taught me an anti-fascist folk song called *Bella Ciao* at a young age. The creator of the piece is unknown, and it was originally sung to convey the struggles of the lives of Italian rice workers before the war. Adopted by the partisans and modified to fit their hardships, this song is supposedly passed from one generation to the next. It goes:

Una mattina, mi sono alzato.

O bella ciao, bella ciao, bella ciao, ciao!

Una mattina, mi sono alzato, e ho trovato l'invasor. O partigiano, portami via.

O bella ciao, bella ciao, bella ciao, ciao!

O partigiano, portami via, che mi sento di morir. E se io muoio da partigiano.

O bella ciao, bella ciao, bella ciao, ciao, ciao!

E se io muoio da partigiano, tu mi devi seppellir. E seppellire lassù in montagna.

O bella ciao, bella ciao, bella ciao, ciao ciao!

E seppellire lassù in montagna, sotto l'ombra di un bel fior. Tutte le genti che passeranno.

O bella ciao, bella ciao, bella ciao, ciao!

Tutte le genti che passeranno, mi diranno "che bel fior" E questo è il fiore del partigiano.

O bella ciao, bella ciao, bella ciao, ciao!

E questo è il fiore del partigiano, morto per la libertà. E questo è il fiore del partigiano, morto per la libertà! One morning, I awoke. Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye! One morning I awoke, and I found the invader.

Oh partisan, take me away.

Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye! Oh partisan, take me away, for I feel death approaching.

And if I die as a partisan.

Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye! And if I die as a partisan, then you must bury me.

And you must bury me up in the mountainside.

Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye!

And you must bury me up in the mountainside, under the shade of a beautiful flower.

And all the people who shall pass by.

Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye! And all the people who shall pass by will say "what a beautiful flower". And this is the flower of the partisan. Oh darling, goodbye, darling, goodbye, darling, goodbye, bye, bye! And this is the flower of the partisan, who died for freedom

And this is the flower of the partisan, who died for freedom! (my trans.)

This song is often played and sung in an upbeat manner in the modern world, despite its rather somber and sinister lyrics. Traditionally, however, it is recited in a slower and more serious tone. *Bella Ciao* tells a story that is precisely the reason for the partisan cause. The folk song begins by stating that partisans are fighting out of necessity, as in the very first line the singer explains that one morning they arbitrarily find themselves stuck with the invaders, a clear parallel to the Nazi-Fascist occupation of Italy at the time. The singer then asks a partisan to take them away to join the cause, possibly a means of motivating the populace to sympathize with the resistance. The rest of the song elaborates on the prospect of dying while fighting for the partisans, as well as what their loved ones would need to do if that were to happen. Yet, notice that they do not meet the idea of danger and death with fear, but rather in a staid and almost inspired manner. It is the embodiment of freedom and opposition, even being used in

protests all around the globe today.

Near the end of the war, with a tired nation and even more tired people, the resistance put an end to the fascist regime. This came as a relief to most of Italy, as the government presented itself as unsuitable and incapable of running a nation. The regime showed that they were not afraid to turn on their own people, and that the average Italian citizen was, in the eyes of greater power, expendable. They would enact cruel laws, an infamous one being citizen abduction orders. This meant that in each town, one person would be held accountable for the whole town's actions and behaviors (Goddi 38). The fascists would silence and ban anti-fascist media while also pushing propaganda out. Children at a very young age were taught to become the next generation of fascist loyalists, and this brought strife into the average household where many members of the family were torn on political ideals (Ciavattone 225). Adding to everything mentioned is the fact that allied Italian-American soldiers would be enlisted to fight against Italy (Pretelli and Fusi 299). This meant that an individual of Italian descent would be torn between two nations, only adding to the turmoil of war. The toppling of such an enemy was a great achievement indeed, yet sincerely bittersweet. Italy as a nation had lost an exorbitant amount of supplies, manpower, and reputation due to the removal of such a power, and the state of the average Italian citizen was, in simple terms, sub-par. The road to liberation was long, sluggish, and treacherous for Italy. Because of these afflictions, many Italians ask themselves today; was it really worth it?

The impact that the resistance made on postwar Italy is certainly profound. One very apparent example, especially in today's climate, is that of defiance. The people of Italy were in disarray on whom to give authority to in the postwar era (Baldissara 177). Distrust in authority figures was at an all-time high, and rightfully so. This distrust stretches to modern-day Italy, where many citizens often do not agree with the system put in place that is representing their nation. This scrutiny was relatively at ease immediately after the postwar era, as many renowned partisans would take up political roles. Wolfgang Saxon, a writer for the New York Times, wrote in the obituary of Paolo Taviani, a famed resistance fighter, "He [Taviani]

served in the Constituent Assembly, which abolished the monarchy, and was elected a member of Parliament on 1948" (B7). The public opinion on partisans' ruling was a complicated one. On one hand, partisans taking up positions meant there would be much more public approval, as these fighters freed Italy from oppression. Yet, these partisans were regular people, such as farmers, engineers, and teachers. They may have been immeasurably courageous, but most of them did not have much political experience. The debate in question was deciding whether or not to sacrifice said experience for reliability and acceptance. Another modern-day impact depends on where the partisan groups occupied in 1940s Italy. For example, the non-affiliated groups of partisans mostly occupied mountainous regions. These were groups that did not side with any political sphere, rather they fought for their own individual freedom. Should one check the regions that these groups occupied from a modern-day lens, one would see that Italian stereotypes label those regions as more open-minded than the rest of Italy. Meanwhile, in Rome, where there were many clashing ideologies including communists, fascists, and socialists, people are seen as more closed-minded and stubborn (Broder 73). Yet the largest infrastructural influence that the resistance created would most certainly be in terms of inflating and enriching organizations that would aid their cause. On paper, this may seem beneficial, yet in this case that is not so. In order to uphold the effort against fascism, partisans would have to tap into black market goods and purchase supplies from there. This fueled the wealth of families who ran such markets, which later evolved into organized crime, more commonly known as the Mafia (Morgan 44).

There are many arguments when it comes to the viability of the resistance. One main argument is the necessity of such an opposition. That Italy would have been liberated by the Allies anyways. The reality is that this is not the case. "The Allies were invading a devastated country" (Behan 22). Yet many often fail to recognize the fact that the partisan resistance may have been exactly what made the fascist nation susceptible to Allied invasion and directly influenced how quickly Italy succumbed to outside forces. If the nation were united together and strong rather than divided, military forces would have suffered more losses and overall undergone an operation of larger difficulty. Another argument brought into play is the damage that the partisans did to the infrastructure of Italy. In reality, the resistance created many jobs for people in terms of rebuilding structures, paving and filling roads, and modifying weapons too (Behan 180). Another point that is brought up against the partisans is that of 'unethical ways', specifically bringing up the death of Benito Mussolini and his wife - their bodies were displayed in Milan after being killed (Morgan 46). What is important to note is the fact that partisans were forced to fight and, although they did not have the most ethical manners of warfare and justice, they toppled a more looming and serious evil. The atrocities that the fascist regime partook in most certainly outweigh the flaws of the partisan resistance.

To conclude, the partisan resistance in Italy during World War II has had a deep-rooted influence on not only Italy, but the world as well. From infrastructure to societal standards, nothing was the same after liberation. The unemployed found work, roads were paved, women were more respected, and a competent government made up of those who aided in the partisan cause would soon fill the power vacuum left behind (Saxon B7). Liberation Day was instituted as a national holiday not long after the war, to remember those who fought for partisan values during the war and celebrate Italy's freedom from the grip of the iron fist of fascism. Had the partisan resistance not intervened during the war period, this freedom may not have been achieved as quickly, if at all. The partisans fragmented fascist power to allow the Allies to breach the nation with more ease. Not only that, but a footprint of courage, stoicism, and independence was left behind by this resistance, being adopted all around the world and inspiring new generations. The partisan's legacy is truly remarkable, and Italians must honor them adequately to not lose a substantial, poignant, and paramount facet of their history.

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Lack of Diplomacy in the United Nations: The Effects of the Negroponte Doctrine Sumedha Mahesh

When looking for a topic for my research paper, I wanted to write and research a topic related to the United Nations as I have competed in Model UN since freshman year and diplomacy seemed to be the perfect theme for such a topic. When looking for a specific topic, I came across a US policy called the Negroponte Doctrine that was created by John D. Negroponte. I learned about the impact the doctrine had on the United Nations and decided to analyze its effects further.

While conducting my research, I made sure to only consult scholarly sources. To find primary sources, I mainly used the official UN website that provided me with relevant information. In addition, I conducted two interviews. My first interview was with Ms. Carina Van Vliet who served on the UNSC. The second interview I conducted was with Mr. Negroponte. Mr. Negroponte arranged a phone call to answer questions about the Negroponte Doctrine, the doctrine he authored. He gave me valuable information that could not be found anywhere, adding a unique perspective to my paper.

When creating my paper, I wanted to focus on the three main effects of the veto power that is displayed in my thesis statement. I felt that these three avenues of research were most relevant to my research question "What is the root cause of the United Nations Security Council's inefficiency?" and "Why does the veto power inhibit diplomacy?" As such, I organized my paper into five main sections, three of which are focused on my three main avenues of research.

Next, I answered my research question, arguing that the veto power is detrimental to diplomacy in the United Nations due to its ability to promote skewed power, create a lack of avenues to compromise, and assistance for nations to push forth personal agendas rather than work diplomatically. I proved these three points by exploring the Negroponte Doctrine, which was adopted in response to the Israeli-Palestinian conflict. I analyzed the effects of the US policy that stated that the US would veto any resolution that condemned Israel. I used this specific historical event to prove the point that the veto power needs reformation. The Israeli-Palestinian conflict is one of the largest conflicts to exist and bringing peace to that region is important. Recently, the UN faced a lot of backlash regarding its effectiveness in solving conflicts. The issue is that a lot of people overlook the fact that with the reformation, the UN can restore its efficiency and purpose. The main reformation I observed was the need to get rid of the veto power. As our society changes, so does the need to reform rules. Our world is set to endure more conflict, and to make sure a similar conflict does not repeat itself, the veto power needs to be reformed. My topic uses history to send a cautionary message as to the preventative measures that need to be taken in order to avoid similar historical occurrences in the future.

Background Information

The United Nations is one of the most well-known international organizations dedicated to promoting diplomacy in international conflicts.¹ The United Nations (UN) consists of multiple units that focus on specific international issues, one of them being the United Nations Security Council (UNSC) which focuses on maintaining international peace and security. However, the UNSC is different from the other branches of the UN in that it extends a veto power to certain countries. The United States, United Kingdom, France, Russia, and China, are classified as permanent members and are given powers that allow them to veto any resolution, causing the resolution to fail in voting. The veto power allows the five permanent members (P5) to hold immense power in the UNSC, sometimes causing the goal of diplomacy to fail. In fact, the veto power can be viewed as the limitation of the UNSC.

In order to explore the threat that the veto power poses to the UN's goal of diplomacy, one can study a specific doctrine called the Negroponte Doctrine. This was a policy adopted by the United States (US) in response to the Israeli-Palestinian conflict.² In essence, the

2 John D. Negroponte, "'The Negroponte Doctrine' concerning UN Security Council Resolutions on the Middle East," United States Mission to the United

¹ United Nations, "U.N. Charter Preamble," The United Nations, last modified 1945, accessed November 16, 2021, https://www.un.org/en/about-us/un-charter/ preamble.

Israeli-Palestinian conflict was between the Jewish Zionists and the Palestinian nationalists over land. The conflict started with internal tension and violence in 1917 and turned into a full-scale war in 1948.³ Eventually, the land was proclaimed as Israel for the Jewish people while Palestine was established as an Arab State.⁴ As a result, conflict erupted over land claims causing the current Israeli-Palestinian conflict.

In 2003, a doctrine was developed and put into action by John D. Negroponte, the UN Ambassador for the US during the George W. Bush administration.⁵ The doctrine, which was later known as the "Negroponte Doctrine," dictated that the US would essentially veto any resolution that condemned Israel in the slightest.⁶ By adopting this doctrine, the US hoped to strengthen their support for Israel by creating "balance" among the Security Council resolutions.⁷ When studying this prolonged issue of the Israeli-Palestinian conflict, it is seen that the lack of diplomacy in the world's most well-known diplomatic mechanism called the UN is seen in the limitations of the UNSC, demonstrated through the Negroponte Doctrine and the way in which skewed power, lack of avenues for compromise, and ability to push forth personal goals all led to the ultimate demise of diplomacy and problem-solving in this conflict.

Skewed Power in the United Nations

The Negroponte Doctrine was able to thrive in the UNSC due to the presence of a skewed power that is demonstrated through the granted veto power. Nations that aren't part of the P5 are not granted

6 Ibid.

7 John D. Negroponte, telephone interview by the author, Hudson, OH, January 31, 2022.

Nations, last modified October 6, 2003, accessed November 8, 2021, https://web. archive.org/web/20031224063630/http://www.un.int/usa/03jdn-me1006.htm.

³ National Archives, "Recognition of Israel," Harry S. Truman Library, accessed May 17, 2022, https://www.vocabulary.com/dictionary/fate.

⁴ George E. Gruen, "United States and United Nations," *The American Jewish Year Book* 69 (1968): 178, http://www.jstor.org/stable/23604342.

⁵ Negroponte, "The Negroponte," United States Mission to the United Nations.

veto power and hold normal voting rights. Thus, the presence of this veto power causes a skew in power in the UNSC, giving the P5 more control over the UNSC's decisions. The creation of the Negroponte Doctrine used this veto power to further the US' goals and interests. The US declared that it would veto any resolution condemning Israel, which would cause the entire resolution to fail, resulting in a lack of diplomacy.⁸ Negroponte explains that this doctrine was created after the passing of resolution 1397, the first Security Council resolution that called for a two-state solution.⁹ The resolution calls on both sides to halt violence and promotes peace.¹⁰ Yet the Negroponte Doctrine created many issues in the UNSC, emphasizing the UNSC's failures at treating countries equally.¹¹

During the Israeli-Palestinian conflict, the Christian Science Monitor reported on the recent Security Council convention in which the US was the only nation in the entire UNSC to vote against a resolution concerning Israel. The Christian Science Monitor quotes James Zogby, "The Palestinians have no recourse in the Council because of the US veto…It's damaged our own country, because frankly, we've been reduced to and viewed as acting unilaterally."¹² The use of the veto power from the US caused Palestinian people to feel underrepresented in the UNSC, with no control over the decisions. At the end of the day, the veto power allowed one nation, the US, to have extremely skewed power, essentially silencing the voices of the other individuals involved in the conflict.¹³ Such skewed power and lack of representation eliminated any possible avenue of diplomacy and caused a lack of

⁸ Negroponte, "The Negroponte," United States Mission to the United Nations.

⁹ Negroponte, telephone interview by the author.

¹⁰ United Nations Security Council, "Resolution 1397," The United Nations, last modified March 12, 2002, accessed February 2, 2022, https://www.un.org/press/en/2002/sc7326. doc.htm.

¹¹ Justin S. Gruenberg, "An Analysis of United Nations Security Council Resolutions: Are All Countries Treated Equally?," Case Western Reserve Journal of International Law 41, no. 2 (2009): 511, accessed November 11, 2021, https://scholarlycommons.law.case.edu/cgi/ viewcontent.cgi?article=1268&context=jil.

¹² Michael J. Jordan, "Symbolic Fight for Israel at UN," *The Christian Science Monitor*, December 8, 2003, accessed November 8, 2021, https://www.csmonitor.com/2003/1208/ p06s02-wome.html.

¹³ Kartini Aboo Talib and Dorcus Luwiza Mwango, "The Failure of the United Nations in Resolving the Palestine-Israel Conflict: A Neorealist Perspective," *Malaysia Journal of Society and Space* 11, no. 2 (2015): 104, accessed November 13, 2021, http://journalarticle. ukm.my/8909/1/9x.geografia-feb15-kartini-edam1.pdf.

progression in the Israeli-Palestinian conflict.

The Existence of a Lack of Compromise in the UNSC

The existence of the veto power in the UNSC obliterates any avenues for compromise from the P5 that exist in the rest of the UN. Compromise is normally not made without a need. Thus, the veto power itself led to a demise of diplomacy in the UN. Specifically in the Israeli-Palestinian conflict, the creation of the Negroponte Doctrine exacerbated the present issues. Until this conflict appeared in the UN, countries tended to avoid overusing the veto power. Carina Van Vliet, the CEO of the Cleveland Council on World Affairs elaborates in the personal interview by saying, "It's not so much the veto power per se that has increasingly become a problem it's actually the geopolitics and the relationships between the countries who are members of the Security Council."¹⁴ To elaborate, the veto power has been overused nowadays in ways that it was never intended.

At the emergence of the Israeli-Palestinian conflict, the US strongly held its stance on supporting Israel and went to measures never seen before regarding the veto power.¹⁵ The Negroponte Doctrine, by vetoing any resolution that condemned Israel, led to the overuse of the veto power, showing that the veto power could be used to oppose anything that a country did not agree with.¹⁶ When this occurred, countries, mainly the P5, saw no reason to compromise. The P5 countries could oppose any resolution and cause it to single-handedly fails, a power that did not lie in any other UN General Assembly.

For the US, the veto power acted as a safety net for compromise. The US did not have any need to compromise, allowing them to essentially do whatever they wanted, such as creating the Negroponte Doctrine. The issue was that other representatives felt as if the US'

¹⁴ Carina Van Vliet, videoconference interview by the author, Hudson, OH, January 26, 2022.

¹⁵ University of Virginia, "John Negroponte Oral History," Miller Center, last modified September 14, 2012, accessed November 8, 2021, https://millercenter.org/ the-presidency/presidential-oral-histories/john-negroponte-oral-history.

¹⁶ Alynna J. Lyon, *US Politics and the United Nations: A Tale of Dysfunctional Dynamics* (Boulder, CO: Lynne Rienner Publishers, 2016), 2, https://ebookcentral. proquest.com/lib/wra-ebooks/detail.action?docID=4697802.

behavior, according to the guidance of the Negroponte Doctrine, was hindering diplomacy and prolonging creation of an effective solution to the Israeli-Palestinian conflict.¹⁷ The *Haaretz* newspaper goes on to describe the Negroponte Doctrine by explaining that the US expected every resolution to have four elements to be passed.¹⁸ The four elements are listed by the US administration in the official document of the Negroponte Doctrine. It states that all resolutions must contain,

A robust condemnation of acts of terrorism and all forms of incitement to terrorism. An explicit condemnation of Hamas, Palestinian Islamic Jihad, Al-Aqsa Martyrs' Brigades as organizations responsible for acts of terrorism. Call for dismantling the infrastructure, which supports these terror operations, wherever located, in compliance with UNSC Resolution 1373. Call upon all parties to make a commitment to pursue a negotiated settlement. A recognition that the issue of Israeli withdrawal to the September 28, 2000 positions is connected to an improvement in the security situation through reciprocal steps by the Palestinians and Israelis, as called for by the Quartet.¹⁹

This meant that in order for any resolution to pass without the US's veto, the resolution would have to follow all of the terms listed in this doctrine. Many nations in the UNSC, though, felt that if these terms were abided by, nations would be unfairly working against Palestine.²⁰

The Permanent Observer of Palestine to the UN, Nasser Al-Kidwa articulates the concerns the Middle East and Palestine have when it comes to the US' behavior and progress on the Israeli-Palestinian conflict in the UN, specifically addressing the number of Palestinians being killed at the hands of Israelis.²¹ The US, on the other hand, felt that any resolution that did not contain these four points was biased against Israel.²² Negroponte, in the personal interview, repeatedly

17 "U.S.: UN Resolutions Must Condemn Palestinian Terror," Haaretz, July 27, 2002, accessed November 8, 2021, https://www.haaretz.com/1.5179828.

18 "U.S.: UN Resolutions".

19 Negroponte, "'The Negroponte," United States Mission to the United Nations.

Letter by Nasser Al-Kidwa, "Illegal Israeli Actions in the OPT," September 20, 2002, accessed November 8, 2021, https://reliefweb.int/report/israel/identical-let-ters-permanent-observer-palestine-un-secretary-general-and-president-16.

21 Letter by Al-Kidwa, "Illegal Israeli."

22 Negroponte, telephone interview by the author.

stated the importance he felt, at the time, in bringing "balance" in the UN and making sure Israel and Palestine were condemned equally.²³ In order to ensure this balance, the US vetoed resolutions such as one that called for international intervention to stop a dangerous situation in the Gaza Strip and West Bank.²⁴ The veto came after the US felt that Israel was being singled out for one-sided violence unfairly.²⁵

Ultimately, in the end, the existence of the veto power allowed the US to more or less "threaten" other nations to follow the US' preferred guidelines. Negroponte comments on this dynamic by stating, "It [the veto power] also of course gives countries like the US great leverage. If you know that you can veto a resolution, you can then also shape how it's negotiated, especially if the other parties say, 'Well we want to avoid provoking a US veto so let's go talk to them about what it is they could live with."²⁶ Using this method, Negroponte made sure that the only leverage the US needed was the cautionary warning of their ability to use the veto power in voting when negotiating the Israeli-Palestinian conflict. With that veto power, there was no avenue or need for diplomacy and compromise, one of the key elements of the UN, causing the Israeli-Palestinian conflict to become a prolonged issue.

Pursuing One-Sided Interests

Finally, the existence of the veto power allows nations to have an avenue to push forth ideas that solely benefit their interests. For example, in the Israeli-Palestinian issue, the US did not budge when it <u>came to protecting Israel and is argued to have used the veto power for</u>

23 John D. Negroponte, "Statement by Ambassador John D. Negroponte, United States Permanent Representative to the United Nations," address presented at United Nations, New York, August 5, 2002, United States Mission to the United Nations, last modified August 5, 2002, accessed November 8, 2021, https://web.archive. org/web/20050514210213/http://www.usunnewyork.usmission.gov/02_112.htm.

24 United Nations Security Council, "Egypt and Tunisia: Draft Resolution," The United Nations, last modified December 14, 2001, accessed November 15, 2021, https://www.un.org/unispal/document/auto-insert-179102/.

25 William Orme, "U.S. Rejects Resolution on Mideast," *Los Angeles Times*, December 15, 2001, accessed November 8, 2021, https://www.latimes.com/archives/la-xpm-2001-dec-15-mn-15030-story.html.

26 Negroponte, telephone interview by the author.

its own purposes.²⁷ The US has a long history when it comes to Israel. In the 1940s, Israel started gaining the US' support due to a significant influential Jewish community in financial and media circles.²⁸ In 1948, President Harry Truman not only favored the creation of the state of Israel but became the first world leader to recognize Israel as a Jewish State.²⁹ As such, the US became a staunch defender of Israel from the start, and Negroponte says that supporting Israel became an "article of faith of United States' foreign policy."³⁰

In this conflict, the US stood its ground when it came to supporting the Israeli side, only allowing resolutions that fit their standards to pass. While the doctrine was seen as unnecessary and erratic, it allowed the US to stick to its foreign policy.³¹ Without any other incentive than solving the issue at hand in a diplomatic manner, there was no motivation for nations, such as the US, to compromise and find a diplomatic solution. Instead, with the existence of the veto power, a free path was created for nations to first prioritize their allyships and then start to think about compromise and diplomacy. The US in particular, by having leverage through the exclusive veto power, was able to essentially promote its allyships and personal goals during the Israel-Palestinian conflict.

The UN Secretary-General, Kofi Annan, addressed the UN General Assembly during the Israeli-Palestinian conflict, stating, "What matters is that the strong, as well as the weak, agree to be bound by the same rules, to treat each other with the same respect. What matters is that all peoples accept the need to listen; to compromise; to take each other's views into account."³² Secretary-General

29 National Archives, "Recognition of Israel," Harry S. Truman Library.

²⁷ Stephen Schlesinger, "Bush's Stealth United Nations Policy," *World Policy Journal* 25, no. 2 (2008): 1-9, http://www.jstor.org/stable/40210173.

²⁸ Negroponte, telephone interview by the author.

³⁰ Negroponte, telephone interview by the author.

Julia Preston, "Israel Resists New U.N. Measure to End Siege," *The New York Times*, September 25, 2002, accessed November 8, 2021, https://www.nytimes.com/2002/09/25/world/israel-resists-new-un-measure-to-end-siege.html.

³² Kofi Annan, "Struggle to Confront Three Global Challenges- Development, Security, Human Rights," speech presented at United Nations, September 19, 2006, The United Nations, last modified September 19, 2006, accessed November 16,

Kofi Annan restates the founding goals of the UN and elaborates on the way in which inequality in following rules and inability to compromise and work with a common goal leads to the destruction of the founding UN goals and progression on the issues at hand.

However, it is important to understand that when analyzing the UNSC specifically, there is an inability to incentivize or promote diplomacy and compromise, simply due to the veto power. By allowing five nations to have leverage, coupled with the existing polarization on topics, all hopes at reaching a diplomatic solution are demolished. This is clearly seen when Negroponte stated, "[i]f you don't resist efforts to pass these lopsided resolutions, it causes the Palestinians to feel they're let off the hook. It vindicates their actions . . . "³³ Negroponte, in another instance went on to state, "the Security Council should keep its nose out of the Israeli-Palestinian conflict..."³⁴ In other words, the US administration during this conflict, was strong-set on supporting Israel due to personal reasons such as allyships and any resolution that did not abide by the points listed in the doctrine would result in an outcome that favored the Palestinians and not the Israelis, which the US government was against.³⁵ These personal, strong-held opinions only exacerbated and prolonged the situation at hand, causing nations, such as the US, to continue using their veto power until actions were played out to their liking.

Conclusion

By committing itself to promote diplomacy in society, the UN has grown in influence and prestige, its membership essentially signaling progression in nations. However, that is not to say that the UN itself doesn't contain flaws. The Israeli-Palestinain conflict has been going on for over fifty years. Despite the longevity of this issue, success in resolving this conflict has been minimal. During the early 21st century, the lack of diplomacy in the UN prolonged and

33 Gruenberg, "An Analysis," 511.

35 Gruenberg, "An Analysis," 511.

^{2021,} https://www.un.org/press/en/2006/sgsm10643.doc.htm.

³⁴ Saliba Sarsar, "The Question of Palestine and United States Behavior at the United Nations," *International Journal of Politics, Culture, and Society* 17, no. 3 (2004): 465, http://www.jstor.org/stable/20007691.

exacerbated the Israeli-Palestinian conflict through the avenue of veto power. The veto power in the UNSC led to the existence of skewed power, lack of avenues for compromise, and ability to push forth personal goals in the UNSC.

The Negroponte Doctrine was able to be formulated as a result of the veto power, resulting in the prolonging of the Israeli-Palestinian conflict and a lack of diplomacy in the UN. In fact, the veto power goes against the UN's main principles.³⁶ The UN charter contains guidelines stating its importance in "sovereign equality of States."³⁷ Simply put, the UN must treat all nations equally. However, that equality is violated by providing five nations with veto powers that act as unequal leverage.³⁸

The UNSC still grants the veto power to the P5 to this day. By analyzing and understanding the devastating effects this veto power had in one of the most prevalent conflicts in recent history. the importance of reforming the veto power is seen. Without the reformation of the veto power, the UN is set to repeat a failure in resolving conflict. By learning from history, it becomes evident that reformations must take place, in order to prevent the devastating instances of history repeating itself. In fact, President Truman himself had remarked during the creation of the UN charter that he hoped that the charter would evolve and improve with changing times, just like the US Constitution.³⁹ As a result, it is time to consider that unavoidable change as our world evolves and challenges grow. The veto power in the Israeli-Palesitnian conflict led to the ultimate demise of diplomacy in the UNSC, by allowing for the Negroponte Doctrine to be adopted. However, at the end of the day, diplomacy has been and always will be the key to a peaceful future, and that hope for peace must be protected at all times.

³⁶ Shafa V. Gasimova, "The Security Council's Endless Enlargement Debate," *Central European Journal of International and Security Studies*6, nos. 3-4 (2012): 276, https://www.proquest.com/scholarly-journals/security-council-s-endless-enlargement-debate/docview/2138336273/se-.

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³⁸ Gasimova, "The Security," 276.

³⁹ Dilip Sinha, *Legitimacy of Power: The Permanence of Five in the Security Council* (Delhi: Vij Books, 2019), 271.

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National History Day Contest: Friends of the Maltz Museum Award Winners

Harvey Milk: A Local Official with Global Impact Peter McGinnes

In the 1970s, Harvey Milk was a civil and human rights leader who fought for the rights of all people. His flamboyant and unapologetically genuine personality gave unprecedented hope to other members of the Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Asexual, Intersex, etc., (LGBTQ+) community. A hatred of homophobia and other discriminatory acts against minorities catalyzed his short-lived — but ultimately successful — political career. During this career, Milk came to represent something far greater than just his office. Nearly a year after his election, however, his remarkable tenure was cut short when his former colleague assassinated him. A frontier in history is a barrier that someone or something broke through to open the world to new thoughts, ideas, and possibilities. Leading up to, during, and even after his assassination in 1978, Harvey Milk crossed frontiers in the field of LGBTQ+ representation by using his dedication, perseverance, and charisma to become the first openly gay elected official in California — and the third in the United States. He used that power to make legislative changes, paving the way for future elected officials in the LGBTQ+ community.

The gay rights movement in the United States began, in large, in the 1960s. The primary catalyst for the movement, the Stonewall Riots, took place in New York City in 1969. The Stonewall Inn, a clandestine gay club, was raided by police officers in June of that year; patrons and neighborhood residents responded to the raid by throwing objects at the police. This protest soon exploded into a riot with subsequent protests that lasted for five more days.⁴⁰ In the years following the Stonewall Riots, laws that stripped rights from the LGBTQ+ community were enacted en masse. Since then, many of these laws have been struck down; for instance, LGBTQ+ people can now, as of 2011, serve openly in the military. Furthermore, as of 2015, same-sex couples can legally marry and adopt children in all 50 states. But the path

⁴⁰ History.com Editors, "Gay Rights," History.com, last modified June 28, 2017, accessed February 5, 2023, https://www.history.com/topics/gay-rights/history-of-gay-rights.

to gaining rights for the LGBTQ+ community has not been easy.⁴¹

Harvey Bernard Milk was born on May 22, 1930, in Woodmere, New York, as the second son of middle-class Jewish parents.⁴² His parents, William and Minerva Milk, were Lithuanian and served in the U.S. Navy during World War I.43 Milk came from humble beginnings; he was an average child who showed few signs that he would, someday, make history.⁴⁴ He attended Bayshore High School, where he was a popular student with wide-ranging interests from singing opera to playing football.⁴⁵ His friends described him as a practical joker and a regular guy.⁴⁶ After graduation, Milk studied math and history at New York State College for Teachers (now State University of New York) in Albany. There, he penned a popular student newspaper column raising questions about diversity, equity, inclusion, and representation.⁴⁷ After graduating from college, Harvey Milk joined the Navy; however, not long after, he was discharged because of his sexual orientation. After his time in the Navy, Milk began working as a stock analyst on Wall Street but soon sought a job that better fit his personality. Taking a step off course, he worked as a Broadway producer.⁴⁸

In 1972, Milk moved to San Francisco to be closer to people in the LGBTQ+ community. Milk and his boyfriend at the time, Scott Smith, bought a house and opened a camera store in the heart of the Castro neighborhood,⁴⁹ at a time when the Castro was experiencing a mass influx of LGBTQ+ people. According to the documentary *The*

- 44 Epstein, *The Times*, 5:26.
- 45 Harvey Milk Foundation, "The Official," Harvey Milk Foundation.
- 46 Epstein, *The Times*, 5:56
- 47 Harvey Milk Foundation, "The Official," Harvey Milk Foundation.
- 48 Epstein, *The Times*, 6:42.
- 49 Epstein, 6:59.

⁴¹ History.com Editors, "Gay Rights," History.com.

⁴² Robert Epstein, dir., *The Times of Harvey Milk*, produced by Richard Schmiechen, Black Sand Productions, 1984, 5:48, https://www.amazon.com/ Times-Harvey-Milk/dp/B00A5IY7RY/ref=sr_1_2?sprefix=the+times+of+%2Cinstant-video%2C112&s=instant-video&crid=24ZJ7GVH9U8R5&keywords=the+times+of+harvey+milk&qid=1669568384&sr=1-2.

⁴³ Harvey Milk Foundation, "The Official Harvey Milk Biography," Harvey Milk Foundation, accessed November 17, 2022, https://milkfoundation.org/about/ harvey-milk-biography.

Times of Harvey Milk, directed by Robert Epstein, soon after moving to the Castro, "[Milk] threw himself into neighborhood politics . . . [and] dubbed himself the Mayor of Castro Street"⁵⁰ — a name that stuck. To elevate his political career, Milk ran for San Francisco's Board of Supervisors in 1973. He ran for office not because he sought recognition, but because he wanted to effect change.⁵¹ Similarly, when discussing his political orientation in a letter titled "Harvey Milk for Supervisor," Milk stated that he "[does not] think in terms of labels, [he] only think[s] in terms of issues."⁵² Milk worked tirelessly while campaigning for the election. He was awake at dawn handing out campaign literature and speaking to anyone who would listen.⁵³ Throughout his campaign, he was not shy about expressing his homosexuality — which is likely why he only placed tenth out of 32 candidates.⁵⁴ Although Milk lost the election, he received his first press endorsement in a 1973 article titled "A Gay Candidate with Something for All."

Between the 1973 election and 1976, Milk ran and lost two additional times.⁵⁵ Undeterred by his defeats, he ran again in 1977. In a speech titled "Statement of Harvey Milk, Candidate for the 16th Assembly District," Milk stated that it would be his "intention to challenge the machine and the legacy of neglect that it has bequeathed to the voters of my district."⁵⁶ During his campaign, Milk said he would

50 Epstein, 7:15.

51 "There's Got to Be a Lot More Harvey Milks.," interview by Greg Gordon, in *The Harvey Milk Interviews: In His Own Words*, ed. Vince Emery (San Francisco: Vince Emery Productions, 2012), 167.

52 Letter by Harvey Milk, "Harvey Milk for Supervisor," February 26, 1975, in *An Archive of Hope: Harvey Milk's Speeches and Writings*, ed. Edward Black and Charles E. Morris, III (Berkeley: University of California Press, 2013), 121.

53 John Bryan, "The Harvey Milk Interviews: In His Own Words," in *The Harvey Milk Interviews: In His Own Words*, ed. Vince Emery (San Francisco: Vince Emery Productions, 2012), 47, previously published as "A Gay Candidate with Something for All," *The Phoenix*, November 1973.

54 John M. Crewdson, "Harvey Milk, Led Coast Homosexual-Rights Fight: He Defeated 16 Others," *The New York Times* (New York), November 28, 1978, Metropolitan Report, B12, https://www.proquest.com/historical-newspapers/harveymilk-led-coast-homosexual-rights-fight/docview/123588040/se-2.

55 Epstein, *The Times*, 9:24.

56 Harvey Milk, "Statement of Harvey Milk, Candidate for the 16th Assembly District," speech presented in 16th Assembly District of San Francisco, March

fight for expanded childcare facilities, free municipal transportation, low-rent housing, and a civilian police review board, rather than just the issue of homosexual rights. He hired openly-lesbian Anne Kronenberg as his campaign manager, and they worked continuously to increase Milk's reputation and voter base.

Although it seemed as though Milk's opponent, Rick Earl Stokes, was likely to win the election, Milk's supporters were ready to fight. For example, Cleve Jones, in his book titled *When We Rise: My* Life in the Movement, describes an apartment building with an imposing "STOKES" sign on it, but almost every window contained a small blue and white square that read "Harvey Milk for Supervisor."⁵⁷ After a toilsome campaign process, he won — with 30 percent of the vote the title of City Supervisor over 16 other candidates.⁵⁸ Following the election, Milk proclaimed in an interview with George Mendenhall, "I ran three times before succeeding. Traditionally it is three strikes and you're out, but I play by different rules."59 Upon his election, Milk celebrated the unprecedented diversity beginning to emerge in city government as San Francisco welcomed a variety of City Supervisors representing several minority groups.⁶⁰ He began his term on January 8, 1978. Milk described himself as a "symbol of hope to gays and all minorities" in the same way that Jackie Robinson had been a role model and inspiration for the Black community, years earlier.⁶¹ Milk's determination and perseverance played a vital role in why he should be seen as the embodiment of a pioneer.

Before his time in office, Harvey Milk publicized many of

9, 1976, in *An Archive of Hope: Harvey Milk's Speeches and Writings*, ed. Jason Edward Black and Charles E. Morris, III (Berkeley: University of California Press, 2013), 123.

57 Cleve Jones, *When We Rise: My Life in the Movement* (New York: Hachette Books, 2016), 198, digital file.

58 Crewdson, "Harvey Milk," Metropolitan Report, B12.

59 Harvey Milk, "Harvey Speaks Out," interview by George Mendenhall, in *An Archive of Hope: Harvey Milk's Speeches and Writings*, ed. Edward Black and Charles E. Morris, III (Berkeley: University of California Press, 2013), 161.

60 Randy Shilts, *The Mayor of Castro Street: The Life and Times of Harvey Milk* (New York: St. Martin's Press, 1988), 128.

61 "Homosexual on Board Cites Role as Pioneer," *The New York Times* (New York), November 10, 1977, 24, https://www.proquest.com/historical-newspapers/homosexual-on-board-cites-role-as-pioneer/docview/123098794/se-2.

the issues he would fight for. For example, despite paying taxes and economically contributing to the country in other ways, the LGBTQ+ community received nominal government funding. LGBTQ+ mental health, alcoholism, and recreational and cultural programs were severely underfunded; Milk aspired to change this.⁶² However, Milk's endeavors went beyond supporting just the LGBTQ+ community. Stating, "I stand for the equal rights of all people" in a 1976 article in The Mabuhay Republic, Milk explained how he would support everyone — but especially minorities. In office, Milk also fought to end discrimination in housing and jobs, to abolish higher tax rates for single people, and increase employment for women, members of the LGBTO+ community, and other minorities.⁶³ The issue that Milk felt was most important, however, was the safety of LGBTQ+ youth. Harvey Milk ran for office to give LGBTQ+ children hope. Milk knew that LGBTO+ youth were disproportionately thrown out of their houses, tormented by classmates, and harassed by law enforcement. He knew that they had no role models to emulate. In response, Harvey Milk wanted to be that role model. He wanted to cross that frontier. He wanted to show LGBTQ+ children that they could survive and that they could be happy.⁶⁴

During his time as City Supervisor, Milk's most significant accomplishment was leading the charge against Proposition 6. Also known as the Briggs initiative, Proposition 6 was a piece of legislation that sought to ban LGBTQ+ people from working in schools.⁶⁵ Supporters of Proposition 6 feared that LGBTQ+ teachers would either

⁶² Harvey Milk to Kenneth Cravey, "Keep Involved," March 17, 1978, in *The Harvey Milk Interviews: In His Own Words* (San Francisco: Vince Emery Productions, 2012), 198.

⁶³ Bert Esteva, "I Stand for the Equal Rights of All People," in *The Harvey Milk Interviews: In His Own Words*, by Harvey Milk, ed. Vince Emery (San Francisco: Emery Books, 2012), 88, previously published in *The Mabuhay Republic* (San Francisco, CA), May 15, 1976.

^{64 &}quot;Harvey Milk Talks about Politicians and Lying," interview by Joe Martin, in *The Harvey Milk Interviews: In His Own Words*, ed. Vince Emery (San Francisco: Vince Emery Productions, 2012), 152.

⁶⁵ John Briggs and Harvey Milk, "Debate between Harvey Milk and John Briggs, September 6, 1978," in *The Harvey Milk Interviews: In His Own Words*, ed. Vince Emery (San Francisco: Vince Emery Publications, 2012), 246.

molest their students or convert them into homosexuals.⁶⁶ In a 1978 debate between Harvey Milk and Senator John Briggs, the latter argued that gay people should not be allowed in the classroom by likening them to prostitutes, addicts, thieves, and alcoholics.⁶⁷ To Briggs and his supporters, people simply expressing their sexuality were viewed as similar to criminals. In response, Milk feared that homosexual teachers would lose their jobs and that Proposition 6 would set a dangerous precedent. According to Milk, in a letter titled "Ballot Argument against Proposition 6," the proposition "attempt[ed] to regulate a profession on moral grounds which have nothing to do with the profession itself."68 After weeks of fighting Proposition 6 and securing endorsements from the then-former Governor of California, Ronald Reagan, and President Jimmy Carter, Proposition 6 was defeated by the public. While in office, Milk also played a key role in passing the strictest homosexual rights ordinance in the nation: a piece of legislation designed to secure basic rights for members of the LGBTQ+ community.⁶⁹

After less than eleven months in office, Harvey Milk — along with Mayor George Moscone — was brutally assassinated by his former colleague and adversary, former Supervisor Dan White.⁷⁰ White had been the only Supervisor to vote against Milk's homosexual rights ordinance.⁷¹ Upon Milk's death, thousands of mourners marched down Market Street holding candles to represent the hope that Milk had given them.⁷² During memorial services, Anne Kronenberg spoke about Milk's leadership style and how he wanted the LGBTQ+ com-

⁶⁶ Letter by Harvey Milk and Frank Robinson, "Ballot Argument against Proposition 6," November 7, 1978, in *An Archive of Hope: Harvey Milk's Speeches and Writings*, ed. Edward Black and Charles E. Morris, III (Berkeley: University of California Press, 2013), 240.

⁶⁷ Briggs and Milk, "Debate between," in *The Harvey*, 247.

⁶⁸ Letter by Milk and Robinson, "Ballot Argument," in *An Archive*, 240.

⁶⁹ Crewdson, "Harvey Milk," Metropolitan Report, B12.

⁷⁰ Larry Kramer, "Gay 'Power' Here," *The New York Times* (New York), December 13, 1978, A27, https://www.proquest.com/historical-newspapers/gay-pow-er-here/docview/123563537/se-2.

⁷¹ Crewdson, "Harvey Milk," Metropolitan Report, B12.

⁷² Nic M. Westrate and Kate C. McLean, "You Gotta Give Them Hope": A Structural Psychobiography of Harvey Milk (1930-1978)," *Journal of Personality*, June 17, 2022, 11, accessed November 2, 2022, https://onlinelibrary.wiley.com/doi/epdf/10.1111/jopy.12744.

munity to band together and realize that it had strength in numbers.⁷³ Presciently, about one year before his death, Milk recorded a tape and gave instructions to release it in the event of his assassination.⁷⁴ Toward the beginning of this tape, Milk states:

I fully realize that a person who stands for what I stand for — a gay activist — becomes the . . . potential target for a person who is insecure, terrified, afraid, or very disturbed themselves. Knowing that I could be assassinated at any moment or any time, I feel it's important that some people should understand my thoughts . . ., my wishes, [and] my desires.⁷⁵

Later in the recording, Milk proclaims that he never viewed himself as a candidate, but rather as a part of a movement and, upon his assassination, he wished for people in the LGBTQ+ community to channel their anger and frustration into legally enacting positive change instead of rioting.⁷⁶ The recording provided hope to those who feared that Milk's assassination would cease the growth of the burgeoning LGBTQ+ rights movement. The request for non-violent protest demonstrates Milk's innate ability to inspire, uplift, and ultimately initiate change. Even though his career and life were short-lived, he left an enduring impact on his community. The United States is forever indebted to Harvey Milk for showing the country what a gay elected official could accomplish.⁷⁷

Milk's impact did not die with him; it continues to thrive today. Harvey Milk is seen as a heroic political figure who is still venerated by the LGBTQ+ community.⁷⁸ For example, he set the stage for the

76 Milk, "Political Will," in *An Archive*, 246.

77 Westrate and McLean, "You Gotta," 11.

⁷³ Kramer, "Gay 'Power," A27.

^{74 &}quot;Milk Left a Tape for Release If He Were Slain," *The New York Times* (New York), November 28, 1978, Metropolitan Report, B12, https://www.proquest.com/historical-newspapers/milk-left-tape-release-if-he-were-slain/ docview/123585052/se-2.

⁷⁵ Harvey Milk, "Political Will: Tape Cassette Transcription, 18 November 1977," in *An Archive of Hope: Harvey Milk's Speeches and Writings*, ed. Edward Black and Charles E. Morris, III (Berkeley: University of California Press, 2013), 246.

⁷⁸ David M. Donahue, "Learning from Harvey Milk: The Limits and Opportunities of One Hero to Teach about LGBTQ People and Issues.," *Social Studies*

possibility of future openly LGBTQ+ elected officials. Without Milk, current prominent political figures, including Secretary of Transportation Pete Buttigieg and Wisconsin Senator Tammy Baldwin, would likely not hold the positions that they do. However, the work is not yet done; LGBTQ+ rights are being challenged in numerous states. In fact, Densil Porteous, the Executive Director and Chief Executive Officer of Stonewall Columbus and the Chief Executive Officer of Pride Fund, stated that 2022 had seen the most anti-LGBTQ+ legislation proposed and passed in recent history.79 For example, in 2022, Ohio legislatures discussed and fortunately did not pass House Bill 616 — a bill that would have banned any discussion of sexual orientation or gender identity between Kindergarten and Grade Three and would have severely restricted what could be discussed between Grades Four and 12. Though it failed to pass last year, the current Ohio General Assembly will more than likely attempt to pass it again.⁸⁰ This bill is similar to the infamous "Don't Say Gay" Law in Florida, passed in March of 2022. These pieces of legislation — along with countless others threaten Harvey Milk's legacy. In response to this concern, Porteous suggested that furthering LGBTQ+ rights and representation must begin on a personal level. More specifically, he stated that it is necessary to change people's hearts and minds before making drastic changes to the law.81

Harvey Milk's legacy can only continue to thrive if LGBTQ+ history is taught in schools. Currently, this history is seldom mentioned in history books; therefore, it is up to teachers to decide whether they want to include LGBTQ+ people, issues, or history in their curriculum.⁸² Additionally, when teaching LGBTQ+ history, it is vital to do so in a way that speaks to both the LGBTQ+ community and those not in the community. It is necessary to teach about the violence and hatred

81 Porteous, interview by the author.

82 Donahue, "Learning from," 37.

^{105,} no. 1 (January/February 2014): 37, https://www.infohio.org/launch/?url=https:// search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=f5h&AN=91930756&site=ehost-live&scope=site.

⁷⁹ Densil R. Porteous, interview by the author, Phone Call, January 25, 2022.

⁸⁰ House Bill 616, A. 616, 134th Gen. Assem. (Ohio). Accessed February 5, 2023. https://search-prod.lis.state.oh.us/solarapi/v1/general_assembly_134/bills/hb616/IN/00/ hb616_00_IN?format=pdf.

against the LGBTQ+ community, and it is just as crucial to cover how diligently the community has fought to get to this point.⁸³ Furthermore, it is important to remember the gay rights movement as a fundamentally American protest. According to many LGBTQ+ activists and leaders, the movement fought to expand and fully realize the basic human rights presented in the United States Constitution. It was a profoundly patriotic struggle.⁸⁴ Additionally, Porteous stated that it is necessary to realize that the faces of the gay rights movement are living and breathing humans. While idolizing those activists gives LGBTQ+ youth people to look up to, it can also dehumanize these mentors. They did not enter activism in hopes of being recognized globally but, instead, simply lived genuinely and stood up for what they believed in. Milk's ability to connect with people on a personal level was his greatest asset. It enabled him to build trust and subsequently effect lasting change. This asset, coupled with his grit, determination, and perseverance, should be why Harvey Milk will be remembered and celebrated forever. As a true pioneer in the LGBTQ+ rights movement, Harvey Milk's legacy will continue to inspire people — and change — for years to come.

⁸³ Erik N. Jensen, "The Pink Triangle and Political Consciousness: Gays, Lesbians, and the Memory of Nazi Persecution," *Journal of the History of Sexuality* 11, no. 1/2 (Jan. - Apr. 2002): 349, https://www.jstor.org/stable/3704560.

⁸⁴ Simon Hall, "The American Gay Rights Movement and Patriotic Protest," *Journal of the History of Sexuality* 19, no. 3 (September 2010): 562, https://www.jstor.org/stable/40986338.

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Process Paper

When choosing my topic, I knew I wanted to research an important person or event in the gay rights movement because, as someone who identifies as gay, I have learned very little about LGBTQ+ history — my history — in school. When considering prominent LGBTQ+ activists, I was drawn to Harvey Milk. While conducting research on his life and legacy, I began to see that I could learn a lot from him. Milk exemplifies the theme of Frontiers in History because he opened numerous doors that had previously been closed to the LGBTQ+ community. His life and legacy inspired and set the stage for generations of LGBTQ+ people — especially politicians — to continue the fight for justice.

I began my research project by watching the film *Milk*, the documentary *The Times of Harvey Milk*, and reading summaries of his accomplishments to gain a better general understanding of his life and achievements. Next, I created my thesis statement and focused my research on the ways he crossed boundaries and paved the way for future generations of LGBTQ+ people. To do this, I gathered 16 primary and ten secondary sources. My primary sources included letters, speeches, newspaper articles, interviews, and legislation while my secondary sources included journal articles, documentaries, web pages, and books.

Doing this research has enlightened and inspired me to fight for justice. My historical argument is that Harvey Milk was a pioneer and should be remembered for his accomplishments instead of solely for his assassination. He did not run for office to become a celebrity; he ran because he knew that it was his calling to stand up and speak for all minority populations — not simply the LGBTQ+ community.

My topic is significant because the injustices that the LG-BTQ+ community faced in the 1970s are similar to those that the community still faces today. The only way to change that is to increase education and awareness of LGBTQ+ people, issues, and history. The lack of education and awareness is detrimental to LGBTQ+ youth because when someone spends their life feeling that they are not represented, they lose hope. One of Harvey Milk's primary messages was to spread hope to LGBTQ+ youth and, with this paper, I want to continue to spread his message. The increase in awareness needs to begin on a personal level — like this paper and then ultimately gain traction and progress to a legislative and national level.

RBG: Redefining the Balance of Gender Ava Palfi

"Were our state a pure democracy there would still be excluded from our deliberations women, who, to prevent deprivation of morals and ambiguity of issues, should not mix promiscuously in gatherings of men."⁸⁵- Thomas Jefferson. Before Ruth Bader Ginsburg, this now contemptible statement was reality. Equal rights were placed on the back burner for far too long. Many recognized it, but RBG was the one to take action. The monumental frontier that is the women's rights movement would not have been set into motion without Ruth Bader Ginsburg and her trailblazing efforts of paving her way to the supreme court, making controversial dissents, and causing strife within the previously stern gender barriers.

The fearless leader of the women's rights movement, Joan (Ruth) Bader Ginsburg, was born as the second daughter of Celia and Nathan Bader on March 15, 1933.⁸⁶ She was raised in Brooklyn, New York, where she remained for most of her early childhood. As a young girl, she attended Brooklyn Public Elementary School No. 238⁸⁷ It wasn't until later in high school that she began her journey of strong opinions. Ruth became editor of her school newspaper and began discussing topics unusual for her age: "While other students wrote about the circus, school plays, and the glee club, Ruth discussed the Ten Commandments, Magna Carta, Bill of Rights, Declaration of Independence, and United Nations Charter."⁸⁸ Unfortunately, during her high school journey, Ruth's mother suffered from cancer. This was tough on Ginsburg due to her close relationship with her mom. "Her mom was an incredibly important influence on her, instilling in her the idea that gender shouldn't set limits on who you can become."⁸⁹ This prompted

⁸⁵ Ruth Bader Ginsburg, "The Need for the Equal Rights Amendment," *American Bar Association Journal* 59, no. 9 (1973): 1013, http://www.jstor.org/stable/25726416.

⁸⁶ Ruth Bader Ginsburg, Mary Harnett, and Wendy W. Williams, *My Own Words* (n.p.: Simon & Schuster, Simon & Schuster), 3.

⁸⁷ Ginsburg, Harnett, and Williams, *My Own Words*, 3.

⁶⁸ Ginsburg, Harnett, and Williams, 9.

⁸⁹ Daniel Norland, Mr., video conference interview by Ava Palfi,

Ruth to push herself further into her schoolwork. Around the time of her mother's death, she was admitted to Cornell University on a full scholarship. Although this was a difficult time for Ruth, her mother had always encouraged her to take advantage of her education. With that, the young girl and her father packed up and moved away from home for the first time.

Cornell University was the birthplace of Ruth's passion. Researching a senator's neglect of freedom, she met a professor who inspired her: "Cushman, who was assigned her to research McCarthy's assault, on civil liberties, "wanted me to understand two things," Ruth recalls, "one is that we were betraying our most fundamental values, and, two, that legal skills could help make things better, could help to challenge what was going on."90 After graduating from Cornell with her bachelor's degree, she married Martin D. Ginsburg and became a mother. None of this halted her academic journey. She began her formal study of law at Harvard Law, where she faced firsthand the blatant disrespect of women. "During her first semester at Harvard, the dean of the law school, Erwin Griswold, invited the nine women in Ginsburg's class to a dinner at which he unabashedly asked each woman to explain how she justified taking a spot at Harvard Law that would have gone to a man."⁹¹ During this period of time, women comprised less than 3 percent of all lawyers in the country,⁹², and court decisions reflected that. "Judges and legislators in the 1960s, and at least the start of the 1970s, regarded the differential treatment of men and women not as malign, but as openly benignly in women's favor."93 Disregard-

Ms., Hudson, OH, January 18, 2023.

90 Ginsburg, Harnett, and Williams, *My Own Words*, 21.

91 Katie L. Gibson, *Ruth Bader Ginsburg's Legacy of Dissent: Feminist Rhetoric and the Law* (Tuscaloosa, AL: University of Alabama Press, 2018), 20, https://ebookcentral.proquest.com/lib/wra-ebooks/detail.action?docID=5316801.

92 Mimi Rocah, "How RBG Paved the Way for Women Lawyers.," *Human Rights* 46, no. 1 (December 2020): 17, https://www. infohio.org/launch/?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=aph&AN=148235139&site=ehost-live&scope=site.

83 Ruth Bader Ginsburg, "Remarks for the Celebration of 75

ing the odds stacked against her, Ruth graduated from Harvard with her husband, who subsequently accepted a job offer at a law firm in New York.⁹⁴ The family moved and Ruth continued her study of law at Columbia University, where she graduated top of her class. Although Ruth Bader Ginsburg was born 26 years prior, it wasn't until this moment that her life had truly begun.

Job hunting at this time was no easy feat for RBG. "In reviewing Ginsburg's career, Clinton noted that upon graduation from law school in the early 1960s, she could not get a job with a law firm because she was a woman and a mother of a small child."⁹⁵ Coveted recommendations turned into rejections paired with pity. After all, who would dare hire a *woman* as a clerk? "Pace-setting law firms wanted no women lawyers; prestigious clerkships were off limits to women."⁹⁶ After much persuasion (and a guarantee that a man would be one call away in the event Ruth was deemed incompetent), Judge Edmund L. Palmieri, belonging to the U.S. District Court for the Southern District of New York, agreed to take her in.⁹⁷ In fact, Ruth exceeded the Judges expectations so much so that he decided to take on another woman clerk. Justice Ginsburg displayed that women, like men, were

Amy Leigh Campbell, "Raising the Bar: Ruth Bader Ginsburg and the ACLU Women's Rights Project.," *Texas Journal of Women and the Law* 11, no. 2 (Spring 2002): 161, https://www. infohio.org/launch/?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=aph&AN=9873693&site=ehost-live&scope=site.

95 Henry J. Reske and Stephanie B. Goldberg, "Two Paths for Ginsburg: The Trailblazing Women's Rights Litigator Became a Moderate Judge," *ABA Journal* 79, no. 8 (1993): 20, http://www.jstor.org/ stable/27834907.

96 Ruth Bader Ginsburg, "Women's Work: The Place of Women in Law Schools," *Journal of Legal Education* 32, no. 2 (1982): 273, http:// www.jstor.org/stable/42897049.

97 Campbell, "Raising the Bar," 162.

Years of Women's Enrollment at Columbia Law School October 19, 2002," *Columbia Law Review* 102, no. 6 (2002): 1442, https://doi.org/10.2307/1123788.

in the workplace to get a job done.⁹⁸ It wasn't long however before Ginsburg accepted the opportunity to work with Columbia Law on the International Civil Procedure Project. This made her the first female professor at Columbia. Soon after this achievement, Ruth co-founded the Women's Rights Project of the ACLU (American Civil Liberties Union). The ACLU had taken on many cases against the rule of the court.⁹⁹ During this time, she sought to overturn Goesaert, Muller, and Hoyt. These were three major cases in which the final verdict halted the progression of the women's rights movements and disappointed many. "I have seen, over a span of three decades, not shadows, but light constantly cast on the Court's actions and decisions."¹⁰⁰ In order to integrate change, Ruth knew she had to do something.

The first case, Muller v. Oregan (1908), put women's rights in the workplace up for discussion. In short, Oregon charged Curt Muller for ordering a woman to work overtime. This violated the law prohibiting the ability of women to work more than 10 hours a day.¹⁰¹ Many believed that this was a way of eliminating female competition in the workplace. Ruth presented before the Supreme Court a prior case, Lochner v. New York, in which a law preventing *men* from working more than 10 hours a day was struck down because they had a 'constitutional right to determine their individual work hours'¹⁰². Justice Brewer argued that men and women must be treated differently due to the Darwinistic opinion that men were biologically better suited for the

101 Gibson, *Ruth Bader*, 21.

^{Deborah Jones Merritt and David M. Lieberman, "Ruth Bader Ginsburg's Jurisprudence of Opportunity and Equality,"} *Columbia Law Review* 104, no. 1 (2004): 39, https://doi.org/10.2307/4099346.
Ruth Bader Ginsburg, "A Postscript to Struck by Stereotype," *Duke Law Journal* 59, no. 4 (2010): 799, http://www.jstor.org/stable/20684822.

¹⁰⁰ Ruth Bader Ginsburg, "Justice Ruth Bader Ginsburg Distinguished Lecture on Women and the Law.," *Record of the Association of the Bar of the City of New York* 64, no. 1 (June 2009): 22, https:// www.infohio.org/launch/?url=https://search.ebscohost.com/login. aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=aph&AN=43860024&site=ehost-live&scope=site.

¹⁰² Gibson, 21.

workplace. Ultimately this argument did not hold strong over time, and eventually, the court found the original decision to be unconstitutional, overturning a case that had for years been a shield to keep women out. Ruth's work did not end there. One by one, as a predator stalking her prey, she continued to overturn cases that held women back for decades.

Next in line would be Goesart v. Cleary (1948). In this case, the "Bartending Act" was put into place, preventing female bartenders from making drinks if the bar was not owned by their husbands or fathers. The justification behind this was that women could not be trusted without the observation of a man. The ulterior motive of this case was apparent; fear of women outperforming men. "The law protects women, said the state, while male bartenders plus their union joined in a chivalrous chorus."¹⁰³ When Ruth Bader Ginsburg aided in the overturning of this act, she brought up Craig v. Boren, a previous case, allowing women in Oklahoma to buy alcohol at the age of 18 while men couldn't buy it until age 21. This was likely related to the role of women bringing home food-related items. How could women purchase alcohol before men, yet not allowed to bartend? Ruth and the ACLU case held strong again, and the issue at hand was resolved.

The final case in the infamous trilogy was Hoyt v. Florida (1961). This case 'upheld a Florida law that exempted all women from jury service unless they registered with the county clerk and filed a written notice of their desire to serve.'¹⁰⁴ In this case, Gwendolyn Holt murdered her husband in response to his infidelity. She was presented with a Jury composed of men, who wouldn't care to listen to her stories of domestic abuse. In fact, only 10 women out of 10,000 jurors in the region were possible selections for her case.¹⁰⁵ Ruth argued that the patriarchy assumes women are preoccupied with home lives and are therefore denied the chance to serve on the Jury. Although Hoyt was charged with second-degree murder, the law regarding women serving on the jury was eliminated.

¹⁰³ Ruth Bader Ginsburg, "Let's Have E.R.A. as a Signal," *American Bar Association Journal* 63, no. 1 (1977): 71, http://www.jstor.org/ stable/20744203.

¹⁰⁴ Gibson, Ruth Bader, 30.

¹⁰⁵ Gibson, 31.

Ruth Bader Ginsburg's accomplishments went far beyond her victories in these three supreme court cases. Two of her most monumental cases were Reed v. Reed and United States v. Virginia. In Reed v. Reed, a teenage boy committed suicide. His parents, who had divorced many years prior, Sally Reed and Cecil Reed, were arguing over who would control their sons estate. Sally Reed had requested to be administrator of her son's estate a day before Cecil. However, because Cecil was a man, he was given control of the estate.¹⁰⁶ Ruth saw this case as a chance for real change: "Sally Reed from Boise, Idaho thought that there was something wrong about that and thought that our justice system could right that wrong for her. I gave them examples from lives in a way that they could understand."¹⁰⁷ Although she did not argue this case, Ginsburg wrote the brief. Described as the 'grandmother brief'¹⁰⁸, it served to convince the court that matters of gender should not be determined by 'Darwinistic' beliefs. The victory brought about by Ginsburg made this case foundational in establishing women's rights.

Two more important cases were United States v. Virginia Military Institute and Solomon v. Miami. In United States v. VMI, the institute banned the admission of women.¹⁰⁹ When Justice Ginsburg took it to the Supreme Court, she argued that it affected both genders. Ginsburg stated that "If women are to be leaders in life and in the military, then men have got to become accustomed to taking commands from women, and men will not become accustomed if women are not let in."¹¹⁰ Others began to agree. Ginsburg's dissent played a major

107 Gutgold, *The Rhetoric*, 58.

108 Gutgold, 58.

109 Irin Carmon, "Ruth Bader Ginsburg.," *TIME Magazine*, March 16, 2020, 116, https://www.infohio.org/launch/?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,cus-tuid&custid=infohio&db=aph&AN=142094917&site=ehost-live&-scope=site.

110 Carmon, "Ruth Bader," 116.

¹⁰⁶ Nichola D. Gutgold, *The Rhetoric of Supreme Court Women: From Obstacles to Options* (Lanham, MD: Lexington Books, 2012), 57, https://ebookcentral.proquest.com/lib/wra-ebooks/detail.action?docID=934342.

role in this case and altered the outcome. "A dissent presented orally, therefore, garners immediate attention. It signals that, in the dissenters' view, the Court's opinion is not just wrong, but importantly and grievously misguided."¹¹¹ Her success in these cases led to her desire to institute the ERA.

The Equal Rights Amendment (ERA) was a long-standing battle to formally 'even the playing field'. When Ginsburg had taught a gender discrimination class at Harvard, she saw firsthand the hesitance for the ERA. "After one class a young man came up and said to Ginsburg, "It's not just equal pay and equal work that you want. You really want to change everything."112 This was one of many catalysts displaying the need for the ERA. Frontiero v. Richardson was a case astronomically instrumental in the push for the ERA. In this case, Sharon Frontiero, a 23-year-old married lieutenant, was denied onbase housing, something that married men were provided.¹¹³ Thus, she accused the Air Force of sex-based discrimination. Ginsburg was intrigued by this case because 'It was relying on stereotypes of how a male and female should be: that the males were providing income and the females didn't really need benefits.'114 Ginsburg won the case nearly unanimously when referencing nineteenth-century feminist Sarah Grimke: "I ask no favor for my sex. All I ask of our brethren is that they take their feet off our necks. . . . Thank you."¹¹⁵ This victory guaranteed that men and women in the Air Force would receive equal

¹¹¹ Ruth Bader Ginsburg, "The Role of Dissenting Opinions.," *Academic Search Premier*, last modified April 2008, https://www. infohio.org/launch/?url=https://search.ebscohost.com/login.aspx?direct=true&AuthType=url,cookie,ip,custuid&custid=infohio&db=aph&AN=31536511&site=ehost-live&scope=site.

¹¹² Ruth Bader Ginsburg, "Equal Rights for Women and Men as Fundamental Constitutional Principle," *Section of Individual Rights and Responsibilities Newsletter* 3, no. 1 (1976): http://www.jstor.org/ stable/43871999.

¹¹³ Ruth Bader Ginsburg, "Gender in the Supreme Court: The 1973 and 1974 Terms," *The Supreme Court Review* 1975 (1975): 4, http://www.jstor.org/stable/3108807.

¹¹⁴ Gutgold, *The Rhetoric*, 59.

¹¹⁵ Gutgold, 59.

benefits.¹¹⁶ Another pivotal case for the ERA was Solomon v. Miami. In this case, a federal district court decided against black women who were excluded from the Miami Women's Club unconstitutionally.¹¹⁷ "The club claimed it could not admit a black applicant because the parent federation, in its articles of incorporation, limited membership to white women. The court concluded the black women had been denied civil treatment, but no civil right."¹¹⁸ This decision amplified the need for the ERA. Ginsburg continued to widen her net of equal rights.

Despite her astonishing contributions towards equal rights for men and women, Justice Ginsburg also shared her opinions on other controversial topics such as Affirmative Action, and Roe v. Wade. During a time where Affirmative action was a large issue, Ginsburg brought up many points in support of equal rights. She argued that within the Universal Declaration of Human Rights, there are strong 'anchors for affirmative action.'¹¹⁹ These anchors were that "The declaration repeatedly endorses the principle of human equality"¹²⁰, and that "Everyone has a right to work, to an adequate standard of living, and to education."¹²¹ Ruth Bade Ginsburg shared her opinion on the topic of choice (before Roe v. Wade became more popular) while others refused to take a stance.¹²² "With the disappearance of home-centered economic activity and the possibility just opening up for women to determine whether and where to bear children, man's world must reckon with this reality; functional justification no longer exists for confining

116 Ruth Bader Ginsburg, "From No Rights, to Half Rights, to Confusing Rights," *Human Rights* 7, no. 1 (1978): 13, http://www.jstor.org/stable/27879071.

117 Ruth Bader Ginsburg, "Women as Full Members of the Club: An Evolving American Ideal," *Human Rights* 6, no. 1 (1976): 13, http://www.jstor.org/stable/27879039.

118 Ginsburg, "Women as Full," 13.

119 Ruth Bader Ginsburg, "Affirmative Action as an International Human Rights Dialogue," *The Brookings Review* 18, no. 1 (2000): [Page 2], https://doi.org/10.2307/20080884.

120 Ginsburg, "Affirmative Action," 2.

121 Ginsburg, 2.

122 *The Spokeswoman* 5, no. 1 (July 15, 1974): 2, https://jstor.org/ stable/community.28045199. women in a place."¹²³ Ginsburg spent her life protecting the rights of all humans regardless of sex, race, and more. "If someone not as brilliant as her [Ruth Bader Ginsburg] were arguing these cases, I think our country could look a whole lot different and a whole lot worse."¹²⁴ Working tirelessly to alter the view of society, Justice Ginsburg was rewarded with the honor of becoming a Supreme Court Justice.

Endorsed by Bill Clinton, Justice Ginsburg was brought to the Supreme Court. Upon her arrival, Ginsburg prefaced the entire event by stating that she would not be transparent about all of her views: "I come to this proceeding to be judged as a judge. . . . It would be wrong for me to say or preview . . . how I would cast my vote on questions the Supreme Court may be called upon to decide."¹²⁵ Throughout her hearing, Ruth was concise and witty in her response to every question she was presented with. She gave enough information to satisfy the question, but no more. During these hearings, she explained her views regarding the issue of abortion, the Equal Rights Amendment, and discrimination as a whole. At the end of the hearings, Ruth was confirmed by a vote of 96-3, becoming the 107th judge of the Supreme Court.¹²⁶ As the second woman to serve on the court, Justice Ruth Bader Ginsburg became a powerful weapon in the women's rights movement.

Witnessing firsthand discrimination on the basis of sex, Ruth Bade Ginsburg powered through all that looked down upon her. Not only did she fight her way to a distinguished position, but she did so with a calm demeanor and a smile on her face, not once faltering or showing weakness. She overturned numerous laws that had been holding women and other minorities back for generations while concurrently instituting new ones protecting equal rights. Ginsburg was an unparalleled force in the women's rights movement, and even though the fight is far from over, RBG paved the way for a better world. 'Rest in power, Ruth Bader Ginsburg'¹²⁷.

- 124 Norland, interzview.
- 125 Gutgold, *The Rhetoric*, 62.
- 126 Gutgold, 62.
- 127 Daniel Cotter, "Rest in Power, Notorious RBG.," Hu-

¹²³ Ruth Bader Ginsburg, "Introduction," *The American Journal of Comparative Law* 20, no. 4 (1972): 585, http://www.jstor.org/sta-ble/839031.

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Process Paper

How I chose my topic and how it relates to the national theme:

Choosing my topic for the NHD contest was far from difficult. After being shown the video which presented the theme for the year, I immediately knew I would focus on Ruth Bader Ginsburg. Growing up, the idea of strong women was drilled into my mind by my mother. Justice Ginsburg was instrumental in making sure these strong women could exist. My topic Ruth Bader Ginsburg and the women's rights movement relates to the theme of 'Frontiers in History' through its heavy influence on the way women are treated throughout America. Without RBG, the movement would've been delayed or perhaps not present at all, and women would be treated differently.

How I conducted my research:

I conducted my research with the help of my instructor and the librarians at my school. I learned how to find scholarly sources and use them to glean information that supports my thesis. I relied on my ebooks and physical books the most, but also found useful points in other sources like magazine articles and even through an interview. Noodletools was very helpful in managing my sources: I created notecards for certain ideas I read and wanted to include in my paper.

How I created my project:

Using these notecards aided me in the creation of my paper. As stated before, I took notes of portions I thought I might use while reading through my sources. Then I began my actual paper by creating a tri-part thesis statement and using the information I had previously gathered in addition to other sources that were added along the way. Then I focused on structuring my paper in a way that makes sense to myself and readers alike. Finally, I spent time editing the paper to make sure everything was grammatically correct. What is my historical argument?

My historical argument shown throughout the paper was that Justice Ginsburg had an incredibly significant influence on the women's rights movement, and without her, it wouldn't have gained as much strength as it has. Ruth Bader Ginsburg spent her lifetime fearlessly advocating for equal rights, and her efforts yielded results that shaped the world we know today.

In what ways is my topic significant in history?

RBG and the women's rights movement are significant frontiers in American history because they warped the way our society works. Before the change, women were portrayed as housewives and nothing more. After efforts to push against these societal norms, women began to join the workforce. Had society been left the way it was, the world we live in today would look drastically different. **Senior Speeches**

Landon Allis

I remember my first time at this podium like it was yesterday, and I am sure a few people in this room remember as well. It wasn't for an announcement. It wasn't for a music performance. Nope -itwas to tell dad jokes.....in my third week on campus., Some of you may be wondering: what? why? Were they good jokes? Well, first off, no. They weren't. I was a part of the football team my freshman year, and the seniors liked to have fun with the new kids, putting them in uncomfortable situations. During the filming of the Reserve Moments video, there was time to fill. Those seniors posed an idea, telling our Student Body Co-President that "that kid up in the balcony has the highest dreams of becoming a professional stand-up comedian." That was a lie, but she believed them. I let them court and woo me for about a minute, before reluctantly agreeing and making my way to the stage via these very stairs to my left. I made sure to linger a moment in the stairwell, and, thinking on my toes, I whipped out my phone, and rapidly Googled "clean dad jokes for public," before making my grand entrance through this door. After a few too many minutes of jokes some of which directly ripped off a John Mulaney bit about Girl Scout cookies - I managed to come out unscathed. And I managed to not completely destroy the social standing I'd carefully curated over the first three weeks of school. Rather, I put out there who I really was for everyone to see.

Sophomore year, I played football again. Was I a starter? No. Was I good? Only at filling water bottles. But did I love it? Yes. My favorite football highlights include the time we ran the same play on offense exactly eight times in a row, prompting Ms. Karam to say, "Landon, I'm a music teacher and I know you don't do that;" as well as the time I played a whopping 20 seconds one game and the coaching staff submitted my name as "Offensive Lineman of the Week"—a riveting story picked up by the writers at the Hudson Hub. My sophomore season was cut short due to quarantine regulations. I knew it would be sad to miss my last two games, but also that I still had two years ahead of me. What I later found out is that was *wrong*. The following May we came to learn that we'd each be doing something new the next fall instead of playing football. Mrs. Buck told us that if we had any ideas for afternoon commitment alternatives we could talk to her. At the time, I was running a failing comedy show, which has since been appropriately canceled. Seeing an opportunity, I decided I would pitch her a different media program. Reserve had just started to offer a live stream of athletic events on campus, and I decided we could take these boring and quiet feeds, and add commentary to them. Thus, Reserve Sports Network was born, something I could not have done anywhere else, and the way in which I believe I will leave my mark on Western Reserve Academy. Although I have not suited up in a green and white for a few years, RSN has allowed me to have an impact on every varsity athletic program at WRA in some sort of way, and for that, I am grateful.

Shifting gears now. I promise this will all tie together later.

My entire life I have had a love for music. While I enjoy music from a wide variety of artists and genres, there is none I love more than that of the 70s rock group Pink Floyd. This love runs in the family; it's almost genetic, passed down from grandpa to my dad to me. My grandma still talks about the times when I was younger and I would stand up on the seat of my grandpa's Jeep and yell "Pink Fwoyd! Pink Fwoyd!" When he passed away eight years ago, it was the first time I had to go to a funeral for such a close family member. It was a tough time, and while most of it is a blur for me, one part stands out vividly. After we said goodbye to him one last time, he left us with his own kind of goodbye. As soon as the car turned on, his favorite song of all time, Pink Floyd's "Comfortably Numb," came on to the radio. No requests. No aux, USB, or Bluetooth connections. Just a little bit of coincidence and what I believe to be divine intervention. Every car left the cemetery with its windows down and radio at full volume. This moment is one that has remained and will remain with me always. I understand music impacts me in every aspect of my life. Recently, my other grandpa was diagnosed and began a battle with cancer, and as I process that I commonly turn on one of his favorites, "People are Crazy" by Billy Currington, and think about the good things.

See, all these moments: taking a shot at surprise comedy, playing a sport I'm terrible at, but love, then losing it, starting and running a student organization, music playing in some sort of magical way – these kinds of things happen for a reason. What that reason is, I don't really know yet. Life is going to throw us curveballs. We all know that. But, this I believe: we can each find our own unique way of embracing them of loving the unexpected. I implore you to make a promise to yourself to never stand down to what comes your way. If I hadn't taken opportunities, embraced unexpected moments, or taken action on my ideas, chances are I would not be standing here as the person that I am today.

Eccentric philosopher John Mulaney talks extensively about the experience of being a bystander on the playground while the other kids are fighting. What I think he's trying to teach us, and what I think we can glean from his lesson, is to not be a bystander in your own life. Take action. Don't be the kid over on the bench.

Tommy Cahill

Since I was very young, I have struggled with a speech fluency and pronunciation idiosyncrasy that resulted from me being born without any enamel on my primary teeth. Around my second birthday, I had cavities on almost all my teeth. Due to the habitual mouth movements that I made pre-surgery to avoid the pain in my mouth from said cavities, I innately avoided building a proper foundation in articulating my words in the English Language. Bad habits are hard to break, as I subconsciously did this. My young life was full of instances of people mishearing what I say, and asking me to repeat statements. I would be made fun of for the way I talked as I sounded like I had a strange accent, or that there was something wrong with me.

In addition to this, I struggle with a delayed learning processing speed, which makes it hard to focus and interpret information in a fast-paced lecture. I need to work twice as hard as the next person to retain the same amount of information.

As I began the extreme academic challenge at Reserve junior year, I worked harder than I ever had to before to keep up with my schoolwork. I suddenly began to pause mid-sentence to explain something that I knew lucidly in my head, and yet my statements and inquiries would come out incoherent and grammatically incorrect. These instances have never happened to me before. I would say something that would be met with puzzled faces, or I would be the only person in the class who did not catch a literary reference or an obvious character description in a story like Hamlet. My writing was unstructured, not concise, and quite frankly, not Reserve quality. As junior year progressed, I became easily irritable, and less social. I lived my days assuming everyone thought I was lazy or stupid, and that everyone had it easier than me when it came to academics, athletics, and relationships.

I realized that I needed to do something to strengthen my intellectual abilities in order to "survive" at Reserve. Change does not just magically happen. I need to be the initiator. I concluded that the most viable way for me to give myself the intellectual skills needed to achieve my goal at Reserve is to start reading a lot of books. I have always been an occasional reader, but I never took the hobby seriously. Days after returning home at the end of junior year, I drove up to my local Barnes and Noble, and bought multiple books on investing, word history, and politics. I had one goal in mind: to prove to everyone that I am indeed not an idiot - even though I had no evidence of peers actually thinking this.

Upon starting my self-made summer reading list, my life experienced a complete 180 degree flip. With an hour to myself in my own thoughts, I lightened up to the fact that analyzing books and learning information is a whole lot easier than I originally thought. I read every morning over the summer, and brought reading material with me on vacations and in the driver's seat waiting to pick up my sister from various activities.

I made sure to read portions of books out loud. After months of doing this, my speech fluidity and vocabulary range improved exponentially. My writing abilities experienced a complete makeover.

For the first time during my time at Reserve, I actually felt like I was working towards something that entirely was my own doing. Because of my learning style, I long viewed a bulk of my school assignments as busywork that were just thrown at me because it's the law and these tasks just had to be finished. No thinking, just doing and completing. Reading on my own finally gave me the chance to think about ideas and real life issues presented in literature from different angles. That not everything is in black or white, and that the investigative techniques learned in English or history class can help explain research made on a science project. 10 months and 10 books later, I still take a chunk out of my nights to read on a regular basis.

I learned to stop holding myself back with my problems, to stop whining about them, and to just fix them. I am not a believer in cheat codes in life, and this goes the same when it comes to making changes to aspects of my own life that I am not entirely satisfied with.

Yes, I believe occasional venting is both human and perfectly acceptable, but constant complaining and no doing leads to a vicious circle of repeating conflict. I had to gather my priorities and had to decide what I want to change in my life, as well as coming up with a plan on how to stick with completing the goal in mind.

The peers that I have dealt with who mocked me about things I could not control, as well as putting down my aspirations only motivated me to work harder. These occurrences, along with my realization that I am in control of my life also made me discover that all my preconceived thoughts of what people think of me were entirely in my own head. I am not an idiot, and never was; I'm just someone who thinks differently and navigates everyday from a different angle.

The student body and faculty at Western Reserve Academy is truly one of a kind, and I was exposed to a plethora of different interests and thought provoking ideas that are uncommon in most schools across this great country. If I stayed at my previous school, I would not be as prepared to take on life as I feel here, and I would not have the motivation to start my journey of intellectual-improvement in the first place.

Hard work pays off. I am truly ecstatic to start my college career at the University of Richmond, my top choice college, this August.



Obviously, there are very important people in my life who all unknowingly motivated me to reorganize my priorities which led to this speech in the Chapel today. Thank you to everyone you see above me for being these people. Thank you to my close friends at Reserve like Will O'Brien, Louka Scarabello, Gio Settoni, and TJ Neumann, as well alumni friends such as Catherine Walker and Lauren Jacot for making life at Reserve fun and memorable, and for motivating me to be a better person. Thank you to the amazing WRA track team for giving me a place for me to blow off steam and for making afternoons worthwhile. Thank you Ms. Koester, for being my lifeline at Reserve these past two years, and for letting me vent and complain when I felt necessary. Thank you to all the faculty and staff at Reserve for pushing me to be my best - especially Mr. Zetzer - for making me read Hamlet. Thank you to Mrs. Buck for meeting my parents and I by complete coincidence in Florida and advertising WRA to us. And finally, thank you mom, dad and my sister Caitlin for always being there for me all these years, for never letting me give up, and for being the single biggest influence on making me the man who I am today.

Jane Goldman

In August 2022, I transferred to Western Reserve Academy as a senior from Denver, Colorado. At the beginning of August I was notified by a recruitment consultant that several elite prep schools had interest in me as a scholar athlete, which was a great honor and an incredible opportunity to further my career. A few weeks later, right before preseason, I chose WRA as I felt it would be the best fit for me.

While it's not only unconventional to make such a last minute decision, it's not really heard of to transfer senior year, either. However, WRA presented an abundance of opportunities for me as both a student and athlete that my hometown public school did not. My parents and I recognized it as an optimal chance to grow and learn. A duffel bag in each hand, I dropped everything and moved halfway across the country. I was optimistic, but incredibly nervous about what the next eight months would have in store for me. It was a risk, and one of the biggest ones I've ever taken.

Prep school is notorious for its rigor and difficulty. I knew what I was getting into but I didn't know how difficult it would truly be. Being away from home for the first time, the pressure to get good grades, perform well in your sport, and present yourself professionally all add up. But as hard as this was, it wasn't the real challenge. I can handle the demand, I can exceed expectations, and I can thrive in any environment. What really brought me down was the unseen baggage (or duffles) I took with me, and the eventual need to confront it in this new environment.

In February of 2021, both of my parents were diagnosed with cancer, something no family should have to endure. I spent the duration of that year watching them undergo the tolling treatments, and stepping up as an adult in my household. A very painful aftermath came with it and lasted throughout most of 2022.

I began to compartmentalize my emotions, spend time outside the house, and engage in destructive actions. I had inner damage and the noise of the outside world blocking out the burden of my family's ordeal. I didn't want to think about what was going on around me. My avoidance strategy was clever and quite effective for some time.

But, this was a short-term solution to what would amount to

a long-term struggle. Boarding school was intolerant of the outside stimulations I was used to. I couldn't just get up and leave. Because of the structure and demand here, I began to understand the behavior I resigned to before was not only unproductive, but wounding me more.

There was an unfamiliar silence and confrontation I had never experienced before. Coming to WRA, I was forced to spend time alone, something I hadn't fully done since my parents' diagnoses. While I finally had the space to sort out the thoughts and emotions I ignored for so long, it was immense, overwhelming, and incredibly painful. I was terrified.

But despite how affecting this was, it was a necessary step I needed to take to heal. The quiet and placidity of this special place has given me a safe space to mend and explore who I am while doing so. Through creative writing and art, I've discovered my passion. The unwavering encouragement of my teachers and advisors has helped me take the pain I experienced and create something beautiful.

I began to replace unhealthy outlets with productive coping mechanisms. I learned that while we can't control what obstacles are thrown our way, we can decide how we handle them. I learned to be vulnerable. I learned that opening up about my story would help me connect to members of my community and create meaningful relationships.

This is what I believe: what truly defines me is not what I've been through, but how I've gotten past it. Moving forward with conviction has been one of my greatest accomplishments. You never really know what someone is going through, or what their life is like behind closed doors. Thus, it is important to treat those around us with kindness and empathy, even in the little interactions we have—because those too can hold so much meaning.

Using my art to express the pain I experienced reunited me with the parts of my identity I neglected for so long. I now take comfort in my strength and pride in my tenacity. Through writing I've found my voice. I am able to express what I feel on paper in ways my spoken words have hesitated to draw out.

Everyone has a story, something worth sharing. My perspective is unique. I only had one year here and only so much to make of it. In spite of my limited time at WRA, there are still so many things I'll take away. Appreciate the time with others, but cherish the time alone. The most valuable things you'll learn about who you are, are in this silence.

There's value in a fresh start. The physical distance from home has brought me closer to my genuine self. You can only run away from your problems for so long before they catch up to you. But when they do, you can confront them with courage or turn away from them. I chose the path of self-acknowledgement and growth, taking a risk. As scary as it was, it allowed me to flourish and move on to the next chapter of my life, attending Tulane University in the fall—which thanks to the rigor of WRA, I couldn't feel more prepared for.

I know that going on to college and into the world, I will make an impact. I'll continue to choose the path of bravery, the one filled with possibility, and I encourage you to do the same. While we might not have a plan when the unexpected happens, that's okay. Your experience does not define you, but how you chose to move forward can. Hi everyone!

Although I'm here at WRA on the English Speaking Union, scholarship. I'm not actually English. I'm Welsh. Isn't that the same, you may ask? Well – is being from America the same as being from Canada? Is being from Texas the same as being from California? *Of course not!*

Wales is one of the four countries forming the United Kingdom. It sits *next to* England – but isn't *part of* England. And it's quite small – five times smaller than Ohio, and with a population of only 3 million people – a quarter of the population of Ohio.

Let me tell you a few <u>cool</u> facts about Wales.

Taron Egerton (the star of Kingsman and Rocketman) is Welsh. His name is in fact Welsh for lightning!

Wales is known as the castle capital of the world – we have more castles per square mile than anywhere in Europe.

My personal favourite fact, though, is that we have a small village in Wales with one of the longest place names in the world. It's: Llanfairpwllgwyngyllgogerychwyrndrobwllllantysiliogogoch.

Yes, that's one word.

Being Welsh/British in America means that people laugh at what I say a lot. I've been asked to say <u>bottle of water</u> more times than I can count, and people love to hear my pronunciation of <u>tomato</u>. I have also been asked a number of times if I know the Royal Family. Considering that the population of the UK is close to 70 million, unfortunately, I am not one of the few people that do know them - sorry.

Since coming to live in the US, I've noticed so many small differences. For example, even though we supposedly speak the same language, when I say words like gutted and rubbish, no-one here seems to have a clue what I'm saying!

I've also been really surprised by the food – before I came here, I'd never tasted mac and cheese.

More than this though, I've been really struck by differences in education between the two countries. From my time here, I've realised how incredibly lucky we are at WRA.

One of the main reasons that I applied for this scholarship in America was because of the huge range of studies that you guys have. The way that the educational system works in the UK is completely different from here. We have what's known as a '<u>funnelled</u> system'. What this means is that you only take 'all' subjects until you're 14. By the time you're 16 you only study 3 subjects. For example, to be a doctor in the UK you have to pick sciences and/or maths for your last two years' study, which means you will never do any other subjects.

What has been so brilliant about WRA for me has been that I've been able to try new things and revisit subjects because there is such a wide curriculum. I've been able to study subjects that I had to drop at age 14, like history, and try subjects that I'd never studied before like art history and photography. As much as I loved the photography lessons, if Mrs Mittal is here I really want to apologise for my lack of skill. Although I took many, many blurry pictures of trees because I never could work out the focus or lighting properly, I did enjoy trying and had fun!

What I love about the curriculum here is that it's so personalised - you can really explore what you enjoy and you have the space to try new things too. For me personally, I love the range of languages that you can learn. When I looked at the syllabus before coming here, I counted 6 different languages that were **available** to study. I thought how absolutely wonderful that was.

I love broadening my perspectives through languages - I feel like they are a way to better understand *how people see the* world. For example, in Welsh the word for ladybird is buwch goch gota, which translated literally means red speckled cow. Or the Welsh word for microwave is popty ping – the oven that pings. Or in French the word for a sleep in is faire la grasse matinee – to have the fat morning! I'm so happy that I can continue exploring what I love doing at WRA – the breadth of choice here has meant that I've been able to study French, Spanish and Latin, which just would not have been possible at home.

WRA has so many brilliant opportunities, and all of us who are lucky enough to be here should always be aware of that. I am eternally grateful for the valuable friendships I've made, and the unforgettable opportunities I've had. But the opportunities are more than going to basketball games, ski trips, or even having unlimited free cookies. WRA gives us the chance to discover what we love – be it a subject, a sport, or a skill. My favourite Welsh poet described learning languages as opening new windows on the world. For me, WRA does the same – it gives us the opportunity to explore new horizons, to try new things – to open new windows on the world.

Being surrounded by a community of people from across the globe, we have the chance to broaden our own world. We can have conversations - and form friendships - with people who have had completely different lives from us. That is so important.

As I reflect on my wonderful time at WRA, this is what I would say to you all. <u>Grab</u> those opportunities with both hands. Continue those friendships. Open those new windows on the world.

Thank you.

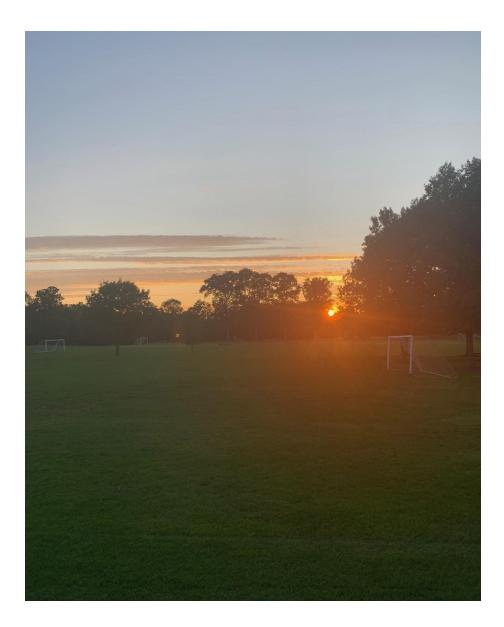
Gallery



Untitled Christine Baek



Fear Christine Baek



Untitled Chloe Bright



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Taking What's Not Yours Charlotte German



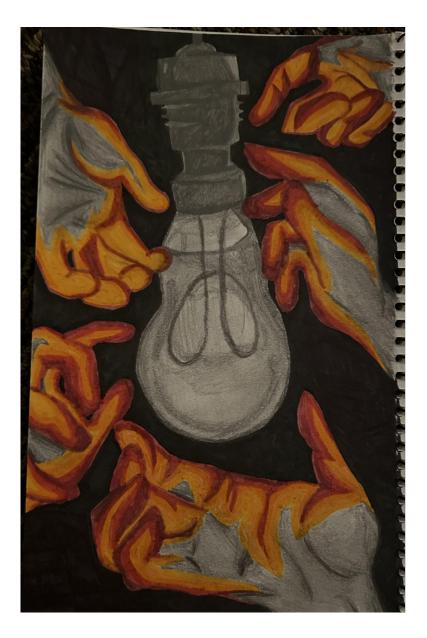
Lonesome Love Charlotte German



Why Didn't You Stop Me Charlotte German



Should've Been Me Charlotte German



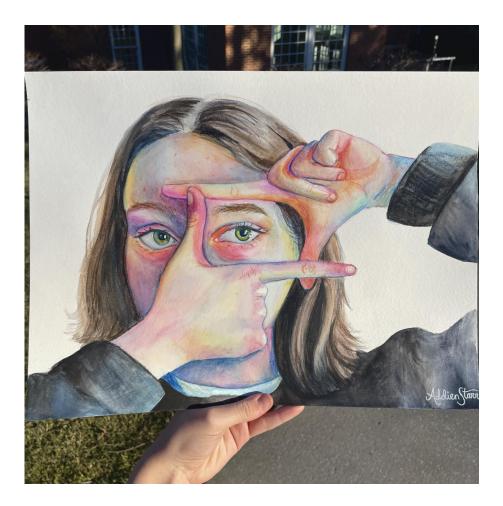
Love Me More Charlotte German



Working for the Knife Charlotte German



Spider Photo (November 2021) Flin Huynh



Frames Addie Lewis



Untitled Addie Lewis



Not just "that time of the month" Addie Lewis



To All the Women Overlooked Addie Lewis



Shudder Speed Daniel Mao



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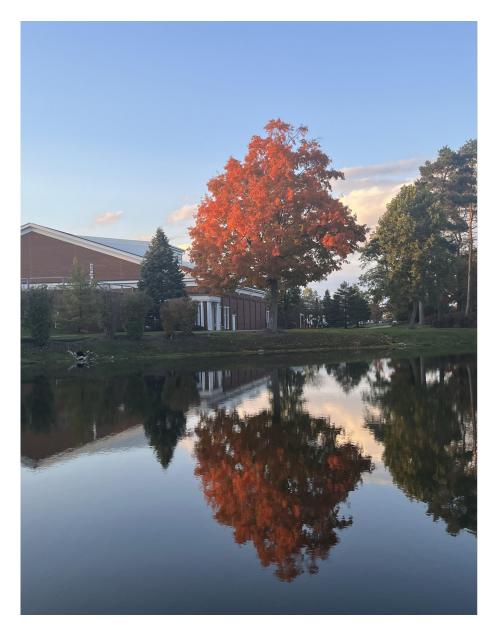
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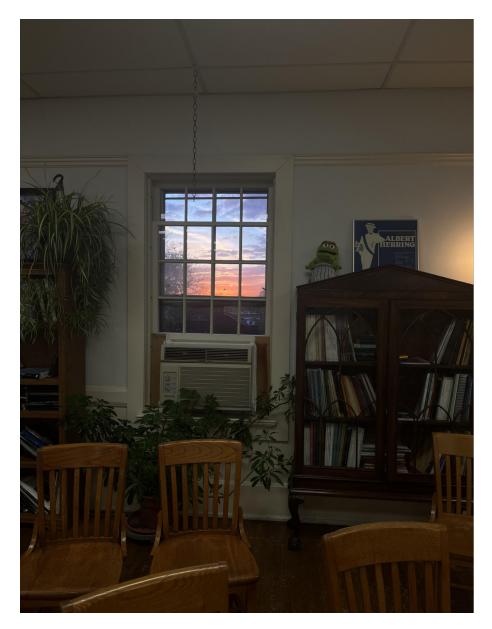














Hazardous Beauty Bob Wang



Palette Bob Wang



Untitled Raven Wang Viewpoints Survey

For full Survey Results, go here: <u>https://tinyurl.com/5hxrp9u2</u>

Introduction to Viewpoints Survey

Every year, the entire Western Reserve Academy community is surveyed on a myriad of

topics, ranging from favorite Reserve traditions to hours of sleep to major school rule violations and everything in between. The results can be found at the end of every Viewpoints issue. This year, we have added questions that reflect current world events. Please take time to read through the following highlights, and if you would like to see the full results, go to the link below.

Some Highlights

- This year, we had 311 people complete the survey. Of those, 53% were women, 44% were men, and 3% were non-binary.
- Out of all who answered, 49% were boarders, 32% were day students, and 19% were faculty and staff.
- We had 75 senior & PG respondents, 53 junior respondents, 68 sophomore respondents, and 55 freshmen respondents.
- 65% of respondents believe the polarization of Congress is affecting the progress of the country, 3% believe otherwise, and 32% are unsure.
- 65% of students have never used ChatGPT for help on assignments, 21% have used it once or twice, 13% use it sometimes, and 2% use it frequently. The bots are not taking over, yet!
- A whopping 80% of student respondents do not like mixed advisory lunches. Sorry, SLO.
 When asked how often students check their email inboxes, 85% of students responded "Always! Sometimes I hit refresh more often than I get emails." Cue the applause.
- While only 16% said that they value athletics the most, 65% believe that the school values athletics the most. Next up, Western Reserve Athletics Academy.
- 38% of students are in a relationship, 48% are not in a relationship, and 14% are in that *weird zone*. Situationships are always so fun.
- Open Door takes the lead for favorite go-to coffee shop with

54% of students, Ming's follows with 28%, and Starbucks trails behind with 18%. Any coffee is good coffee.

- Homecoming wins the favorite school event of the year. The dance floor is never ready!
- And the favorite downtown restaurant goes to... Chipotle!

Current Events

- Of our respondents, 17% said that they are extremely interested in political and social issues. 38% said that they are quite interested, 27% said that they are somewhat interested, and 14% said that they are not interested in political issues.
- As for our respondents' source for news and information on current events, 38% responded social media and 30% responded online publications. Only 4% and 7% are still keeping up with printed newspapers and printed magazines. We are really witnessing a transition of journalism from paper to the internet.
- On the topic of conflict in Ukraine, 11% said that they check up on the news every couple of days, 28% said that they have recently gained information about it, 39% said that they hear about it every few months, and 20% said that they have barely heard of the issue since the first month after Russia has invaded.
- 86% believe that climate change is occurring as a result of human activity. Last year on the same question, 85% responded the same.
- 65% believe that no schools have the right to censor media, 15% said that only private schools have the right to censor media and 10% said that all schools have the right to censor media and ban books.
- On the Roe v. Wade decision, 67% said that all clinics that specialize in abortion should remain accessible to all. 21% said that clinics should be selective in performing abortions, 4% said that criminal penalties should be imposed on doctors who perform abortions.
- 73% believe that any two consenting adults, regardless of gender, race, religion, or other factors should have the constitutional right to marry.
- 60% said that BLM and similar movements are necessary in

today's world. 27% said that America's issue with race should be addressed with other means.

• Only 5% believe that the government has responded appropriately to gun violence.

Facts about Freshmen

- 47% of freshmen get approximately 6 to 7 hours of sleep each school night, while 26% get between 7 to 8 hours of sleep. Sometimes, the motto "if you snooze, you lose" is wrong. Go snooze.
- 88% of freshmen have never used any banned substances. Keep it up!
- Out of all freshmen respondents, 18% have broken transpo.
- 32% replied that their principal source for news is online publication(s) (Buzzfeed, The Guardian, Huffington Post, Now This, etc.), 26% said Social media (e.g. Snapchat, Instagram, Facebook, Twitter, Tiktok, etc.), 18% said TV/Radio, 12% said family, friends, and teachers, 3% said Print Magazine(s)/Journal(s) (e.g. Time, The Atlantic, The New Yorker, etc.).
- 72% of freshmen value academics the most, 12% value athletics the most, 3% value the arts, and 12% selected others or are unsure.
- 73% of freshmen are the first in their family to attend Reserve. True pioneers!
- 42% of freshmen said that "No. My Green Key doesn't even exist." when asked if their Green Key was helpful during their first year of Reserve. Hopefully, you'll be a better Green Key when it comes your time.
- The favorite school event for the freshman was the Back to School Bash. The rocketcar was the true MVP.
- 20% of freshmen are currently in a relationship, 63% are not, and 17% are in that weird zone. Do I sense a pioneer pair?
- 31% of freshmen have a secret crush. I say, shoot your shot.
- 62% of freshmen wish their superpower is the ability to read people's minds. I think this ability is a double-edged sword.

Stuff about Sophomores

- 33% of our sophomore respondents have been to 10+ countries. You guys are world travelers!
- 70% of sophomores value Academics the most, while 64% of them feel Reserve values Athletics the most. How do you feel about the contrast?
- 81% said that they have never used banned substances on campus or off, and 0% said that they have been caught using banned substances. Don't know which of the two stats you guys should feel more proud of.
- 81% said that they never use ChatGPT to help with their home-work.
- 78% dislike mixed advisory lunches. Do you guys like split advisory lunches?
- 53% said that they would not report their friends to a teacher because of any violation of rules.
- 0% of sophomores did not want to come to Reserve and still do not want to be here. At least everybody liked Reserve at some point of their lives.
- 39% responded that their favorite Reserve tradition is Victory Bell, and 30% responded that their favorite tradition is Crush-O-Grams.
- 47% of sophomores want to have an endless closet with any clothing they want. Make sure that you take out a Reserve blazer from it on Monday and Friday.
- The sophomores' favorite Hudson-area restaurant is..... Three Palms!

Just the Juniors

- 51% of juniors identify with Liberalism as their major political category
- 0% of juniors sleep fewer than 5 hours on average each school night. Won't let CLUSH get the best of us!
- 50% responded that they read 1 or 2 books this school year other than assigned reading from classes. Can't blame you considering how exhausting junior year is.
- 55% have never used any banned substances on campus or off. The number is dropping in comparison to the sophomores....
- 45% said that they have violated the school's transportation

policy but got away with it.

- 87% dislike mixed advisory lunches.
- 61% will report their peers to a teacher for substance abuse. 37% will report their peers for vaping. Only 8% will report their friends for cheating on an academic assignment.
- The academic activity that juniors find most rewarding is scientific inquiry and experimentation (37%). There's a reason why we are strong at biology and cancer immunology!
- 68% of juniors are confident that WRA is preparing them well for college
- 53% of juniors enjoy their teachers being late
- 47% responded their Green Key did not even exist. Huh?
- The juniors' favorite super power is the ability to read people's minds.
- 5% of juniors said that they do not waste time on social media. Good for you!
- The juniors' favorite place for caffeinated beverages in Hudson is.....Open Door!

The Scoop on Seniors

- 11% of seniors are extremely interested in the world of politics and current social issues, and make sure to update themselves daily on national news and current events, 44% are quite interested in political issues, and try to read a news source whenever they have the time, 25% are somewhat interested in political issues, but they only know about what they hear around campus or at home, and 16% don't care too much about, nor do they pay particular attention to, political issues at all.
- 41% of seniors rely on social media for their principal source of news and information. Watch out for the fake news, though!
- 59% of seniors believe that student leadership positions sometimes go to the right people. Have more faith in your classmates.
- 0 senior respondents have used a banned substance on campus and been caught.
- 48% of seniors have broken transpo and gotten away with it. How sneaky.
- When asked which academic activity is more personally

rewarding and enjoyable, 28% of seniors answered "Studying literature and writing about it," 6% said "learning a foreign language," 15% said historical inquiry, 11% said mathematics, and 24% said "scientific inquiry and experimentation."

- Back to School Bash wins again as the favorite school event!
- 31% of seniors are currently in a relationship, 48% are not, and 20% are in that weird zone.
- 44% of seniors wish to have an endless closet with any clothing they want, 24% wish to have a key that opens any door, 19% wish to know the history of any object they touch, and 13% wish to talk to birds. If only there was a pill to do all of the above.
- Open Door is the go-to coffee place in Hudson for seniors. The proximity is perfect for senioritis.
- The Victory Bell is the seniors' favorite Reserve tradition. W's only.
- 35% of seniors replied that TikTok is the social media platform they find themselves spending the most time on every day, while Instagram follows with 30%, then Snapchat with 17%.