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Dear Friends,

It’s nice to speak to you again. In a time when so many things demand our attention, thank you for offering our publication a moment of yours. Please allow me to begin by acknowledging and extending my appreciation to our contributors, editorial team, designers, and Assistant Editor-in-Chief for their dedication, creativity, and professionalism.

I have always said that the ultimate goal of Forbes & Fifth is to catalog topical thoughts from undergraduate students. It is then both exciting and nerve-wracking to admit that our work has never been more important. (Aren’t we all tired of hearing that?) Yet, despite such exhaustions, the depth and originality of your thought continues to demand consideration. It is heartening to be reminded that, while our age may be marked by instability, your curiosity remains constant.

Take care of yourselves. Take care of that curiosity. And keep us in mind.

Thank you,

Sarah Tomko
Dear All,

This volume of Forbes & Fifth makes history as the first volume to be produced completely during a global health crisis. The resilience and brilliance of our entire staff and cohort of contributors has made this issue great in the face of obstacles meant to break us. We have encapsulated the experience of living through the major losses and breakthroughs that come with making history, events that future generations will one day learn about in schools, and potentially submit research about to this very publication. The stories of identity ground us in a time where all we knew seemingly fell away.

Fall 2020 was my first semester serving in a leadership role for Forbes & Fifth. I am extremely honored and amazed to see the breadth of the outpouring talent that we receive each submission cycle. In a time more unprecedented and unpredictable than ever before, creativity and art continue to prevail out of the darkness.

Sincerely,

Erica Barnes
Dear Readers,

I am so happy and grateful to bring you this Fall 2020 Forbes & Fifth edition. I hope that you enjoy this journey as much as I have. As you can imagine similar to the first half of 2020, this second half was very unpredictable; yet we made it. This pandemic has all of us wishing to go back in time as the present is filled with isolation, loneliness and face masks. This feeling of nostalgia is expressed through this journal not just through writing but through the graphics. We decided on a vintage, slighted muted bold pop art palette.

Although our design embodies the past, I would say that the edition is very timely as the content is full of relevant and liberating topics. For example, you will encounter the reality and hardship of colorism, a pillar of racism, bio art and the ever so timeless topic of fitness and health. Poems that you may relate to in terms of feelings of sadness and death that hovers around today. And a thriller, mystery piece. We can all agree that this pandemic is not celebratory. It has brought to light a lot of political and social matters that have been wiped under the rug for ages. Even something as universal and humanitarian as mental health is now being taken more seriously. That being said, I do hope that you all take the time to treasure and care for all that is in your life now, more importantly; who is in your life now.

Last but not least I want to thank my team. Thank you to all who have submitted entries to be considered for publication, you made this possible. As a fellow artist, if you were not selected for publication whether art or science, try and try again. Thank you to Patrick for always being so patient with us. Thank you to all the editors and the lead editorial team. Thank you Han for being someone who I can always bounce ideas off during this process. This journal has taught me to really enjoy the process as much as the end result and I hope that is evident through this journal.

Much love,

Blya A. Krouba
sins of the tan

By: Divya Manikandan
Divya is a junior at the University of Michigan
Every school I went to had a sports day. An annual athletic production, where tie-pronged children put on this facade of discipline in a military-style march, followed by house races, shot puts, long jumps, and a whole lot of other activities meant to flaunt childhood flexibility. I always considered myself the worst pupil for such an institution. In the weeks leading up to the show, I faithfully morphed into the girl who cried, ‘on my period’ to sit on the sidelines and read Malory Towers while my classmates shriveled in the Indian heat. It worked well for a long time. The male PE teacher, more disgusted by my weekly recurrence of femininity than he was ever suspicious of it, didn’t care to stop me. Neither did the friends who probably didn’t want to be out there either. Naturally, I got by. But most importantly, I avoided the tan.
* 

**Tam·il  Brah·min**  
(As told by the elders)

/ˈtaməl/  /ˈbrämən/

A South Indian, Tamilian individual whose ancestors were high-caste priests, and who believes that all castes lower than himself are products of regurgitation from his mouth.

Dark is less. It is the color of the nefarious, disgusting, and untrustworthy. Dark is conniving. Dark women give birth to dark children and cannot be married off to fair boys. Dark men are tolerated, but barely. The powers of genitalia, refreshingly, do not apply to the whims of the skin. Tamil Brahmins are the fairer members of southern states. It sets them apart like shiny diamonds in a sea of dark. Unlike the field workers, warriors, and wandering traders of the caste system, the Brahmins concoct their superiority inside cool temples, and so their fairness becomes holy.

The whiteness of Brahmin skin runs exclusively among our own, so we do not marry outside our caste. My mother was a prodigal who did, and now it is now my duty to continue her lineage. To shy away from the sun and bear its dark skin. To sit on an artificially perioding bottom every week and above the binding of a book, watch friends run on open rolling grass. To perch in shadows away from windows, rub potato skins on my face, burn the flesh with lemon juice, learn to exfoliate melanocytes at 11…

**Blood Report - VITAMIN D**

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<th>VALUE ng/mL</th>
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<td>6.00</td>
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Diary,

Life is the jam that was left stuck to the kitchen counter overnight and the curry that miraculously fossilized on top of the microwave. Life is also a pea pod and a somnambulist on a tightrope. It’s everything. Anything can happen. March of this year showed us as much. Today, Gretchen Whitmer, the Governor of Michigan, will declare racism to be a public health crisis. Tomorrow morning, I will email her office to ask if colorism is one too.

Since life is already a metaphor, lying somewhere between microwave gunk and disoriented dream-ware, let racism and colorism be the two twisted cords of headphones that are impossible to untangle. The Middle Eastern girl who lives down the hall from me looks white, but Wikipedia says she’s not. My father is Indian, but to some, too South Indian equals black. A coffee-colored Bangladeshi, Latino, and Sri Lankan are brown, but the Native American is not a Person of Color, he is Indigenous. The Indian and Black woman on the presidential ticket for the soul of this nation is not black enough, but you cannot say she is just Indian, after all she is white-washed in her accent. Color and race and ethnicity are now used interchangeably, concordantly, and more often than not, too freely. The lines between them, if they ever existed, bleed in each other this year, in a way that doesn’t bring us closer, but pushes us apart.

I spent the cusp of 2 AM last night reading an article in which some Lori Tharps of Temple University said that, “if racism didn’t exist, varying skin hues would simply be a conversation about aesthetics” (Tharps, 2016). I can’t help but wonder if Lori’s peppiness about
the choice of aesthetics is justified. Racism is bad. Noted, printed, screamed from the rooftops. There is no necessity or transaction that can ever undermine the truth that racism creates unfair, unjust, and fatal divides. But the selective vilification of race, as though divorced from color, is concerning for the very reason Tharps claims… right? If racism is a crime, but color is an aesthetic, the latter is a social and personal preference, condonable by the choice to choose in a democracy. I am not allowed to discriminate against a race, but I am allowed to like what I like and dislike what I dislike.

You dislike dark. That is your choice, your right.

But then somehow, it becomes my life.
The world is still picturized in black and white. Little houses that stand in rows have grilled gates, where the paint chips and children catch rust. A ceramic-skinned grandmother, her radiance and lightness preserved with age, walks on the dusty roads with her granddaughter. The girl is lean and dusky, with skin that wanes and waxes but always stays dark. They mostly just call her dull. A woman in a sky blue cotton sari stops to strike a conversation with the grandmother. She is new to the neighbourhood, and mistakes the child for a servant girl. Another, in a bright yellow salwar this time, stops to touch the grandmother’s feet. She asks if they will be attending the concert tonight, and the grandmother smiles.

“Why Maami,” the woman asks, “how is it that you are so bright and fresh like the moon and the girl is so dark?”

The little girl shrinks and hides in the folds of her grandmother’s skirt. “My son-in-law,” the grandma whispers, “he’s not that fair.”

The yellow lady flashes a sympathetic smile and walks away.

The young girl emerges from her grandmother’s clothes. She is a mother. She now has her own skirts and with her own children to hide in its folds. One day, she tells her daughter that her neck is too dark for the yellow of gold to decorate it on her wedding day.

Together they sit away from windows, rub potato skins on their faces,
burn the flesh with lemon juice, and learn to exfoliate melanocytes. One of them is only 11. But they get tested together, and they are both a 6.

*  
2006

There was a time before *Fair and Lovely* whitening cream boxes had Priyanka Chopra’s face on them. It was the era where casting couch-picked arrays of light skinned women were just not cutting it anymore. It was the golden age of interactive advertising. Like when people trying to sell you things gave you a pop quiz before they stole your money. The rip off this time was a shade card. Slapped vacuously along the side of the packaging for the consumer to see where they lay on the spectrum of Indian shame, enticed by the illusion of where they could be. Two shades lighter in twenty days- or your money back. Asterisks succeeded the promise in a font size no one could or wanted to see. The offer was so sultry it found itself playing every ten minutes on Nickelodeon.

I had lied to my mother before, second-naturedly most times. But this was certainly more than a lie. I asked her, one afternoon, for 30 rupees. Said I wanted to buy a pack of chips to share with my friends. An hour later, I returned with the pink and white tube and used up a fourth in one night. I lathered the face, neck, arms, legs, any place another human being could see. Then I hid the little box between the folds of my unused sports uniforms where no one could ever find it.

I was ashamed I was dark. And I was ashamed that I was doing everything not to be.
Krishna is the God of mischief, among other things. He’s the dude with the feather and the flute, if you’ve ever visited an Indian temple. There’s this televised cartoon of 4-year-old Krishna, barely older than myself, playing by the lake with his myriad girlfriends, when suddenly demons erupt from the Earth to spoil their fun. As the girls run away screaming, their earthen pots shattering behind their anklets, the miniature god-ling grows 500 times his size, into a muscular, gigantic protector. With one stomp of a foot he crushes every foe and leaves the universe trembling.

“Why is Krishna shown in blue on TV?” I ask my grandmother as she peels peas on the sofa behind me.

“If he looked like all the other people, you wouldn’t know who he was. He is blue, so you can identify him.”

“So then why are the demon people so dark?”

“Well kutti, black is the color of evil. They’re dark, so you know they’re bad.”

Michigan is a cold place. The sun doesn’t reach its cities the way it does back home. I’m wiser now—I know where to find vitamin D gummies with 10 grams of sugar, that feel like rotten Jell-o on the way down. After all, when Augusts turn to Decembers, and as the sailor of the sky disappears, as does the dusk in my skin. I find myself looking in the mirror more during those winter months. The paleness of my chest matches
the color of my neck. It puts a smile on my face. In the right lighting, maybe I could pass for a California girl perhaps. Once someone mistakes me for a North Indian—a win as well. Perhaps not a rosy cheeked Kashmiri, but a Maharashtrian, Gujarati even, if I dare go further.

When I go home for Christmas, grandmothers and great aunts stare at me in awe. “Your color has come into bloom,” they say. “Michigan suits you.” What they mean to pass comment on is the recognition that I am truly one of them—a girl with what might pass for darker, but still Brahmin skin; hidden for 18 years under a subtropical tan that only stripping me from my motherland could erode.

My great-grandfather was a freedom fighter. He believed in our country and that the brownness of our people did not justify their abuse. For all his fight, in the earlier half of the last century, the colonists enslaved and put him on a ship to Australia for ten years. I wonder what my family told him about his color when returned.

*  

2019

Today, my sister was told at the wedding that she would be a prettier bride if she was just... a little lighter. Someone asked if the tailor had misdone her blouse for making it silver... that the shine of the outfit only sucked the light out of her face. Dark colors they said. Dark for dark people.

At the wedding, I spent a lot of time thinking about whether I preferred to be called brown or South Asian. I also spent a lot of time thinking about how they became synonymous and what my life would have looked like if they hadn’t. This French psychologist Jean Piaget, believed that as children, human beings develop language to express
only the things that describe their thoughts (Piaget, 1983). Language and description forms a result of a way of viewing the world. The universalist view on language speaks of a New Guinea people and how they only think about dark and light and nothing in between (Casanponsa, Athanasopoulos 2018; Ball 2011). If they thought more deeply about color, they would have words for it.

It is not possible to be colorblind, and we shouldn’t be. But what if we stopped actively thinking about the color of people’s skin? The color of my skin. And if we did do that, would we, like the New Guinea people, be saved from developing language, hateful language, towards it? Can we just see dark and light, recognize it, appreciate what it represents—the culture, the history, the tradition, the respect—and move on?

What is it about a remote tribe with little social hegemony and pyramidal capitalism, that understands something so simple, when high-society aunties just refuse to?

*  
2020

TikTok has been great. As have YouTube, and Instagram, and Facebook, and all the other platforms that allow brown women to flaunt their skin color and tell the world that they identify as beautiful. There is a thrill in being tagged and affirming the posts of girls in glistening ornaments and dark shaded foundation, boasting an Indian hyperpigmentation. And yet in the covers and in places I don’t want people to see, I say good for them and keep scrolling. They are role models, but they are not my role models. They came, they conquered, but they came and conquered too late for me. I don’t know how to say that their love of brownness doesn’t do much for the years of voices in my head that teach me to hate the skin my body naturally tends to. Years
of dusky inadequacy make up every layer of the tan I cannot shake.

Social media can’t be enough for me, but all I really hope is that it is enough for my daughter.
REFERENCES


The work was done on 22” x 30” hot press paper in gauche paint. The idea behind the work was to speak on women’s beauty standards and expectations. We are constantly comparing ourselves to other women in the media, when really we should be more concerned with how we view ourselves. Learning to love who we see in the mirror is so important!

“SELF REFLECTION”

by: Faith Higgins
LITTLE RED DOTS

BY: ALENA MAIOLO
ALENA IS A SENIOR AT COLGATE UNIVERSITY
“Honey, have you seen my mom’s box?”

I shuffle through the contents of my handcrafted alder wood cabinets, but pause for a second. I tap my red nails on the granite countertop. My question is met with silence.

“Leo?”

He can’t hear me.

My brother, Luca, is renovating their usual meeting space down the road, so my husband and his associates have been relegated to our attic.

I hear him open the door that leads downstairs. A wave of hushed whispers and laughter rushes into the kitchen, along with hints of cigars, scotch, and sharp cologne. I hate smelling that on a Sunday.

“Did you check our place? Behind the spice rack?”

Leo is organized and tidy, constantly occupying his mind with details. He knows where all of his people are, every minute of every day. Nothing is ever missing.

I roll out the wooden spice rack from its place in the wall and peer into the cavern behind it.

Nine years ago, my mom helped Leo pick out my engagement ring—she didn’t trust him, his money, or his taste. It’s yellow gold with a brilliant red ruby in a Marquise setting, surrounded by diamonds. To Leo, it’s a football. To me, it’s an eye.

With the door still open, I hear buzzing whispers grow to conversation. I look down towards my left hand at the ring suffocating my daintily manicured finger. I see the ruby eye blink back up at me, and one of its eyelashes falls to the ground.

I remember finding it inside the cabinet, the black velvet box. My mom was helping me prepare marinara sauce with sausage—a special dinner for Leo. As she stared into the pot and stirred, she reached out her hand and asked me to pass her the basil. Assuming it had fallen into the abyss behind the spice rack, I stuck my hand in and felt around. That’s when I touched it.

I opened the box and peered inside, the kitchen lights glinting off
the ruby. I gasped. “Did you find the basil, honey?” my mom asked, looking only at the sauce. I snapped the box shut. I told her no, I hadn’t found the basil, and no, I hadn’t seen anything else in the cabinet. I walked over to her right-hand side, the basil two inches away from her. The smile faded from her face. She began to stir. “That’s right, Ri, after you put on that ring, you don’t see nothin’, you don’t say nothin’. Ever.” The sauce was more acidic than usual that night.

The noises from upstairs crescendo to cackling laughter.

“Ri, did you find it?”

I look further into the abyss, and there it is. Behind my perfect little spice rack lay a tiny wooden box. I wedge my arm inside, and with one hand, rescue it from the darkness. I feel a sharp pain shoot up through my arm into my chest.

“Rita?”

I don’t answer. He wouldn’t have heard me over the commotion anyway.

The door slams shut.

I hold my mom’s recipe box the way she held me: with reserved optimism and pride. I try not to think about the last time I saw her holding it. I refuse to remember the smell of her rose scented perfume and the way half of her hair fell out of her low bun, before she cooked Sunday dinners.

I brush off the dust to reveal the word “Ricette” on the lid. I trace it with my finger. Taking a deep breath, I shake the thoughts of my mom out of my head and open the box.

I stare down at the small slips of tattered paper, yellowing at their edges. Pasta Bolognese, Pasta Carbonara, Chicken Marsala... I keep flipping. Until finally, I find it: Mom’s marinara sauce.

I inspect the recipe carefully, committing it to memory. It is one I have witnessed her make many times but can never get quite right. I cling to the card and put it into the pocket of my apron for safe keeping.

Like a child searching for eggs on Easter, I begin collecting my supplies. First, the tomatoes. We always keep a stash in the house. Before the
boys come over for meetings, they go to Pax Romana and bring back a few cans, usually accompanied by a fresh olive loaf from Charlie’s. It’s a courtesy, a tribute even, in honor of what they let happen to my mom a year ago today.

The tomatoes always have to be peeled. Never crushed or chopped. “Always 12 oz. cans, never 8, Rita,” my mom’s voice rings in my ears. I grab four. She always liked her pasta to swim in sauce. I laugh. “I’ll make some extra for you, Mom.”

On the counter above the tomato cabinet sit some of Jude’s Hess cranes and construction trucks. My dad is driving one of them. I peek into the small window of the car.

“Dad, what are you doing driving on my kitchen counter?”

He puts the truck in park and laughs straight from his gut. “When’s Jude comin’ to work for me and your brother?”

I squat down on the floor to reach eye level with him. “Jude’s six, Dad.”

“Before you know it, Leo’s going to try to make him. Be careful.”

He tries to drive away, but I grab the truck and return him and his crew to their rightful place in the toy chest.

My mom always refused to buy Jude toys that encourage violence. No gruesome games, no Teenage Mutant Ninja Turtles, and especially “nothin’ that shoots nothin’ nowhere.” He’s only six, after all.

Just as I finish collecting my ingredients, the doorbell rings. I scurry over to the door and look through the glass. It’s Sonny. With a box. Sonny speaks with the thickest accent of all of my husband’s friends. Like every true Italian out there, he forms his words in the front of his mouth. Each vowel that escapes from his tiger teeth is long, and if a word ends in an “r” Sonny doesn’t know about it, or at least he talks like he doesn’t. Whenever he and my husband are together, sometimes it doesn’t even sound like they’re speaking English.

“Hey, Rita, how are ya?” he says and kisses my cheek. I haven’t let him in yet. We stand in the doorway.
I stare down at the little red dots on his white button-down shirt. This is the shirt Sonny wears to go to church and to run errands for my husband every Sunday. He must notice that the dots grab my attention.

He twists the gold signet ring he wears on his pinky. “Oh Rita, don’t worry, that’s just Mama Rossi’s sauce. I came straight from dinner.”

His hands flail around when he speaks, and after he finishes, in an attempt to cover up the stains, they settle on his stomach, which protrudes enough to test the will of those tiny white buttons that hold it all together.

“Oh yeah, Sonny? Whatdja eat?” I scrunch up my nose.

I’m close to Sonny’s mom. Leo recommended I start spending some more time with Mama Rossi and her daughters recently. I am well aware of the tight dinner schedule Mrs. Rossi keeps and wonder why she made dinner for Sonny so early.

Sonny’s nose twitches a little. Can he feel me thinking? After a brief pause, he says, “Oh, come on Ri! You and I both know tonight is eggplant Parm night at the Rossi’s.” He laughs, but won’t meet my eyes.

I hear the pitter patter of quick little footsteps coming from behind me.

“Oh Uncle Sonny! Uncle Sonny!”

“Hey there, kiddo!”

Sonny bends down and rests his knee on the doorstep. Jude reaches out to hug him but stops. He looks down at Sonny’s shirt.

“Uncle Sonny, did you get sauce on your shirt again?” He starts laughing so hard that he falls on the floor.

Sonny looks up at me and laughs, but doesn’t respond to Jude.

“I brought over some cannoli for you and your mom, want to go put them in the fridge?”

“Sure!”

He hands Jude the box.

Sonny reaches out to tickle him, but Jude’s a quick runner.

I hear the fridge door close and Jude’s truck noises start again from
the living room. Sonny gets up, and I look him up and down.

“Gotta love Mama Rossi’s eggplant, right?” he says.

I nod slowly. After a beat, I let him inside. I flick my head up towards the third floor. “The boys are upstairs.”

The ruckus gets louder once Sonny reaches the room. It mellows to murmurs after they all embrace.

Still standing in my doorway, I gaze just beyond the front steps to see a caravan of black Continentals in my driveway, one of which has a new driver’s side window. I lock my front door and make my way back to the kitchen.

I tie back my hair in a low bun and wash my hands.

“Yes, Mom, in that order.”

The first part is the easiest. I chop up the garlic, no problem. Garlic is small, innocent even.

Then, I chop the onions. I take out a knife from my Warrior set. The sound of the knife against the cutting board is slow, methodical. The knocking is so haunting and familiar. Each chop like a head banging against a wall, an act designed to demonstrate dominance, extract information.

I put the garlic and the onions in a frying pan with some oil, leave it on for a bit, and then put the sausage in. The oil crackles and spatters. I smile. I love the feeling of scalding oil on my olive skin.

I glare at the food mill. I rinse off the top of each tomato can and open them up, the pop of the can opener puncturing into each like a switchblade into flesh. I pour the juice out first and let each of the tomatoes plop into the mill, taking pleasure in slicing them and exposing the seeds inside.

I start to crank. 13 clockwise motions followed by 6 counter-clockwise motions. Smush, un-smush, smush, repeat. 19 total motions.

The cranking sound is rough, the sound of metal scratching against itself, the crunching, the screeching. The last time I heard this sound was when Jude was two, and I was in Eddie’s deli. My dad had come
over that day to spend some time with Jude. He asked me to go to Eddie’s to grab some sandwiches. When I got out of my car, I saw that the glass door had been smashed. As I entered the shop, the bright chime of the welcome bells seemed beyond inappropriate.

Laying in bloodied cold cuts was Eddie’s body, motionless on the floor. His face covered in bruises; his shirt soaked in blood. I shut my eyes. I never saw nothin’. Never saw nothin’. Saw nothin’. I repeated it to myself.

I heard familiar voices coming from the alleyway behind the shop.

“Let’s get him outta here,” they said.

His body clunked against the tile floor. He was dragged like a beached whale, his belt buckle screeching against each tile, leaving streaks of red behind him.

What could they have needed from Eddie? I still don’t know.

I heard noises outside; noises I wished belonged to my father’s nail gun. I walked over to the front of the shop, trying to escape, avoiding pools of Eddie. And then I saw him. Leo, my high school sweetheart, the man I promised to love for better or for worse, blocking the entrance to the deli, covered in Eddie’s blood.

“Rita, baby, I know this looks bad, but it’ll be okay. Come here.” His arms were wide open, goading me into a bloody embrace.

I stared at him. He sensed my anger and began approaching me, the same way you’d close in on a crazed animal.

“Rita, honey.”

I never wanted to be a part of this. He promised to keep me separate. Don’t see nothin’. Can’t say nothin’.

He kept coming closer.

“I’m the same Leo who bathes Jude with you and styles his hair before church on Sunday.” He started laughing. With blood and guts all over his hands, he was laughing.

I wasn’t.

“Leo, what the hell is wrong with you?”

He stopped moving, put his arms down, and stood up straight.
“How was I supposed to know you were gonna come down here?”
“You can’t do shit like this during the day.” I slowed down. “You’re
getting sloppy.”

His upper body muscles tensed. He grabbed my wrists with his
blood-stained hands and pulled me towards him.

“Look, Rita,” he said through his gritted lion teeth. “You’re in this,
baby, and so is Jude. So, you better damn well get used to it. You want
the appliances and the dresses and the house, but you don’t like where
they come from. You ungrateful little shit.”

He gripped me tighter.

I looked up at him, the man I wanted to love.

“What happened to ‘I’ll never let you see it?’ What happened to ‘this
won’t get messy?’”

I freed myself from his grasp, propelling myself a few steps back-
wards.

He laughed again and shrugged. “It always gets a little messy, Ri.
Go home. Take a shower. You weren’t here.” He kissed my forehead.
“Make sure to have dinner ready when I get home.” He held what was
left of the door open for me as I left the shop.

I should have called my father to take Jude to his house, to get him
away, but I just went home sandwichless.

I look down into the bowl of red beneath my hands. There are two
tomato seeds swimming around in the sauce, stained by the redness.
I reach down with a fork to try and grab them. After many failed at-
ttempts, they start laughing at me, egging me on, begging me to smush
them. “Rita, seeds make the sauce acidic, baby, scoop them out.”

“Okay Mom, I hear you.”

Her calming voice does nothing to sooth me. I keep stabbing down
into the bowl, metal screeching against metal. I jab harder and harder,
tomato juice forming dots on my white apron.

The phone rings. It’s Luca.

“Hey baby sis, what’s cookin’?”
“Luca, you have plenty of food at home. Unless Shannon’s burnt tofu isn’t satisfying you anymore.”
I hear laughter from the other end of the line.
“Hey, hey, hey! Do not disrespect Shannon’s cooking.”
“If you can even call it that…”
I laugh. It feels good.
“That’s not why I called, Rita. I called to see if you were okay?”
Luca might not be the smartest of the Ricci bunch, but he is the buffest, and also the most caring.
“I’m fine.”
He is quiet for a long four seconds.
“Where’s Leo?”
Now I am silent. A few seconds pass.
“Upstairs.”
“Oh?” he says. “With who?”
I know that he knows. That today is almost as memorable for him as it is for me. How could Leo have let it happen? He’s always so careful. Everything is always wrapped up neatly with a bow, even if the guts are bulging from the inside or stinking up a landfill or screaming from the depths of a river, begging for someone to find them. I feel tears coming to my eyes, but I force them back down. She was our mother, the matriarch of my family, and just like that, a bullet through a car window, and she was gone.
“He’s with the goons.”
“Mannaggia la miseria. That bastard. Rita, you let him bring them into your house? Today?” I hear his voice rising with rage. “Do I have to come over there?”
“Luca, there’s so many of them. It’s not worth it.”
He exhales.
“If they don’t leave before your sauce is finished, I’m calling Richie down at the station.”
I am silent again.
“Rita?”
“Sorry... I’m here.”
“Did you hear what I said? I’m not joking. Mama’s probably turning over in her grave right now.”

Behind my sigh, I hear whispers of oil, beckoning me to return to the stove. “I’ll call you back. The sauce is making noises.”

I hang up the phone and glide through the kitchen back to the stove. I cut into a sausage. They’re ready.

I take a fork and pierce it into the first piece. I hold it up close to my nose and sniff. I look over to check on Jude, wanting him to smell freshly cooked sausage, but he’s sleeping now. I pick up a spoon with my free hand and push the sausage into the pot of sauce.

I stare at them, the sausages. They are dancing in the warmth of the tomatoes and the oil, bouncing up and down, infusing the sauce with their juices. As I watch them boil and the redness around them starts to seep in, the once wide chunks of meat start to shrivel. They are developing wrinkles and nails, morphing into dainty fingers. These finger chunks aren’t bloody, though. That would imply they are still attached to a hand. No, these are the severed type, cut from just above the knuckle, the type you put in a small black box to leave on the dashboard of someone’s car, or in someone’s mailbox, or in their kid’s crib to use as a warning sign when you want something.

After the frying pan is finger-free, I pick it up and tilt it over the pot, letting the flesh-infused oil drip slowly. I give the sauce a stir and pop the lid back on.

I hear footsteps from upstairs.

Like the Pied Piper, my husband leads his parade of rats two by two out our front door. I peek around the corner to see them. Each one shakes Leo’s hand, pulls him into a hug, and slaps him on the back. Sonny is last. Leo embraces him the longest.

I wonder what they are saying.

Before he leaves, Sonny turns in his black dress shoes and waves to
me in the kitchen. I slink back behind the cabinet and pretend not to see him or the blood stains on his shirt.

Leo struts into the kitchen with his arms wide open.
“Rita, baby! Something smells good in here!”
“Can you wake Jude up?”

He waltzes over to my spot behind the giant pasta pot and kisses my rosy cheek. “Of course, anything for you, sweetness.”

Every night before dinner, we have Jude say grace, and he always does it to the tune of a song both my husband and I don’t know. We go along with it for his sake.
“Bless us O Lord for deese dy gifts for which we are about to receive from thy bounty through Christ our Lord, A-men!”
“Are you excited for school tomorrow, Jude?” I say as he struggles with his pasta. “Here, let me cut that for you.”

I make sure to cut his spaghetti and fingers into bite sized pieces.
“Thank you, Mama,” Jude says. He peers over my arms into the dish to watch me. “I’m so excited! We’re doing an archaeological dig!”

“Son, I think you mean archaeological,” Leo says.

Jude jumps out of his chair and gives us a hefty dinosaur roar. His face even turns scaly and green. We all laugh.
“Hey son, I asked Sonny to pick up something special for you today.”
“Ooo, is it a present?”

Leo laughs. “Come here kid.”

Jude plops down off his chair and scampers over to Leo.
“Put out your hands.”

Leo reaches into his pocket and pulls out a solid gold chain with a crucifix hanging from it. He places it into Jude’s small outstretched hands.
“Woah! Thanks Dad! Can I go play?”
“Here, Jude, give me that chain. I’ll put it somewhere safe for you.”
“Thanks Mama.” He poured the necklace into my hands.
“Can I go play now?”
“Of course, sweetie. Go play with your Hess trucks.”
He runs off.
Leo gets up and brings his plate over to the sink. “I can’t believe Jude is already six, Ri–”
“Do you know what day it is today, Leo?” I meet him at the sink.
He looks at me and reaches into his pants, fumbling with the cash that sits next to his .22.
“Leo,” I put my hand on his arm. “Today is April 17th.”
Our eyes meet. All the color drains from his face.
“Oh God, Rita.”
“Why did you have them here today, Leo?”
“You know why I have to have them here. Luca’s renovating the Bar.”
“But today of all days, Leo? You couldn’t have gone to the Rossi’s?”
“No, Rita. They have young kids, you know that.”
I stared at him. “And we don’t? What about Jude? He’s six years old, for God’s sake.”
“Sonny has girls, Rita. It’s different.”
I sigh. “I’m just asking for this one day, Leo. One day.”
“Ri, business is business. This life…it doesn’t stop. There’s no end. There’s no out.”
Leo grabs the rest of the plates and brings them over to the sink. Before he starts washing them, he scrapes the spaghetti into the trash, some leftover fingers falling with it. But the remaining sauce descends down the drain. I get up and run my hands under the warm water. With his tepid wet fingers, Leo grabs me by the waist and pulls me into a hug.
“I really am sorry about your mom, Ri.” We swayed back and forth together. “But you signed up for this when you married me.”
I look over at Jude playing with his trucks and feel for the ring on my left hand. It feels tighter than ever.
We finish the dishes together and retire to the couch. I sit with his arm around me, and we watch TV like we do every Sunday night.
I feel it rumble inside me.
I lift Leo’s arm and drift towards the sink, my black dress flowing be-
hind me. His eyes are glued to the TV. I grip the edge of the counter so tightly that my ring screeches against the granite, shattering the band. It starts crying. I start to cough into the sink.

Is that sauce?

I can’t stop. It explodes out of me, all over my tile floor, my cabinets, my thousand-dollar stainless-steel copper bottom pots. I can’t stop spewing the red liquid. With each cough, my esophagus burns. I look back at the sink and wipe my lips with my apron. More red dots. My mom’s recipe card falls to the floor. Everything is quiet except the sound of the sauce dripping from my cabinet doors and the muffled noises of the TV.

I hear a gurgling sound. I walk back over to the sink. The red liquid starts to bubble up from the pipes. Like water erupting from a geyser, it sprays everywhere. I stand on my tip toes on our tile floor, now stained red. My feet are sodden, my toes pruned. I try shouting to Jude, but he can’t hear me. I mount the countertop. From there, I can see the whole first floor of my house. I watch helplessly as the red liquid fills my kitchen, engulfs my den, oozes into my couches, and takes my son. It doesn’t touch Leo.

I crawl on my hands and knees to the windows in an attempt to jump out, but they are locked. I leap off the counter and run through the doors into the living room, sending splashes of the liquid behind me. My apron gets caught on the handle of the door. As I fruitlessly try to free myself, the red begins to rise up past my knees. I take in every detail of my living room one last time. My new fireplace, my family photos, Jude’s Hess trucks. I stop struggling. I let the sauce cover me.

I take a deep breath. The red swallows my eyes and begins to fill my lungs.

“Here I come, Mom.”
“DANIEL”

by: Mia Hershberger

Acrylic on canvas

We stand facing ravenous lions but our courage does not waver, for we know Whom we believe.
CULTURAL REFLECTION & LEADERSHIP IN DOGS’ BEHAVIOR AND WELFARE

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ABSTRACT

This paper explores how dogs’ behavior directly reflects their owners’ native culture, due to humans’ own cultural values and dimensions. These cultural aspects are then represented through animal protection and welfare organizations in each country, who pursue their purpose through the use of cross-cultural leadership theories and strategies. Research was conducted through observations of dogs’ behavior while traveling throughout the Netherlands over the span of twenty days, along with personal interactions in the United States over the past four years at a veterinary clinic. Additional research was conducted on the main animal protection and welfare organizations in each country: the American Society for the Prevention of Cruelty to Animals (ASPCA) and Dierenbescherming (Animal Welfare group in the Netherlands). Scholarly journals, websites, and newspaper articles relating to animal protection and welfare were collected to analyze the organizations’ actions and successes. Finally, Cross-Cultural Management: Essential Concepts, written by Thomas and Peterson, was used to apply cross-cultural leadership theories to the organizations’ actions in protecting and promoting animal welfare, as well as the application of the Hofstede 6-D model and its description of cultural dimensions.

Keywords: culture, leadership, animal behavior, animal welfare
CULTURAL REFLECTION AND LEADERSHIP IN DOG’S BEHAVIOR AND WELFARE

Natural sciences are not a usual go-to when studying leadership, yet animals have been used in the past as a subject. For example, the behavior of primates has been observed to examine qualities of leadership, based on their close DNA resemblance to humans. The study of silverback gorillas, proposed by Jane Goodall, is one of the most influential natural science subjects relating to leadership studies. There is a natural infatuation with studying animal behavior and subjects with cultural similarities (Thomas & Peterson, 2018, p. 38). However, both culture and leadership can be displayed in our daily lives through a much different subject: our pets.

While on a trip in the Netherlands, I witnessed first-hand how animal behavior and animal-welfare organizations exhibit the native Dutch culture. Dogs, in particular, directly reflected the Dutch culture of their owners based on their actions. For instance, a dog in Maastricht, Netherlands was tolerant of the bustling city environment without a leash, while a dog in rural United States would bark, be distracted by the commotion, and potentially take off. The American Society for the Prevention of Cruelty to Animals (ASPCA) and the Dierenbescherming (Animal Welfare group in the Netherlands) both have similar goals to protect and promote animal welfare in their countries however, they each execute their motives in different ways due to the cultural influences of their country. These cultural differences effect the actions, values, and cross-cultural leadership methods of different organizations that focus on protecting and promoting animal rights.

I. Methodology

The study was conducted using observations of dogs and dog owners from the two countries. The behavior of the dogs and owners were compared to determine whether or not there was any cultural overlap. Research was then conducted on an animal welfare organization in each
country. Because I am from the United States and currently work as a veterinary assistant, I have chosen to use my own, personal observations and experiences to analyze dog and dog owner behavior from the United States. A cultural analysis was done on both organizations based on their marketing and actions, such as adoption rates and promotion of animal welfare. Cross-cultural leadership studies were then applied to the cultural analysis of the two organizations, from which, a consensus was reached as to why the groups are successful based on their location.

II. Participants

The participants of the study were fifteen dogs and dog owners from the United States and the Netherlands. I noted each animal’s behavior and the environment in which the owner and dog lived at the time of the experiment. Based on the dog’s actions, I determined whether or not the dog’s behavior was reflective of the owner’s culture. The ASPCA in the United States and Dierenbescherming in the Netherlands were the two organizations I chose, based on their locations and purpose. I researched both groups and evaluated them in cultural and leadership-related terms.

III. Materials

Scholarly articles involving the ASPCA and Dierenbescherming, as well as the organizations’ websites, were used to examine the cultural differences between the organizations and how they promote and protect animal rights. In addition, a K-9 Magazine article and a news website from the Netherlands were used to solidify the cultural and behavioral differences that Dutch dogs portray compared to that of the United States.
**CULTURAL OVERVIEW**

The United States and the Netherlands have very different cultures, with few overlapping similarities. The cultural characteristics that each country holds can be reflected in dogs’ behaviors when they are out in public. In addition, the ASPCA and Dierenbescherming reflect the cultural traits of their origin country, further exemplifying the differentiation between the two organizations.

**I. The Netherlands**

Much like the United States, Dutch culture has many aspects and divisions. A lecture presented by Russell Kent, a professor at the University of Maastricht, explains the major factors of Dutch society, as well as an overview of the culture. There are twelve providences in the Netherlands that are all ruled under one constitutional monarchy. The country’s native language is Dutch; however, most residents are fluent in English. Communication styles in the Netherlands are direct and without the use of euphemisms. Many find the Dutch to be arrogant or opinionated, but criticism is often concise and stolid (Kent, 2019).

A few note-worthy Dutch values include non-violent behavior, acceptance of others’ opinions, emphasis on reducing waste, and non-chalance. Those from the Netherlands are found to have more of a focus on control, scheduling, and attention to detail. Another major value of Dutch culture is tolerance; since the 17th century, the Netherlands has had widespread tolerance for religion, immigration, and governmental efficacy. One surprising tolerance, that is not considered worldwide, is their nonchalant attitude towards soft drug use. Drugs such as marijuana are sold in stores called coffeeshops where Dutch citizens over 18 years of age can purchase up to five grams of cannabis. This tolerance has increased tourism in the Netherlands, primarily Amsterdam, where there is no regulation on usage. The Dutch position on soft drug use has become what the world sees as part of their culture. The culture of the Netherlands has expanded and pro-
gressed as the years have passed, but their overall cultural values have stayed the same (Kent, 2019).

II. The United States

The United States may be considered a “melting pot” of different cultures, but there are a few overlapping values within the many different cultures found in America. The most important value of the United States is its concept of independence. Since breaking away from England’s control in 1776, Americans have cherished their independence to the point of having a national holiday dedicated to the declaration of freedom. Even today, people across the world will come to the country to experience its individualistic culture. In addition, the notion of equality goes hand-in-hand with the country’s strong belief in independence. America was founded around the central idea that all men are created equal regardless of race, ethnicity, sexual orientation, or gender. Even though equality does not necessarily exist in the United States, this value has continued to be inherent to American patriotism, regardless of its realization.

The American dialogue is very similar to the Dutch. Directness and openness are common when communicating with others. Americans are often perceived as confrontational, because they believe discussion is the best way to solve problems. Additionally, if an American wants something done or has an opinion, they are often unafraid to express whatever is on their mind. However, the similarities in Dutch and English dialogue end here. Americans are very informal in their speech and tend to use idioms, sarcasm, first names, and jokes when talking to others (Hofstede, 2019). These variations of speech allow Americans to express emotion in their words, such as providing comedic relief to an awkward situation or colorful comparisons to get their point across.
PRESENTATION OF CULTURAL DIMENSIONS —

Cultural dimensions are used to explain the fundamental characteristics of specific cultures. One model in particular has been the most helpful in assessing and analyzing cultural differences: the Hofstede 6-Dimension model. This model consists of six major categories. The first is power distance “which refers to the extent that power differences are accepted and sanctioned in a society” (Thomas & Peterson, 2018, p. 43). Individualism concerns how much of a society depends on themselves or on other people—the importance of in- and out-groups within their community. In-groups are defined as societies, who believe in “we” and focus on collectivism. Out-groups don’t usually depend on themselves (Hofstede, 2019). The third dimension is masculinity, which describes how closely a society reflects traditional “masculine” traits such as “ambition, acquisition, and achievement”, as compared to traits labelled more “feminine”, such as compassion (Thomas & Peterson, 2018, p. 43). Uncertainty avoidance is the measure of how societies try to prepare for uncertainty and promote stability (Hofstede, 2019). Long-term orientation reflects the “links with its own past while dealing with the challenges of the present and future,” (Hofstede, 2019). This means that tradition and norms are honored with low long-term orientation scores, while high-score societies take a pragmatic approach. The final dimension is indulgence, which measures how well members of a society can control impulses and desires. In this study, Hofstede’s 6-D dimension model was used to compare the Dutch culture to the American culture and analyze the behavior of animals in both countries.

I. The Netherlands

The Netherlands has some similar cultural dimensions compared to the United States. However, there are a few categories that stand out as being significantly different: individualism, masculinity, and long-term orientation. The Netherlands scored 80 for individualism, mean-
ing that individuals take care of themselves and their families within loosely knit societies; however, the Dutch still depend and focus on group goals and well-being (Hofstede, 2019). The second dimension that heavily varied from the United States was masculinity. The Dutch have a very low score, 14, which reflects a society filled with more caring and compassion, traditionally feminine traits. (Hofstede, 2019). The third trait that was different than the United States was long-term orientation. The Netherlands scored 67, indicating that the Dutch depend on the situation to determine how they will act, rather than focusing on traditions (Hofstede, 2019).

II. The United States

The United States had polar opposite scores when being compared to the Dutch in the three aforementioned dimensions. First, Americans scored a 91 on individualism, 11 points higher than the Netherlands (Hofstede, 2019). While the Netherlands has some focus on group outcome and wellbeing, Americans are more self-based when it comes to achieving goals. Second, the United States masculinity score was 62, which is extremely high compared to Dutch culture’s score of 14 (Hofstede, 2019). The United States has a higher drive for ambition, rather than compassion, which solidifies its masculine culture. The final trait that was significantly different from the Dutch, was long-term orientation at 26 (Hofstede, 2019). The low score reveals the United States has short-term orientation, meaning that Americans analyze new information before acting on it. Even though it is home to many different cultures; ambition, masculinity, and emphasis on power is more prominent in the United States than in the Dutch collectivist culture.
SIMILARITIES BETWEEN THE COUNTRIES

The two countries had a few dimensions that were close in numbers, including power distance, uncertainty avoidance, and indulgence. The Netherlands’ score for power distance is 38, while the United States scored a 40 (Hofstede, 2019). This score is considerably low, meaning both cultures are relatively independent, believe in decentralized power, and dislike being controlled. The second dimension that was similar was uncertainty avoidance, with the Netherlands scoring 53 and the United States at 46 (Hofstede, 2019). Both countries are accepting of ideas and beliefs outside of the norm, while still depending on the security of rules and expression. The final dimension, indulgence, had a score of 68 for both the Netherlands and the United States. This is the only dimension that was identical between the two societies (Hofstede, 2019). Indulgences in this case would be spending money or dedicating time to things that are not essential, such as going to a movie theater or eating out for dinner at a nice restaurant. This score is relatively high and means that both cultures are willing to succumb to their desires and impulses with ease. Although the United States and the Netherlands have very different cultural values, they do share these few cultural dimensions that are exhibited throughout their countries.

CULTURE, DOG’S BEHAVIOR, AND LEADERSHIP

For the past two years, I have worked as a veterinary assistant at an animal hospital in my hometown, which has exposed me to different dog breeds and owners of multiple nationalities. A majority of American dogs that I have come into contact with, both in and outside of the vet hospital, share the same common traits: barking at other animals and simple sounds such as the doorbell or a truck passing by the house, pulling on their leash while on walks, and being possessive over their owners, bones, and other items that “belong” to them. However, the dogs that I encountered while visiting the Netherlands exhibited...
opposite behaviors. Whether I was visiting the small village of Zaanse Schans or touring the bustling city of Amsterdam, almost every dog acted the same. Unlike dogs in the U.S., they did not pull their owners down the street. Instead, they walked on light leads—some completely off leash—directly next to, or behind their owners. I heard only one dog bark in Amsterdam, and its owner scolded it immediately after. After witnessing these drastic behavioral differences, I decided to propose and research a rather abstract question: Is there a correlation to dogs’ behavior and their native country’s culture? After further observation and research, I realized that culture was not the only factor in the equation of behavioral differences. In addition, the main animal welfare and protection organization in each country reflected how and why dogs in their societies behave the way they do. Based on the native country’s culture, organizations such as the American Society for the Prevention of Cruelty to Animals (ASPCA) and the Dierenbescherming have catered specifically to the citizens of their respective countries. The functionality of the organizations can be accredited to how their country’s cultural values and traits are intertwined in the organizations’ purpose and actions. When put into the equation, the cultural differences, dogs’ behavior, and cross-cultural leadership theories further solidify the success of these organizations, in both the United States and the Netherlands.

WELFARE GROUP BACKGROUND

After observing the cultural values, and researching Hofstede’s dimensions for the United States and the Netherlands, there is a better understanding of how and why these cultures act the way that they do. However, this does not fully solidify the correlation between dogs’ behavior, and the overall purpose of animal welfare organizations. The organizations’ websites state information on their purpose, actions, and resources available to those in their country based on the situation at hand. There are thousands of pages of information pertaining to
their shared purpose of protecting and promoting animal welfare, but the most useful information when discussing animal behavior and cultural reflection is how their purpose is executed in their country.

THE ASPCA

The ASPCA, which was founded in 1866, is the largest humane society in North America, and has now rescued over 47,000 animals, granted $12 million to animal welfare organizations, had 4,756 animals adopted from their adoption centers, and has provided 89,768 spay and neuter surgeries to dogs and cats throughout the nation (ASPCA, 2019). The organization is a not-for-profit corporation and is privately funded through the generous donations of supporters around the country. The ASPCA mainly focuses on preventing, rescuing, and protecting animals from homelessness and animal cruelty (ASPCA, 2019). According to the ASPCA website (2019), “a majority of shelter populations are comprised of strays, rescues [from cruelty situations], and surrendered animals whose owners can no longer care for them.” As for animal cruelty in the United States, “there are 10,000 estimated puppy mills in the US and 250,000 animals fall victim to hoarding annually,” (ASPCA, 2019). The ASPCA’s tactics in getting others to promote and protect animals is different from most similar organizations. Rather than asking for hands-on volunteers or using advocacy and education as their number-one way to help, a donation link is found on every page of their website with a note stating, “Take Action: Join the ASPCA in the fight against animal [homelessness or cruelty] today,” (ASPCA, 2019). Donations are collected primarily online with the option to donate once or monthly, at any dollar amount over $5. Other ways people can help the organization is by adopting pets through their own adoption center, reporting animal cruelty, advocating animal welfare, and volunteering or working for the organization. However, donations are the most commonly advertised way of stopping animal homelessness and cruelty.
THE DIERENBESCHERMING

The Dierenbescherming is the Dutch equivalent of the ASPCA. Similar to the ASPCA, their main focus is fighting animal suffering and providing aid to animals. In 2017, the organization took care of over 25,000 animals in their rescue shelter and had an adoption rate of more than 80%. In 2018, inspectors carried out 9,000 inspections to prevent animal cruelty, and had 76,000 ambulance journeys transporting sick and injured animals to veterinary hospitals (Dierenbescherming, 2019). In addition, the organization states that “every year they receive over 4,000 dogs that have been dumped, neglected or abandoned,” while the ASPCA rescued 40,314 animals in 2018 alone (Dierenbescherming, 2019) (ASPCA, 2019). The execution of their purpose, however, is different from the ASPCA’s. Rather than mainly raising adoption numbers or donations, the Dierenbescherming advocates animal emergency assistance for cruelty cases, fighting animal suffering through inspection work, and promoting the ownership of companion animals.

In addition to animal promotion and welfare execution, the Dierenbescherming has two sections relating to how Dutch citizens can help promote and protect animals in their country. The first section, “What Can You Do,” has subcategories for working as a company, municipality, or at school (Dierenbescherming, 2019). In addition to donations and volunteering, the organization has also provided educational resources describing how to care for animals and how to live animal friendly. Since more than 56% of households in the Netherlands have one or more pets, they have provided tips on how to take care of your animals in the winter, summer, and during holidays, as well as dog school recommendations (Dierenbescherming, 2019). Their website contains informative articles about consumerism, the fur trade, and how to make a global impact (found under the “Living Animal-Friendly” section). The second section, “In Your Neighborhood,” provides resources in different regions of the country such as animal shelters, animal ambulances, dog schools, and shelters for livestock. The high-
ly advertised dog schools are directly run by the Dierenbescherming and provide training, play, care, socialization, and exercise of your dog. Trainers are also trained by the Animal Protection, inspected by registered inspectors of the Dierenbescherming, all with a no-profit motive (Dierenbescherming, 2019).

**CORRELATION BETWEEN DOGS’ BEHAVIOR AND CULTURE**

Although the purpose of the Dierenbescherming and ASPCA are similar in the execution, their advocacy is directly tied to the level of dominance within their culture. From governmental legislation to the production and establishment of new veterinary clinics and shelters, both organizations have succeeded in creating better environments and protection to animals in their homeland. Their cultural norms and values can compare to dogs’ behavior by analyzing different situations, actions, and advances from each organization.

1. The United States

Dogs in the United States reflect the American cultural values in their behavior. Since they cannot speak to us outside of barking or whining, dogs rely on their nonverbal communication when speaking to their owner. According to a thesis proposed in 2017, “people in the United States believe dogs are happy, loyal, and love all humans…dogs are also expected to know how to function in our society,” (Silvestrini, 2017, p. 32). The assumption that dogs should “know their place” directly correlates with Americans’ strong belief in individualism. Although we can only train our animals to an extent, Americans think that dogs should understand when and where they can act a certain way. When a dog in the U.S. doesn’t behave, perhaps barking at a squirrel, the owner is quick to scold the dog. The action of scolding the dog immediately, rather than analyzing why it was barking, is reflective of the American cultural dimension of short-term orientation: focusing on the present,
or past, instead of the future.

In relation to the ASPCA, American culture is embedded in how the organization achieves its success. The first prime example dates back to 2013, when the organization decided to collaborate with the attorney general in New York on an animal protection initiative. The initiative was used to “promote the enforcement of consumer protection laws and target allegations of animal fighting and cruelty” through training programs in investigating dog fighting, puppy mills, and large-scale animal cruelty cases (Wire Feed, 2013, p. 1). The organization’s attempt at informing and educating others in how to handle these situations only extended to the leaders of the various regions of New York, rather than to the common public, in hopes of having a higher success rate.

Another example of the ASPCA reflecting the United States’ long-term cultural dimension is its most recent animal-welfare project. In June 2019, the ASPCA proposed that it would open three low-cost veterinary centers in New York. The CEO of the organization, Matt Bershadker, stated that many owners have to surrender their sick pets due to the owners’ inability to pay medical fees, and the creation of the new community vet clinics would help treat issues such as infections, in addition to spays/neuters, and vaccines (Colangelo, 2019, p. 10). The decision to focus on New York was influenced by the amount of homeless and sick dogs in the area. New York City, for example, is ranked as having some of the highest numbers of animal homelessness in the country. However, the choice to place all three hospitals in the state further reiterates the short-term orientation of the United States. The ASPCA is more focused on immediate mitigation of problems, rather than establishing solutions and building foundations for the future. Prominent, American cultural dimensions, such as short-term orientation and individualism, are prominent in the actions and behavior for the ASPCA and American dogs.
II. The Netherlands

The cultural dimensions and values of Dutch society can be reflected in Dutch dogs’ behavior and the Dierenbescherming’s actions. There are many laws around owning a pet in the country, including having your dog registered at the local town hall, paying an annual tax, and enforcing specific areas in which dogs are or are not permitted to walk without a leash or to relieve themselves (“Keeping Pets in the Netherlands”, 2018). While in the Netherlands, the dogs I observed off leash did not relieve themselves in places they were expected not to, and walked calmly beside or behind their owner. Rarely did I witness a dog barking or an owner scolding their pet for misbehaving. The behavior of the dogs directly reflected the “feminine traits” of caring and compassion that the Dutch tend to have. Rather than being aggressive or more dominant to their owners, dogs were much more submissive and easygoing.

The Dierenbescherming has been effective in promoting animal welfare by executing their purpose with the dimension of long-term orientation, as seen in their education and awareness programs. In addition, pets are required to be vaccinated, micro-chipped, and registered. Although many pets are registered and microchipped in the United States, it is not always required by the state or county. These requirements and resources show that the Dutch focus on long-term orientation. The idea of microchipping and registering pets attempts to reduce pet homelessness. In addition, by providing behavior specialists, training centers, and different types of veterinary medicine in the country, animal owners are assured that if something were to happen to their pet, they have multiple choices as to where to take them.

The final example involves the attitude of humans exhibit towards animals and the Dierenbescherming protecting animals through legislation. In 1975, the question of if animals were treated in ethical ways was brought up to the organization. The way the organization analyzed the question demonstrates their long-term orientation dimension. The
Dierenbescherming admitted to the fact that it was “difficult to lay down exact criteria of animal welfare, but it is essential to alter the current system,” meaning that the organization would take a bit more time to try to fix the issue rather than coming up with an immediate solution (Hofstra, 1975, p. 697). The Dierenbescherming still continues to work on this question by adding and providing resources to Dutch dog owners to promote animal welfare and protection.

LEADERSHIP WITHIN ANIMAL WELFARE ORGANIZATIONS

There are many reasons as to why the ASPCA and the Dierenbescherming are successful, including their numerous volunteers, employees, donors, and activists. However, cross-cultural leadership studies can further explain their success in their respective countries. First, the consequential and deontological models in decision-making play a strong role in the organizations’ success. The consequential model “focuses on the outcomes or consequences of a decision to determine whether the decision is ethical,” and on the idea that people should produce good over harm for everyone affected in the decision, or they will face consequences (Thomas & Peterson, 2018, p. 98.) The consequential attitude directly stems from Americans’ masculine attitude, and the tendency to act aggressively to mitigate a situation. This head-on approach can be seen in the ASPCA’s decision to open three vet centers as part of their Animal Protection Initiative in New York. Rather than having all the citizens uphold their ethical beliefs, they chose to directly act upon the situation to fight animal homelessness and better animal welfare. Their execution has proven successful for the ASPCA in regard to their ranking as one of the best animal welfare organizations in the world.

The Dutch take a more “feminine” approach when trying to persuade people into making decisions. The deontological model states that humans hold certain fundamental rights, and must uphold these rights, rather than focusing on consequences (Thomas & Peterson,
2018, p. 98). This model is rule-based and states that “some behaviors exist that are never moral, even though they maximize utility,” (Thomas & Peterson, 2018, p. 99). The Dierenbescherming proves that it trusts citizens to fulfill their duty in animal protection and welfare through its production of numerous resources. The “feminine” attitude displayed by the Dutch is reflected in its responsibility-based and compassionate attitude towards animals. Dutch owners are going to be more interested in benefiting their dog through training and health benefits, rather than donating money to the cause and waiting for the organization to act. By advertising and promoting dog schools, training clinics, legislation, and tolerant attitudes; the Dierenbescherming has been successful in implementing their approach within their home country.

**CONCLUSION**

When studying cross-cultural leadership, it is important to look at organizations, culture, and members of the culture, even if they’re furry and four-legged. The ASPCA and Dierenbescherming reflect the cultural dimensions proposed by Hofstede for their country, and are successful due to their ability to stay true to their cultural values when acting for their purpose. Both organizations use decision-making models in their ethical dilemmas, and their style of decision-making aligns with their country’s culture. In addition, dogs’ behavior can reveal the cultural values of their country of origin. By observing, analyzing, and understanding this information, those in leadership studies can use animal behavior to explain why organizations and corporations act the way they do, and furthermore, why they are successful.
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VARIOUS PRINTS, “UNTITLED”

by: Malcom Cantor

A collection of prints made using the linocut technique.
glowing GREEN rabbits

BY: JESSA WESTHEIMER
JESSA IS A SENIOR AT CARNEGIE MELLON UNIVERSITY
THE DANGERS OF AESTHETICIZATION, AND THE FUTURE OF BIO ART:
INTRODUCTION

As both science and art advance, new opportunities arise for these disciplines to coexist and to inform one another. In the work of contemporary artist, Eduardo Kac, two new opportunities for interdisciplinary work emerge: i) an aestheticization of the interaction between a biological sample and its environment and ii) an intervention in the genetics of biological entities as both spectacle and sociopolitical implicant. In the former, science becomes a medium by which the artwork propagates itself naturally. The latter is more nuanced, as the artist becomes the propagator of science; there is a certain level of control over nature that is being leveled by the artist as a result of “life processes” being the medium (Osthoff 2008). In this investigation of the status of Bio Art, we also see the dangers of aestheticization through the controversy generated by such intervention.

I. An Aestheticization of the Interaction Between a Biological Sample and Its Environment

The natural world is characterized by infinitely beautiful processes that occur in perfect synchrony. Only recently though, did these processes become the new media by which contemporary new media artists like Eduardo Kac and Suzanne Anker create work. These interdisciplinary works are about the aestheticization of such processes but also about capturing the interaction between biological samples and different environments. The variability of the interactions that can occur adds new dimensions of identity and intimacy. These ideas are present in Kac’s Specimen of Secrecy about Marvelous Discoveries. This piece consists of a series of “biotypes” which are self-sustaining ecological microenvironments containing microbial life. Kac regulates the metabolism and environmental conditions within the biotypes generating entirely unique and constantly evolving works of art (Kac 2000). The success of these pieces hinges on the responses of the microorganism to the microenvironment. Each of them is entirely unique, not only to each other, but to time; Kac de-
scribes each biotype to be “an individual with its own identity.” Kac also describes a certain level of intimacy that accompanies a piece of biological art. To exist—to live—in the same space as it is to “literally ‘live with it’” (Osthoff 2008). This personal quality is inherent in any work that is alive - we are linked by the breath.

The aestheticization pursued by Suzanne Anker in her version of Bio Art hinges instead on the juxtaposition of microscopic and macroscopic worlds rather than Kac’s of intimacy. In her Remote Sensing series, Anker employs the Petri dish as a canvas where she creates three-dimensional replicates modeling the interactions of biological samples like fungi, bacteria, and embryos (Anker 2015). These cultures work effectively like taking a snapshot of an ever-changing microenvironment. Both the title and the nature of the work itself offer up themes of accessibility. It would be impossible to visit this environment as it is the moment frozen in time and transformed into this artwork. That moment and those metabolic conditions are inaccessible to the viewer, which make this work such a successful representation of the interactivity of biological specimen and phenomena.

II. An Intervention in the Genetics of Biological Entities As Both Spectacle and Sociopolitical Implicator

Another classification of interdisciplinary work is much more interventionist and, at times, even controversial in nature. Some explorations of the possibilities of genetic engineering are purely propositional and imaginary, like in Patricia Piccinini’s work, particularly her artificially natural creatures like The Young Family.

In these works, Piccinini imagines the consequences that the genetic manipulation of existing organisms could have. These fictional species
blur the line between organic and synthetic, real and imaginary. In *The Young Family*, we see a confusion of human and various mammal figuration in such a convincing way that reminds us of the current barrier of impossibility. These bizarre creatures provoke questions of “where one thing starts and another ends” (Piccinini 2019). There is a poetic beauty in this notion of perpetual connectedness. On the other hand, the dangers of technological advancement are clear. This piece raises questions of the genetic boundaries between the physical creatures that create these hybrid ones, but additionally, the ethical and technological boundaries between benefiting humanity with science and where we endanger ourselves with knowledge by going too far.

Bio Art goes farther than the imagined. Transgenic Art became realized in 2000 by the first Transgenic Artist, Eduardo Kac, with the birth of Alba, the infamous and quite controversial “GFP Bunny.” This project, as a part of *The Creation Trilogy*, involved three aspects: the creation of the rabbit, the public dialogue generated by the creation of the rabbit, and the social integration of the rabbit. The GFP Bunny was created by incorporating a synthetic mutation for an enhanced version of the green fluorescent protein (GFP) into the genome of an albino rabbit embryo (Osthoff 2008). The green fluorescent protein is found in *Aequorea victoria*, a species of jellyfish; when these protein molecules absorb light in the ultraviolet spectrum, they release light of a higher wavelength, producing bright green light. Alba was created using an enhanced version of this phenomena which yields fluorescence that is two magnitudes stronger in mammalian cells. This means that Alba, when exposed to ultraviolet light will glow bright green (Dierks 2000).

For this glowing rabbit, there exist many different critical lenses
through which to analyze the work. First, it can be analyzed aesthetically and formally. Kac, in relation to Bio Art understands aesthetics in the context of transgenic art as creation, socialization, and domestic integration as one process. The creation of the GFP Bunny is successful in serving as a pure aestheticization of the biophysical phenomena of fluorescence and protein tagging at the genomic level. It is a visualization of something that typically occurs in a research lab, not only making it accessible in terms of appreciating science conceptually, but also for making these science concepts accessible to society. Formally, Kac takes the Cs, Ts, As, and Gs of the DNA sequence to paint a genetic portrait of a chimerical realization, much like a painter would take titanium white, yellow ochre, raw umber, and ivory black to paint a portrait. The socialization and domestic integration of the project and animal is where the work becomes convoluted in terms of understanding its sociopolitical implications.

For a transgenic work—and really any work of art involving a living creature—it is ethically necessary to deepen the investigation beyond its formal relevance. Kac declares his goal for the project was to spur dialogue about the future of biotechnology, “prompting society to ask how it will prepare itself to welcome new citizens who will be, themselves, clones and transgenics” (Osthoff 2008). He claims that this field of transgenic art adds a new ethical dimension to his work because of its interventionist nature.

The GFP Bunny is more interventionist than any piece before it. Artistic intervention calls for a direct engagement with the forces that affect cultural and political change and production. We see this in Eleonora Aguiari’s Lord Napier in red tape where the historic equestrian statue of Lord Napier in West London was wrapped entirely with red duct tape. This served as a commentary on the military history and a new visualization of the topics of the past including an intrinsic history of imperialism (Oliver 2011). Kac’s GFP Bunny is a different, more extreme, kind of artistic intervention. For one, Aguiari’s work took months of
paperwork and permissions to realize. Kac went through similar political maneuvering in his communication with the lab, but there was no way for him to acquire permissions of the creature he was turning into art. This is the qualm of many animal rights activists who strongly protested the work as it was largely exploitative. About Alba, Kac says, “she embodies the passage of the chimera from legend to life, from reverie to reality” (Osthoff 2008). He claims that because she was born, her only context being that of an artwork, her existence is pregnant with “semantic meaning” as a result of its lack of “external utility” (Osthoff 2008). Because of this, Alba was completely unique. For many people, this uniqueness was not enough, but thoroughly damaging.

This project was also widely controversial in the scientific community, with Kac being a provocateur, tearing away at the tenuous contract made between society and scientists which allows research with such dire potential to continue (Dierks 2000). This work makes visible the possibility of genetic manipulation with no scientific nor medical merit, but makes invisible the serious use of genetic engineering for positive advancement in scientific research. Many scientists saw this artistic experiment as delegitimizing of the current research and jeopardizing for future research in the field (Dierks 2000).

Kac defended his artwork, claiming that his platform as an artist (and the social and domestic integration of Alba as part of the project) serve to normalize these technologies for the public. This is related to Guy Debord’s ideas on the “Spectacle”, or Debord’s term for the manifestation of mass media and other capitalist-driven phenomena. Effectively, media facilitated society’s relationship with successive dialogue about the GFP Bunny. The social integration and public dialogue, as well as the controversy surrounding the custody battle between the lab that created Alba and Eduardo Kac, were all perpetuated and commodified by the media. The “degradation” referenced by Debord is made explicit in the loss of importance for the entirely important and crucial, green fluorescent protein and all the related scientific advancements (Debord 1967).
The Bio Art Manifesto defines Bio Art as being “art that literally works in the continuum of biomateriality, from DNA, proteins, and cells to full organisms. Bio Art manipulates, modifies, or creates life and living processes” (Kac et al. 2017). Through the work of contemporary new media and transgenic artists like Eduardo Kac, we see how interdisciplinary work is opening new classifications and dialogues about what art is and the future of not just art, but technology as well. We see how an increasingly popular way of blending the disciplines of science and art is to provide a platform for the aestheticization of the metabolic processes that are already happening. On the other hand, we see work like the controversial GFP Bunny which highlights the peak of intervention: manipulation of the DNA code, the very essence of all living creatures, the generation of life itself. This opens the door to the possibilities of future artwork that grows increasingly (and dangerously) close to lines society must decide whether it is willing cross.
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“ABANDONED”

by: Mia Hersberger

Digital Art.
assorted poems.

by: Kari Villanueva

Kari is a junior at the University of Pittsburgh with a major in non-fiction writing, a minor in creative writing, and a certificate in public and professional writing. Besides the pieces published in her high school literary magazine, this is Kari’s first publication. Kari also works at the University Writing Center as a peer tutor. Kari’s poems focus on her past, her family, and her heritage.
Oddities in a Mental Hospital

I think about that time
in group therapy a woman
said when she dies she wants
to be buried under a redwood tree.

Her body be petrified by bark
branches for arms
fingers for leaves
her bones ground into soil

any flesh left behind becomes
food for the finches who
rest on her branches and
sing to god
Our Lady of Charity

“miracle baby,” my mom calls me. A daughter after three sons is an act of divine intervention. Karidad, named after the saint she prayed to, watermelon halved and rotten, surrounded by wax from long candles with saints on them. Steeped in Cuban superstition and generations of blind, desperate hope. The kind my abuela lined on her shelves next to rosary beads and cigarette smoke, she never believed in god.
My name catches in the mouths of the untrained like the molasses in our china cabinet catches evil or like the January cold catches the thirteenth grape I throw off the porch, bare feet stick to frozen wood. I was twelve when I got my first period, mom’s working so dad slid a pad under the bathroom door. I didn’t go to school that day. I felt like a woman when I flushed my blood down school toilets. I felt like a woman when I called my mom a bitch. I felt like a woman when I sat around a bonfire with high schoolers smoking pot. I listened to them curse out the math teacher and brag about a hand job some chick gave ‘em in the backseat of a car. They said she did pretty good for an eleven-year-old.
Property taxes were almost as expensive as the snow kids blew behind football bleachers. I still remember the night mom called to tell me about the woman who died in the bathtub her hand holding a bottle of whiskey and her belly full of Valium.
Ojala

It’s the word your mother whispers
under her breath as she defrosts the meat
screams when her son comes home high

Ojala, “if God wills it”
mama will live, ojala
rent will be paid, ojala

It’s the word my abuela spoke boldly
around the cigarette nestled between her lips
accent thick like the smoke she swallows

She tends to the roses
wags her finger que linda you are
she tells me stories about
the chickens she left in Havana
the dog named whiskey
the people set on fire

I was told my great grandfather
had his fingernails plucked out
like my brother’s wisdom teeth
fast
bloody
and one by one
Ojala he must’ve sang
the killings will stop soon, ojala
the roses will survive the winter, ojala
How gently I’ve learned to hold hope
pass it down through generations of suffering
rock it softly to sleep and cradle it through the night
hold it just like my mother did to me,
painfully naive and crushingly realistic
“EVERCHANGING”

by: Christina Suders

Acrylic Painting on posterboard.

Inspired by nature and the concept of death and rebirth. We live in an ever-changing environment, how we cope with these changes is how we grow.
A SUMMARY OF MENTAL HEALTH IN ANCIENT GREECE & ROME

BY: PETER ULLRICH

PETER IS A SENIOR AT THE UNIVERSITY OF WISCONSIN-MADISON
Mental health is a fast-growing topic in the medical field and has infiltrated the daily lives of much of the western world. Modern medicine has made considerable strides to understand the most essential aspects of mental health, from the foundational understanding of the brain, to the accurate categorization of different disabilities, to the effective treatments of those with mental health illnesses. These breakthroughs required extraordinary effort and years of established scientific work along with coordination amongst scientists around the world. At the origin of this field are medical beliefs of ancient Greece and Rome, which were some of the first to discuss and document the topic of mental health; however, these societies existed nearly independently of foreign scientific influences and were limited in their capacity to standardize their theories. They can largely be pointed to as the first authorities on the field we are familiar with today. Therefore, this paper attempts to depict a clear picture of the basic elements that doctors in antiquity associated with mental health, which illuminates the groundwork upon which mental health rests.
THE BASICS

I. The Human Theory

The epicenter of medical belief in antiquity is rooted in the theory of the four humors. Humors are terms for bodily fluids, and the four most important were believed to be in constant flux, causing a variety of health outcomes amongst individuals. The four fluids—thought to dictate every person’s health—were blood, yellow bile, black bile, and phlegm. These humors also corresponded to the four most important elements; thus, blood was air, yellow bile was fire, black bile was earth, and phlegm was water. Additionally, each of these elements, if imagined in a continuous circle, could be mimicked with the conditions hot (blood/yellow bile), dry (yellow bile/black bile), cold (black bile/phlegm), and wet (phlegm/blood). These symptoms were analogous to the supposed humors, so many diagnoses and prognoses were determined based on these combinations.

Nearly all aspects of health were associated with these four elements alone. Physicians theorized endlessly about the causes and remedies of particular ailments in order to align their philosophies with the humor theory. Often, the humors were expected to directly affect a specific organ, such as the excess of blood causing heat in the brain, and thus fever in a patient. Consequently, it was not uncommon to either drain a patient of the excess of this fluid (i.e. bleeding via leeches) or provide excess of a substance of equivalent temperature when the patient was low on a fluid (i.e. diagnose the ingestion of cold or hot fluids).

While the origins of the humor theory originally explained visible illnesses such as disease or infection, the philosophy soon devoured discussion of mental health as well. Mental disabilities were not extremely well understood, so employing humourism to a seemingly invisible problem was a natural way for ancient doctors to materialize illnesses. The difficulty in utilizing humor theory for this topic of medicine is that many doctors had to differentiate their beliefs the soul against that
of the body in their theories, which ultimately convolutes the explanation of many diseases. The humor theory is an important contributor to the understanding of mental disorders, and it is the foundation to much of the discussion in antiquity, though it should be noted that this philosophy is no longer in practice as it has been overtaken by more scientifically-backed science.

II. The Head vs. The Heart

Great debate over the housing of consciousness ensued for much, if not all, of ancient discussion on medicine. A defining characteristic of human nature is the recognition of the self, and its location was debated furiously until the development of modern surgical techniques, where the brain is now proven to be the control center for human cognition and functioning. Greek and Roman discourse fell primarily into two camps in regard to the location of consciousness: the head vs. the heart. Further complicating the discussion is the separation of functioning and the soul. Many wondered if the soul was housed in one area while the operational aspects were controlled elsewhere. Classical physicians documented their philosophies and provide interesting opinions to the human psyche and ultimately are the basis of many views of mental health in antiquity.

The first argument to detangle is the understanding different aspects of human consciousness. Among these topics are intelligence, memory, senses, emotions, and passions. Even today, there is not consensus over the definitions of several of these items, and, in antiquity, these lines were further blurred. Physicians speculated that there were distinctions between the body and the soul, and that each contained specific function. Further convoluting the discussion was the location of the soul. Whereas the brain and heart had definite locations, with disagreed upon roles, the soul was both unknown in location and contested in supposed functioning. Thus, many philosophers and physicians alike debated human anatomy with extreme focus on the two
dichotomies of the head and the heart along with the body and the soul. Many times, several factors could be interlinked. For example, Hippocrates states that intelligence is housed in the soul, while Galen states that memory is in the brain. Does this mean that intelligence does not require memory? Is memory relaying information to the soul to create intelligence? To summarize the ancient ideas of the human psyche, they were largely making guesses. A universal agreement found among ancient doctors is that the body and the soul are intimately linked, and if one disagrees with the other, it often results in sickness. The one theme of ancient medicine is that the more one can physically witness a process or outcome, the more likely ancient doctors were to accurately locate and understand a particular phenomenon. Thus, human consciousness was a particularly difficult topic to encompass in a singularly agreed upon philosophy.

The scientific community is in full agreement that the brain is the structure that controls much of a human’s cognition, function, and perceptions. This determination, however, required expansive procedures, advanced surgical techniques, and modern analytical equipment—coupled with years of research—to eventually be settled without question. Ancient doctors did not have access to any of these factors, so theories were largely based off intuition and cadaver studies conducted later.

The first, and ultimately erroneous, philosophy in ancient Greece was that the heart housed consciousness. Objectively, this is an understandable conclusion, as one can actually feel the results of several emotions in the chest such as fear, love, and excitement. Several prominent physicians preached this theory, including Aristotle, Chrysopsis, and Aulus Gellius. The confusion behind the operation of control throughout the body stemmed from the belief that the heart held consciousness. Pliny claimed that the arteries, radiating from the heart, are the structures that, when severed, will cause paralysis in corresponding areas of the body. This of course is the modern definition of a nerve, which is ultimately rooted in the brain. Further, several physicians stated that
intelligence actually originates from the veins in the breasts near the heart. The heart was therefore a heavy contender for the seat of debate over the source of mental health.

Galen notes in one of his papers that some physicians maintained that “the brain is just some superfluous growth, an offshoot from the marrow in the spine.” Meanwhile, many philosophers and doctors—Galen himself included—were advocates for the brain as the house of human consciousness. Such influential figures included Plato, Erasistratus, and Hippocrates. Even this last physician acknowledged the brain as the founder of thought, though he held that the soul actually is the origin of intelligence. The brain was considered the site of humoral regulation to physicians who practiced this belief. Galen’s predictions about the brain’s functioning actually go further than this: “All affections of this kind are born in the brain, and they differ from each other not only because of the variety in its make-up... but also because imbalances sometimes occur in the ventricles, sometimes in the vessels of the whole brain, sometimes in the humor disseminated across the substance of the brain, or finally when the actual mass of the brain becomes unhealthy (δύσκρατον).” Though his anatomical analyses are inaccurate, he correctly predicts that different segments of the brain have distinct roles. The Hippocratic corpus also accurately portrays the modern understanding of the nervous system: “For these reasons I hold that the brain is the most powerful part of the human body... Eyes, ears, tongue, hands and feet carry out what the brain knows.”

Miscellaneous works of literature from the ancient world describe other contradictory and confusing predictions about the body. For example, Macrobius described the stomach as the ruler of the body due to its feelings of hunger and easily distinguishable sickesses. Ultimately the brain and heart discussion was not provided vital evidence until dissections were conducted in Greece and Alexandria in the 3rd century BCE. The discussion of mental health necessarily requires the understanding of these opposing views, yet the reader must under-
stand that the theories of any mental affliction outlined by physicians or philosophers in antiquity rely almost entirely on both the humors and the particular figure’s belief of the location of control.

III. Mental Health

Mental health in the classical world was a topic that did not garner as much detailed discourse compared to other medical matters. This is likely due to the unclear definition of the mind, as referenced in the earlier topic of the head, heart, body, and soul. Similarly, due to mental health’s relatively small appearance in antiquity, there is even less discussion on mental disorders, which has become quite popular and standardized since the origin of modern psychology and the appearance of the Diagnostic and Statistical Manual of Mental Disorders, which house common symptoms for nearly every mental health problem seen today.

Plutarch relays a subtle story about the empty use of the term “mental illness”: “Whenever a doctor went to visit a patient…and determined that he did not have a fever, he said “Mental Illness” and went away”¹². This diagnosis does little to help the patient, and it certainly is a confusing endeavor to understand how to define a mental illness with this type of interaction. Cicero further explains the reception of mental health in antiquity; “[N]ow that this type of therapy has come to be known, it is rather neglected; not many people appreciate it and approve of it, indeed quite a number are suspicious of it and detest it.”¹³. Hence, it appears that mental health as a genre did not receive great popularity.

Galen approaches mental health differently. He in fact discusses many topics in mental health, but explicitly retreats from the labelling and characterization of ailments. Rather, his goal is to focus on afflictions of the mind which explain multifold mental disabilities without outwardly relying on the need to purely create definitions. He states, “these discussions about words are in fact the subject of research for the sophists and contribute not the slightest to actual treatment.”¹⁴. Galen famously employs words for physical illnesses towards various mental illnesses.
This points to the fact that physicians had at least some idea that a mental illness often had an underlying physical origin, as compared to a mental illness that was divine in nature or emanating from the soul. Galen addresses this issue as well. The ultimate lack of physical evidence for a mental disorder made the diagnosis difficult, thus causing many physicians to simply stamp the patient with “mental illness” and move on, as was the case with Plutarch’s previously mentioned story.

THE ILLNESSES

I. Epilepsy

Humans have been documenting the phenomenon of epilepsy since the origins of written language. The Ancient Greeks found epilepsy particularly alluring, and wrote many descriptions and theories surrounding its seemingly mysterious nature. Today, epilepsy is understood as a mental disorder which arises from electrical disturbances in the brain, resulting often in convulsions, loss of consciousness, and sensory disturbances. Doctors in antiquity usually referred to any type of sudden convolution as a form of epilepsy\(^\text{15}\), and, having no substantial evidence for the origin of such episodes, the Greeks naturally gravitated toward a supernatural explanation. The literal definition of epilepsia in Greek was “the condition of being seized upon”\(^\text{16}\). Meanwhile, the common euphemism for epilepsy was “the sacred disease”. This was a note towards the utterly unknown causes and outcomes of the disease. One was assumed to be possessed by some sort of divine entity. The reaction to those with epilepsy indeed clashed immensely: some were thought of as heavenly communicators, while others were diseased and unfit for public interaction. To further illustrate the mixed feelings surrounding epilepsy, even the nickname had different feedback. Hippocrates criticized the use of the term “divine” to describe the disease. He states, “Alleging a divine origin is just a way to cover [doctors who call it divine], intending to disguise their inability
to suggest anything that might help sufferers. They called the affliction sacred to prevent their total ignorance from being made obvious.\textsuperscript{17}

Compared to modern interpretation, epilepsy was viewed drastically differently in antiquity. Firstly, the location of epilepsy was widely debated. Similar to any other mental affliction, the head and the heart were the most commonly accepted placeholders for the disease\textsuperscript{18}. Secondly, the disease had a much wider spectrum of convulsive states in antiquity, as opposed to a concurrent, biological affliction, which it is defined as today\textsuperscript{19}. For example, several doctors referenced epilepsy in numerous everyday activities. Hippocrates calls sex a minor seizure\textsuperscript{20}, and Aristotle claims that sleep is related to epilepsy as well\textsuperscript{21}.

The last distinct difference between modern and ancient interpretations of medicine is the array of cures. Epilepsy today is treated mostly with nerve treatment drugs or corrective surgery. In antiquity, however, the cures were outrageously variable. In Sparta, infants were bathed in wine in order to determine if a child was epileptic or not\textsuperscript{22}. Arateous states, “It is said that seizures can be prevented by eating the brains of a vulture, the uncooked heart of a seagull, or a domestic ferret.”\textsuperscript{23} Pliny’s explanation is equally disturbing, “Some people who suffer from seizures even drink the blood of gladiators.”\textsuperscript{24} Dioscorides has a massive list in his Medical Material with items that apparently cure seizures, including donkey’s hoof, weasel’s blood, and amulets of stone from a swallow’s stomach when the moon is waxing\textsuperscript{25}. These unstandardized cures were endless, and, of course, none were effective. Epilepsy was a slippery diagnosis, and the difficulty in prescribing a cure likely caused even greater frustration amongst ancient doctors.

II. Hysteria

The term “hysterical” is defined today as afflicted by uncontrolled or exaggerated extreme emotion. A second definition seen is “a psychological disorder (not regarded as a single definite condition) whose symptoms include conversion of psychological stress into physical
symptoms (somatization), selective amnesia, shallow volatile emotions, and overdramatic or attention-seeking behavior.” This term is readily used in English discourse today, but its history is quite clear if one recognizes that the root word for “hyster” in Greek translates to “womb”.

The term hysteria is a phrase that ancient Greek doctors used to describe any fluctuation in a woman’s behavior. Plato states, “[T]he womb is like a creature shut in and longing to produce children, and whenever it remains unproductive for a long time beyond its due season, it complains and takes it hard. It wanders about everywhere through the body, blocking the channels needed for breath, and thus preventing respiration. In so doing, it engenders extreme distress and causes all sorts of diseases.”26. The term for hysteria took the phrase the “wandering womb” disease. Similar notions are found in the Hippocratic corpus, which was the most well-established medical philosophy, resulting in continued preaching of this highly inaccurate claim of female anatomy and behavior.

As is common in antiquity, many rather absurd remedies followed. Hippocrates often prescribed figs and water vapor, with a touch of wine27. Considering the systemized inequality between the genders in antiquity, the only people who contributed to any medical discourse were males. This led to constant assumptions about women’s mental health, which was never reliably backed in science, thus creating afflictions such as hysteria. Soranus, a leading physician and quite accurate specialist of gynecology, has one voice of reason; “the womb does not come rushing out like a wild animal from its den”28. His opinions on the matter of hysteria are largely drowned out by the opinions held by the medical community of the day. Thus, the belief that the womb wanders around the body, causing distress and suffocation occasionally, became the leading explanation behind any misbehavior of female citizens, and was a common element to mental health in antiquity.
III. Insanity

Insanity in the classical world was a rather large umbrella term for many more specific illnesses that appear in the modern medical corpus. It shares recurrent relationships with ancient melancholy and phrenitis, so Chiara Thumiger points out the linguistic differences that might illustrate how they are categorized: “On the whole, we may conclude that it would be more appropriate to speak of φρενιτις (‘phrenitis’), οἱ μελαγχολικοὶ/τὸ μελαγχολικὸν (‘the melancholic(s)’) and μαίνεσθαι/μανίη (‘being insane’/‘insanity’) in the sources we are discussing… (οὐ) κατανοέω, (‘I reason’, ‘I understand’, with the idea of ‘grasping with the mind’), παραφρονέω and (οὐ) φρονέω (‘I am of (un)sound mind’, ‘I do (not) reason well’) are examples of denominal verbs common in Hippocratic language.”

Galen references several patients that he diagnoses with insanity. He describes them as such; “One patient thought he had turned into a snail, so he used to get out the way of anyone he met, for fear of being crushed. Another patient, every time he saw roosters crowing, used to beat his arms against his ribs the way they flap their wings before they crow…Another patient was afraid that Atlas would get tired of holding up the world and drop it, crushing him and killing everyone else along with him.” These examples would be most equivalent to a schizophrenic patient today. A modern definition of schizophrenia includes behaviors that illustrate that one is out of touch with reality. This mental disability is caused by a plethora of factors, with a major contributor being genetic inheritance and neurochemical imbalance. As such, schizophrenia undoubtedly persisted in antiquity. Even many heroes described in Greek epics were portrayed with insanity. Ajax is said to have gone mad and committed suicide after the Trojan War, Hercules went mad and killed his own children, and entire battalions of Amazons were rendered insane by a snap of Dionysus’ fingers.

The troubling truth of mental health treatment in antiquity is that doc-
tors simply had no real evidence for where the disabilities began, which left them fairly incompetent when attempting to rid the patient of said illnesses. The cures for insanity are perfect examples. Plato states, “A lunatic is not to be allowed out in public in the city. His family must keep him at home by whatever means they know how, or else they must pay a fine”\(^3\). Celsus actually begins one of his essays with a valid phrase, “In the treatment of patients suffering from insanity, every case must be considered separately.”\(^3\) … but he continues with some rather inaccurate cures which include flogging, trickery, loud noises, and dinner banquets. Much of the speculation behind the root of insanity was that the soul or mind was tarnished. Therefore, it appeared a person diagnosed with insanity often did not receive a satisfactory explanation or cure.

### IV. Mania, Phrenitis

Mania, which is synonymous with madness in modern interpretations, is quite heavily debated in antiquity, and there appears to be three primary camps: the Hippocratic, Platonic, and the Galenic. The general consensus is that madness is an affliction driven by the fluctuation of humors, but the three camps differ in their approaches on how to divide mania into further subcategories.

The Hippocratic corpus begins by stating that people go mad due to misfunctioning of the brain; moreover, a person goes delirious and mad when there are imbalances in the bile and phlegm, the former hot and the latter cold\(^3\). The corpus states, “Those who are mad because of the effect of phlegm are calm and neither scream nor are violent, whereas those who are mad because of the effect of bile are raucous, maleficent, and will not remain in one place, but rather always set themselves to doing something inappropriate”\(^3\). The Hippocratics believe in two types of madness. The first is caused by excess phlegm (cold), which results in a type of madness in which there exists grief without specific reasons. This would likely be categorized as depression as opposed to madness today. The second madness is hyperactive, caused by excesses
bile (heat), and would be the typical idea of madness as an individual with wild behavior. Hippocrates also mentions phrenitis in his explanations of madness. Today we know this as an inflammation of the brain, but in antiquity the definition centered around irrational thought patterns that were caused by a constant imbalance of bile and phlegm. 

Plato theorized that madness was divided into two parts as well, though his general categories were human madness vs. divine madness. The human madness, which he deemed as mania, was his version of a mental disorder. This madness was described as an absence of the usual processing of the mind. This is assumed to mean a loss of health of the physical body. Plato finds mental disorders as quite destructive and a very negative influence on people’s lives. Further, a mental health problem is supposedly a failure of the agent to assert power over desires. Plato does not always blame the individual, however, but will also direct his scorn towards the system or upbringing of the individual. His remedies, therefore, constitutes much changes in lifestyle and requirement for control over desires, which of course may be ill-founded for those who truly are suffering from a legitimate disorder. Divine madness, on the other hand, is primarily discussed with positive outcomes, and is divided into four parts: the prophetic, ritualistic, poetic, and erotic. These are merely tendencies for people to be struck with some type of natural creativity or wonder that Plato describes as a certain madness which are provided by the gods, and man has no control over these feelings.

Galen approaches his definition of madness from an energy perspective of the soul, which are fueled by balances in humors. The first category is a complete loss of energy, or heat, and a takeover of phlegm. He reasons that this creates a loss of memory and lack of control over one’s emotions and actions. Assumably, he refers to a depressive madness in this case. The second category is a slowing of energies. He explains that this energy difference is nearly the same as the first category, yet it is less persistent, and comes in waves, mostly
due to the increase and decrease of phlegm. The last category is the erroneous movement of energy\(^3\). This would be the typical madness where often a heating by yellow bile will result in an uncontrollable craze\(^3\). Galen’s three-part system thus mimics the system of Hippocrates but attempts to acknowledge the middle ground between chronic mental illness and a temporary bout of sadness. Galen also includes in his analyses the existence of phrenitis, insomnia, and dementia—all forms of madness to him—as a result of excess bile, while melancholy is an excess of phlegm\(^4\). His diagnosis of the particular type of madness largely depends on the presence or absence of fever, along with its intensity. Galen suggests that any mental illness is due to a lesion in the brain, a claim that has some truth among certain mental illnesses\(^4\).

While these three philosophic camps were not the only existing beliefs in madness, they occupied the majority of the corpus. They do not appear much different from each other in a modern perspective, but these speculations were highly protected amongst the competing philosophies, and, with no concrete method to analyze the technicalities of mental disorders, debate was endless over the correct way to categorize madness.

V. Melancholy

The etymological differences among melancholy, mania, and phrenitis are likely best explained in Chiara Thumiger’s work on early Greek translations; “We can then propose the following observations: the use of nouns implies a concept that has already reached some reasonable degree of definition; this applies less to the case of melancholia, whose occurrence in the noun με-λαγχολίη are very few; while it is more so for mania (a familiar non-medical concept) and definitely so for phrenitis, which is acknowledged as a well-defined concept. Conversely, verbs express a shared and recognized set of relevant actions and behaviors in absence of the abstract concept; they are the first, more direct level of observed reality”\(^4\). Mania and phrenitis are more similar terms which manifest themselves in physical behaviors and symptoms.
Meanwhile, melancholy is a looser term for some agreed-upon group of behaviors that is not exactly well-defined in antiquity.

Galen’s explanation for melancholy is an interplay between several humors, which, if they exist in different ratios, can actually result in mania or phrenitis as well. Melancholy, Galen suggests, is an imbalance of yellow bile and phlegm. Most illnesses in antiquity are explained of an excess of one humor, which are intimately linked with either heat or cold, consequently causing a person to be cold or hot that are manifested through symptoms such as a fever or the chills. However, Galen states that melancholy is an excess of yellow bile (heat) and an excess of phlegm (cold), which is a unique combination that is rather rare in antiquity and illustrates the difficulty in diagnosing this form of mental illness. Later physicians, such as Rufus of Ephesus, will also reference melancholy with an excess of black bile while quoting Galen as a leader in this field of belief. In antiquity, the melancholic subject was thought to act in almost a bipolar fashion, whereas today’s definition of melancholy would be a persistent depressive state. Thus, when one seems to have both an excess of phlegm and biles—hot and cold—they are both manifested but in different waves of behavior.

Galen references a few situations where melancholy is provoked. One of his most famous works is entitled *On Avoiding Distress*, and it elaborates greatly on the necessity to alleviate the stress placed on one’s soul. One topic he discusses is grief, a passion that he claims stems from other passions such as envy, insatiability, and desire. One’s grief can manifest in several ways and can even evolve into a detrimental factor to one’s health. He gives an examples of a man who lost his book collection in a fire, lost sleep due to his grief, deteriorating his health due to incessant insomnia, and eventually perishes from a fever. One of Galen’s main assertions in his work On Avoiding Distress is the notion that cultural influences are one of the largest influences on a person’s mental health. People often find themselves worrying about status, money, goods, and other man-made constructs which often
negatively impacts a person’s psyche and can even damage it permanently, causing a state of melancholy. Still, Galen purposefully neglects placing labels on specific instances, so most of his work will reference emotions such as “distress” when speaking of melancholic states.

Melancholy had many other interesting associations. Aristotle notes, “Why is it that all men who have become outstanding in philosophy, statesmanship, poetry or the arts are melancholic?” The genius of said creatives are assumed to be expressed during periods of great euphoria, while providing painful suffering during the low, depressive states. In fact, these waves of variable behavior were considered a relative to the effects of overindulgence of wine—the mere difference was that wine was less permanent than those suffering from the persistent mental illness of melancholy. Another relative to melancholy was lovesickness. Ibn Sina was a Persian physician in the Middle Ages whose document *The Canon of Medicine* was written to unite the Aristotelian philosophy and Galenic medical texts. On lovesickness, he writes, “This is a delusionary (waswa si) illness, which is similar to melancholia. The individual brought it about in his own psyche (nafs) by his obsession that overwhelmed his discretion about appearances and character.” His work illustrates the lack of sympathy for an affliction believed to be simply a lack of mental strength, yet it refers distinctly to melancholy, suggesting this to be a recognized, legitimate ailment seen in antiquity.

Melancholy appears quite consistently in ancient works. It is an interesting case where the definition in antiquity seems to correlate only mildly with the modern description, though the depressive element of the ancients is the root for a common word in the modern English language.

VI. Dementia

Dementia is an intriguing example of the radical differences in terminology seen among ancient physicians and a mental health phenomenon that is defined much differently today. Dementia is now considered a group of symptoms that affect memory, thinking, and social abili-
ties severely enough to interfere with daily life. Dementia was a topic found almost exclusively in the Plato philosophies as opposed to the Hippocratic corpus of medical thought. Plato states his opinion of dementia: “We must acknowledge that the illness of the soul is dementia, and that there are two types of dementia: madness and ignorance.” The Hippocratic corpus will group dementia with “mania”; however, both camps acknowledged that mania involved two dimensions. These two dimensions described by Plato are excessive pleasure and excessive sorrow, which eventually combined with ignorance cause dementia. One can notice that this definition mimics the binary system of madness in which several physicians deemed it hyperactive and depressive. Plato justifies his differentiation of dementia from conventional madness by stating that the two types of madness are humor driven by the balance of bile and phlegm, yet dementia is an existence of excess bile or phlegm which can cause disturbances in the “rotations” of the soul rather than causing destruction of the body.

The balance of body and soul are critical to avoiding dementia. If the body is stronger than the soul, Plato claims, then it will result in the neglect of the soul, causing ignorance. If the soul is stronger than the body, then it will naturally fill the body with sickness. These sicknesses can be ones that are simply a lack of attention to the body, and one that physicians could not diagnose. Thus, Plato’s definition of dementia terminates with a dead end that can largely not be explained by scientific techniques of the ancient world, and it is a shakeup of already existing terms into a more rigidly defined system of different phenomena.

VII. Fears

Fear is an expression and reaction seen in every culture and society ever observed in the human species. Physicians in antiquity attempted to describe its origin and gave many examples of the fears seen amongst several patients. According to the humoral theory, madness is caused by excess bile in the brain that causes it to heat up and become
agitated. Consequently, this causes a physical disturbance. The resulting manifestation of this disturbance is described as an onset of fears and frights. Galen states that this black bile seems to add a shroud of darkness to the world that is manifested through a fear of ordinary or unreal entities. Interestingly, Pseudo-Aristotle finds relationships between fears and other symptoms: “If fear or sadness persist for a long period of time, this indicates a melancholic affection.” Thus, fears and phobias often fall under two camps: mania or melancholy.

Ancient physicians find great pleasure in depicting their most interesting cases. This is likely due to both the sheer fascination of the patient coupled with the prestige of diagnosing such a fascinating and rare occurrence. Helen King describes the two most popular examples of Hippocrates; “The first man Nicanor, suffers from ‘fear of flute girls’ or, more specifically, symptoms brought on by hearing the aulos play at the symposium… The second case contrasts in its apparent universality: a fear of heights and bridges, so severe that, even if the bridge is over a very low ditch, [the second patient] is compelled to get off the bridge and walk through the ditch to the other side.” Further, King illuminates an interesting dichotomy in these examples in that the first is culturally specific while the second is seen universally amongst humans. Other common fears seen today, such as hydrophobia (fear of water) and social phobia (social anxiety disorder), are referenced in ancient Greek and Roman literature as well. Interestingly, physicians did not seem to provide treatment and even encouraged the presence of fears in some patients, as it could cause a redistribution of humors when necessary. Fears and phobias did not exactly carry their own weight as a distinct class of mental illnesses but were treated often as symptoms of a greater underlying disease and were treated depending on the doctor’s specific theories.

VIII. Hallucinations

Hallucinations are defined as the sensation and perception of some-
thing that did not actually exist in the material world. The appearance of hallucinations within the ancient medical corpus is often in the context of madness and would reflect a patient that would be deemed as schizophrenic in the modern era, as hallucinations are a common symptom of schizophrenia. However, hallucinations are not seen strictly with this mental illness. In fact, in antiquity several doctors alluded to the existence of hallucinations during fevers. Galen gives an account of a hallucination he had as a child in which he saw black spots on his clothes and sheets and attempted to rip them off. This occurred during a fever, which would tie quite seamlessly into the humoral theory of madness, where the heat of black bile causes madness, and said madness would be the likely explanation for the appearance of hallucinations. However, hallucinations from antiquity had no link to each other, as there exists no singular word for the phenomenon, but a plethora of different types, such as images (Greek: eidola), appearances (Greek: doxai) or mental wandering (Latin: alucinatio).

There are several recorded examples of patients who share their hallucinations with the physician. Interestingly, many of the reported hallucinations are of gods, particularly those in the Greek and Roman pantheons. One explanation is that schizophrenic people around the world hallucinate things that are culturally relevant to their own lives. W.V. Harris, a renowned classics professor at Columbia, states, “It is, however, highly plausible to suppose that somewhere in the more or less remote background of the Homeric epiphanies there lie hallucinations, all the more so because they have some common features with hallucinations as we know them: (a) they are usually audible (and visible when they are visible) to a single individual only—if the bystanders see anything they ‘mis-takenly’ think that it is a human being; and (b) they often give instructions.” Thus, it is likely that Greek literature was influenced partially by hallucinations—whether it was the author who hallucinated or the stories of people hallucinating relayed to him. Aristotle claims that hallucinations happen constantly. To those who
are easily swayed by fear, they will more readily see an enemy. The most lustful will be convinced of passionate scenarios. Aristotle even claims that those who are not seriously ill will notice illusions, but only act on them when more severely afflicted. In summary, hallucinations were both very legitimately diagnosed with patients that likely had fevers or hallucinations, but they were also wildly misunderstood and randomly categorized due to their inconsistencies and inability to know the root of said cause.

**THE SOLUTIONS**

1. Cures

The logical step after diagnosing a patient is creating a treatment plan. In the case of mental health in antiquity, the treatment covered a wide spectrum—from moderately helpful to highly inaccurate. The study of psychiatry and pharmacology were rudimentary at best, so physicians relied heavily on humoral theory, plain intuition, and flat-out strange tactics.

A group of common tactics included techniques that we would potentially encounter today. Soranus and Hippocrates both mention that several mental health problems could be treated with placebo remedies. While both physicians were not frequent employers of these methods, they acknowledged accurately that a patient’s health will often improve when introduced to a placebo, as it usually provides a purposefully constructed comfort. Rufus of Ephesus utilizes a similar technique by distracting patients from their ailments, particularly those with melancholy. He suggests that doctors should either occupy the patient with a more mentally stimulating activity or simply diagnose the patient with a more physical illness (i.e. a stomach ache) in order to avoid the patient from thinking about his mental handicap. Pseudo-Plutarch references Antiphon, who was perhaps the closest example of a modern day mental health counselor: “Antiphon devised a way...
to abolish grief, comparable to the treatment available from doctors to
counter physical ailments...By enquiring about people’s depression,
he was able to console them” 39. Unfortunately, this treatment method
did not seem to persist in the ancient world. Plato often discusses the
importance of a proper upbringing in order to protect the mind from
desires, which he claims are the ultimate cause of mental disorders 60.
Apart from a good upbringing, he also suggests combating disease
through physical activity, productive extracurriculars, and education 60.
On the flipside, however, Plato also indicates the mental disabilities
that are created from divine intervention can only be alleviated by the
gods according to their desire, which works against his encouraging
of the previously mentioned activities. Additional physicians suggest
exercise as well, which today is still an effective tool for maintaining a
healthy mind. A final effective strategy that appear often is the use of
music therapy in order to calm a patient and provide a source of com-
fort to a patient according to his or her disability 61.

In regard to physical remedies that were prescribed to patients, they
often focused around the humors. If a disorder was due to excess heat,
then cold fluids or salves were prescribed, and if a patient had excess
cool fluids, then warm drinks, foods, and other objects were given 62.
Similarly, soft objects were synonymous with warmth, while rough,
uncomfortable objects were equated with cold, so often doctors would
give patients materials to lay on or with to combat their diseases 63.
However, many of these alleviators that were prescribed were bizarre
and unpleasant. Smearing blood, bugs, dirt, brains, fish, among plenty
of other “remedies” were hardly enjoyable and would likely cause even
more illness or distress for patients 62. The topicals and ingestible med-
icines given in antiquity were therefore rather unreliable and grossly
inaccurate prescriptions for such mental illnesses.

The treatments outlined in antiquity often did not properly align with
the illness that the patient was experiencing. This of course stems from
the fact that many doctors improperly understood the diagnoses to be-
gin with, as would be expected in a society that displayed high amounts of philosophy, but relatively low levels of real scientific knowledge.

II. Discussion

The accuracy of classical medicine is obviously fairly low when viewed with a modern perspective. As stated several times in this paper, ancient physicians and philosophers deserve a slight handicap for their miscalculations, considering they were several hundred years before the invention of the microscope, a tool that entirely changed the medical world, as scientists could now recognize the existence of bacteria, viruses, cells, and other factors of human anatomy that were far too small for the naked eye. One must also remember that the ancient world did not emphasize modern scientific process concerns such as ethics, data collection reliability, or experimental design tactics, which allowed philosophers to either speculate blindly or evaluate illnesses based on few examples. Mental illnesses drastically vary across cases, even within the same mental illness, and without modern techniques and understanding to diagnose patients, these types of diseases or disabilities were particularly difficult for people to comprehend.

Ancient Greece and Rome are highly influential to modern western society as the inventors of much philosophy, democracy, and important arts. In terms of medicine, we still employ these two languages as our standard of medical terminology, though many of these words were later constructed with recent discoveries. However, the influence we see in the medical world, and mental health in particular, are regarded as building blocks to a now astoundingly complex field of healthcare. Studying and understanding the philosophies and practices in these ancient societies provides an early historical context to the subjects we regularly interact with today. We can see that certain terms have rather questionable origins (hysteria), that debilitating seizures were considered of divine origin (epilepsy), or that the entire medical system relied on a false premise for centuries (the humor theory). These topics
remind readers how many historical factors are indeed still involved in our daily lives, yet it is essential to keep developing our interpretations in order to gain a more complete picture of mental health.
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good work, good health

by: Ashley Bang
Ashley is a freshman at the University of Pittsburgh
On October 10, 2000, two days before her seventeenth birthday, Ria Hickerton was pronounced dead upon arrival at Wexford Hospital.

It had been an otherwise typical Tuesday. She had said goodbye to her friends after school and jogged to the local library, where she worked part-time as a library assistant. For once, the weatherman had correctly predicted rain, and droplets had just begun to strike the sidewalk when she entered the building.

Within a few hours, the rain would stop and so would her heart. Her death was a thunderbolt to the close-knit community: as a member of the Leamington Swim Club, Ria had been active, and by all accounts, in perfect health. She had no history of diabetes, heart disease, or fainting; in fact, when she was first discovered slumped over the help desk, a coworker thought she was sleeping.

On the other side of the world, Elizabeth Boham was a medical student in residency at Albany Medical College. At age 30, she’d already earned an undergraduate degree in nutritional biochemistry from Cornell University, as well as a graduate degree and Registered Dietitian credential through Columbia University. Her ultimate passion, however, was disease prevention, and according to friends and family, Elizabeth practiced what she preached: she was careful with her diet, prioritized regular exercise, and her weight was within the “normal” range for a healthy, active female. But one morning, while practicing a breast self-exam as part of her training, Elizabeth felt a massive lump.

Sitting on the examination table, she felt her heart stop and restart with a frantic beating that drowned out the noise of the bustling hospital. Immediately, she checked a second time... then a third, and a fourth, and a fifth, until she had managed to convince herself that it was not—it could not be—cancer. After all, she had devoted her life to both the practice and study of cancer prevention. No one in her family had any history of the disease, Elizabeth reasoned. Surely it was something else that another doctor could properly identify.

Elizabeth was eventually diagnosed with a 1.7-centimeter triple neg-
ative aggressive breast cancer: in layman’s terms, this meant that common treatments, such as hormone therapy and targeting drugs, would be ineffective. Almost overnight, Elizabeth was stripped of her white coat and placed in a blue hospital gown. The shock of this diagnosis, along with the accompanying stress of treatment and recovery, would send her into three years of depression.

At first glance, Elizabeth and Ria may not have had much in common. But to those who knew them best, both women were exceptions to an unwritten rule: that by doing the right things, and not doing the wrong things, one can effectively “earn” well-being.

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Health, at least in the United States, is accepted as undeniably hard work. As one fitness guru declares, “There is no getting around it...being fit and healthy—and staying that way—requires discipline and dedication.”

Indeed, while not all of us may have the time or ability to exercise, we respect those individuals who diet, work out, and will eventually (at least in theory) outlive us. We admire their self-control, commitment, and assiduity. Perhaps, somewhere deep inside, we resent the intensity with which they approach their work as it makes us feel less diligent, less focused, and certainly less deserving of the benefits that come with a “healthy body.”

Such discontentment is never more apparent than in the first week of January. With each new year, we resolve to improve ourselves by eating better, working harder, and going to the gym more often. Even as our initial determination fades, our conversations and portrayals of toned, sculpted bodies serve to either motivate or shame our waning

1 Johns Hopkins Medicine, “Triple Negative Breast Cancer.”
2 Jillian Michaels, “How to Quit Sabotaging Your Fitness Goals.”
A mere glance at the magazines lining the grocery checkout aisle provides ample proof of our obsession with what we perceive as “health.” Grinning, glistening figures, typically wearing nothing more than bathing suits, invite shoppers to “shift” their “Xmas bellies.” On one cover for Men’s Health, a bolded headline screams, “Get Back in Shape! Drop
Two Waist Sizes and Build Strength and Size”

Research—and personal experience—shows that most resolutions will fail by the first week of February. And yet, the focus on weight loss, especially as it pertains to health and well-being, persists throughout the year as depicted on the March and April covers below:


For most Americans, choices relating to food and fitness will remain heavily imbued with moral significance. Take, for example, the marketing of food products. In 2014, The National featured an article titled “Seven Deadly Foods You Need to Avoid,” in which the author com-

3 Men’s Health South Africa, January 2018 cover.
4 Joseph Luciani, “Why 80 Percent of New Year’s Resolutions Fail.”
pared refined white flour, diet soda, and hydrogenated oils to the seven deadly sins, a group of vices within Christian teachings which, when combined with their unwholesome confederates, constitute a multitude of culinary abominations. After all, if certain foods are good for you, then it’s not a far stretch to say that other foods must be bad. Along with traditional carrot sticks and celery stalks, “Skinny Sticks,” “Thinables,” and “Real Thin” popcorn are a few notable examples of “snacking [that] you can feel good about.” On the other side of the scale, Kraft Dinners, DOVE chocolates, and fast food chains, such as Wendy’s and McDonald’s, invite consumers to “indulge” on their greasy, guilty pleasures.

5 Laura Holland, “Seven Deadly Foods You Need to Avoid.”
Somehow, we’ve convinced ourselves that healthy eating is black and white. In the process, we’ve also come to believe that our diet, by association, can make us either “virtuous” or “sinful”\textsuperscript{6}. Just as children can be “bad” for hitting a sibling or lying to a parent, adults may describe themselves as “bad” for eating a midnight snack. With increasing access to information regarding food, nutrition, and the obesity crisis, our accountability is only increasing.

For most of us, guilt, fear, and shame are not words that we would immediately associate with food, but in March 2019, a survey from OnePoll found that Americans “feel guilty about 29 percent of the food they eat on average”\textsuperscript{7}. It doesn’t stop there: in terms of physical activity, popular culture also equates exercise with “goodness”.

Three hundred years ago, it may have been common practice to attend church on Sunday: according to the National Library of Congress,

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\textsuperscript{6} Julian Baggini, “Clean Eating and Dirty Burgers.”
\textsuperscript{7} Max Knoblauch, “Americans Have The Most Food Guilt.”
an estimated 75 to 80 percent of the population attended churches between 1700 and 1740. Today, many Americans approach their gyms with the same devotion. In an article for The Atlantic, writer Zan Romanoff describes how her experience at SoulCycle (a popular indoor-cycling fitness company) “mimics the form of traditional religious services” by “[painting] its room with mantras that…subsume new riders into a collective ‘we’ that ‘aspires to inspire’” by “find[ing] freedom in our sprints.” Much like churches appoint pastors and priests to guide their congregation through religious services, SoulCycle assigns instructors, men and women who provide proper form and lead routines for the masses, who gym-goers “revere as gurus.”

Above: Empty bicycles in a SoulCycle classroom
Below: Mission statement taken directly from the SoulCycle website

SoulCycle is more than just a workout. It’s a sanctuary. We ride together as a pack in candlelit studios to the rhythm of one-of-a-kind playlists. We’re coached by legendary instructors who motivate and challenge us. With more than 93 studios (and counting), our inspiring indoor cycling class is available across the U.S., Canada, and the UK. Riders come to us to experience breakthroughs and unlock their full potential – on and off the bike.
Rather than focusing solely on the outward physical appearance, SoulCycle promotes the belief that fitness is a “gateway” to a “larger and more lasting state of happiness and fulfillment.” However, its message is far from unique. Whether through CrossFit’s relentless message of blood, sweat, and toil, or in CorePower’s simple directive to “live your power,” one promise endures: “Your body will get smaller, your world will get bigger, and your life will get better, but only through rigorous, sweaty work.”

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8 Zan Romanoff, “The Consumerist Church of Fitness Classes.”
9 Bonnie Pfiester, “30 Days of Motivation.”
history, working out became a goal as worthwhile as saving money or learning a new skill. While it’s true that losing weight is hard work, the implications of food and exercise on one’s outward appearance directly translate to virtues of discipline, serenity, and self-control. If exercise and weight are linked to being a good person, or at the very least, to “a person who does the ‘right’ thing”, it is unsurprising that failing to exercise as much as you “should” can become a source of guilt.

Even for special occasions, disengaging from such behavior comes with a sense of shame and weakness. As explained by Jennifer Still for Healthyish, “cheat days” serve as “naughty loopholes” in the “health and wellness law of dietary restraint”—and God forbid that you eat without self-regulation. Jillian Michaels, a well-known fitness guru and television personality from the show The Biggest Loser, recommends eating “intelligently” by “sticking to three meals and one snack per day, and fasting for at least 12 hours overnight”. Self-discipline and motivation, while required for any grueling task, are presumed to be absent in those who choose—or fail—to embrace a “fitter” lifestyle.

How has wellness evolved into a series of commandments with tasks that either make or break the moral code? The answer may lie further back in our history than one would expect. Oliver Burkeman, a writer for The Guardian, points out that hard work and self-denial are two traditional American values that were instrumental in establishing our government, medical system, and more recently, the fitness industry.

What’s interesting to note is that Burkeman is not a health writer or fitness guru. In fact, his words first appeared in a commentary on the Protestant Work Ethic, a controversial social phenomenon first characterized by German economist Max Weber. In his book, The Protestant Ethic and the Spirit of Capitalism, Weber claimed that the Protestant values of hard work and diligence led to the emergence of modern

10 Pirkko Markula, “Feeling Exercise Guilt?”
11 Katherine Scott, “Biggest Loser Star’s Controversial Grazing Stance.”
capitalism. Simply put, the Protestant work ethic was characterized by active contribution to the community as well as a staunch dedication to self-improvement: two features which led early businessmen to earn money, invest it, and receive return, but without indulging in it12.

When it came to diet, one subgroup of Protestants was especially disciplined. Named after John Calvin, a French theologian and statesman, the Calvinists were marked by a belief in predestination, or the doctrine that God has “eternally chosen those whom [He] intends to save”13. In other words, there is no way to earn one’s place in Heaven. God alone knows who is saved from eternal damnation and who isn’t. However, since evidence of salvation includes a “life of systematic and unemotional good works…and self-control,” many of Calvin’s followers suggested that a “moral life” could prove that a person was (probably) one of the chosen few14.

It’s not hard to see how such thinking might have unleashed a revolution. While Weber’s hypothesis remains wildly controversial, it’s true that Calvinists were marked by their discipline and personal responsibility. According to an article from The Presbyterian Outlook, the main aim of eating to early Calvinists was “to sustain people so that they may give thanks to God and serve him through earthly labor”15. In his sermons on Ephesians, one of the Apostle Paul’s letters to the early church, John Calvin wrote that the “lawful use” of wine, water, bread and “other viands” was to “feed ourselves…according to the need of our infirmity, and to sustain us so in life that we may not live idly, but that first of all we may do homage to him of whom we hold our life.”

(sic)

It’s important to note that religious traditions of early American settlers

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13 Encyclopedia Britannica, “Predestination.”
were of a Calvinist background. As members of a “varied group of religious reformers who...shared a common Calvinist theology and common criticisms of the Anglican Church,” Puritans believed that God made each person a steward of His earth. Men and women were meant to devote their lives to God by working hard to care for each other, as well as the nourishment of their own bodies.

Today, it’s evident how Calvinist attitudes have shaped our views on food and exercise. Health personalities like Doctor Oz and Deepak Chopra may be far from their more pious precursors, but their underlying message echoes the same call to uncompromising devotion. Some notable headlines and book titles include:

- *This Is Your Do-Over: The 7 Secrets to Losing Weight, Living Longer, and Getting a Second Chance at the Life You Want* by Michael F. Roizen, foreword by Dr. Oz

- *The Vice Busting Diet: A 12-Week Plan to Break Your Worst Food Habits and Change Your Life Forever*, written by Julia Griggs Havey and promoted by Dr. Oz as a source of “insights into how we can join her in gaining wellness through healthy weight control”

- *Perfect Weight: The Complete Mind/Body Program for Achieving and Maintaining Your Ideal Weight* by Deepak Chopra

- *What are You Hungry For?: The Chopra Solution to Permanent Weight Loss, Well-being, and Lightness of Soul*

Words such as “second chances,” “vice,” “perfect,” and “soul” are charged with religious connotations. Although the pursuit of health may

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16 Christine Leigh Heyrman, “Puritanism and Predestination.”
not be recognized as an organized religion, for those among Oz’s and Chopra’s target audiences, it is much more than a hobby. Exercise and diet are two ways in which one can attain a higher, purer, way of life and reach some sort of Enlightenment.

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In the United States, people who eat well and exercise religiously are often in “good shape.” Nonetheless, numerous studies have shown that there is a significant link between genetics and disease. According to one estimate from the National Institutes of Health, “about 25 percent of the variation in human life span” is determined by one’s DNA, but for the most part, health professionals and fitness fanatics alike are quick to point out that “there are no shortcuts when it comes to health”17. Much of the current “fitspiration” movement depends on the simple presumption that with enough hard work, anything—even cancer prevention—is possible. As one advertisement proclaims in bold white font in front of a grinning woman and her six pack, “Want It? Eat Right. Exercise. Sleep Enough.”

However, as Ria Hickerton’s death demonstrated to the entire fitness community, there are exceptions to those rules which reveal just how complicated health really is. No amount of exercise or healthy eating could have prevented the onset of Sudden Arrhythmia Death Syndrome, a genetic heart condition that resulted in the sudden death of a young, “apparently healthy” person18.

The fact of the matter is, for much of our population, physical appearance is a poor indicator of happiness and longevity. According to a 2017 study from the Centers for Disease Control and Prevention, unintentional injury is the leading cause of death for individuals aged 1

17 MedlinePlus Genetics, “Is Longevity Determined by Genetics?”
18 SADS Foundation, “Warning Signs of SADS.”
to 44 years. Among ages 10 to 44, suicide is the second, with homicide being the third most common cause of death for ages 13 to 34. Surely even Dr. Oz would be hard pressed to prescribe “clean eating” as the solution, and yet, despite mounting evidence for a more complicated narrative of well-being, it remains that “effort is key”\textsuperscript{19}.

So, what does this mindset imply for people who have poor health, perhaps as a direct result of their own poor choices?

In the early 2000s, health professionals identified a trend that was quickly dubbed the “Obesity Epidemic.” Alarmed at the rate of increase in body mass, in 2001, then-Surgeon General Paul Ambrose wrote a “Call to Action to Prevent and Decrease Overweight and Obesity.” In the paper, Ambrose declared that “a healthy diet and regular physical activity”, as prescribed by the \textit{Dietary Guidelines for Americans}, “should be promoted as the cornerstone of any prevention or treatment effort.”

With the help of media outlets, the “Call to Action” triggered nationwide panic. “Overweight and obesity” may not be infectious diseases, but according to the Nation’s Doctor, they had “reached epidemic proportions” and anyone, even one’s children, might be next.

I vividly recall the fear which washed over me when my third-grade gym class attended a meeting on obesity. In a hushed, somber tone, the speaker divulged that my classmates and I were young enough to “make a change.” While we still could, we needed to stay active, eat vegetables, and avoid junk food if we wanted to “grow up healthier” and be “able to pursue [our] dreams”\textsuperscript{20}.

As a teenager, this fear never went away. Instead, it faded to the back of my mind, where it subtly influenced other areas of life, expressing itself through compulsive exercise, calorie-counting, and, in my third year of high school, a restrictive eating disorder. Like so many of my peers, I

\textsuperscript{19} Oliver Burkeman, “The Protestant Work Ethic.”
\textsuperscript{20} National Archives and Records Administration, “America’s Move to Raise A Healthier Generation of Kids.”
just wanted to do the right thing. Perhaps more importantly, I wanted to look as good as everyone else.

Of course, the problem is not moving more and eating healthy. Plenty of research has shown the benefits of whole grains and regular exercise. Heart disease, asthma, and diabetes mellitus are few common diseases whose risks are greatly lowered with regular physical activity\textsuperscript{21}. Despite this fact, our true issues stem from a long and complicated history through which we’ve come to associate weight and health with moral worth.

Just as early Calvinists relied on hard work and industry as signs of their salvation, today we use physical appearance to evaluate one’s place, or lack thereof, in the modern world. As shown through countless magazines, articles, and advertisements, there is a certain standard that we know to exist. For those who fail to meet it, judgement is swift. As described by Lindy West, a self-proclaimed “fat person,” “fatness is conflated with myriad moral failings: laziness, selfishness, ignorance, incompetence, whininess, lack of self-control,” and a “refusal to take responsibility for one’s choices”\textsuperscript{22}. From my own experience, a lack of confidence and the fear of social isolation nearly destroyed my mental and physical wellbeing.

Could it be possible that our obsession with weight comes with a heavier price?

In some cases, negative attitudes towards size have even hindered and prevented overweight patients from receiving proper medical care. In a story covered by \textit{The New York Times}, an urgent care physician attributed an obese patient’s shortness of breath to her weight. After an appointment with an obesity specialist at Georgetown University, the patient learned that she had life-threatening blood clots in her lungs. Another obese patient was told that her hip pain stemmed from her weight, when in fact she had progressive scoliosis (an abnormal curvature of


\textsuperscript{22} Lindy West, “Doctors Aren’t Mean to Fat Patients.”
the spine that is unrelated to obesity)\textsuperscript{23}. Left untreated, this could lead to pain, permanent deformity, and organ damage.

There may be undeniable health risks associated with heavier patients. Physical examinations can be more challenging and time-consuming, while other procedures such as surgery and childbirth are often riddled with complications\textsuperscript{24}. But our preoccupation with weight and health has made it nearly impossible for people, including medical professionals, to distinguish between the two. In an age where social awareness, diversity, and tolerance are hailed as the supposed crown jewels of American culture, the lasting stigma surrounding weight and wellness proves how concepts of vices and virtues remain.

Much has changed since the Puritans first arrived on American shores, but if one attitude prevails in the modern world, it is that hard work and diligence can earn good health. Regardless of how we painstakingly ascribe to the rules, we cannot expect our lives to go exactly as planned. Though we may choose to ignore it, the truth is that we have never—could never—control every aspect of well-being. This is the simple, infuriating, and liberating part of being human. There are innumerable factors at play in every individual, whether it’s genetics that results in the malformation of heart muscle, or an unknown combination of age, sex, and cell division that culminates in breast cancer. The only thing we can know for sure is that health is complicated, and by passing judgement on ourselves and others at face value, our ignorance is twofold.

\textsuperscript{23} Gina Kolata, “Why Do Obese Patients Get Worse Care?”
\textsuperscript{24} “Overweight and Obesity.” National Heart Lung and Blood Institute, Risk Factors.
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This piece is about people helping people.

*I considered, what is most striking about being a part of the Greater Pittsburgh community?*

Immediately, what came to me was: *here, everybody counts.* Across differences in cultural, economic, and social background people here will always help one another in need. I have seen a woman buy provisions and cans of dog food for a man and his pet outside of a Giant Eagle when he could afford none. I have seen a stranger defend another from bigotry in a crowded McDonald’s at 2 AM. I have seen a person run three blocks to return a backpack unwittingly left in a Squirrel Hill restaurant. I wanted to capture the spirit of helping that is embodied by the citizens of the Greater Pittsburgh area.

People here have always helped each other so willingly and without regard for personal differences. When the Coronavirus pandemic swept our community, effectively shutting down our lives as we knew them, people adapted and overcame, but above all, came together to serve their brothers and sisters in any way they could.

I found this to be encouraging, and a perfect representation of the collaboration and inclusivity ingrained across Pittsburgh. During a time of crisis and uncertainty, I witnessed communities rise up in service to one another in any capacity they could. This piece is a portrait of the service and love of people to one another during a time fraught with uncertainty and fear.
Romanticizing the Past to Capture the Attention of Young Consumers
THE NOSTALGIA GENERATION.

Romanticizing the Past to Capture the Attention of Young Consumers

BY: VALENTINA CABALLERO

VALENTINA IS A JUNIOR AT RYERSON UNIVERSITY (TORONTO, CANADA)
ABSTRACT

Sometimes, recycling an old idea is better than creating a new one altogether. While decades in the 20th century have been defined by specific fashion, music and entertainment trends, the 21st century has experienced a different form of cultural development, due to the rise of the Internet. More specifically, the use of social media as an advertising tool facilitates the remixing and sharing of product/service concepts within incredibly short periods of time. However, this also increases the difficulty of creating original marketing content that piques the interest of media audiences who are constantly exposed to information. Despite this, brands are taking advantage of these rapid changes by restructuring their promotional strategies to bring consumers back to “simpler times”.

It is important to note, however, that their focus on using retro aesthetics is not intended to hook those who actually lived through these reminiscent time periods, but rather a younger demographic: Generation Z, otherwise known as Gen Z. This paper will explore the connection between vicarious nostalgia marketing and Gen Z—specifically how the lifestyles and popular media (music, movies & TV shows) of previous decades are romanticized in new products to foster consumerism amongst young audiences.
I. Introduction

Nostalgia—the longing for things of the past—is a compound word deriving from two Greek terms: nostos (returning home) and algos (pain) (Cui 126). Formerly used within medical contexts to describe the condition of homesickness amidst soldiers (Margalit 272; Sullivan 585), the term currently refers to an individual’s idealized yearning for events they once lived.

In the realm of advertising, nostalgia is often utilized as a marketing tactic that can elicit positive emotions amongst consumers to prompt the purchase of products that remind them of the past (Cui 126-127). This strategy typically relies on targeting demographics who have lived through a specific time period, making them more prone to buy an item based on their previous sentimental connection to the object (Wildschut, “Nostalgia: Content, Triggers” 990). While these advertising strategies have typically been applied to older audiences, like the Baby Boomers and Generation X, younger consumers are also responsive to nostalgia, albeit within different contexts (Goulding 546). Studies within consumer behavior scholarship specifically points to the fact that nostalgic marketing can allude to “periods within the consumer’s own experience… to eras that predate the consumer’s lifespan” (Havlena and Holak 325).

I will focus on nostalgia “predating the consumer’s lifespan” to discuss how newer generations decode and form strong connections with imagery and artifacts from former decades, despite never having originally experienced them. In particular, Generation Z’s upbringing within a highly mediated world has reshaped how companies use nostalgia advertising strategies. These changes have resulted in a departure from nostalgia marketing based on personal experiences, to vicarious nostalgia marketing. This advertising approach argues that living through a specific time period is no longer a prerequisite for feeling nostalgic about it (Goulding 542). With this in mind, it is imperative to take note of Gen Z’s defining traits and the factors that prompt them to make nostalgic product purchases.
II. Defining Generation Z

Categorized as the demographic born roughly between 1996 and 2010, Generation Z (sometimes called Post-Millennials or the iGeneration/iGen) are recognized as true “digital natives”, as they are the first generation to be born into a world where the Internet and mobile devices have almost always been widely available (Turner 104; Dimock). Their habits and ideologies have been significantly shaped by a combination of technology-based cultural changes, such as the introduction of smartphones, the rise of social media platforms, (Figure 1) drastic economic and political events (The Great Recession, 9/11, and the Iraq War) and issues surrounding climate change (A Generation Without 4; Petro).

The impact of these events has ultimately fostered a cautious and pragmatic generation, (Williams 59; Davis et al. 3; Piore) whose understanding of the world is in constant flux with the information they receive and post online (Generation Z: Unique 5).

III. Marketing Nostalgia to a New Audience

At face value, the realistic and wary nature of Generation Z may initially appear as a setback to advertisers accustomed to the idealistic purchasing tendencies of Millennials (Rodriguez 32; Hertz). Nonetheless, these attributes are what make Gen Z prime candidates for vicarious nostalgia-based advertising. In particular, nostalgia can be used to provide the following: (1) a form of emotional escapism, and (2) authentic experiences to a generation overwhelmed and jaded by modern oversaturated media environments.
IV. Emotional Stimuli: Identity and Relatability

Growing up alongside the commercialization of the World Wide Web and the emergence of social media, Post-Millennials are living in a period that is mainly characterized by its digital interactivity and instant access to a wide array of information (*The Everything Guide* 15). Though useful, this ever-growing database of digital content and constant social media connectedness can also prove to be overwhelming and isolating to the iGeneration (Beck and Wright 22, 25; Miles). Drawing on the American Psychological Association’s 2019 *Stress in America* report, Gen Z participants ranked the highest stress levels (5.8 out of 10) in comparison to their Millennial, Gen X and Baby Boomer predecessors (6). Moreover, other studies show that constant technology and social media usage are positively linked to increased rates of chronic stress, anxiety, and depression among Post-Millennials (Augner and Hacker 438, 440; Origin 6).

This is where vicarious nostalgia marketing comes into play. The need to belong is a fundamental human trait (Baumeister and Leary 497, 522), but factors like alienation and anxiety inhibit people from feeling connected/capable of fitting in with others (506). While they may be negative traits, from a marketing standpoint, loneliness and apprehension can make consumers more likely to become nostalgic and allow them to revel in idealized visions of the past (Merchant and Rose 2621; Wildschut et al., “Nostalgia as a Repository” 574, 576). Taking this into consideration, companies target these emotional vulnerabilities of Gen Z by using vicarious nostalgia marketing to emphasize the positive aspects of simplicity within a retro product that contrasts the alienating complexities of present-day digitally-overloaded environments.

A prime example of this appeal to emotion is exhibited through the sale of cassette players and tapes by American youth lifestyle retailer, Urban Outfitters. While the sound quality and storage capacity of 8mm cassettes pales in comparison to that of MP3 players, Urban Outfitters capitalizes on the vintage nature of these objects to create a romanticized image about experiencing the raw, tangible feeling of listening to
music back in the 1980s (see Figure 2).


Additionally, the cassette player product page on the Urban Outfitters website uses the following description to continue emphasizing the device’s nostalgic properties: “Old school cassette tape recorder that puts the power of the OG mix tape back in your hands…play your favorite cassettes to listen like it’s the ‘80s all over again.”

To push this narrative further, the company also collaborates with popular artists to offer exclusive product runs of cassette albums under its “UO Exclusive” label as a way of merging modern Gen Z music preferences with the nostalgic qualities of cassettes (see Figure 3).

V. Fostering a Sense of Authenticity

Technologically-adept since childhood, Post-Millennials are accustomed to sifting through large amounts of media daily (Francis and Hoefel 4). This quick-to-filter behavior has made iGen very particular with regards to the type of content they decide to consume and share. More importantly, Gen Z consumers are more likely to discern real, personalized branded media from disingenuous advertising (Patel). According to Davis et al., Post-Millennials prefer authentic, transparent brands that encourage individuals to interact with them (6). In turn, tangible, real-world experiences that can be easily shared online take precedence for this generation (14).

Taking all of these elements into account, vicarious nostalgia marketing can help bridge the gap between brand authenticity and Generation Z skepticism by actually involving audiences in the narrative of the product being promoted. Rather than merely advertising a product as “old school,” companies can create interactive campaigns that invite customers to actually experience the nostalgia of a specific time period.
This tactic would build consumer trust and a personalized connection to the brand in question.

Recently, the online streaming network, Netflix, has been using vicarious nostalgia advertising to maintain viewership, and spark audience interest both within and beyond its digital platform (Netflix Nostalgia 25, 30). Among several advertising initiatives the company has held since its inception, the company’s recent collaboration with Coca-Cola provides an excellent example of experiential marketing that leverages nostalgia to appeal to Gen Z viewers. To advertise the third season premiere of *Stranger Things*—a sci-fi television series set in 1985—Netflix rolled out a promotional trailer touting the resurrection of a controversial Coca-Cola product from that same year: New Coke (see Figure 4).

Following the video’s release, Coca-Cola and Netflix announced that a series of *Stranger Things* vending machines would be set up in select major cities across the United States. Once there, fans could purchase limited edition New Coke cans (see Figure 5), scan a QR code on the side of the product with their phones to gain access to exclusive *Stranger Things* content, and be entered to win a prize pack from the TV series (Locker; “The Upside-Down”) (see Figure 6).

Also, a Coca-Cola/Stranger Things ‘80s-themed arcade pop-up was established in London, England, promoting both the series and Coca-Cola products (Gill). Consumers were encouraged to play 1980s arcade games, and the first 800 visitors were given a limited-edition Coca Cola x Stranger Things soda can (see Figures 7 and 8).

Although Gen Z viewers may have never heard of New Coke before Stranger Things, the prevalence of this campaign lies in how it moved between real-world and digital spaces to provide an engaging, authentic experience that emphasized the nostalgia of a time period they never experienced themselves. In this instance, authenticity from vicarious nostalgia derives from the ability of a product/brand to establish a sense of trustworthiness through its age and tangibility through real-world experiences.

Figure 7. Photograph: Coca-Cola x Stranger Things Arcade pop-up storefront. Hypebae, Hypebeast Limited, 11 July 2019, hypebae.com/2019/6/stranger-things-3-coca-cola-can-london-arcade-pop-up-shoreditch.
VI. Conclusion

While every generation witnesses cultural events and trends that encapsulate their youth, Gen Z differs from other cohorts, as they are coming of age in an environment where their defining moments often occur at a crossroads between technological advancements and the reiterated collective highlights of former generations. Understanding Gen Z’s connection to retro media from a psychological perspective can ultimately allow companies to create uniquely-catered brand experiences that cultivate the emotional power of nostalgia.

This may involve studying how different sources of nostalgia (i.e. older pieces of pop culture or direct parental/family history influences) affect certain age groups and the impact of leveraging one or a combination of these stimuli when designing marketing campaigns for Post-Millennials. Nevertheless, it is also important to note the effects of recycling media for new generations and its overall durability. Regardless of the time period, all trends emerge and fade in cycles. Though nostalgia branding may be an effective marketing strategy today, companies must ultimately pay attention to the tendencies of their target audiences and how their preferences change as they age and grow out of trends.
REFERENCES


“UNTITLED”

by: Faith Higgins

This piece is 30” x 40” oil on canvas.

It’s one of the first big oil paintings I ever attempted. There really wasn’t much of concept in mind I just knew I wanted to paint as realistically as my skill set allowed me to.
just a spoonful of sugar helps the flu disappear:
debunking the “miraculous” oscillo

by: Rachel Hagerman
Rachel is a Junior at the Arizona State University (Barrett, Honors College)
Oscillococcinum, or Oscillo for short, offers flu patients ages two and older a non-habit forming, non-drowsy flu treatment with no known drug interactions. Consumers can easily find Oscillo at respected pharmacies such as Walgreens and CVS Pharmacy. Better yet, six doses of Oscillo only costs $12.99, and it promises to reduce flu symptoms including body aches, headache, fever, chills, and fatigue. Oscillo vows to keep you safe each flu season with “[i]ndividually-packaged doses [that] are convenient to take anywhere so that you can be ready at the first sign of symptoms” (Oscillo). According to the Oscillo website, this medicine has been a very popular choice in 50 different countries for over 70 years. In fact, the medication “is a $15 million-a-year business, in the United States alone” (Park). Despite its financial success, this seemingly miraculous treatment is nothing short of a box of sugar pills. Upon closer inspection, consumers can see that Oscillococcinum is simply a well-marketed placebo that tricks customers in multiple countries around the world. In this article, I will provide a brief background of the “medicine” in question, uncover its persuasive and misleading marketing strategies, reveal scientific proof that Oscillo is ineffective, and discuss the ethical implications of marketing this placebo.

BACKGROUND

Oscillo is manufactured solely by Boiron, a French producer of homeopathic goods. The company offers three different Oscillo selections: a box of six, twelve, or thirty doses. The word “Oscillococcinum” is spelled out in large blue sans serif letters across the front of each box. The full name, which resembles Latin, gives
the product a more scientific and trustworthy appearance. The orange stripes on the top and bottom of the box are reminiscent of vitamin C bottles, a reassuring characteristic considering vitamin C’s association with healthy immune systems. The front of the box reads, “Non-Drowsy. No Drug Interactions. Safe for Ages 2 & Up. Works Naturally with Your Body,” summarizing the product’s main selling points. On the back, consumers can find what appears to be a very detailed drug facts label. Admittedly, aside from the subtitle, “homeopathic medicine,” this product looks remarkably similar to clinically tested flu medication. For anyone in a weak and flu-dazed rush to find a fast cure, the packaging is enough to give the customer a false sense of security.

Boiron uses homeopathic philosophy to explain this seemingly miraculous flu cure. Invented in 1796 by German physician Samuel Hahnemann, homeopathy works under two guiding principles: the Law of Similars and the Law of Infinitesimals. The first law argues that “like cures like,” meaning that substances that give people specific symptoms also have the power to cure those same symptoms. This leads some homeopathic medicine producers to use “natural ingredients like salt or onions, but also substances like shipwrecks, light bulbs, the Berlin Wall and even vacuum cleaner dust or moonlight.” In other words, the active ingredients in homeopathic goods differ greatly from science-backed medicine. The second principle homeopaths believe is that the more you dilute an active ingredient, the more powerful that ingredient becomes (Gavura). These are the two homeopathic principles that guide Boiron’s preparation of Oscillococcinum.

Informed by the Law of Similars (or “like cures like”), Boiron uses a Muscovy duck for Oscillo’s active ingredient. Oscillococcinum was invented in the 1920s by French physician Joseph Roy, who reasoned that—since Muscovy duck carries a bacterial strain he believed to cause the Spanish flu—the duck’s heart and liver are the perfect solution to
cure influenza. With this guidance, Boiron prepares Oscillo by decapitating a Muscovy duck and fermenting 35 grams of its liver and 15 grams of its heart in pancreatic juice and glucose for 40 days. This fermented duck concoction “then undergoes serial dilutions (1 part in 100) 200 times in a row.” Finally, the diluted product is placed in tablets made of sucrose and lactose—otherwise known as sugar (Gavura). Boiron lists this fermented duck juice as Oscillo’s active ingredient: *Anas Bar-bariae*. Comically, the Latin for their active ingredient is incorrect. *Anas Barbariae* refers to Anas ducks, even though a Muscovy duck is used in Oscillo (Nienhuys). Boiron should have written “*Cairina moschata*” as its active ingredient. It is this mislabeled sugar concoction that is then sold to eager customers worldwide.

### I. Initial Signs That Oscillococcinum Is Unreliable

Before scrutinizing the claims behind Oscillococcinum, it is already apparent that Boiron is proliferating unreliable and illegitimate information. For example, the logic behind Oscillo’s effectiveness does not line up with current understandings of science. As Michael Shermer, a former columnist for *Scientific American*’s “Skeptic,” points out, any “extraordinary claim must be placed into a larger context to see how it fits.” To put Boiron’s extraordinary claim into context, one must understand that modern science argues that a substance can be diluted so much that it disappears from the mixture entirely. This scientific fact contradicts homeopathy’s second principle, the Law of Infinitesimals. Diluting a remedy does not make it more powerful, but Boiron still argues Oscillo’s power comes from its multiple dilutions. In short, Boiron’s “scientific” logic opposes modern science; it is a pseudoscience.

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1 Joseph Roy believed that a bacterium causes the influenza, but we now know that the flu is caused by a virus. In other words, his “like cures like” reasoning does not, in fact, follow homeopathic principles.
When dealing with pseudoscientists, Shermer urges us to acknowledge that they “often appear quite reliable, but when examined closely, the facts and figures they cite are distorted, taken out of context or occasionally even fabricated.” A close look at Boiron’s website promoting Oscillo reveals several fabricated facts. From misquoting research studies, to decreasing accessibility to information, to paying doctors for positive reviews, Boiron proves to be an untrustworthy company that distorts information.

First, Boiron distorts scientific research to support their agenda. The Oscillo website’s main page claims that Oscillo “has been shown in clinical studies to help reduce both the duration and severity of flu-like symptoms.” In order to find the sources for this, the reader must click a button titled “Learn About Oscillo,” read a separate page on the wonders of Oscillo, and then scroll down to the bottom of the page to find two MLA citations for clinical studies. The first source comes from the *British Homeopathic Journal*, which has a clear bias towards homeopathic remedies, like Oscillo. The second source, from the *British Journal of Clinical Pharmacology* shows much more promise. However, since the website provides only MLA citation for this source—instead of an accessible hyperlink to the article—it is up to the consumer to dig through the clinical journal’s issues to find this particular information. Despite including hyperlinks for other sources of information, Boiron specifically chose not to include easy access to this study, and for good reason. Boiron misleads its customers to believe that this second study proves Oscillo’s effectiveness. In actuality, Ferley et al., the research team behind this second article, conclude, “[I]t would be unwise to claim that the study has demonstrated a cause and effect relationship between the drug and the recoveries” (334). In other words, the second article, which Boiron cites as clinical proof, actually suggests that Oscillo is ineffective and likely has no effect on flu symptoms. Upon closer inspection, Boiron never properly supports the claim that clinical studies back up its work. Instead, Boiron uses hidden bias (with the first cited
Second, Boiron decreases accessibility to information, another sign that the company’s claims are unreliable. While Boiron includes a disclaimer that the Food and Drug Administration has not evaluated Oscillo, this information is placed at the very bottom of the page with the option to exit out of the disclaimer as if it were an annoying ad instead of an important notice. It is also disheartening to note that Boiron’s Spanish page, “Información del Medicamento,” does not include a Spanish warning about Oscillo not being evaluated by the FDA, meaning that Boiron is denying Spanish speakers crucial information. By making these choices, Boiron creates its own narrative that decreases consumers’ access to information.

Lastly, Boiron misleads its consumers by manipulating their Health Care Professional Reviews webpage. The webpage has a total of three reviews, each one questionable and arguably biased. For example, Biljana Uzelac, who is introduced as a doctor for pediatric and family care, specializes in homeopathy and herbal medicine—although the webpage makes no reference to this specialization. On top of that, “she is a teaching professor at international [sic] Center for Development of Clinical Homeopathy” (Uzelac). Gary Kracoff, the second Oscillo reviewer, has a doctorate in naturopathic medicine and frequently likes homeopathic articles posted on LinkedIn, including content by Deborah Kelly, the director of public relations for Boiron USA. Boiron’s last Oscillo reviewer is Ken Redcross, whose LinkedIn bio explains that he embraces “alternative methods of healing in his practice.” He also lists Boiron as a project on his LinkedIn page, explaining that he wrote an article in its e-magazine to explain how to use homeopathic remedies.

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2 Homeopathic goods have been distributed in the United States without FDA approval since 1988. In December of 2017, the FDA proposed new priorities for addressing this issue with plans to target homeopathic products that “have the greatest potential to cause risk to patients” (U.S. Food and Drug Administration).
for coughs. Clearly, each of these doctors carries an extreme bias toward alternative and homeopathic medicines like Oscillo. Along with this clear bias, it is also important to note that both Dr. Redcross and Dr. Kracoff were “compensated for [their] time by Boiron, the maker of Oscillo” (Oscillo). While Boiron’s review page may seem legitimate at first, the claims carry less weight once one considers the clear bias and compensation.

II. Scientific Proof That Oscillococcinum Is Ineffective

If the initial signs of dishonesty are not enough to repel consumers, science clearly uncovers Oscillo’s deception. A scientific examination reveals that homeopathy does not “wor[k] any better than placebo” (Ernst) and is simply a form of misinformation.

For example, scientific principles disprove Oscillo’s claims of effectiveness. For example, homeopathy’s Law of Infinitesimals asserts that dilution increases potency. This homeopathic philosophy posits that, “when sufficient water has been added to dilute the original substance away so that zero molecules remain,” the producer has found the most powerful medicine possible (Gavura). Looking at Oscillo’s drug facts label, customers can find “Anas barbiae…..To reduce the duration and severity of flu-like symptoms, 200CK” on the box. 200CK is a homeopathic dilution. Buried in their website in complex language, Boiron describes this dilution abbreviation:

Korsakovian dilutions [use] ultra-purified water as the solvent, the machine removes 99% of the Mother Tincture and replaces it with the same volume of solvent. The vial is successed for 10.5 seconds. The result is called 1CK. The 2CK is prepared identically from the 1CK. The automatic process using only 1 vial allows higher dilutions to be reached. (Oscillo)

In other words, the dilution ratio 200CK is equivalent to a dilution ratio of $10^{-400}$ in mathematical terms, making it “impossible that there is any
of the original fermented goo in the final product. Yet you might not know any of that if you read the packaging” (Gavura). Oscillo dilutes its mislabeled “active ingredient” so much that there is absolutely no supposed remedy in the final sugar product that consumers purchase to cure their flu (see table 1).

In addition to the fact that Oscillo has no active ingredient, scientific research shows that homeopathic medicines like Oscillococcinum are ineffective. For example, the National Health and Medical Research Council of Australia found results that suggest this medicine “was effective for zero of 68 illnesses.” More research in the United Kingdom even prompted “the National Health Service [to] stop funding its use” (Ernst). Scientifically examining Oscillo through mathematical equations, theoretical approaches, and research studies reveals that Oscillococcinum is an ineffective source of flu relief. Not only this, but Oscillo is simply a sugar pill with no active ingredient.


<table>
<thead>
<tr>
<th>Dilution</th>
<th>Ratio</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1C</td>
<td>1:100</td>
<td></td>
</tr>
<tr>
<td>3C</td>
<td>$10^{-6}$</td>
<td></td>
</tr>
<tr>
<td>12C</td>
<td>$10^{-24}$</td>
<td>Unlikely to contain a single molecule of original substance</td>
</tr>
<tr>
<td>13C</td>
<td>$10^{-26}$</td>
<td>No trace of original solution remains</td>
</tr>
<tr>
<td>30C</td>
<td>$10^{-50}$</td>
<td>Standard homeopathic dilution. To get a single molecule, give 2 billion doses per second to six billion people for 4 billion years.</td>
</tr>
<tr>
<td>200C</td>
<td>$10^{-400}$</td>
<td>Dilution of Oscillococcinum</td>
</tr>
</tbody>
</table>

ETHICAL IMPLICATIONS

Despite the facts, people seem to believe this medicine is truly effective. The product is so successful that 6,182 people awarded Oscillo five stars in their Amazon reviews, compared to just 252 one-star reviews\(^3\). Boiron’s nefarious marketing is successful; the company has swindled people with this sugar placebo for over 70 years, convincing

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\(^3\) These numbers refer to Oscillo’s 30-dose box as of October 24, 2020.
them Oscillo is an effective alternative to real flu medication. This
deception has enabled Boiron to flourish financially. For a product that
“does not work [and] cannot work according to our scientific knowl-
edge” (Gavura), Boiron has an impressively large following.

At first, Boiron’s trickery may seem only mildly harmful, but, upon
further examination, the company is unethical. It fools people into
buying an illegitimate solution to relieve their legitimate flu symptoms.
On top of misleading its consumers with clever marketing and dis-
torted information, it puts customers at risk. While the flu is generally
an inconvenient illness that people can recover from in less than two
weeks, it “can be life-threatening and result in death,” especially in
adults “65 years and older”, as well as “children younger than 5 years”
(CDC). Despite this, Oscillo is “recommended for ages 2 to 102” (Os-
cillo), which includes these high-risk age groups. In order to sell its
sugar pills, Boiron also validates homeopathy as a reliable practice.
Homeopathy—which is “used mostly to treat self-limiting conditions
ranging from the common cold to allergies”—is sometimes used “for
serious conditions like heart disease and cancer” (Ernst). Contributing
to the belief that homeopathic philosophy can cure serious illness is
immoral, especially when pharmacies already have other, more reli-
able treatments for these conditions. By deceiving its customers, put-
ting people at risk, and supporting treatments not backed by science,
Boiron actively engages in unethical behavior. As Mary Poppins once
sang, “a spoonful of sugar helps the medicine go down,” but Boiron
should not claim it can replace medicine itself.
REFERENCES


I AM THE SEA AND I DROWN IN MYSELF
I AM THE SEA AND I DROWN IN MYSELF
"I AM THE SEA AND I DROWN IN MYSELF"

by: Faith Higgins

This piece is 30”x 40” in oil on canvas.

I created this piece the last semester during my sophomore year, right when COVID-19 hit. It’s reflective of my feelings during isolation. I felt very anxious. All I had time to do was think and overthink. This piece is the personification of how my intrusive thoughts made me feel during that difficult time.
I AM THE SEA AND I DROWN IN MYSELF
expedition of the isolated

by: Sadhika Verma

Sadhika is a senior at Ramjas College, Delhi University (India)
i.
my bed’s starting to feel
like the deep blue ocean
i once painted with my fingers
on the ceiling of my room, with acrylic
that is beginning to chip off
from the sides
with time
and much like it.

ii.
my pillow is my tide
except it does not offer
any sense
of the usual temporality
expected of these brilliant forces
of nature.
it leads me further
into the vast unknown
of my monday, thursday, sunday blues
of my desolate mind that wanders off every night
and accounts for nothing
beyond the erratic
waves of the now.

*in search of an island of hope.*

only to be trapped into an
endless bermuda
of its own creation
as i spiral down and struggle
to untangle
the last speck of my illusionary certainty
and all of
my fabricated reality
from the grip of another boundless, gaping unknown
over my head
looking down upon me
almost nonchalantly
passing a friendly smirk.

iii.
a happy family nests on my window pane
the littlest members knocking the glass playfully
with their tiny, shiny yellow beaks
lifting me like the waves did
with their wings and steady squeaking
a gush of tranquility
seems to gingerly
find its path
in the deep blues and purples
of my prominent
snarling veins
mixing its aquamarine hues
with mine.

iv.
i never learned to swim
beyond rudimentary floating,
nor to dislike the ocean, for that matter,
or its splendid enormity.

v.
i resolve to close my eyes
and sway like the soft, autumn feather
drifting with
the gentle flow
aimlessly, for yet another night
secretly hoping to be
found
this time
or to simply land onto what is
concrete

*my island of hope.*

vi.
“come what may,” i say
“won’t we all be carried away, someday?”
i try to equip myself
with the unanticipated
(hasn’t it always been that way?)
to stay afloat
for as long as it might take
on my snug ocean bed.

vii.
the sound of the calm
before the rising storm
resonates well within me
this time, however, i shut my door
clumsily rolling up
the washed-out ends
of my baby pink flannel
up to knee length, allowing myself
to set foot, inch by inch
to drench
and focus on my sound,
balmy breathing
amidst the tender dance of the ocean, pulsating
in
with
for me.

viii.
today, i will be the roaring force of nature to be reckoned with.
my pillow might take me by the hand, only to bid me adieu-
like a parting parent, silently whispering, “be back soon from your precarious journey.”

i will love
my ocean bed, all the same, nonetheless for it embraces me so lovingly, morning after the other, night after night washing off all of my yesterdays offering whatever little calm & comfort it can in a world that often refuses to.

i found my island of hope.
WANT TO GET PUBLISHED?

Forbes & Fifth, the undergraduate journal of the Dietrich School of Arts and Sciences, is seeking submissions for its 20th issue, Fall 2021. Submissions will be accepted from all schools and disciplines and from any accredited undergraduate university in the world.

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