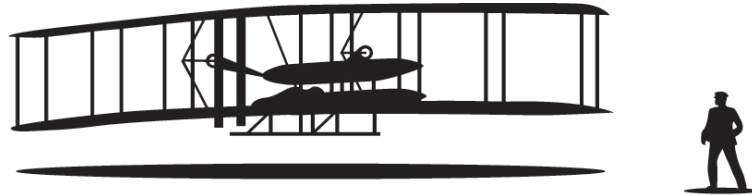


Best Integrated Writing

The Journal of Excellence in Integrated Writing
Courses at Wright State University



WRIGHT STATE UNIVERSITY

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Introduction

As the editors of *Best Integrated Writing*, we are thrilled to expand the publication of the journal from one to two issues per year. During the process of editing the first issue of *BIW* since 2018, we realized the wealth of excellent student writing that deserves publication at Wright State University. The journal's expansion will provide additional opportunities to showcase this exemplary work. This Fall 2024 edition features work from a variety of disciplines including history, creative writing, English education, biomedical experimental design, biological sciences, biochemistry and molecular biology, and art history.

We were particularly struck by the desire and drive of these student writers to explore, investigate, synthesize, and often attempt to remedy cultural, societal, environmental, political, and socioeconomic problems affecting our world. Their inquisitive nature and problem-solving skills, shown in the works within this edition, impress us and make us hopeful for the future.

Cherissa Garcia looks at the problem of high African American mortality rates during childbirth and how integrating race and cultural-concordant doulas into the birth experience can positively impact those rates. Exploring the issue of human rights, William Evans provides an historical analysis of Jewish rights during the French Revolution. His assertions echo today's society, as the same issues continue to affect and divide. Lauren Goodwill shines a light on the infection rates and trends of Newcastle disease in southern African waterfowl and draws possible ramifications for the poultry industry, while calling for further research. In her creative writing piece, which is part of a longer, ongoing story, Hannah Carson gives a first-person perspective on human trafficking fueled by poverty. Her engaging and provocative prose demonstrates the strength of human character. Published in Spanish, Catherine Iacobacci shows how discriminatory practices from the past, along with consumerist decisions from the present, result in opportunity gaps for students, negatively impacting their well-being and education. She also proposes ways to solve these problems. Amy Pitsor provides a unique interpretation of Hans Holbein's portrait of English King Henry VIII, purporting the portrait exemplifies royal propaganda, a theme that resonates in today's political climate. Embarking on a journey of self-exploration in her multi genre research project, Devonique Jones encounters the wonderful people of Asheville, North Carolina. Throughout her project, she examines the cultural and social impacts of change and so-called progress in an area known as "The Block." She immerses herself in the culture and history of this area by helping to restore a small part of the culture, while her own personal journey evolves.

The student authors' inquisitive outlook on display in this edition indicates a promising continuation to earnestly investigate some of our world's most relevant and pressing topics. Exploring, exposing, and encouraging change are all exemplified in these students' work. As Voltaire stated, "No problem can withstand the assault of sustained thinking." Therefore, the distinctive works these students produced have inspired us as well as made us eager to see what the future holds.

--Kristie and Tracy

Acknowledgments

With the completion of this second edition of *BIW*, since its revival in Spring 2024, we are grateful to many individuals. Newly appointed university librarian Jane Wildermuth had the original idea to bring the journal back to life and worked with us to make it a reality. She has passed the torch to Digital Initiatives Librarian Alexis Whitney, who has been instrumental in this edition.

We are very thankful for the continued support of Alpana Sharma, Chair of the School of Humanities and Cultural Studies as well as Gary Schmidt, Dean of the College of Liberal Arts. Both have been champions of *BIW* from the very beginning. Their support allowed for the expansion of the journal, giving more opportunities for student writers to have their work published.

The faculty and their students represented in this issue are the heart of the journal. Faculty mentorship and guidance is key to the development of stellar student writing. The students are to be commended for their hard work and desire to learn. This journal could not exist without them and the faculty who support them.

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Junebug in January: A Novel Excerpt

HANNAH CARSON

ENG 4830: Advanced Fiction Writing Seminar, Fall 2023

Nominated by: Dr. Erin Flanagan

Author notes:

This section of *Junebug in January* is the beginning of a much longer story that follows eighteen-year-old June and her small family as she attempts to survive the harsh reality of living in the era of the Great Depression and her attempts to survive her Papa's *tasks* for her. This story challenges the boundaries of family loyalty, investigates the concept of "saving yourself," and explores the limits of redemption. June is a character that tells me more about who she is and what she can accomplish as I watch her navigate the world I've created around her. This pursuit is what inspires me to write.

Faculty notes:

Hannah's story grabbed my attention from the first line and didn't let go. June is a smart, savvy, and surprising character, navigating a way forward under desperate circumstances. I'm most impressed with Hannah's empathy for her characters and her understanding of what makes good people do bad things. Her ability to move a plot forward is well showcased here, along with her gorgeous writing, and I eagerly await the rest of this story.

Junebug in January

Momma thinks she cleans an honest home, loves an honest husband, and raises an honest daughter, but she lives in the delusional world that Papa and I have created for her.

Papa is going out to work again this morning. The fog is thicker than usual; Momma asks him to wait until the gray passes, but he insists on being the first man out. His eyes hold the same dusty clouds he stumbles into. He leaves before the sun tries to shine, returns home for a short lunch, then comes back a while after the stars have claimed the night. Momma always waits up for him; she welcomes him home with a smile. She'll then cover his limp body with a musty quilt his mother made as a marriage gift. If she knew what he actually was doing all day, I doubt she would continue this tradition, but I will continue mine and keep this secret. I can't expose her to the dirt that she lives in.

After Papa leaves for the day, Momma tells me to go get myself and Franky, my younger sister, dressed for school. I used to dread school. When I was younger, I felt betrayed every time Momma dropped my hand after walking me to my classroom. Now, I feel betrayed when my father holds one. I go to my room, put on my gray skirt and dirty white blouse, and tie my shoes that I got for Christmas when I was fifteen. Three years old, but they somehow still fit well. Franky wears the same dress as last week, striped button up and her ripping white shoes. I hug Momma goodbye, and when I let go, she buttons up my shirt all the way to my neck.

"Keep this buttoned all day Junebug. It's chilly outside," she tells me with a kiss on my forehead.

"Yes, Momma. Papa will be home with food around lunch. I heard they were giving out pigs in a blanket today at school," I lie. She kisses Franky's cheek and flattens that wild hair. With that, we set off for the day.

"Love you, sweethearts," I hear as I journey down the road seeing all the other mothers wishing their children goodbye for the day.

My Papa meets me in the same alley every day after I walk Franky to school. It's only nine in the morning, but this does not affect our clientele in the slightest. He gives me a name, a place, and a dress Momma used to wear when they first started going with each other. I go fix myself up in the Ralph's Corner store bathroom and set off to Daisy's Door, a bar just two blocks away.

I run my fingers through my half-clean hair and twirl the pieces framing my face. Unbuttoning my top two buttons, white but with red thread, I feel the chill Momma mentioned spill down to my belly button. I do my very best to appear taller; Papa says men like confidence. With my shoulders back, and my chest out, I approach a man sitting alone, but with two drinks. I place myself next to him and cross my bare legs.

"Mr. Meyer?" I speak in a low, smooth voice; Papa says they like that, too.

"You're looking at him. You must be Jane," his words crawl toward me. He turns to me, and I watch as his eyes travel first up my legs, to my bust, and finally land on my eyes. Once they meet mine, I see a ravenous grin break across his mildly wrinkled face. I smile back, without my teeth, and

do my best to let him watch as my eyes fall from his gray, patchy hair down to his new-looking shoes. I'll make him think I want him. He is tall, younger than Papa by probably ten years, so around thirty-five or forty, and keeps his face clean-shaven. He wears a ring, and though he sees my eyes glance and then dart away from his hand, he does not remove it.

"I got you a drink," he tells me as he gestures to the short glass in front of me.

"How thoughtful," I flirt. Papa says that being coy sets me apart from women who give themselves away too soon; he says men like the chase. I do not normally drink, but I know it would be rude to decline after he has already paid for it, which may very well have been the motive for it waiting for me. Nonetheless, I pick it up, making sure to focus on steadying my hand; he can't know I'm nervous. It tastes stale and bitter, so I only sip on it. This little amount still burns a path down my throat. I pretend not to be affected by its sting, but Mr. Meyer notices. He sets his hand on my upper thigh and slightly chuckles. I ignore the condescending act.

"It's scotch, honey. I understand if it's too strong," I smell its stench in his breath. I shyly laugh, making sure to maintain his masculinity in admitting that it is indeed too strong for a young, small woman like myself. Papa says it's important to know when I should let the man win; I don't want to appear *too* headstrong and stubborn. I must appear steady, but also in need of a man to depend on. Confident, but meek and seeking approval.

He waves down the bartender and orders me a Coca-Cola. I have only ever had this drink a couple times before, even when Papa had a job other than combing the streets for high-profile men who were willing to share their rare wealth for an hour with me. He makes deals with them not only for money as payment, but he makes them feed me, too. I know he wants to do good for me and for his family; he just doesn't have the means to do it right now.

I sip on the Coca-Cola, trying to make it last because I don't know if we will be here long enough for Mr. Meyer to buy me another. We talk for a bit, but he bores me. He tells me of his stressful job, stressful home, and stressful life. But, none of the problems he describes seem worthy of such time spent complaining about them. He speaks of having to rise early for work, coming home to a table that is not set for dinner, and seeing poor people "cluttering the streets." He says that it annoys him when they beg him for money. Does he not see that I am one of the beggars? It's humorous: Mr. Meyer finds the poor *disgusting* and *grimy*; however, he is paying one of them to share a bed with him.

He pays the bill, holds out his hand to help me down from the tall bar stool, and walks me out of the bar. His fake chivalry is sickening. It reminds me of the first customer that Papa had for me.

He would open doors for me, be gentle in the beginning minutes, but as soon as we were in private, I was simply an empty body to him. But it's better this way, he doesn't deserve to know how truly wrong he is about me. -doesn't get to see the independent, intelligent, tough woman before him. I don't believe that gallantry is dead, but it certainly does not live within the men that I know.

Once we are in the bedroom, he shows no hesitation. As the lights go off, so do his clothes. He orders me to strip to my delicates and lay on the bed. His sheets are so much softer than my naked mattress. Once I feel his cold hands on my waist, I take my mind elsewhere. I focus on

anything but the things he is doing to me. His walls are white and covered with photos of his wife and two children. They really were a beautiful family. I imagined my family that happy, with clean clothes and washed faces. I bet their hair smells fresh. Maybe he will let me bathe after, since he didn't give me anything to eat.

...

I don't know how long it's been when he finally unmounts me and clothes, but he offers the bathroom to me and gives me a towel. I know he's doing it as an act of charity, but I accept gratefully; Papa told me to always be grateful.

The warm water surrounds my bruised body so smoothly that you cannot separate my tears from its flow. I never look at my body when they are done until I can clean it from their slime. The bar soap is almost out, so I don't use it. But there is plenty of hand soap on the sink; I remember seeing it when I walked in. I gently glide the privacy curtain back and find Mr. Meyer sitting on the toilet, watching my shape through the curtain.

He laughs when I jump backwards and immediately cover my naked body.

"Hey," he says in playful disbelief as he opens the curtain all the way, "I'm paying for this. Show me what I did to you."

I reluctantly remove my hands from my body and walk across the bathroom to retrieve the soap. He watches me wash myself and get dressed. Once my shoes are back on, I wait for him to lead me to the door and pay me what he and my father agreed upon. He makes the bed and gestures towards the door.

"Here you go young lady; you earned it," he remarks as he makes one last up and down of me.

"Thank you, sir. Have a good day." He shuts the door behind me.

I know these streets well and walk myself back to the alley by Ralph's with ease. My father looks as if he is going to hug me, but instead his brow furrows and he offers a smile that looks as if it sits on a face it does not know. He holds out his hand, and I deposit the money.

"Thank you, honey," he pats my shoulder. I do not tell him his gesture hurts.

We walk into Ralph's and get dinner for tonight.

"I told Momma we'd have pigs in a blanket," I tell him. They are my favorite supper, even when they are cold.

He buys them and some milk, and he walks back home to put them in the fridge. I entertain myself with a book my friend Shirley lent me, while I wait for Papa to come back.

Shirley told me *Pride and Prejudice* was eye-opening, that it taught her what a true lady was. Well, I have almost finished it, and I can fully agree with Shirley. Elizabeth says what she means and is not afraid of consequences. She is smart and proud, but not overbearing. Those qualities are ones

that live in me, June, but I am not June when I am with Papa's customers. That's why I started asking him to tell the customers my name is Jane because the identity that I have when I work cannot be the identity that follows me home. When they call me Jane, it reminds me that I need to be Jane here and now. Quiet and shy and loyal. However, Elizabeth awakens as soon as I leave the men behind.

Papa returns and has a new name for me, "Mrs. Ruby." I try not to display my confusion and fear, but my eyes betray me. A woman?

"Sweetie, it's no different from your usual customers. She is willing to pay a handsome amount for you darling. Wouldn't you like something new, anyways?"

He is trying to minimize the severity of me sleeping with a woman, trying to convince me it is the same as every other client. I have never *known* another woman. God's word says it is not right. Papa tells me that He will see it as the same as when I sell myself to men; it is me providing for my family. Papa says He will not punish me for feeding my sister and mother. He gives me a different dress and combs his flaky hands through my freshly washed hair.

"Did you wash at Mr. Meyer's?" He sounds jealous and shocked.

"Yes Papa, he offered, and I thought it would be rude and ungrateful to reject," I explain with my eyes on the ground beneath my feet. He orders me not to again because Momma will notice. I apologize and consent. He then tells me the address where Mrs. Ruby will be and again shares that unsettling smile, but this time he does hug me. Our bellies do not touch and my head doesn't rest on his shoulders, like when I hug Momma, but I happily accept it anyways. It lasts a few seconds before I wish he wouldn't let go.

Chapter Two

I recognized the address when Papa showed me, but I do not remember it looking like this. Doc's used to be the bar where all the railroad workers would meet up for a drink after a long day on the tracks; it was loud and chaotic, and women never ventured inside. It was made evident that the...*establishment* was meant for men. When Momma used to see her friend Diana, we had to walk down Lyle Dean Lane, the road where Doc's is, and the men would whistle at her. She would not look anywhere but the pavement in front of her, clutching my hand and walking faster than my small legs could manage to keep her pace.

But now the lights are brighter, there is clean carpet, and women and children are in there. The glass isn't covered with handprints and places where men had kissed and licked at women outside. I walk up the three steps, now with a handrail, and open the new wooden door. It is nearly after two, past lunch, but still quite busy. Soft music welcomes me from the record player, jazz, I think. I see a young woman sitting in a booth. Her petite frame is covered with a thin white dress and a thick scarf that does not do its job, as it is draped haphazardly around her shoulders. The bright blonde hair on her small round head falls no further than the base of her defined jawline. She wears ruby red lipstick. As she is the only woman sitting alone in here, I guess this is Mrs. Ruby and begin to walk up to take the seat across from her in the green booth.

I am five steps away from her when an annoyingly handsome man slides easily in beside her and pulls her close to kiss her cheek. I can only watch in embarrassment. I can feel my face turning the color of her lips and quickly find the bathroom. Once I'm in the solitude of the stall, I sit and breathe in slowly. My face falls into my shaking hands, and I feel a familiar lump in my throat. I need to make it go away before it rises and pushes out the tears welling in my eyes. I swallow hard and lift my face. *Papa says to never keep them waiting*, I think. I use my hands to smooth my dress and open the stall door.

I walk to the mirror and see a face staring back at me that is not mine. After the initial jump, I laugh shallowly, apologize, and turn towards the door.

"Jane? You are Jane, right?" she asks, ignoring my apology. I turn around and face her.

"Who's asking?" I push my right hip out and place my hand on it. Papa says I am not to talk to people that he doesn't know, but if they approach me, I am to act rude and self-assured. He says this usually turns them off.

She laughs and walks closer to me. She smells of stale cigarettes.

"Mrs. Ruby. Now come," she opens the door that leads out of the ladies' room, "we have things to discuss."

She picks the last booth in the corner of the place and sits down. She gestures for me to sit opposite her. Immediately, a boy walks up to us and hands us each a copy of the menu.

"I'll have a Southside, and you can get a Cola for the girl," she tells him without looking up at him once. He nods and walks off.

Mrs. Ruby pulls out something from her bag and starts smoking from a long wooden stick with one hand and adjusts her breasts with the other. Then she looks up at me quizzingly. Her eyes mimic Momma's when she finds Papa asleep on the couch after she puts Franky to bed. I don't like that she looks at me this way. I know Papa says to be polite to all his customers, but she is rude and bossy and simply a nuisance. And since I have already been rude to her, I really don't see the reason for changing my attitude towards her now.

"What? Why are you looking at me like a stray puppy you just found in an alley and are deciding if you should take him home or not?" I say in frustration at her lack of words.

"Because you *are* a stray puppy that I just found in an alley, and I *am* deciding if I should take you home or not." Mrs. Ruby's eyes don't leave mine.

This quick reply leaves me stunned for a moment, and the only thing that breaks my stare is the waiter returning with our drinks.

He sets the cold drinks in front of us. I watch the condensation slowly creep down the side of the glass. I guess Mrs. Ruby sees me eyeing it because of what she says next.

“Do you watch sweat drip down the temples of your clients like you watch that glass sweat?” My head jerks up, and my heartbeat lacks its normal rhythm-but not out of fear, more like rage. This woman has paid my father so she could embarrass and mock me? I am capable of escaping many of my feelings and thoughts, but this is unacceptable. My character will not be bruised like my body.

“Thanks for the cola and condescension, but I really must be going,” and with that I stand to my feet and start towards the door. She is stealthy for I do not hear her behind me until she whispers in my ear, “Let me help you.” I am startled, I will admit, but not enough to make me stop.

...

Evening is on its way; goosies flood my skin. I wrap myself with my arms and clench my jaw to stop the chattering. My mind knows not to, but I think back to the warm bath I took earlier today. I wish for that warmth again. I close my eyes to transport myself there in the tub. I feel my eyebrows raise and my mouth open. I sigh and open my eyes. My breath visibly lingers in front of me.

I can't go back to the house yet. Momma thinks I am studying with Shirley until six tonight; it is only four. Plus, Papa is waiting for me at Ral-ugh. A flood of worry starting in my belly pulsates through to my chest, head, and then down to my feet. My legs start to give out and reach out to steady myself with the icy brick wall to my right. I breathe in, inviting the cold this time.

Once my brain slows down, I think of what I am going to tell him. Ruby probably told him already of my disrespectfulness and rude exit. I am not scared of my father; I am scared of disappointing him. Even though I am the means of providing for our family, I would not be able to find customers like he does, would not know how to act or what to wear or anything. He does this for us. Momma and Franky need me to perform well and today I failed us. This realization draws tears from me. I quickly find an alley to recoup in.

I slouch to the ground with my back not touching the wall so as not to rip Momma's dress. My head rests on my knees that soon become drenched with my silent tears. I have a talent for quiet crying. I share a room with my sister, and the wall between our room and our parents' is thin. When all I have for company is Franky's soft snore and the wind outside, my face is wet with liquid conflict. Much as it is now.

I feel as though I should lie to Papa about how my...date with Mrs. Ruby went. I am very able to tell lies convincingly. It is something I am proud of. So, it is decided. If Mrs. Ruby has not already unashamedly spurted out the truth as she has done before, then I will cover it up like Momma does Papa with that old and tattered quilt.

I gather my crumpled self off of the asphalt and march to Ralph's. I must have been in the alley for quite some time because when I arrive, Papa is already there, waiting for me.

“You are late. Did she pay you extra?” Shoot. I worry for a second, but then I confidently lay the quilt down.

“No, she paid you for the correct amount of time. I just went down the wrong street and got a little turned around, sorry Papa,” I told him while looking him straight in the eyes.

“Oh, alright. Well here, go change back into these, and then we will go home for dinner.” I take the clothes and go into the bathroom at Ralphs.

As soon as I step in the bathroom, a stench fills me. A familiar and gruesome smell. I see her shoes underneath the stall door and hear her unclic the lock. I turn on my heels and try to leave, but this time she is too quick, surprising, considering her obvious old age.

“June, stop.” June? How does this woman know my real name.

“Get out of my way. My father is right outside. He will hear me shout and-”

“I am not afraid of your father or of you. How could anyone fear such a coward as him? Or such a stray puppy as yourself?”

“You need to stop it with the stray puppy talk,” I say while still trying to maneuver past her to my only exit.

“Then you must stop it with the stray puppy act,” I am alarmed at the harshness in her voice. Then once more when she pushes me back. Hard.

“What is your problem, woman? I don’t know you or what you want from me, but if it is not to pay my Papa for pleasure with me then I cannot help you!” And with that, I make a last advance, and she simply moves out of my way.

I rush out to Papa with wide eyes. I want to be held and told I am safe and okay. He mimics my outward disturbance. I expect him to ask what happened but instead he asks, “Why are you not changed? We are already late to dinner. Momma will be worried. Go.” I do not move; I am shocked at his response.

“Hurry!” I rush behind the dumpster in the alley we are standing at the entrance of and begin to undress. I shiver furiously. I am slipping into my school dress when I hear talking and see three figures sauntering in this direction. I cover my mouth, pin myself to the frigid side of the dumpster, and listen.

I am half bare and completely stone. I can only think *Papa, please, please*. They are nearly here, and I cannot entirely hide myself from the moonlight beaming down. I hear a bottle being continuously kicked down the alley and then see it; the glass bottle rests four steps from my figure. It is as still and cold as I am. *Please just leave it*. The shadow I have been watching on the wall glides forward, closing the distance between it and the dumpster. My chest catches when his eyes find mine.

His dark eyes seem almost wider than mine, despite this, they do not wander. His gaze does not shift direction until he turns around with the bottle in his hand.

“My Pops is home now. I gotta go, see you fellas tomorrow?” I am stunned.

“Yeah, alright Ernie, tell Pops and Ma we said hello,” and then they turned and left.

With the men gone, I hastily dressed and gathered all my belongings, yearning for the privacy of my home.

The Foreigner in Our Midst: Jewish Rights Debates in Revolutionary France

WILLIAM EVANS

HST 3000: Introduction to Historical Analysis, Fall 2023

Nominated by: Dr. Sean Pollock

Author notes:

The debates surrounding Jewish rights during the French Revolution concerned many of the same subjects that divide the Western world today. The fear of the other, immigration as a political tool, and the disagreements over assimilation are all subjects which feature prominently today. In this essay I set out to explore these debates while fairly assessing the historical informants. Beyond gaining a greater understanding of the period, writing and revising this essay improved my ability to write clearly and effectively. I am grateful to Dr. Pollock for his dedication to his students as well as his continual guidance.

Faculty notes:

Having demonstrated impressive powers of analysis in class discussions, Will Evans in this essay also showcases his ability to make sense of complex historical events with elegant style. From the essay's first words, the reader is transported back to a time when ideas concerning reason and natural rights were being worked out in ways that would first transform enlightened minds and empower marginalized communities in Revolutionary France, and that would later shape thinking about universal human rights globally. Evans handles these weighty matters with a light touch, grounding claims in evidence cogently presented with clarity and concision, while sacrificing none of the events' complexity.

The Foreigner in Our Midst: Jewish Rights Debates in Revolutionary France

"Reason," Voltaire wrote in his *Treatise on Toleration*, "slowly, but infallibly, enlightens men."¹ Twenty-six years later, in the Autumn of 1789, the National Assembly ratified the *Declaration of the Rights of Man and Citizen*. This document codified Enlightenment values such as natural rights, freedom of the press, and freedom of religion. According to the *Declaration*, "No one should be disturbed for his opinions, even in religion..."²

Despite a prevailing commitment to religious pluralism, the Jews of France still lacked the political rights to vote or hold public office. As historian Ronald Schechter wrote in his study of French Jews in the eighteenth-century, before the French Revolution, it was generally agreed that Jews be "passive citizens ... protected by the state but not [granted] political rights."³ French Jews faced unique, structural disadvantages in French society. However, "by the 1780s," historian Lynn Hunt writes in her documentary history of the Revolution and human rights, "enlightened opinion had begun to consider some kind of reform of the Jews' situation."⁴ The Catholic prohibition on usury (the lending of money at interest) combined with severe limitations on the kinds of professions available to Jewish people made Jews the de facto investment lenders of France. This fact, as well as the perception that Jews were a wholly separate nation within France, forced Jews into a societal position that induced hostility from the majority Catholic population. The animosity and prejudice directed toward the Jews of France, as well as the irreconcilable differences between Catholicism and Judaism, informed the struggle for Jewish rights.

The subject of Jewish rights in France provoked fierce debates during the French Revolution. French Jews sought legal citizenship, including property rights, the right to vote, and equal treatment under the law. Many agreed, arguing that one's religious beliefs should not prevent citizenship. Zalkind Hourwitz, a Jewish writer, encouraged the French public to extend civil and political rights to Jews, while also encouraging his fellow Jews to assimilate into French society. Other liberals, such as Count de Clermont Tonnerre, endorsed multiculturalism by arguing that rights be granted to Jews irrespective of Jewish cultural or religious differences. On the other hand, many people believed that Jews living in France should be content with their existing privileges within their self-governed communities. Abbé Maury, for example, echoed common Catholic sentiments in his stern dismissal of Jewish suffrage. Jews were considered by many to be a state and a people unto themselves, existing inside the nation of France, and extreme antisemitism was not uncommon in eighteenth-century France. I argue that French Jews were granted citizenship because they overcame widespread prejudice through reason, relinquished certain group privileges, and embraced the Enlightenment ideals of liberty and equality.

The French Revolution owed its successes to many people, living and dead, and to the idea that unmerited rights belonged to all men. Denis Diderot, a French philosopher writing in 1755, assembled a document which attempted to define "natural law." According to Diderot, "you have the most sacred *natural right* to everything that is not disputed by the rest of the species."⁵ Diderot defined "rights" as a function of the "general will" of people in the context of "one

¹ Voltaire, "Treatise on Toleration," 1763, in *The French Revolution and Human Rights: A Brief Documentary History*, ed. Lynn Hunt, 1st ed. (Boston: Bedford/St. Martins, 1996), 38.

² "Declaration of the Rights of Man and Citizen," August 26, 1789, in *The French Revolution and Human Rights*, 79.

³ Ronald Schechter, *Obstinate Hebrews: Representations of Jews in France, 1715-1815* (London: University of California Press, 2003), 152.

⁴ Hunt, *The French Revolution and Human Rights*, 8.

⁵ Diderot, "Natural Law," 1755, in *The French Revolution and Human Rights*, 37.

individual relative to another" and "of an individual toward (their) society."⁶ Diderot concluded that all men are entitled to the same natural rights, and no individual could claim unique privileges. In 1763, Voltaire, a famous Enlightenment writer and defender of religious liberty, expressed these abstract rights in terms of non-Catholics. In his *Treatise on Toleration*, Voltaire used the language of natural rights to appeal on behalf of religious minorities in France. Voltaire insisted that non-Catholics asked for "only the protection of natural law;" specifically, marital legitimacy, rights of inheritance, the safety of their children, and "the enfranchisement of their persons."⁷ Voltaire argued the "right of intolerance [was] absurd and barbaric."⁸ Rather, he appealed to a value of the Enlightenment as his guiding principle: reason. It was reason which prompted some Enlightenment thinkers to consider the plight of French Jews. When the debate about Jewish rights emerged in the National Assembly, the ideas advanced by Diderot and Voltaire featured prominently.

When Enlightenment thinkers declared that rights belonged to everyone, French Jews (and their allies) seized upon this opportunity to advocate for Jewish rights. In July of 1789, Marquis de Lafayette, a nobleman and a veteran of the American Revolutionary War, in concert with Thomas Jefferson, drafted the first model for what would become the *Declaration of the Rights of Man and Citizen*.⁹ Lafayette argued, "Every man is born with inalienable and imprescriptible rights," which were, among others, "the right of property ... disposition of his own person, his industry, and all his faculties."¹⁰ French Jews were particularly interested in property rights and the rights of industry because they had been legally restrained in both of these categories. A universal statement preceding the articles in *The Declaration*, reminiscent of the words written by Lafayette earlier that summer, proclaimed, "The representatives of the French people ... set forth in a solemn declaration the natural, inalienable, and sacred rights of man."¹¹ These same rights were expanded upon in *The Declaration of the Rights of Man and Citizen* in August of 1789. Article 10 declared, "no one should be disturbed for his opinions, even in religion."¹² *The Declaration*, affirming the rights of all people in the most extreme terms, irrespective of religion, became the most useful foundation for the advocacy of Jewish Rights. While most Enlightenment thinkers opposed religious persecution, many were concerned about the prevailing perception that Jews were, effectively, a separate nation within France. Even the strongest proponents of Jewish rights expressed concern about Jewish exoticism.

Demands for Jewish rights were sometimes accompanied by a critique of certain Jewish behaviors. In 1787, the French Royal Society of Arts and Sciences in Metz held an essay contest to ask how France's forty thousand Jewish residents might be made "happier and more useful."¹³ Among the three winners was Zalkind Hourwitz, a Polish Jew living in the Metz. Hourwitz was a student of the Enlightenment and critical of Jewish religious authority. His disapproval of "the extensive powers exercised by Jewish leaders over their communities" echoed Voltaire's disapproval of religious extremism.¹⁴ Hourwitz began by speaking directly to the French public. If you want Jews to be "happy and useful," he wrote, "stop making them unhappy and useless."¹⁵ He laid the blame for Jewish discontent upon those who denied them "the right of citizens ... against all divine and

⁶ Diderot, "Natural Law," in *The French Revolution and Human Rights*, 37.

⁷ Voltaire, "Treatise on Toleration," 1763, in *The French Revolution and Human Rights*, 39.

⁸ Voltaire, "Treatise on Toleration," in *The French Revolution and Human Rights*, 40.

⁹ "Marquis De Lafayette," July 11, 1789, in *The French Revolution and Human Rights*, 71.

¹⁰ "Marquis De Lafayette," in *The French Revolution and Human Rights*, 73.

¹¹ "Declaration of the Rights of Man and Citizen," in *The French Revolution and Human Rights*, 77.

¹² "Declaration of the Rights of Man and Citizen," in *The French Revolution and Human Rights*, 79.

¹³ Zalkind Hourwitz, "Vindication of the Jews," 1789, in *The French Revolution and Human Rights*, 48.

¹⁴ Hourwitz, "Vindication of the Jews," in *The French Revolution and Human Rights*, 48.

¹⁵ Hourwitz, "Vindication of the Jews," in *The French Revolution and Human Rights*, 49.

human laws and against your own interests.”¹⁶ However, Hourwitz concluded his demand by addressing, and sometimes validating, stereotypes about Jews. “They must be accorded permission to acquire land,” Hourwitz argued, so that they would “no longer regard themselves as foreigners ...”¹⁷ Jews must be allowed to “practice all of the liberal and mechanical arts and agriculture,” because this would reduce the number of “merchants ... knaves and rogues [among them].”¹⁸ Hourwitz asserted that Jews must be permitted to “exercise every sort of commerce,” because it would “make their merchants more honest.”¹⁹ He insisted that Hebrew and Yiddish-language contracts be legally prohibited and demanded that public schools should accept Jewish children. Several times over, Hourwitz referred to the “bonds” that might be formed between Jews and Christians if these reforms were enacted.²⁰ Indeed, Hourwitz believed that Jews would be more improved if the granting of rights were paired with a greater integration into French Society. Further, his dismissal of some Jewish customs as “irrelevant to their religion” and “superstition,” made Hourwitz a palatable Jewish advocate for a Catholic audience.²¹ Hourwitz typified the compromise position of assimilationism.

Assimilationism was the belief that a group of foreign people would be better served by adopting many of the customs, beliefs, and habits of the native land which they occupied.

Furthermore, assimilationism also referred to the belief that cultural integration was a prerequisite for a foreign group to have any civil rights at all. This belief placed the overall harmony and utility of a society above any one set of cultural values or ethnic traditions. In his analysis of French universalism, Maurice Samuels described assimilationism as a tool of the revolution capable of creating “a nation of abstract and identical individuals, loyal to nobody but the state.”²² Assimilationists argued that granting civil rights to Jews required that Jewish identity be subordinated to civic nationalism. Protestant appeals for rights, less burdened by such demands to assimilate, created unexpected opportunities for Jewish defenders.

In December of that year, a Bordeaux lawyer, Brunet de Latuque, created an opening for Jewish advocates by proposing a decree “That *non-Catholics* ... can be elected to every level of the administration ... [and] are eligible for every civil and military post.”²³ A liberal noble deputy, Count de Clermont Tonnerre, seized upon this opportunity and made one of the most persuasive and impassioned arguments in favor of individual citizenship for Jews. Tonnerre presented a dichotomy to the National Assembly. “There is no middle way possible,” he insisted; France could “admit a national religion [and] subject all your laws to it ... or you permit everyone to have his own religious opinion, and do not exclude ... those who make use of this permission.” Tonnerre challenged the National Assembly to either admit Jews as citizens or relinquish a foundational principle of the Enlightenment: religious freedom. Unlike Hourwitz, Tonnerre was “far more accepting of ... Jewish ‘difference’”. Usury, he argued, became a Jewish industry primarily due to the church’s prohibition of the practice for Catholics. Tonnerre reasoned that the problem of usury could be remedied by the law, since it was the law which restrained Jewish ambition to the financial sector. He urged the National Assembly to “let [the Jews] have land and a country and they will loan no longer.” If some

¹⁶ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 49.

¹⁷ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 49.

¹⁸ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 49.

¹⁹ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 49.

²⁰ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 50.

²¹ Hourwitz, “Vindication of the Jews,” in *The French Revolution and Human Rights*, 50.

²² Maurice Samuels, *The Right to Difference: French Universalism and the Jews* (Chicago: University of Chicago Press, 2016), 17.

²³ “Brunet de Latuque,” December 21, 1789, in *The French Revolution and Human Rights*, 84.

religious oddity was preventing the National Assembly from granting rights to Jews, Tonnerre argued, then they should prohibit those behaviors and grant political rights to all Jews. Tonnerre was unwilling to endorse the French suspicion of Jews. If some Jewish habit was creating discord, Tonnerre reasoned the state should forbid the habit rather than wield it against Jewish suffrage. This argument highlighted the differences between Hourwitz's assimilationism and Tonnerre's multiculturalism.

Abbé Jean Siffrein Maury, whose family was forcibly converted to Catholicism from Calvinism, became a spokesman for the Catholic Church and argued before the National Assembly on the church's behalf. Maury delivered a ferocious response to Tonnerre's demand for Jewish rights. "*Jew*," Maury declared, was not merely the name of a religious group, but that it was the name "of a nation."²⁴ His claims wandered between sentimentality and delirium.

Maury asserted that no Jew had ever "ennoble[d] his hands by driving a plow," and that Jews had "never undertaken anything other than commerce based on money."²⁵ He spoke of "the sweat of Christian slaves," and "the opulence of the Jews."²⁶ Notwithstanding his clumsy appeal for religious pluralism, Maury failed to engage with Tonnerre's dichotomy. Maury was satisfied with the current state of Jews as "passive citizens."²⁷ Ironically, this pronouncement was totally compatible with Hourwitz's recommendations. Detractors and assimilationists agreed that Jews were simply too different to be citizens. The assimilationist perspective deviated from Maury (and the Church) by asserting that Jews could overcome this impediment by abandoning those Jewish behaviors and attitudes which were incompatible with French society.

When the appeal for Jewish rights was finally brought before the National Assembly, it was modeled after the reason of Tonnerre, not Hourwitz. In January of 1790, a delegation of French Jews formally petitioned the National Assembly on the subject of citizenship. The Jews of France began their petition by asking "*Will the Jews be citizens or not?*" and describing the most common opinions on Jewish rights within the National Assembly.²⁸ The delegates revisited popular arguments for assimilation and multiculturalism, contrasted with those totally opposed to Jewish emancipation. Some, like Maury, argued against any change in the legal status of Jews, while others, such as Tonnerre and Hourwitz, had insisted on civil rights or a gradual improvement of the Jewish condition. The Jewish delegates made their appeal clearly. They demanded that "the degrading distinctions ... be abolished and that they be declared CITIZENS."²⁹ The petition noted that the Jewish struggle was uniquely fraught because it needed to do more than "prevail upon justice," instead it must "combat a prejudice."³⁰ It is certainly true that the debate over Jewish rights had not developed over purely pragmatic differences. As evidenced by Abbé Maury's hectoring screed before the National Assembly, the debate about Jewish rights often devolved into naked antisemitism. In such a climate, how could the Jewish petitioners overcome such widespread prejudice?

In direct contrast to the hysterical objections of the Catholic church, the Jewish petition for rights was uncompromising, forthright, and eminently reasonable. The petition clarified that not all

²⁴ "Abbé Maury," December 23, 1789, in *The French Revolution and Human Rights*, 89.

²⁵ "Abbé Maury," in *The French Revolution and Human Rights*, 89.

²⁶ "Abbé Maury," in *The French Revolution and Human Rights*, 89.

²⁷ Schechter, *Obstinate Hebrews*, 152.

²⁸ "Petition of the Jews of Paris, Alsace, and Lorraine to the National Assembly," January 28, 1790, in *The French Revolution and Human Rights*, 93.

²⁹ "Petition of the Jews," in *The French Revolution and Human Rights*, 94.

³⁰ "Petition of the Jews," in *The French Revolution and Human Rights*, 94.

Jews had practiced usury, that it was unfair to punish all Jews for this, and that “the courts have heard fewer and fewer complaints about usury by the Jews.”³¹ The petition asked, “Excluded from all the professions ... to what extremity are you reducing [the Jews]?”³² The petitioners first established the exaggerated nature of the problem of usury before demonstrating that any resentment that arose due to Jewish usury was the result of legal constraints on Jews. Further, they explained the irrationality of holding all Jews responsible for the actions of a small minority of Jewish financiers. They argued that their opponents “do not want [the Jews] to die, and yet you refuse them the means to live.”³³ This summary effectively described the contradiction which had arrested Jewish progress in France. The project of post-Revolutionary France was principally interested in legal equality, natural rights, and religious freedom—Yet they withheld these rights from a minority group on the grounds of religion. In effect, the petitioning Jews argued that “human rights required revolutions to be truly operative.”³⁴ For the French Jewry, the Revolution was incomplete because its essential obligation (citizenship) was unmet. The National Assembly responded by adjourning the matter and postponing future debate.

The following year, Jews were finally accepted as citizens by the National Assembly on September 27, 1791, but this victory was not without compromise. The motion was proposed by a deputy from the Parisian nobility, Adrien Jean François Duport. Much like the arguments in favor of granting rights to Jews, victory was articulated in the language of natural rights. Duport declared, “freedom of worship no longer permits any distinction to be made between the political rights of citizens on the basis of their beliefs ... [and] the Jews cannot be the only exceptions to ... these rights.”³⁵ However, citizenship was reserved only for those “who will swear the civic oath which will be regarded as a renunciation of all the privileges and exceptions introduced previously in their favor.”³⁶ This meant, principally, that Jews would no longer be permitted to govern their own communities with total autonomy. This compromise recalled the primary emphasis of Zalkind Hourwitz’s essay: For Jews to become French citizens, they must submit their Jewishness, at least in part, to French civic nationalism.

The French Revolution declared something novel in eighteenth-century Europe: that natural rights were guaranteed to all men. Jews (and their defenders) vigorously participated in the complex, and sometimes confused, debates about what these rights should be and who ought to receive them. Their demands were practical and grounded in the language of liberty. French Jews sought the freedom to participate freely in the economy, vote in elections, and receive equal treatment under the law. It was not inevitable that Jews would win their struggle for political rights. First, Jews were seen as an outgroup that could not be incorporated into French society or benefit from French legal privileges. Second, many French citizens were terrified of Jewish beliefs and behaviors, gripped by the frenzied delusion of antisemitism. Many people dedicated their lives and labor to overcome these two seemingly insurmountable obstacles. The success of Jewish citizenship was the result of their willingness to argue, compromise, and champion their cause in the tradition of the Enlightenment: through reason.

³¹ “Petition of the Jews,” in *The French Revolution and Human Rights*, 96.

³² “Petition of the Jews,” in *The French Revolution and Human Rights*, 96.

³³ “Petition of the Jews,” in *The French Revolution and Human Rights*, 96.

³⁴ Lynn Hunt, “The Origins of Human Rights in France,” *Proceedings of the Western Society for French History*, vol. 24 (October 1997): 11.

³⁵ “Admission of Jews to Rights of Citizenship,” September 27, 1791, in *The French Revolution and Human Rights*, 99.

³⁶ “Admission of Jews to Rights of Citizenship,” in *The French Revolution and Human Rights*, 100.

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Analysis of the Integration of Race and Cultural Concordant Doulas into the Birth Experience of African American Women

CHERISSA GARCIA

ANT 6040: Biomedical experimental design, Spring 2024

Nominated by: Dr. Christopher Wyatt

Author Notes:

My name is Cherissa Garcia. I earned a bachelor's degree in Spanish from Wright State University in 2009. I later earned a Master of Public Health degree in 2016 and a Master's in Anatomy from Wright State University in 2024. I am currently a first-year medical student at WSU Boonshoft School of Medicine. I am interested in specializing in obstetrics and gynecology. I have been married for 10 years. I have a 6-year-old son and a 2-year-old daughter. I also have a 20-year-old bonus daughter, who is a student at Wright State University.

In the enclosed piece, I used existing data about the high African American maternal mortality rate in the U.S. to develop a hypothetical study. My study looked at how integrating race and cultural-concordant doulas into the birth experience of African American women would impact outcomes. I found similar studies that provided strong evidence to support doula integration. However, most did not select study populations that appropriately reflected the African American women at increased risk of poor outcomes. I designed a study that looked at race and cultural concordance between doulas and patients from a wide range of SES backgrounds and varying degrees of pregnancy risk.

Faculty Notes:

Cherissa was a graduate student in my Experimental Design class. This class is held in Spring semester and follows a Fall semester class where students write a review of the literature on a biomedical topic. Cherissa extended her review of the literature and addressed a unique hypothesis that built upon existing research. She was a joy to work with and her experimental design will be of interest to a wide range of our Wright State population.

Analysis of the Integration of Race and Cultural Concordant Doulas into the Birth Experience of African American Women

Hypothesis:

Integrating race and cultural concordant doulas into the birth experience of African American women from various socioeconomic status (SES) backgrounds and who have varying degrees of pregnancy risk will improve birth outcome measures and maternal mortality over time.

Background:

Despite spending more on healthcare than other high-income countries, the United States (US) has poor health outcomes, regarding maternal mortality (Fleszar et al., 2023). When maternal mortality in the US was compared with other high-income countries, the maternal mortality rate was more than double (Tikkanen et al., 2020).

It is almost impossible to look at maternal mortality data from the United States and not notice a dramatic variation in rates between races (Tikkanen et al., 2020). The Centers for Disease Control and Prevention (CDC) has found that of 50,000 women in the US who suffer from pregnancy complications annually, black women are at least three times more likely to die due to pregnancy-related causes compared to white women. African American maternal mortality is the highest among any racial group in the United States.

Although high African American maternal mortality has been studied for years, very little has changed. Maternal mortality reform in states like California, and doula reimbursement programs in other states are making an impact (Main et al., 2018; Fleszar et al., 2023). Even though we are seeing some progress, there is still a long way to go before we see real improvement throughout the country.

Rationale:

Doulas are professionals trained to provide emotional, informational, and physical support to mothers and their families during pregnancy, childbirth, and postpartum. Doulas also play a vital role in reducing health disparities by facilitating communication between pregnant women and their providers. Effective communication is essential to ensure quality of care and patient safety. This, however, can be hindered by language differences, implicit bias, lack of cultural competencies, and other differences between cultures. Poor communication between providers and patients can lead to poor birth outcomes, including mortality (Falconi et al., 2022).

Studies have shown that when mothers are matched with cultural and race-concordant doulas, doulas protect mothers from the negative social determinants of health that lead to poor birth outcomes (Sayyad et al., 2023; Thomas et al., 2023). Patients also report that their doulas help them feel more secure, knowledgeable, respected, and connected during the birth process, thus facilitating positive birth experiences (Sayyad et al., 2023). Research has additionally linked cultural and race-concordant doula utilization with a reduction in cesarean sections, preterm birth, and low birth

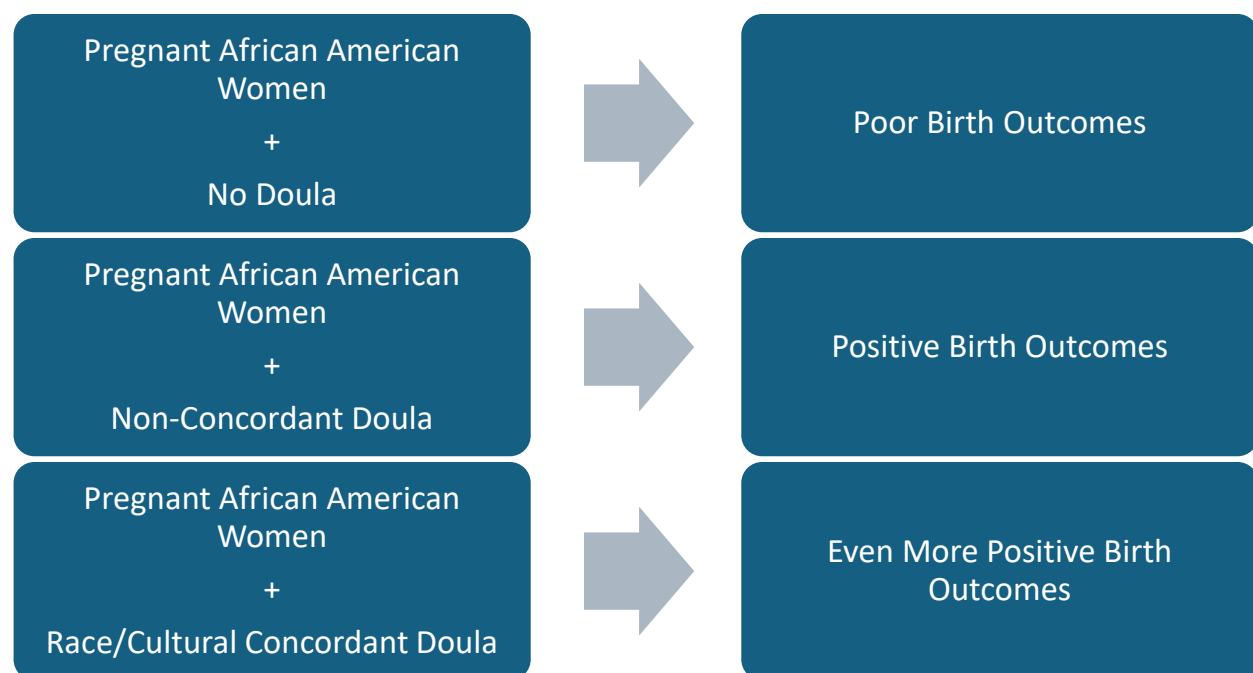
weight babies. Research has also found doula utilization to have great potential to improve African American maternal health (Falconi et al., 2022).

Many researchers have conducted studies to analyze this potential for improving African American maternal mortality by studying the integration of doulas into the birth experience of African American Women. While most of these studies provide strong evidence to support doula integration, studies can be improved by paying attention to race and cultural concordance between doulas and patients, selecting participants from a wide range of SES backgrounds, and including both high and low-risk pregnancies. Studies tend to look at one or two of these aspects but do not typically consider all three at once.

Research shows that the risk of experiencing poor birth outcomes for African American women in the United States is equal regardless of SES (Geronimus, 1992; Geronimus et al., 2006; Martin et al., 2017; Saluja and Bryant, 2021; Soteriou, 2022; Fleszar et al., 2023). Yet, many studies only select low-income women to participate in their investigations. The lack of diversity within the candidate selection population inaccurately describes the general population of African American women affected by maternal mortality. Studies also tend to analyze low-risk pregnancies or high-risk pregnancies. There are not many studies that include all pregnancies regardless of the degree of risk. Some studies have analyzed race and cultural concordance between doulas and patients, while others analyze the doula-mother dynamic without considering the concordance aspect.

The African American community is extremely diverse and heterogeneous. A study that is aimed to represent the African American community needs to include a diverse study population to get accurate results. For this reason, our goal is to conduct a study that looks at the effects of integrating race and cultural-concordant doulas into the birthing experience of African American women of various SES backgrounds. Our study also attempts to equally include both high-risk and low-risk pregnancies. This study is unique as it will combine aspects that are not typically studied together.

Experimental Flow Diagrams



Outcome measures: The primary outcome measure will be cesarean delivery. Secondary outcomes will be labor induction, preterm birth (< 37 weeks 0 days of gestation), low birth weight (< 2500 g at birth), neonatal intensive care unit (NICU) admissions, post-partum anxiety or depression, rehospitalization within 60 days of delivery, and emergency room (ER) visits from pregnancy complications within 30 days of delivery (Falconi et al., 2022; Mottl-Santiago et al., 2023).

Experimental Description

Participants:

This study will focus on African American women from a variety of SES backgrounds who are all at least 20 weeks pregnant. There will be a mixture of low-risk and high-risk pregnancies.

Expectant mothers can be identified and referred to participate in this study by health professionals, social workers, counselors, school nurses, obstetrics and gynecology (OB/GYN) offices, nonprofit agencies, schools, college campuses, community settings like churches and libraries, through peers, or self-referral (Gruber et al., 2013).

Participants of this study will randomly be placed into a routine care group or a doula group. Those placed in the doula group will have the opportunity to work with a doula at no cost. Additionally, women in both groups will have the opportunity to participate in health education classes offered by local public health agencies on folic acid, nutrition, breastfeeding, smoking and substance abuse cessation, safe sleeping, neonatal care, and maternal mental health. The classes will be conducted to educate and offer peer support to mothers (Mottl-Santiago et al., 2023).

Conditions:

To participate, women must be at least 18 years of age and willing to attend one introduction/informational meeting that explains the details of the study and gives women proper documents to obtain their written informed consent. Women must also agree to a postpartum interview, which will be used in part to gather some outcome measures and to learn how to best support participants after the completion of the study.

Study group assignments:

Participants will be randomized 1:1 either to a doula intervention or a routine care group. Computer-generated randomization will be performed by an outside statistician. Researchers will be blind to which groups the women are assigned to. The women will receive a packet of information with details about which group they are assigned to and how they are to proceed according to their group assignments (Mottl-Santiago et al., 2023).

Doula Group

Women assigned to the doula group will be randomly assorted and assigned to a concordant group or a non-concordant doula group based on race/culture, again, via computer-generated randomization by an outside statistician (Mottl-Santiago et al., 2023).

Women assigned to have a doula will be provided with a primary doula based on the availability of both the mother and doula and the mother's due date. A secondary doula will also be assigned, in case the primary is not available when the woman goes into labor. The doula groups will have access to standard, interdisciplinary maternity care services with their regular OBGYN, or if needed, we will work with the mothers to help them choose a physician or midwife that will work with her assigned doula (Gruber et al., 2013).

Doula services include:

- Between one and eight, two-hour prenatal home visits determined by the mother's preferences and needs
- Continuous support through labor and birth
- Between one and eight, two-hour postpartum home visits through six to eight weeks postpartum. Prenatal and postpartum activities including peer education, navigation of social and medical services, and social support. During labor, Doulas provide physical and emotional comfort measures, as well as amplify the voice of the laboring mother with the health care team (Gruber et al., 2013; Mottl-Santiago et al., 2023).

Non-Doula group

Participants randomized to the routine care group will have access to standard, interdisciplinary maternity care services with their regular OBGYN, or if needed we will work with the mother to help her choose a physician or midwife. The non-doula group will be followed through delivery, and their outcome data will be used as the control for the doula group (Mottl-Santiago et al., 2023).

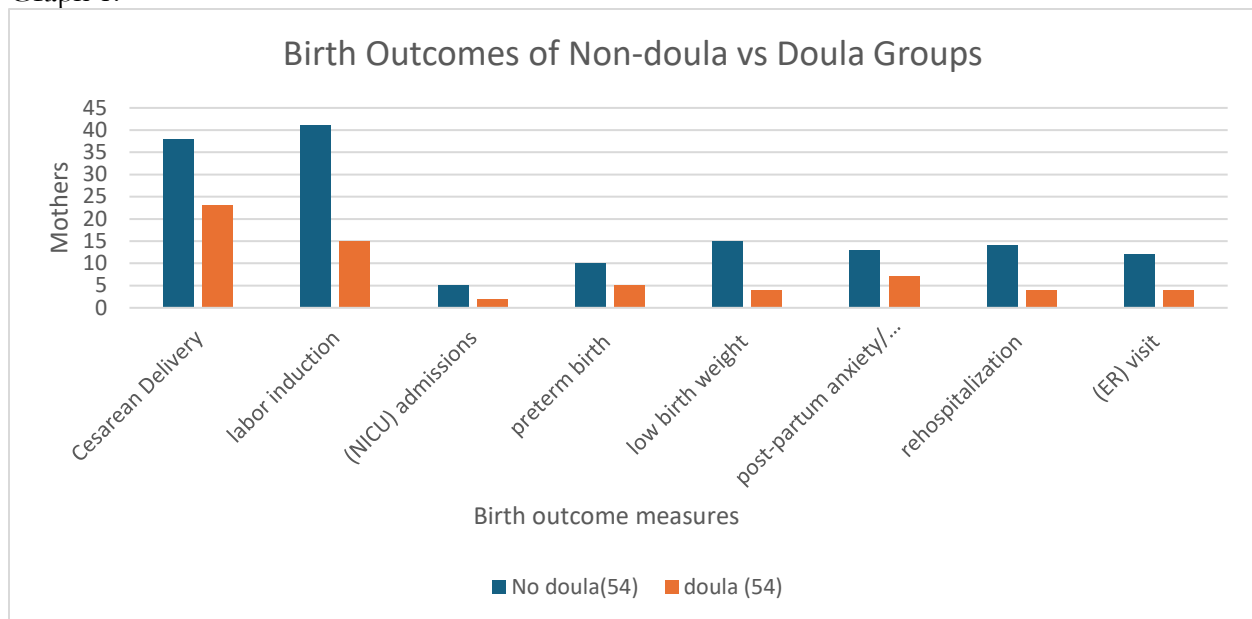
Outcome measures:

The primary outcome measure will be cesarean delivery. Secondary outcomes will be labor induction, preterm birth (< 37 weeks 0 days of gestation), low birth weight (< 2500 g at birth), neonatal intensive care unit (NICU) admissions, post-partum anxiety or depression, rehospitalization within 60 days of delivery, and emergency room (ER) visits from pregnancy complications within 30 days of delivery (Falconi et al., 2022; Mottl-Santiago et al., 2023).

Data Analysis and Results:

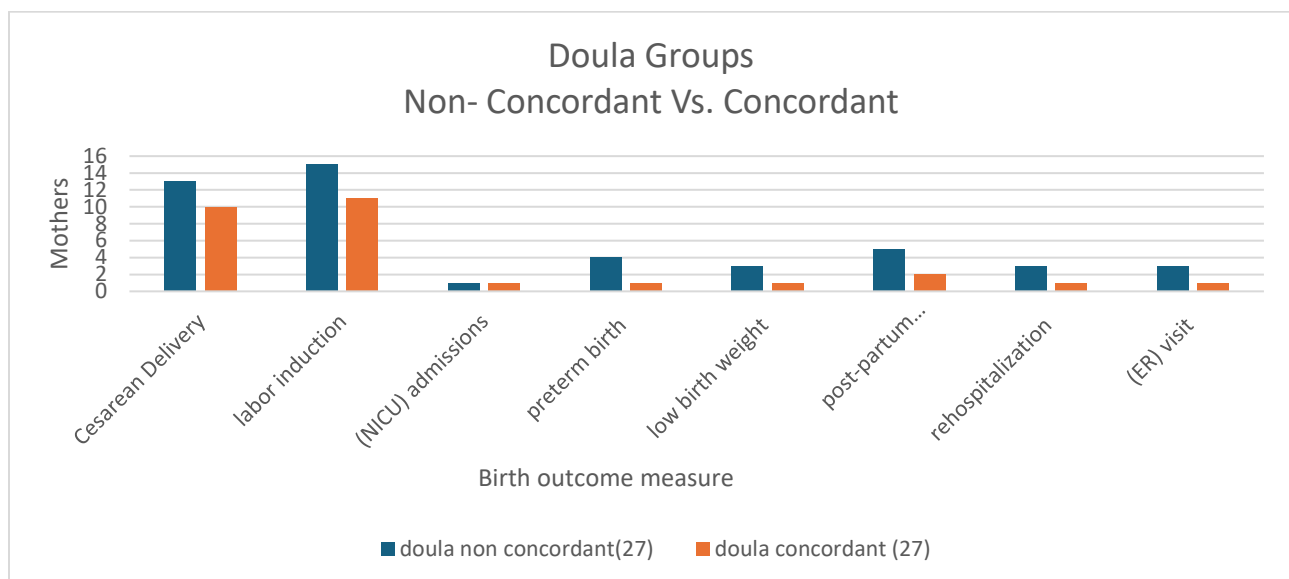
Data for outcome measures were obtained from the electronic medical records and participant postpartum interviews.

Graph 1.



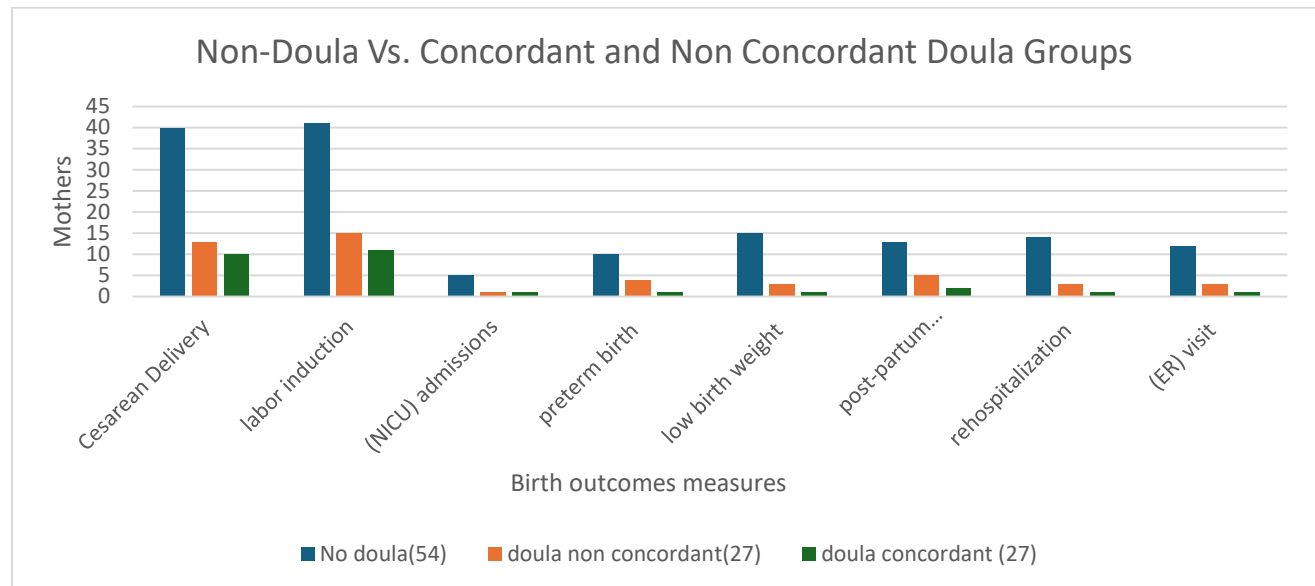
Graph 1 There was a statistically significant reduction in birth outcome measures associated with poor maternal health, among women who were part of the doula intervention group versus women who received standard care.

Graph 2



Graph 2 Between concordant and non-concordant doula groups, there was a statistically significant decrease in birth outcome measures associated with poor maternal health.

Graph 3.



Graph 3 This shows an increase in birth outcome measures associated with poor maternal health in the non-doula group when compared to both doula groups.

Discussion:

We hypothesized that women assigned to have a doula in addition to standard care would see a decrease in negative birth outcomes associated with poor maternal health like cesarean section, pre-term birth, and NICU admission. Graph 1 shows that our hypothesis was correct. We saw a statistically significant decrease in negative birth outcome measures among women who gave birth in the doula group compared to the non-doula group.

We hypothesized that women who gave birth with the assistance of a race/culturally concordant doula would see even better outcomes than we saw in the non-concordant doula group. This hypothesis was also correct. Graph 2 shows there was a statistically significant reduction in negative birth outcomes in the concordant vs non-concordant doula groups. Graph 3 shows the control groups and the concordant and non-concordant groups together. The graph shows an overview of the overall reductions in the intervention groups.

Conclusion:

When we look at maternal mortality in the US, it is impossible to discuss this issue without recognizing the great disparity that exists between different racial groups (Tikkanen et al., 2020). African American maternal mortality rates have consistently been 3-4 times higher than other races for years (Njoku et al., 2023; Snipe, 2023). Recently, there has been a push to develop programs that aim to address this issue. One such initiative aims to integrate doulas into the birth experience of African American women, based on data that proves that doulas play an important role in reducing

health disparities by facilitating communication between pregnant women and their providers and supporting women during the prenatal period, labor and delivery and postpartum (Falconi et al., 2022; Sayyad et al., 2023; Stryker, 2023).

Many studies have been conducted concerning this issue. However, most studies restrict their study population to low-income African American women who have either low-risk or high-risk pregnancies. We found that this type of segmentation of the study population limits the data that can be obtained from these studies.

Studies that limit their population to low-risk pregnancies exclude the population of African American women who would be more likely to experience negative birth outcomes. Studies that only look at high-risk pregnancies may overestimate the impact of their interventions. Not including a mix of various pregnancy types can introduce selection bias into the study and lead to inaccurate data (Sayyad et al., 2023).

We also find issues with the lack of diversity within the selected study populations. Research has proven that high SES African American women, including well-known celebrities and athletes and other high-earning and highly educated women, face the same risk or even higher risk of dying during childbirth, as low SES women. Yet, low-income women are most typically used for these studies. For this reason, it's imperative to include various SES backgrounds in these types of studies to get an accurate view of how the intervention will affect the population (Geronimus, 1992; Geronimus et al., 2006; Martin et al., 2017; Saluja and Bryant, 2021; Soteriou, 2022; Fleszar et al., 2023).

Additionally, many studies mention the importance of cultural/race concordance in the discussion about doula utilization among African American women. Research has shown that concordance between healthcare providers and patients could reduce the rates of cesarean sections, preterm birth and low birth weight babies, and other negative birth outcome measures (Sobczak et al., 2023). Yet, there are limited studies that consider this factor and fail to match African American women with race/cultural concordant doulas in their studies.

We wanted to conduct a study that better reflected the African American birthing experiences than we have seen in the literature. For this reason, we recruited a very diverse study population. We looked at African American women from various SES backgrounds. Our sample population was also heterogeneous concerning the degree of pregnancy risk. We also included an element of race/culture concordance in our study.

African American maternal mortality is an important issue in the United States; however, very little action has been taken to bring real change on a large scale. Because of this, many states have been working internally to make changes on the local level. California and other states already have doula reimbursement programs and initiatives that aim to improve African American maternal mortality. These programs, however, are targeted at low-income women insured through Medicaid. We hope that our research will help local and national governments understand that integration of race/cultural concordant doulas into the birth experience of African American women of all backgrounds will help to improve birth outcomes overall. Of course, this will not solve the issue completely, but we believe that by ensuring African American pregnant women have access to a doula in the same way we ensure that she has access to a physician, we will be making steps in the right direction to finally reducing African American maternal mortality in this country.

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INVESTIGATION OF NDV IN SOUTHERN AFRICAN WATERFOWL REVEAL INSIGHTFUL GEOGRAPHIC AND BIODIVERSITY TRENDS TO HELP CONTAIN THE VIRUS

LAUREN GOODWILL

NOMINATED BY: Dr. Chad Campbell

BMB 3900: Scientific Communications, Spring 2024

Author Notes:

This study assesses the infection rates and trends of Newcastle disease in southern African waterfowl, a project carried out by Emily Murphy in Dr. Jeffrey Peters' laboratory. Thanks to the wonderful work of Emily Murphy, whom I shadowed as an undergraduate researcher, I assessed a portion of her data in this paper to showcase my skills in scientific writing.

Emily Murphy Notes:

This data was collected from samples collected by Dr. Jeffrey Peters. The data set used in this paper was originally used in a presentation given at the 2023 Celebration of Research. The original study assesses the NDV infection rates among southern African waterfowl by geographical area and species.

Faculty Notes:

Clear and concise scientific communication is the key to informing others about the research that occurs in our labs. This paper is a great example of writing which takes the often messy and confusing obtained research data and distills it down into a meaningful message that is easy to comprehend. Lauren's writing tells a compelling story about how the spread of Newcastle Disease affects wild bird populations in Africa and further connects this to potential ramifications in the poultry industry.

Investigation of NDV in southern African waterfowl reveal insightful geographic and biodiversity trends to help contain the virus

ABSTRACT

Newcastle disease is a highly contagious and lethal disease affecting thousands of birds around the globe (Wang *et al.*, 2018). A variant of the avian paramyxovirus (APMV-1), Newcastle disease virus (NDV) causes symptoms that range from respiratory and neurological complications to death (Wang *et al.*, 2018; Abolnik, 2017). NDV is readily and often undetectably transmitted via inhalation or ingestion of the virus between wild and domestic bird populations, causing devastating consequences within the poultry industry (Abolnik, 2017; Wang *et al.*, 2018). Insufficient reporting and data collection in some regions, including southern Africa, have hampered efforts to track and contain NDV. To control the spread of the virus, it is crucial to understand the geographic and biodiversity trends underlying NDV prevalence in these underreported regions. In this study, 418 waterfowl of various species were screened for NDV in four southern African sites: Barberspan, South Africa; Lake Ngami, Botswana; Strandfontein, South Africa; and Lakes Manyame and Chivero, Zimbabwe. Both the fusion and matrix proteins, key components of APMV-1, were amplified by PCR to detect the presence of NDV in each sample (Seal *et al.*, 2000). The samples then underwent gel electrophoresis, with a positive NDV result being represented by a band. Based on the results, Lake Ngami experienced the highest rate of NDV infection. To gain further insight into the species trends in Lake Ngami, NDV infection rates were assessed in Egyptian geese, Hottentot teals, red-billed teals, and white-faced whistling ducks. Following this investigation, the white-faced whistling ducks were found to hold the highest infection rate.

INTRODUCTION

Newcastle disease is a highly infectious and deadly disease impacting numerous bird species worldwide (Wang *et al.*, 2018). Newcastle disease virus (NDV) is a variant of the avian paramyxovirus 1 (APMV-1), a negative-sense, single-stranded RNA virus (Wang *et al.*, 2018). APMV-1 viruses have diverse strains that can be categorized as Class I or Class II, depending on whether the strains predominate in wild birds or poultry, respectively (Abolnik, 2017). The RNA virus can be further divided into other genotypes due to its highly mutagenic and rapidly evolving nature (Abolnik, 2017). Moreover, depending on the strain, infection with APMV-1 can present with different symptoms that range in severity. While asymptomatic strains cause no symptoms, lentogenic strains lead to mild respiratory conditions, and mesogenic strains are linked with acute respiratory and neurological issues but with low mortality rates (Abolnik, 2017). Velogenic APMV-1 contributes to the most severe, complicated, and lethal symptoms of the strains, including lethargy, conjunctivitis, and ruffled feathers (Abolnik, 2017). Oftentimes, birds infected with velogenic NDV experience watery discharge, respiratory distress, and inflamed heads (Abolnik, 2017). Neurological effects of NDV infection can range from tremors and spasms to paralysis of the legs and wings (Abolnik, 2017). Diminished egg production and other abnormalities, such as misshapen and tinted eggs, may also arise from velogenic NDV infection (Abolnik, 2017). Most significantly, infection with this strain typically leads to sudden death in birds, even if they exhibit little to no symptoms (Abolnik, 2017).

NDV transmission can occur via inhalation or ingestion of viral remnants shed from feces or respiratory discharge (Wang *et al.*, 2018). Due to the highly infectious nature of the disease, along

with its mode of transmission, NDV spreads easily from wild bird populations to poultry flocks (Abolnik, 2017). Chickens are especially vulnerable to contracting the disease, with as much as a 100% annual mortality rate resulting from outbreaks (Wang *et al.*, 2018). Additionally, NDV strains frequently infect waterfowl species, including geese and ducks, which serve as undetected carriers of the virus as they present with minimum to no symptoms (Abolnik, 2017). This further complicates containment efforts as wild bird populations can transmit the disease to local poultry flocks, leading to catastrophic effects within the poultry industry. The economic consequences are especially damaging to developing nations in Africa, where appropriate vaccination measures are lacking for NDV prevention (Wang *et al.*, 2018).

For years, NDV outbreaks of various genotypes have been reported in several regions around the globe, mainly China, Southeast Asia, and southern Africa (Abolnik, 2017). However, lack of reporting and data collection have hampered any findings of conclusive NDV trends within these regions. Given the devastating effect of NDV on the poultry industry, it is crucial to understand the various trends underlying NDV transmission so that the virus may be contained. In this study, the geographic and biodiversity trends of NDV were investigated in southern Africa. The blood samples of 418 waterfowl were collected and tested for NDV from four sites of interest: Barberspan, South Africa; Lake Ngami, Botswana; Strandfontein, South Africa; and Lakes Manyame and Chivero, Zimbabwe. A diverse array of species was assessed within these sites, including the Cape shoveler, Cape teal, yellow-billed duck, red-billed duck, white-faced whistling duck, blue-billed teal, spur-winged goose, and Egyptian goose. Two central components of the virus' structure, known as the fusion and matrix genes, were used to screen the samples (Seal *et al.*, 2000). Following amplification of the DNA samples using the polymerase chain reaction (PCR), the samples underwent gel electrophoresis. After analyzing the results across the four locations, the highest rate of species infected by Newcastle disease was found to predominate in Lake Ngami, Botswana. Of the waterfowl species screened within this region, the white-faced whistling ducks held the highest infection rate.

METHODS

Collection of Samples:

The blood samples of 418 wild waterfowl were obtained from four locations in southern Africa: Barberspan, South Africa; Lake Ngami, Botswana; Strandfontein, South Africa, and Lakes Manyame and Chivero, Zimbabwe. These samples were provided by Cummings *et al.*, who had previously screened the samples for avian malaria. In this study, eight different types of waterfowl species were assessed for Newcastle disease: the Cape shoveler, Cape teal, yellow-billed duck, red-billed duck, white-faced whistling duck, blue-billed teal, spur-winged goose, and Egyptian goose. Due to a lack of some species' samples in certain regions, there was a variability in the types of species assessed across the four regions. Moreover, given the lack of sufficient samples, a discrepancy in the number of sample sizes existed for each region. However, equal effort was utilized by Cummings *et al.* (2012) to capture the waterfowl and collect their blood samples. Lake Ngami was a key area of interest in this study, which analyzed species trends in Newcastle disease rates. From this location, 4 Egyptian geese, 11 Hottentot teals, 16 red-billed teals, and 6 white-faced ducks were screened in the laboratory for the Newcastle disease virus. Note that the difference in sample sizes from each species is representative of the relative abundance of the species in Lake Ngami.

DNA Extraction, PCR, and Gel Analysis

To determine if the waterfowl samples were infected with NDV, DNA from the blood samples was extracted, amplified, and visualized using gel electrophoresis. DNA extraction was performed on the samples by Cummings *et al.* (2012), who utilized the protocol listed in the DNeasy tissue kit. A reaction mixture was then prepared following a pre-specified laboratory protocol, with the solution containing 6.25 μ M for each of the forward and reverse primers, 0.25 units of Taq polymerase, 25 nM of MgCl₂, and 10 μ M of dNTP. The master mix was then added to 2 μ L of each extracted DNA sample to form a 25 μ L solution. This was completed for all 418 samples screened for NDV.

Following the samples' preparation, both PCR and gel electrophoresis were utilized to screen the samples for Newcastle disease. PCR was first used to amplify any potential DNA fragments containing the Fusion or Matrix gene of the Newcastle disease virus. Serving as structural components of the avian paramyxovirus type-1 virus (APMV-1), the presence of the Fusion and Matrix genes were assessed in two *distinct* trials to confirm whether the samples were infected with NDV. A 2% agarose gel containing 1.5 μ L of SYBR® Green was prepared for gel electrophoresis, with approximately 6 μ L of each sample being used during the analysis. After running the samples from each trial on the gel, the results were analyzed thoroughly under fluorescent lighting. The presence of either the Fusion or Matrix gene indicated a positive infection, which manifested as a distinct band during gel electrophoresis. The apparent absence of a band insinuated that the bird sample lacked the APMV-1 gene and thus was not infected with Newcastle disease. Establishing consistent results using the two different components of the virus reduced the possibility of false negative or positive results. If a discrepancy still existed following both trials, the samples were screened further until a conclusive result was established.

Analysis of the Results

Following gel electrophoresis, both the geographic and biodiversity trends were graphically assessed using Excel software. The NDV rates were first analyzed across the four sites of interest in southern Africa. A chi-square analysis was then conducted to establish any remarkable variation in NDV prevalence across these locations. Due to Lake Ngami having the highest NDV prevalence of the four locations, this site was selected as an area of interest for a secondary investigation of NDV trends across species. The results were ultimately assessed for trends across species using Excel software.

RESULTS

In this study, the NDV infection rates of waterfowl species were assessed across four sites in southern Africa. A total of 418 samples were screened for NDV: 146 samples from Barberspan, South Africa; 37 samples from Lake Ngami, Botswana; 175 samples from Strandfontein, South Africa; and 60 samples from Lakes Manyame and Chivero, Zimbabwe (Table 1). Note that eight different types of waterfowl species were assessed across these sites: the Cape shoveler, Cape teal, yellow-billed duck, red-billed duck, white-faced whistling duck, blue-billed teal, spur-winged goose, and Egyptian goose. However, due to a lack of available samples for *all* species in each region, there was a discrepancy in the types of species assessed across the four sites. PCR and gel electrophoresis were utilized to detect the virus in the samples, with a band during gel electrophoresis indicating a positive result for NDV.

Table 1
NDV Infection Rates for 418 Samples in Four Regions of Southern Africa

Location	Birds Sampled	Positive for NDV	Negative for NDV	% Positive for NDV	% Negative for NDV
Barberspan, South Africa	146	25	121	17.1%	82.9%
Lake Ngami, Botswana	37	15	22	40.5%	59.5%
Strandfontein, South Africa	175	17	158	9.7%	90.3%
Lakes Manyame & Chivero, Zimbabwe	60	11	49	18.3%	81.7%
All Regions (Total)	418	68	350	16.3%	83.7%

Note. See Figure 1 for a visual of the geographic distribution of NDV infection rates. Using the results in Table 1, the distribution of NDV cases among the four sites was deemed statistically significant ($P = 0.00072$, $df = 3$).

Based on the results of the study, approximately 16.3% of the 418 samples from the four regions tested positive for NDV. The percentage of positive samples ranged greatly across the four locations, with Strandfontein having the lowest infection rate at 9.7% and Lake Ngami having the highest infection rate at 40.5%. Using these data, a chi-square test was conducted to determine the significance of the NDV infection rates across the four different sites. For all locations, the resultant infection rates were compared with the expected infection rates, given the total percentages of samples positive and negative for NDV. From this statistical analysis, a p-value of 0.00072 (where $df = 3$) confirmed a significant difference between the resultant and expected NDV occurrences across the four locations.

To further visualize the geographic trends of NDV prevalence across southern Africa, Figure 1 was constructed to display the percentage of samples testing positive versus negative for NDV in each of the four locations. The pie charts were sized according to the total number of bird samples assessed in each region, as indicated by N; however, these charts are not made to scale. An apparent trend can be illustrated as the most southern region of Strandfontein holds the lowest infection rate, while the more northern site of Lake Ngami holds the highest infection rate. Generally, NDV infection rates increase moving northward and more inland. Moreover, despite Strandfontein having the largest sample size among the four regions ($N = 175$), only a slim number of these samples tested positive for the virus. This starkly contrasts with the results from Lake Ngami, where the region had the lowest number of samples collected for analysis ($N = 37$) yet the highest NDV infection rate among the four sampling sites.

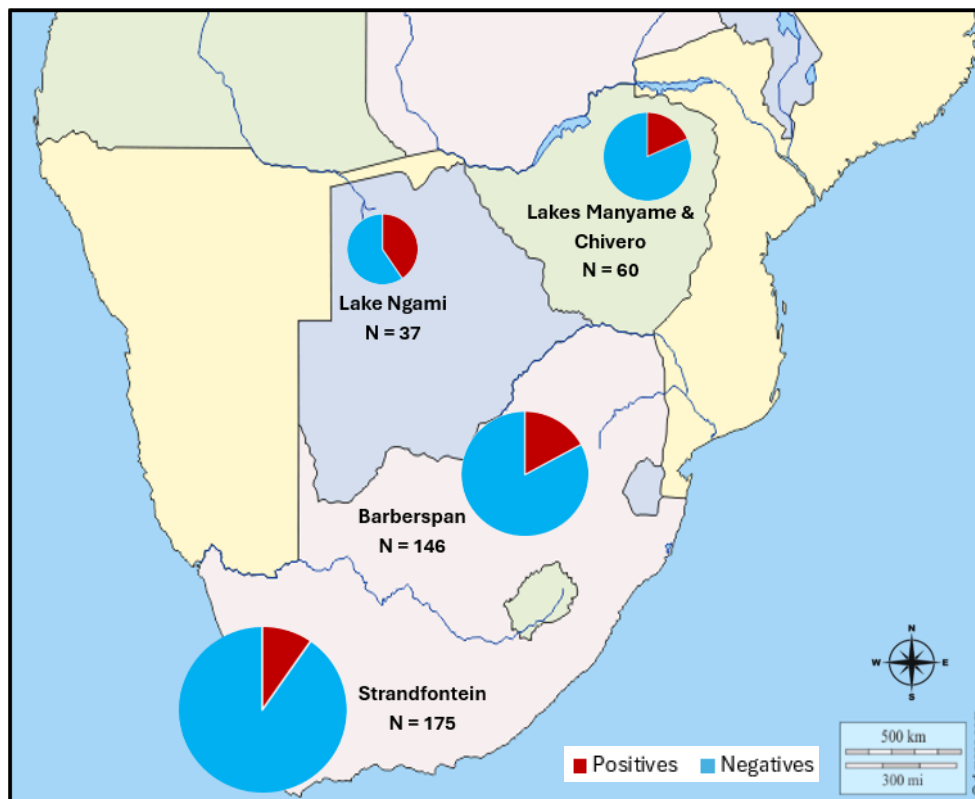


Fig. 1 Geographic distribution of NDV infection rates in southern Africa. The red portion for each pie chart indicates a positive result for NDV, while the blue portion signifies a negative result for NDV. Samples from four regions in southern Africa were collected and screened for NDV: Barberspan, South Africa; Lake Ngami, Botswana; Strandfontein, South Africa; and Lakes Manyame and Chivero, Zimbabwe. Given the close proximity of Lake Manyame and Lake Chivero, these sampling sites were categorized as a single region. The sample sizes, indicated by N, are shown below each of the defined locations.

The significantly high infection rate associated with Lake Ngami warranted further investigation of NDV infection rates by waterfowl species. In this study, NDV trends in only four of the eight waterfowl species were assessed in Lake Ngami due to a lack of samples for all species types. Samples from 4 Egyptian geese, 11 Hottentot teals, 16 red-billed teals, and 6 white-faced ducks in the region of Lake Ngami were screened for NDV. Note that a lack of samples provided for each of these species contributed to the variability in sample sizes assessed in Lake Ngami.

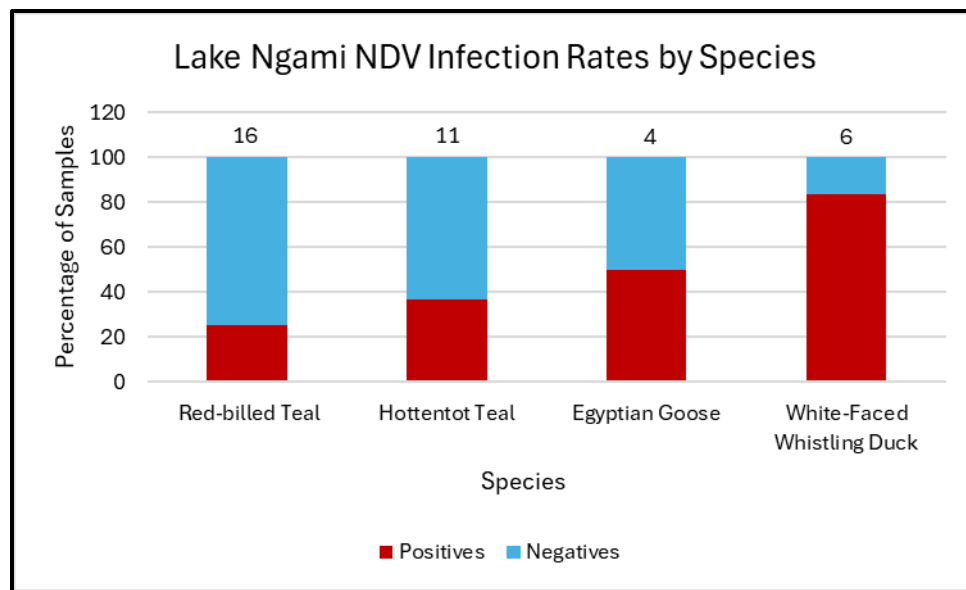


Fig. 2 NDV infection rates by species in Lake Ngami. The red portion indicates a positive result for NDV, while the blue portion signifies a negative result for NDV. Due to a lack of sufficient samples for all eight species, only four types of waterfowl species were assessed in Lake Ngami.

As shown by the results in Figure 2, red-billed teals held the lowest infection rate at 25%, while white-faced whistling ducks held the highest infection rate at an astounding 83.3%. Overall, a trend can be found where both species of teals hold lower infection rates compared to geese and ducks. However, given the lack of uniform sample sizes across the four species, additional samples must be screened for NDV to verify this trend.

DISCUSSION

Newcastle disease, derived from the avian paramyxovirus type-1 (APMV-1), is highly infectious and lethal to numerous bird species worldwide (Abolnik, 2017). However, the trends in some regions, namely southern Africa, have not been investigated sufficiently. In this study, 418 blood samples of several waterfowl species were analyzed via PCR and gel electrophoresis across four sites in southern Africa: Barberspan, South Africa; Lake Ngami, Botswana; Strandfontein, South Africa; Lakes Manyame and Chivero, Zimbabwe. A chi-square test deemed the differences across the four sample sites to be statistically significant. This warrants further investigation as the result suggests that NDV cases are not randomly dispersed among these regions. While the samples analyzed in this study were previously screened by *Cumming et al.* (2012) for avian malaria, they have *not* been screened for NDV. Thus, the results and trends established from this study serve as novel findings. Moreover, a comparative analysis can be conducted to gain insight into the relation (if any) between NDV and avian malaria infection rates of southern African waterfowl.

Based on the results of the infection rates across southern Africa, an interesting trend was revealed as the most southern region (South Africa) held the lowest infection rate, while more northern sites (Zimbabwe and Botswana) held the highest infection rates. Hence, infection rates were generally found to decrease moving southward. It is plausible that the natural migratory patterns of birds in southern Africa—or from other regions—contributed to this trend. Past studies have revealed the role of wild birds' seasonal migration patterns in the transmission and clustering of H5N1 along key flyway regions (Si *et al.*, 2009). Given that the samples in this study were collected at

various time periods, additional studies are needed to understand how seasonal migration patterns affect the NDV prevalence in southern African waterfowl. Despite the unestablished role of migration on NDV infection rates, the results are nevertheless novel as NDV trends in southern Africa have not been thoroughly and consistently recorded in the past.

It is also important to note that Lake Ngami, which held the highest infection rate in this study, is located farther inland compared to all the other investigated sites. Given that waterways serve as a common mode of transmission for Newcastle disease, it was expected for more coastal regions (near waterways) to have higher NDV infection rates. Consequently, the high infection rate associated with Lake Ngami in this study is particularly confounding. Thus, a more thorough investigation of inland versus coastal NDV infection rates is needed to establish a conclusive trend. Along with temperature and rainfall trends, other factors that should be considered in future research include potential differences in diets and current vaccination measures for waterfowl across the various sites sampled in southern Africa. Although more research is necessary, the results of this study provide pivotal information regarding the general trends for NDV infection rates in southern African waterfowl, which had formerly remained unknown.

Interestingly, some of the results of NDV infection rates from this study contrast with those from Cumming et al., who analyzed the same samples for avian malaria. For instance, past sample screenings for avian malaria conducted by Cumming et al. have indicated Zimbabwe as having a high infection rate and Botswana as having a low infection rate. As shown in this study, the opposite holds true for the prevalence of NDV in these regions. The discrepancy in results between this study and previous literature is a subject of further research; however, it is clear that an inverse relation exists between NDV and avian malaria rates. Perhaps, avian malaria serves as a protective factor against the Newcastle disease virus, or vice versa. Certainly, future research would be beneficial to establish the potential relationship between the two diseases.

The samples collected from Lake Ngami, which held the highest infection rate, were further assessed for trends across waterfowl species. As shown by the results, the red-billed teals held the lowest infection rate, followed by Hottentot teals and Egyptian geese. The white-faced whistling ducks held the highest infection rate among all the four species. Whether these trends across species remain consistent in other regions of southern Africa is a subject of further investigation. The high prevalence of NDV in white-faced whistling ducks may stem from either innate, behavioral, or environmental factors. Specifically, differences in migratory patterns between these ducks and other species could contribute to the discrepancy in NDV infection rates. Further, white-faced whistling ducks are a highly social species that are known to associate in large numbers, even during non-breeding seasons (Sacramento Zoo, n.d.). This unique flocking behavior could place the species at a greater risk of contracting NDV. Other factors, such as dietary differences between the four species, may also contribute to discrepancies in infection rates. Due to a lack of sufficient samples, the results are confounding and may not be representative of all the species present in Lake Ngami. Despite this limitation, the high percentage of white-faced whistling ducks infected at this site relative to other species is significant. As of yet, no conclusive record of NDV patterns across the various species of southern African waterfowl have been provided by other literature. Thus, the results of this study provide much insight into potential differences in the NDV prevalence across waterfowl species in Lake Ngami.

Overall, this study produced novel findings regarding the geographic and biodiversity trends of NDV in southern Africa. The increased NDV prevalence moving northward and inland may be

linked to migration paths of wild bird species (Si *et al.*, 2009). Tracking migration patterns alongside disease prevalence would thus serve as a future direction for this study. Moreover, the high prevalence of white-faced whistling ducks in Lake Ngami was especially striking. The uncertainty as to whether this result stems from genetic predispositions to the virus or ecological factors presented a limitation to this study; therefore, these factors must be more effectively isolated in future research. Certainly, the results of this study are confounding, and more research is needed to identify and gain insight into the specific factors contributing to these trends. Namely, the effects of season and migration patterns are among the most important factors that demand further investigation. Increased sample sizes from each species from all the sites are crucial to obtaining a more conclusive understanding of NDV trends in southern African waterfowl. Lastly, sequencing of the samples positive for NDV would be needed to verify the specific strain of the Newcastle disease virus. Ultimately, the insight gained from these future directions will aid in effectively tracking and preventing the transmission of Newcastle disease.

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La falta de los supermercados en el oeste de Dayton: Cómo obtienen los estudiantes comida fresca en los desiertos alimentarios (Un ensayo expositivo-argumentativo)

CATHERINE IACOBACCI

SPN 3220: Advanced Spanish Conversation and Writing, Fall 2023

Nominated by Dr. Damaris Serrano

Catherine Iacobacci is a second-year college student and is fascinated by learning Spanish and the cultures in all Spanish-speaking countries. She is studying to become a teacher of this wonderful language and wants to obtain a TESOL (Teaching English to Speakers of Other Languages) license, or teaching English to non-English speakers, to help others learn a foreign language. She is currently a senior at Wright State University and is pursuing a BA in Spanish with a PK-12th grade teaching license.

Author notes:

After having learned about how poverty can affect children's educational outcomes in one of my classes, I wanted to learn more about how the issue affected the area where I lived and went to school. What I found out was incredibly shocking, and only furthered the idea that students are struggling with opportunity gaps, not achievement ones. Unfortunately, due to discriminatory loan practices from long ago, children from the 21st century are suffering physically, emotionally, and academically. I think any person in the educational field should review this topic to better understand where their students are coming from.

Faculty notes:

This paper is a comprehensive approach to a problem whose implications are rooted in society, discrimination, segregation and the impact of market and consumerist policies. It shows how the priority is not the people and their welfare, but the economic profit of companies, whose interests are not to provide an equitable and fair service for all. With an approach that illustrates the negative impact of this segregation policy on children and young learners, Iacobacci's voice includes, in her argument, the role of advertising and all socioeconomic agents. In the end, it proposes ways to address this endemic problem, in a more efficient and humane way.

La falta de los supermercados en el oeste de Dayton:
Cómo obtienen los estudiantes comida fresca en los desiertos alimentarios
(Un ensayo expositivo-argumentativo)

Hoy día con el auge de movimientos sociales contra el racismo, uno pensaría que ya no existe esa tara social. Se han implementado reglas antidiscriminatorias en el lugar de trabajo y se empezó a educar a la población sobre el racismo en las escuelas; sin embargo, quedan barrios de poblaciones marginadas sin mercados con comida fresca. Por ejemplo, en el este de Dayton, OH, donde los blancos viven, abundan los supermercados. Sin embargo, en el oeste de la misma ciudad, donde viven los negros, se encuentra solo un mercado. Debido al racismo estructural y al *redlining* – la práctica discriminatoria que empezó en el siglo XX de no conceder hipotecas a los negros y a toda la población marginada que vivían en barrios “arriesgados” y delineados en rojo–, estas personas en el oeste de Dayton se quedaron en la pobreza y, por lo tanto, se cerraron muchas tiendas, incluso todos los mercados, los cuales eran su única manera de conseguir productos frescos.

En primer lugar, la falta de supermercados en el oeste de Dayton se conecta a la pobreza. Según Cornelius Frolik, redactor del periódico local, *Dayton Daily News*, en 2015, el ingreso promedio anual de los negros en el condado de Montgomery, en el cual se ubica Dayton, fue aproximadamente de \$22,197 vs \$39,925 para los blancos. Por lo tanto, a los negros, quienes son más propensos históricamente a vivir en la pobreza, les falta el acceso a comida fresca. De acuerdo con la Figura 1, se puede ver que un río separa el oeste del este de Dayton y representa la división entre los pobres/negros/occidentales vs los ricos/blancos/orientales.

Map of Race and Ethnicity by Neighborhood in Dayton

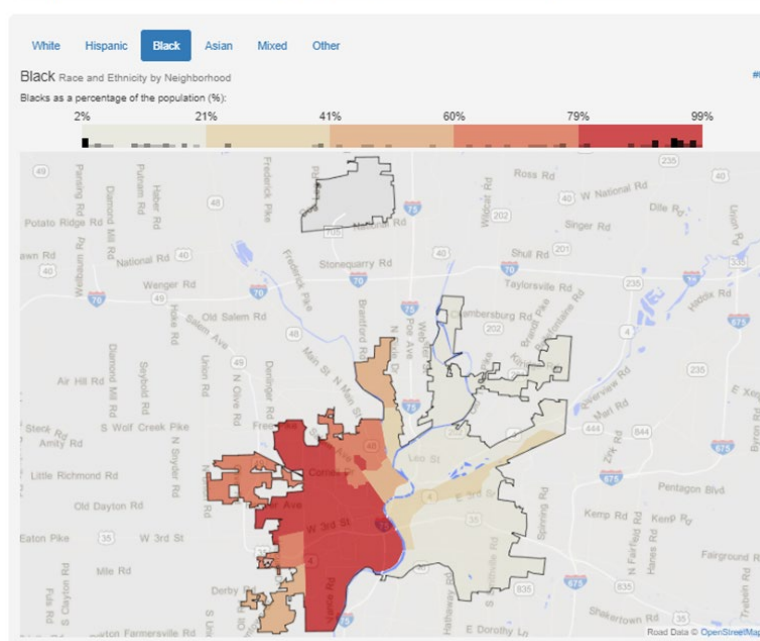


Figura 1. Mapa de raza e identidad étnica en Dayton, OH

Incluso después de la desegregación, estas partes han permanecido divididas racialmente. Desafortunadamente, la discriminación por la vivienda causó una brecha de oportunidades en vez de

logros en las escuelas, una disminución del bienestar de los habitantes y una dependencia excesiva de comida rápida debido a la falta de conocimiento en cómo cultivar su propia comida.

Segundo, este fenómeno racista se originó en la discriminación de la vivienda. Conforme al Julia Díez, doctora en Epidemiología y Salud Pública y redactora de *El País*, un periódico español:

[En los Estados Unidos, la desaparición de las tiendas] es un fenómeno estrechamente relacionado con la desigualdad socioeconómica y con el desarrollo urbanístico de sus ciudades. En concreto, tiene mucho que ver con las políticas discriminatorias del *redlining*. Esta [lotificación es una] práctica, que nace en los años 30 [y que] consistía en rechazar las hipotecas a las personas residentes en barrios más desfavorecidos. A su vez, los mapas financieros delimitaban, en color rojo, aquellas *zonas peligrosas* donde no había que invertir. Como resultado, muchos comercios se trasladaron a barrios más ricos en busca de una mayor rentabilidad.

En otras palabras, se originó hace casi 100 años en la ley, con el propósito de segregar los barrios y privilegiar a los blancos. Para los negros, esta disposición impactó negativamente las oportunidades de conseguir empleo, sacar buenas notas en la escuela y mantener bien la salud. Imagínate que, debido a tu raza y lugar de residencia, no puedes ir a un mercado para obtener alimentos y sólo puedes comer comida rápida, a menos que tengas un carro y tiempo suficiente para manejar al otro lado de tu ciudad. ¿Cómo te sentirías? ¿Qué harías para mejorar tu situación? Desafortunadamente, muchos afroamericanos en el oeste de Dayton no tienen acceso a transporte que los lleve a sitios de expendio de alimentos, aunque la comida es un derecho humano básico.

Tercero, la idea de prohibir el acceso de una cierta raza a comida fresca es tan antigua como la idea del racismo. Su propósito es excluir a un grupo del acceso a ciertos productos y oportunidades para “purificar” un área, es tan problemática debido a su gran influencia en la vida cotidiana de la gente. Se dice que el racismo es la discriminación contra las personas con una identidad étnica distinta a la normal, que se percibe como una mancha en la tela de una sociedad homogénea y “pura”. A menudo, cuando se piensa en él, específicamente contra los negros, se piensa en el pasado, como en el movimiento de Derechos Humanos en los años 60 y en los líderes como Martin Luther King Jr. y Rosa Parks; sin embargo, los efectos del racismo todavía permanecen en la sociedad actual, la cual es supuestamente “inclusiva”. Los Estados Unidos siempre han sido el granero del mundo: ¿Por qué existen los desiertos alimentarios en el siglo XXI? Por supuesto, los blancos que inventaron *redlining* apoyan esta idea debido a que técnicamente se benefician de ella. Sin embargo, las personas actuales que conocen el problema y no hacen nada para mejorar la situación también la apoyan. Por no trabajar activamente contra este tipo de discriminación, afirman que están de acuerdo con la idea. Por lo tanto, así como se luchaba en los años 60 contra la exclusión y la segregación, hay que luchar en la actualidad por la inclusión y por una sociedad más unida.

Además, aunque se ha abierto recientemente un mercado, este problema sigue vigente. De acuerdo con Michelle Alfini, redactora de *Spectrum News 1*, se cerraron muchos mercados en los años 90, los cuales les proporcionaban trabajos, comida fresca y saludable y un mejor estándar de vida a los *daytonians* (los lugareños de Dayton). A consecuencia de este cierre, se aumentó la tasa de desempleo, los pobres recurrieron a la comida rápida y se disminuyeron los niveles del

bienestar. Afortunadamente, el 12 de mayo de 2021, se abrió *Gem City Market*, el primer y único supermercado actual en el oeste de Dayton después de décadas de inseguridad alimentaria.

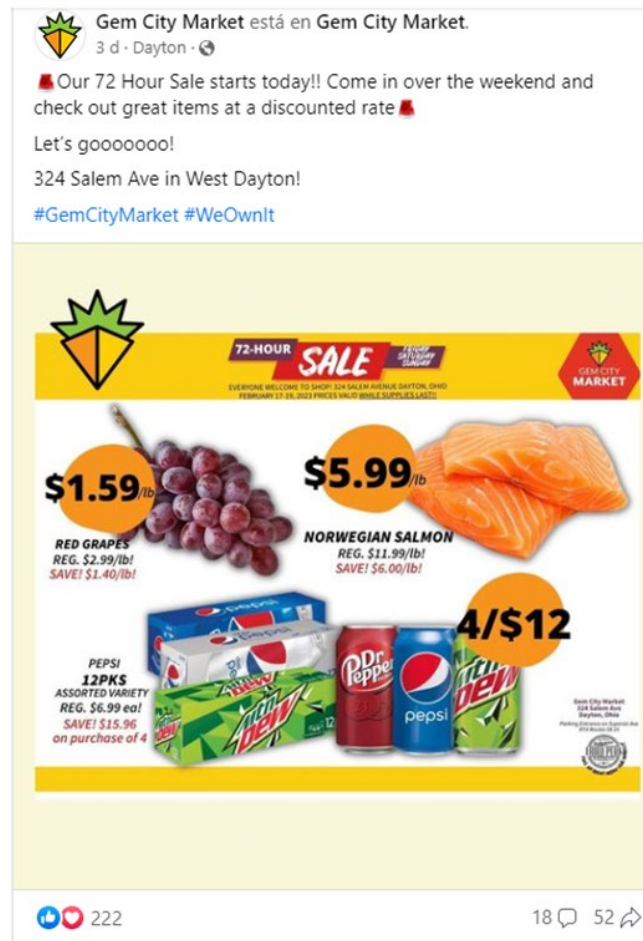


Figura 2. Ejemplo de un anuncio de *Gem City Market* en Facebook

De verdad, este mercado ha ayudado a la comunidad y sigue prosperando. Conforme la Figura 2, se promociona comida saludable como uvas rojas y salmón, lo que la gente no podía comprar antes. Con esta tienda, se espera que la dieta de los habitantes cambie y se sientan mejor físicamente.

Aunque es un fenómeno tan triste, existe en todas las partes del mundo. Se encuentran los desiertos de comida tanto en países industrializados como Estados Unidos, Inglaterra y España como en países subdesarrollados como Etiopía, Yemen y Pakistán. Si bien, es una situación preocupante en muchas áreas del mundo. Estas personas que viven en dichas zonas y no saben cultivar alimentos, a menudo no quieren seguir viviendo así, pero encuentran difícil mudarse lejos de su familia y su comunidad. Desafortunadamente, se hallan en una trampa, como si fueran ratones buscando pedazos de queso, aunque la sociedad posee el poder de liberarlas. Si cada país implementara reformas sociales contra el hambre, se eliminarían o disminuirían problemas como la pobreza, la fuerza laboral en declive y la deserción escolar. De verdad, cuando los estudiantes están bien nutridos, prestan mejor atención en las clases, vienen más a la escuela y mantienen buenas relaciones con sus maestros y sus compañeros de estudio.

Además, las situaciones y las razones para la existencia de los desiertos de comida no son las mismas en Dayton que en el resto del mundo. En comparación con Dayton, la raza no es la única raíz de este problema; también, puede ser la edad promedio de los habitantes. Por ejemplo, en España, existe una comunidad de ancianos cuyo último supermercado está en peligro de desaparecer. Según Díez:

En los últimos meses, la asociación vecinal del madrileño barrio de Begoña - de población muy envejecida - se ha manifestado contra el cierre del único supermercado de la zona. Los vecinos denuncian que este comercio acabó con las tiendas tradicionales que había antes. En consecuencia, cuando cierre este Mercadona, serán los más vulnerables quienes se queden sin ningún lugar donde poder hacer la compra (Díez).

Especialmente para los mayores, quienes encuentran difícil viajar con frecuencia, sería una lástima perder su local de comprar alimentos. Además, en este caso no siempre existen divisiones físicas entre zonas sin alimentos o con ellos, como el río que separa el oeste del este de Dayton. Igualmente, vale la pena mencionar que, en algunas zonas, no solo les falta la comida fresca, sino la comida en general, y también el agua potable. En este sentido, no se consideraría Dayton como el peor lugar para vivir, pero eso no significa que sea el mejor.

Si Dayton abriera más supermercados, sus niños sobresaldrían en los estudios. A menudo, los jóvenes que luchan contra el hambre o que están desnutridos no rinden adecuadamente en la escuela, pero no es su culpa. Una de las razones por las cuales los educadores han reemplazado el término “la brecha de logros” por “la brecha de oportunidades” es que estos niños se esfuerzan al máximo que sea posible en su situación, pero, con mejores oportunidades (queriendo significar, entre otras, el derecho básico a una alimentación), sus calificaciones serían más altas. En un estudio de las instituciones educativas en Ecuador, Bazaña Núñez et al. de la Facultad Ciencias de la Salud de la Universidad Estatal de Milagro declaran que:

Los problemas familiares seguidos de una mala alimentación y nutrición, es probable que traigan consecuencias como: bajo rendimiento académico, disminución en la atención, distracción escolar, dificultades para comunicarse, razonar analíticamente y adaptarse a nuevos ambientes y personas. Además, una buena alimentación en los escolares juega un papel importante y fundamental para su desarrollo intelectual, físico y social, siendo una línea de defensa contra muchas enfermedades infantiles que pueden llegar a dejar secuelas en las personas (34).

Por lo tanto, con estos desiertos alimentarios y la secuela de las medidas discriminatorias, se les niega a los niños su derecho, esa necesidad de comida saludable dentro de un *FAPE* (*a Free Appropriate Public Education*, o sea, una educación pública adecuada), el que sea obligatoria a un nivel nacional, para cada estudiante que asista a cualquier escuela estadounidense.

Por otro lado, existe la polémica sobre la rentabilidad de abrir supermercados en un barrio pobre. De acuerdo con Maximiliano Nieto Ferrández, doctor en Sociología y profesor de la Universidad de Alicante: “Según la lógica de una producción que busca el máximo beneficio y es regulada por la competencia, la rentabilidad del capital es fundamental para explicar el comportamiento de las economías capitalistas” (186). Un sistema capitalista se basa en la idea de obtener beneficios monetarios y no considera la salud de los habitantes. Al final, sin ningún reparo

por el medio ambiente, ni por la comunidad ni por los efectos a largo plazo de su decisión económica, a los capitalistas les importa solo el dinero. Según esta teoría, no interesa si los residentes sean pobres porque, debido a su condición económica, no se les permite comprar los productos; sin embargo, la apertura de mercados sería más como una inversión que mejoraría la calidad de vida en el área e incrementaría los ingresos futuros de la compañía. Al aumentar los niveles de nutrición de los habitantes, mejorará su rendimiento laboral y su oportunidad de conseguir trabajos mejores pagados. Aunque sería una gran inversión inicial, representaría un tremendo beneficio para la comunidad y los inversores.

Considerando el punto de vista de los habitantes actuales, muchos *daytonians* esperan un mejor futuro. Quieren ver opciones para una alimentación saludable en su parte de la ciudad. Conforme a *The Dayton Food Bank*, un miembro de la organización *Feeding America*, existe el programa de *Kids Cafe®* que beneficia a los niños de bajos ingresos con comida y botanas gratis en las escuelas e iglesias, tales como *Dayton Christian Center* y la *YMCA de Greater Dayton*. Entonces, sí existe una opción para los jóvenes, pero la ciudad necesita más mercados en general. Según Jo'el Thomas-Jones, una de las lugareñas:

'The business community's exit from West Dayton can be seen most starkly in a remarkable statistic: while an estimated 40% of the city's population lives here, there are no grocery stores to serve them...There is no place to buy a baked potato. There is no place to get a cup of coffee or to have a sip of tea. You can't even buy a salad here. If you want to buy a salad in West Dayton, the only place you can get it is at a *Burger King* or a *McDonald's*.¹ [El abandono de la comunidad de negocios del oeste de Dayton se puede ver claramente en una estadística notable: mientras que aproximadamente 40% de la población de la ciudad vive aquí, no hay ninguna tienda de comestibles para servirle...No hay ningún lugar para comprar ni una papa al horno. No hay ningún lugar para tomar un café ni una taza de té. No se puede conseguir ni una ensalada aquí. Si se quiere comprar una ensalada en el oeste de Dayton, el único lugar en que puedes conseguirla es un *Burger King* o un *McDonald's*] (*Left Behind America* 13:10-14:04).



Figura 3. Jo'el Thomas-Jones



Figura 4. Un estacionamiento abandonado de *Kroger* en el oeste de Dayton¹

Aunque algunas personas piensan que a los residentes no les importa si hay mercados porque han sobrevivido sin ellos por décadas o que los habitantes “desagradecidos” van a robarlos, nada podría estar más lejos de la verdad. Estas personas son seres humanos, probablemente alguien que uno conoce personalmente y quiere las mismas oportunidades que poseen otros estadounidenses más afortunados.

En resumen, los residentes del oeste de Dayton requieren más supermercados para obtener mejores trabajos y, en medio de esta compleja problemática, es claro que las familias cuyos hijos son estudiantes de cualquier nivel, necesitan brindar una alimentación adecuada para que estos puedan rendir adecuadamente en la escuela. En una de mis clases en *Wright State University*, conocí a alguien que creció en Trotwood, una ciudad al lado de Dayton que consiste también mayormente en afroamericanos. Durante su niñez, su familia a menudo iba de compras a *Family Dollar*, que era más como una especie de abarrotes pequeño con productos muy básicos y no tenía una gran selección de frutas, vegetales y carnes. Sin embargo, si una semana tenía más tiempo y dinero, manejaba a *Kroger*, que sí era un supermercado. Notaba que cuando su mamá cocinaba platos deliciosos con los ingredientes de *Kroger*, podía completar a tiempo su tarea y sacaba mejores notas, más que cuando recalentaba latas de *Spaghetios* (espaguetis) y comidas congeladas de *Family Dollar*. De verdad, había una fuerte conexión entre su dieta y su rendimiento escolar.

Aunque algunos argumentan que el abrir los supermercados no serviría para nada debido a cómo funciona la economía capitalista, este desierto de comida, causado por el racismo, empezaría a cambiar. En mi opinión, creo que obstaculizamos mucho el progreso simplemente por no darle a lo demás la oportunidad de alcanzar su potencial para ser personas respetadas en sus derechos básicos. A lo largo de la historia, hemos impedido que las mujeres, los extranjeros y las minorías contribuyan a la sociedad, sin importar los posibles beneficios. Como estudiante de docencia, he visto la importancia de ser paciente con los estudiantes, especialmente los que sufren del hambre o lidian con una familia tóxica. Si se les da más flexibilidad, oportunidades de completar las tareas e incluso botanas (las cuales se pueden conseguir con *Kids Café®*), los estudiantes prestan más atención, sacan buenas notas y mantienen mejores relaciones con sus compañeros y maestros. De todas maneras, necesitamos promover una alimentación saludable para todos.

¹ Esta traducción al español fue hecha por la autora de este ensayo.

Imagínate que fueras Destiny, una niña negra de ocho años que vive en un apartamento construido en los años 40 en el oeste de Dayton, OH con sus padres, cada uno de los cuales trabaja en dos empleos. Son las siete y media de un lunes de noviembre y te vistes para ir a la escuela primaria.

-Mami, ¿puedo comer una tostada con un huevo para desayunar? – le preguntas.

-Lo siento mi hijita. Desde este momento, no tenemos ni huevos ni pan, pero cuando tu padre reciba su paga mañana, podremos ir a *McDonald's* y comernos todo lo que deseemos como si fuera el Día de Acción de Gracias. – te responde.

- ¡Pero tengo hambre! – exclamas con una actitud quejosa.

-Lo siento, pero puedo oír el bus afuera y no quiero que llegues tarde. Mira, si hoy sacas una A en tu examen, te llevaré a *Speedway* para que te comas una barra de chocolate *Hershey*. -

...

Es la hora de tu examen de inglés. Te sientas en tu silla y la maestra te reparte unas hojas a la clase que no entiendes. No has prestado mucha atención y no pudiste estudiar en casa porque estabas tan hambrienta que no fuiste capaz de hacer la tarea ni enfocarte en nada. *Grrr*. Incluso el estómago quiere que comas algo...

La maestra recoge todos los exámenes y no escribiste nada. Desafortunadamente, no vas a ganarte el chocolate.

Como Destiny, muchas personas en el oeste de Dayton con frecuencia sufren de hambre. Sin embargo, ¿cómo se promocionaría la comida saludable a familias como la de Destiny?



Figura 5. Ejemplo de un anuncio para las tiendas de abarrotes

La publicidad se ocupa de esto. Por ejemplo, en la Figura 5, se puede ver a una familia moderna y acicalada sentándose para cenar. Estos tipos de anuncios deberían reemplazar a la mayoría de los cuales pertenecen a restaurantes de comida rápida. Después de todo, debemos formularnos una pregunta: ¿Qué podemos hacer para mejorar nuestra sociedad? Definitivamente, una de las respuestas se basa en mejorar la calidad de los alimentos que consumimos.

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THE JOURNEY WITHIN: MY TRAVEL JOURNAL

DEVONIQUE JONES

ENGLISH 3560: Writing Workshop, Fall 2023

Nominated by Dr. Angie Beumer Johnson

Author Notes:

This project is a multigenre research exploration that delves into my personal journey of self-discovery and growth during my first solo trip. On this trip, I not only learned about myself and my capabilities, but I also learned about the hospitable town of Asheville, North Carolina and the rich history intertwined there. This project was produced over the course of months, highlighting themes of anxiety, resilience, and the transformative power of solitude. Each genre of this piece serves as a unique lens that depicts my emotional experience, ultimately forming a cohesive narrative that bridges the past with the present and the future.

Faculty Notes:

I recall Devonique speaking with me about topics for the multigenre research project assignment and the passion she portrayed for the growth she experienced on her first solo trip. The project integrates peer-reviewed research, interview data, and creative pieces that blend genres. Devonique's work spans emotions, history, and philosophy—a treasure to read and learn from.



THE JOURNEY WITHIN: MY TRAVEL JOURNAL

PROPERTY OF: DEVONIQUE JONES

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Dear Reader,

First, let me start by saying thank you so much for taking an interest in my journey and the project I created!

When initially hearing about the multigenre research project, I never heard of anything like it before. The pure creative control, the overall concept of individuality within each piece, a project that was composed of multiple pieces/genres in the first place were all things that I never heard of before starting on this project. To say the least, the process for me was very jumbled with every feeling you could ever imagine: anxiety, confusion, which then transformed into understanding, following contentment and then, finally, landing on appreciativeness and self-satisfaction. Originally, I was going to write my project on my high school marching band experience of becoming a section leader, but I realized that the topic I explored in this project is one that genuinely connected with me deeper within my soul. Composing this project contained a lot of trial and error; a lot of scrapped ideas that seemed to make sense at the time but later seemed trivial and surface level, and I realized that's perfectly okay. Being okay with trusting the process is one of the most important skills I learned while working on this project. While I felt every emotion writing this, I loved every second I spent on creating it.

For some background context pertaining to my project, I felt it necessary to dive into my childhood briefly. From a young age, anxiety is something that has lived beside me, like an old friend. Growing up, my mom Deidre and my little brother Delaney were my

constants; they were truly my foundation throughout every change I endured. Being that my mom was a single mother raising two children on her own with miniscule help, that feeling of anxiety that came to her with being alone and the obliterating fear of mistakes that she clung to constantly became mine. Because my mom and Delaney were my constants, when they weren't present, I would feel an immense amount of anxiousness, which developed into separation anxiety. This continued to grow all the way to high school, when it morphed into me just being afraid of being alone. Any chance I had where I could be consumed in someone else's world, I jumped at the opportunity because being on my own was incredibly debilitating. It wasn't until I, thankfully, discovered meditation at the start of 2021 where I started to observe my anxiety and discover where these feelings originated. I wanted to dive into my inner world and understand these emotions of anxiety even more; I wanted to befriend it, so I did.

At the age of 22, I took myself on my first solo trip. This adventure was not an ordinary trip for me; it consisted of 8 hours driving alone in my old trusty 2015 Nissan to an unfamiliar town — Asheville, North Carolina. My primary goal was to challenge myself, to put every single ounce of trust I've built over the years into the woman I've been becoming. This was the biggest chance I've ever taken on myself so far, and I'm so thankful for every second I spent in Asheville.

Making that transition from always needing someone by my side to embarking on a journey that involved spending a weekend alone in a new area surrounded by no familiar faces was the greatest form of love and trust I could have shown myself. Throughout the

trip, I discovered more about myself and God with each passing minute in that lovely town. I truly left that town transformed into a completely different woman, and I am incredibly grateful.

Working on this multi genre research project made me realize how deeply I connect with this idea for teaching and how much I want to implement it within my classroom. Introducing a research project this complex, while simultaneously allowing students to express their creativity, will allow them to be more engaged and willing to put in the effort. As Nancy Mack puts it, "Because innovative publishing ideas motivate students to take pride in their projects, students are interested in proofreading and polishing their writing" (Mack 4).¹ Having a safe creative outlet within the classroom to explore a personal topic of choice will give students the space to feel more connected to the content they create.

Upon working on this project, I also learned how important it is to bridge the gap between home and school cultures when it comes to writing projects or writing in general. Mack further explains this by noting, "Part of the disconnect between home and school cultures stems from the belief that some home cultures are deficient and therefore they are positioned as being in opposition to school" (Mack 11).² Encouraging children to bring in their home culture, including their dialectic language, stories, experiences, etc., will allow students to feel more solace entering the classroom and in turn, will give them the space to show up authentically. A way that Mack mentions integrating home culture within the school environment in regard to the multigenre research project is by

¹ Mack 4

² Mack 11

implementing their vernacular language within the project; she states, "[h]aving students use their vernacular language creatively in narrative genres helps to combat the stigma of language differences and affirms home cultures'' (Mack, 38).³ This gives students the ability to feel as though their culture is accepted in every way within the classroom, not just when it "benefits" the teacher or on specific holidays celebrated in school.

Lastly, I just wanted to say thank you to my mom, Delaney, and other family and friends that have been with me throughout my journey. The experience of creating this project took a lot of vulnerability from me, but I'm grateful for giving this part of me to you, in hopes that it inspires someone who may be experiencing a similar anxiety to what I was feeling throughout my life. I also wanted to thank Angie tremendously for all her help throughout this project and for encouraging vulnerability; it made it so much less intimidating to do so. And lastly, I wanted to thank myself, for going through every trial and tribulation you have, still choosing to embrace the love within each person, and for taking the chance on yourself, when it seemed impossible. I love you.

Thank you so much for reading this, and I truly hope you gain from it as much as I put into it!

³ Mack 38



This is an image of me when I was getting closer to Asheville and decided to stop at a Lowe's in Virginia. It was truly starting to hit me that I was alone.

Within the Space of Solitude

Alone

I begin to creep between the crevices of her veins,

Gripping her heart at the very thought of this new space,

Unknown territory or a single familiar face.

I cause her palms to produce a similar wetness that could come from the rains

Of the sky and expeditiously fall on the lanes and create a space meant to erase

Any sign of her from the space that holds all the people she's ever loved like a bookcase.

I slither my way into her eardrums, causing buzzing crescendos and chaotic strains,

Initiating thoughts of doubt and caution within a place,
That tends to be safe when surrounded and held together by others like a shoelace.
I begin to tightly clutch her lungs, breathless as this question remains,
"Can I handle it?", the thought rapidly coursing through every corner of her soul like it was
a race

Chasing to see who would rise victorious: I or a place where Peace and Wonder can
embrace.

Alone

I begin to whisk between the crevices of her veins,
Opening her eyes to the endless beauty and excitement that's seeped within this new
space,
Unknown territory or a single familiar face.

Her palms, bathed in the glow of my gentle grace, unveils the boundless gratitude that lies
in the rains

Of the sky that fall on lanes nurtured and protected by Love and Trust, that erase
Any doubts living in her mind, allowing space for my presence to be displayed like a
bookcase.

I gently brush across her eardrums, crafting harmonious and tranquil strains,
Inspiring liberating thoughts of curiosity and gratitude within a place,
That tends to be safe when surrounded and held together by others like a shoelace.
I gracefully unfold the breath within her, opening her world as this question remains,

"Can I handle it?", the thought slowly drifting across her mind and her heart like it was an easy race,

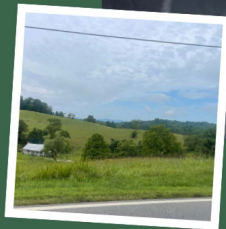
Knowing wholeheartedly the space between all emotions will always rise victorious, like a loving embrace.

Alone



This is the first image I took when I finally made it to my Airbnb after the 8 hour drive to Asheville. I finally made it!

Welcome to Asheville!



BEST RESTING PLACE

Stay at 35 Evelake Drive! In this beautiful and relaxing Airbnb experience, it doesn't hurt the pockets AND it's less than 5 minutes from Downtown Asheville! Talk about a deal! Quiet atmosphere that allows you to be immersed in the city life, but also provides you with a calm country feel!

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ASHEVILLE NORTH CAROLINA

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Asheville: Where art, coziness and adventure await! Nestled in the Blue Ridge Mountains, this city offers incredible vibrant arts, windy cozy streets, and immaculate diverse dining. Asheville has it all in one perfect destination!





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Come into Hemingway's Cuba in Downtown Asheville for a casual and relaxed atmosphere with a rooftop view! Serving Cuban cuisine and has incredibly affordable options! You just can't beat it!

Experience a retro and casual atmosphere at Rocky's Hot Chicken Shack! With a counter-serve style, your hot fresh Tennessee-style chicken comes to you in minutes!



MUST-SEE EXPERIENCES

Experience a life-changing mind, soul, and body journey with Dawn Sagonias! In this Sound Healing Meditation experience, you will transcend into an energetic state of relaxation! You won't be the same after this!



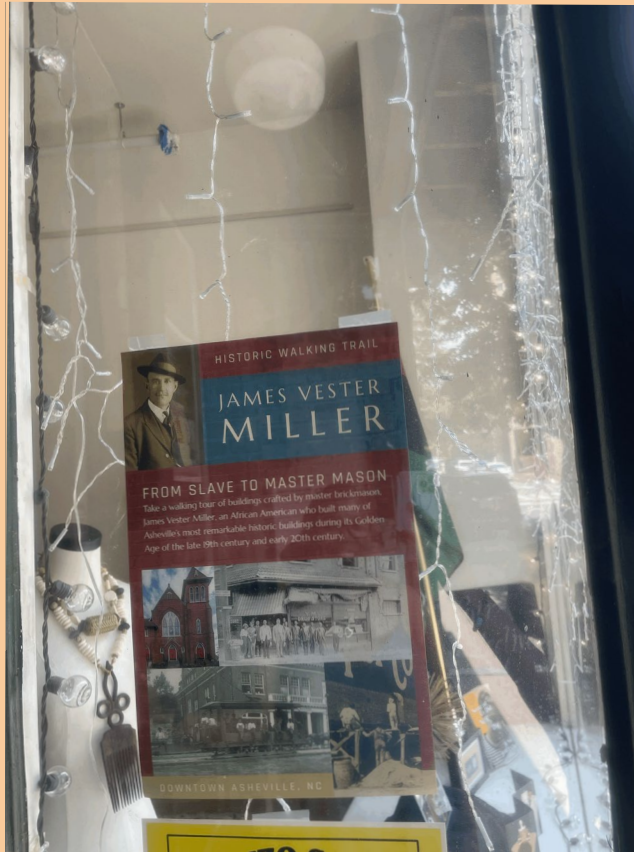
Stop by Noir Collective, a beautifully designed black owned boutique, located in the vibrant historic neighborhood called "The Block"! Filled with crafts and art creations from local African American artists, it furthers the history of the street this store is placed on.

DID YOU SAY "MORE DINING"?

Try authentic dumplings and other Chinese staples at Shanghai Dumpling House! In this relaxing and warm atmosphere, you're immediately immersed with the beautiful smell of noodles and dumplings!

Experience outdoor dining at the luxurious Sunset Terrace! Dive into some of the finest cuisine while basking in the vibrant yet relaxing view of the sunset!





When visiting “The Block” for the first time, I met a lovely woman at a shop called Noir Collective, who told me all about a historic walking trail in Asheville. It’s about an African American man named James Vester Miller who was a former slave. She informed me that he owned buildings in the East End of Asheville, one of the oldest black neighborhoods, similar to “The Block”.

Brushstrokes Throughout Time

On a scorching yet pleasantly breezy day in the town of Asheville, I found myself unexpectedly immersed in a neighborhood known as “The Block”. The

neighborhood's fresh, yet aged, aura drew me in, as if it were urging me to explore. Originally when embarking on this solo trip to Asheville, the intention of mine was to explore not only my creativity, but my soul, seeking to discover who I was deep within. Little did I know this journey would become an unforgettable expedition of mine that would do just that for me and more.

I let my wonder take the driver's seat, as I began to look at all the architecture that surrounded me. As my eyes swept over the weathered buildings and the neglected streets beneath my feet, I couldn't help but to sense an air of dilapidation. "Ya know, it didn't used to look like this," a voice stated softly from the left of me. I immediately turned my head in the direction of the voice. I would soon realize that this voice belonged to Julia McDowell, an elderly African American woman with beautifully speckled gray hair and skin as rich as the history she studied. Despite her short stature, her presence commanded attention that wasn't reflected through her physical frame, but rather through her energy.

"Oh, really?" I questioned, as my eyes wandered to observe the dark crimson buildings surrounding us and the tattered street signs. "Something tells me this place used to be rich in culture." She closed her eyes and gave off a nostalgia-filled grin.

"No doubt about it, baby. This place was crawlin' with youngstas and oldies who would do nothin' but hound ya in the best kind of ways. Hustlas up the street, barbers willin' to style our lil' boys' hair whenever we damn well please! My family and I would hang here all the time on Friday nights, drinkin' and playin' cards. We had everythin' just here on the streets of Eagle and Market. We called it "The Block".⁴ I couldn't help but ask the question that immediately popped into my mind:

"So, what happened to it since then?"

"Well, gentrification baby, that's what happened." She scoffed and continued. "Commercial businesses came in and decided the barber shops wasn't makin' enough money, so they decided apartments and restaurants was a betta' fit."⁵ That's why it's been my mission for the last decade to bring that culture back to this area. I want it more than anythin'. That's why we started painting this mural."

We rotated to our left; directly above the grass of a small area, known as Triangle Park, was the mural in question. The mural was a quarter of the way finished, but the history depicted on it was so profound. It projected radiant images of boundless black women with their beautifully styled afros throughout time, paintings of playful vivacious African American children with smiles plastered on their faces. This mural exuded the pure energy of community.

⁴McDowell stated that in the 80's, she was in her 20's. During this time, "The Block" was substantially thriving. She stated that her dad was a hustler in that neighborhood; the atmosphere of the area was pure love, culture and joy.

⁵McDowell

I began to touch the mural in awe. Suddenly, as my fingertips collided with the mural, my vision blackened. In an unexpected turn of events, I uncovered a way to bridge the gap between the past and the present. The mural, though a quarter of the way complete, held such vibrant history within its brushstrokes that it became a portal through time.

Upon looking around, I immediately noticed the tension within the air; it was almost like it held a sense of yearning, like something was absent. Disoriented and lost, I still felt a sense of familiarity I couldn't shake. In looking around, I noticed the scenery was quite similar to "The Block" but frozen in a pastime that I would soon realize was 1893 Asheville. During my time here, I was able to talk to Edward Stephens, a visionary from the past who worked on "The Block". He held in his heart a true dedication for the education and culture of all African Americans, which was something I found to be quite inspiring.

When I asked Edward about the current state of "The Block" and Asheville's connection with African Americans, in general, he chuckled begrudgingly before saying, "There is a determination to 'run out' all persons, white or black, who try to better the condition of the Negroes, to help them build manly, self-reliant, Christian Character".⁶ I scoffed, angrily bewildered at the audacity that people have at being oppressive in such a way. Suddenly, a brilliant idea found its way into

⁶Waters 313

my mind. Both Edward and Julia dealt with similar instances of discrimination against African Americans and the erasure of the culture even across different timelines. Because of the strong connection and similarity between the two, I decided to ask Edward if he wanted to join me in the present to work on the mural with both Julia and me. Combining Edward's historical perspective with Julia's consistent dedication to preserving African American culture would allow the mural to represent something bigger than just the culture; it would breathe life and vibrancy into "The Block" again.

Edward happily agreed to collaborate on the mural with Julia and me. As we joined together and poured our hearts, souls and experiences all within the mural, it truly began to transform. It became a vibrant

narration weaving the stories of the old jazz bars and barber shops, with tales of community get-togethers and joyous laughs. Each brushstroke was a thread that connected the past, the present, and the future, bridging all the culture we endured throughout our time periods together into one living story.

As I looked around the spirited streets of "The Block" and the mural I helped create, I realized that I not only unraveled the intricate layers of my

Devonique Jones



identity, but I also rediscovered my roots. Embarking on this journey made me realize my life's purpose: to always cultivate and celebrate love in every facet of its existence.⁷ The culture that is enriched within African American lives is timeless, and the mural we created and the journey I embarked on demonstrated just that.



Devonique Jones and Julia
McDowell

⁷ Hamid et al. 9



This is an image of a pianist I saw one night in Asheville after eating dinner at this beautiful place called Sunset Terrace. When I look back on this moment, it makes me truly appreciate music and what it can do for us emotionally.

Lyricaly Yours, Devonique

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Thank you so much for always knowing
how to make me feel solace and peace.

While driving to Asheville and
attempting to ignore the knots within
my stomach, I stopped and noticed the
abundance of vibrant trees surrounding
me on my left and right. At that

moment, "I Gotta Find Peace of Mind" by
Ms. Lauryn Hill emerged from the
speakers of my car and I never felt such
comfort; it was like you hugged me from
the inside. You're the absolute best.

Lyricaly Yours,
Devonique

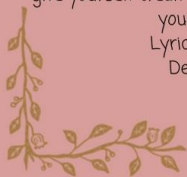


To: Inner Self

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Would you believe me if I told you that we're
about to cross the border of Tennessee to
enter into North Carolina?! All alone with
nobody, but yourself and Nissy?! Girl, I am so
incredibly proud of you! And because I'm so
proud of you and I want you to remember
this moment forever, I couldn't help but put on
"Welcome to Forever" by Logic. I know how
much that song will forever mean to you and
I, always. Always believe in yourself and your
capabilities because you're stronger than you
give yourself credit for. You're stronger than

your anxiety.
Lyricaly Yours,
Devonique



To: 20 Year Old Devonique

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Hi buddy. I talked about you today when I first got to Asheville. My therapist wanted me to talk about your presence in my life; there is nothing more I'd rather do even though it hurts me in places so deep I never knew they were there. Thinking back on when we were young, impressionable, dreamy-eyed 14 year olds, I remember us sitting in the back of the afterschool program and you played me "Little Lion Man" by Mumford and Sons. That song will always remind me of you and every memory I shared of ours with my therapist on this trip. Thank you for existing and holding me internally when I didn't know I needed it.

Lyricaly Yours,
Devonique



To: Louis⁸

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Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Today, I'm writing to you four stories above ground, sitting at a restaurant called Hemingway's Cuba; watching the beautiful and rustic dark, yet vibrant buildings emerging in Downtown Asheville, all in solitude. I just got done ordering an authentic Cuban sandwich and I swear every time my waiter passes, I believe to have wafted a smell of the food! Sitting here alone, feelings of anxiousness are setting in because this is my first time ever eating at a restaurant alone (I know right, who would've thought?). I started humming "The Less I Know the Better" by Tame Impala, the beginning bass line always bringing me peace. It reminds me of when you were so nervous to be alone, even just showering was nerve-racking, so much so that you would do so with the door open and play this song on repeat for comfort! Look at how far you've come, love. I gotta go, I think they're coming with my food now! Finally!

Lyricaly Yours,
Devonique



To: Teenage Devonique

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⁸ Louis was my old best friend in middle school who recently passed away in July of 2023 from a fentanyl overdose. We were incredibly inseparable and because of the nature of our relationship, my online therapist felt it necessary to expand on my feelings regarding my loss of him so suddenly, which was incredibly hard for me to do, yet necessary.

⁹ Moore; During my interview with my mom, she reminded me of my love for "The Less I Know the Better" by Tame Impala, and how frequently I used to play it as a teenager when I was alone upstairs showering. Additionally, she reminded me that I used to make everyone keep their doors open when I would shower upstairs, in fear of being "left alone".

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Thank you for everything you've ever given me. Every memory from my young wonder-filled years in California, my first experience with pure romantic love at 18 years old, the pain of losing my first childhood friend, for the nights spent smiling and belly-laughing with Delaney,¹⁰ for the constant fights I had with Delaney and my mom, for allowing me to feel everything, all the time. I just came back from a sound healing meditation and in the 40 minute process, I have never felt such transcendence and gratitude for every tear shed and every laugh exuded. As I was leaving my sound healer's home, I turned on 'Nights' by Frank Ocean. What a perfect day.

Lyricaly Yours,
Devonique



To: Universe

10

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Guess where I'm at right now? A bookstore (shocker)! I was walking around the windy yet still hallways filled with thousands of bookcases that are loaded with stories to tell and I thought of you immediately. Remember when we would read Junie B Jones books together and you would always finish the books days ahead of me? That same feeling of nostalgia and whimsicality I felt then reminds me of a song called "Once in a Lifetime" by One Direction. I swear I used to play this song so much as a child, belting it everywhere. The light sound of the guitar in the beginning still rings in my head.

Lyricaly Yours,
Devonique



To: Asia¹¹

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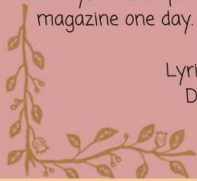
¹⁰ Delaney is my younger brother. Growing up, he was my best friend and brother all in one, considering he was the only sibling I grew up with. However, because we are so close in age (2 years apart), as we were growing up, we had a lot of disagreements. Now, our relationship is more solid than ever.

¹¹ Asia is my older sister. Growing up, I lived in California and my sister resided in Ohio, so when Asia would visit or vice versa, we would have read-off challenges and see who could read books like Junie B. Jones or Goosebumps, faster. Without fail, she would always beat me.

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

I have to apologize for the simple fact that I never got your name, but I'd be doing you and I a disservice if I didn't tell you about how talented you were tonight! I was walking out of Sunset Terrace after eating dinner, fully intending on leaving to go back to my Airbnb, when my ears were suddenly blessed with the sounds of your piano and voice combining to create a beautifully slow version of "I Don't Miss a Thing" by Aerosmith. The raw emotion embedded in your voice and the love that I could tell you had for the keys was so profound. I hope to see you in a magazine one day. Or perhaps on a Grammy stage.

Lyrically Yours,
Devonique



To: Pianist at Sunset Terrace

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Everything that you stood for and currently are standing for has surrounded every single crevice of my life since I was born. When I looked in the mirror and recognized that my skin was the darkest of brown, I felt a familiar hug from within. I visited you today and met the most lovely woman named Julia. What a home-y and lovely area. Thank you for still standing strong today and reminding the world that we are eclectic. "DNA" by Kendrick Lamar just came on shuffle and it sparked me to write this to you. It truly reminds me of you and the community you have gathered in your presence. No one can ever take away what you stand for; no matter how hard they try to erase the culture, culture stays and culture thrives.

Lyrically Yours,
Devonique



To: "The Block"

Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

I thought of you guys today. Today is my last night in Asheville and I drove to the Speedway up the street for some gas for the long day that I have ahead of me tomorrow. It's 8:35 pm and looking up at the sunset, I can't help but feel like you guys are watching over me at this moment. I see you in the blue, Uncle Goldstien and the pink in you, Gram. "Small Worlds" by Mac Miller is playing softly and I gently cry as I am reminded of how vast this life is; how vast you guys' lives were. I would do anything for another conversation with you guys. You'd be so proud of me.

Lyricaly Yours,
Devonique



To: Gram and Uncle Goldstien¹²

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Devonique Jones
35 Evelake Drive
Asheville, North Carolina 28806

Always trust yourself. In everything and anything you decide to do. I just stopped at a nearby rustic souvenir shop in Kentucky on the way back home from my first solo trip; a trip that numerous people told me to reject. In my heart, I knew I was destined to drive the roads that led me from Ohio to North Carolina, and trusting in myself to complete this trek is the greatest form of love I could've ever shown myself. Never forget that you will always be your biggest supporter and the person that loves you at the greatest capacity known to man. Don't be afraid of silence or being within the presence of yourself; that's where God lives and I learned that. And if you ever doubt yourself in any way in the days, months, or years that follow, just put on "The Miseducation of Lauryn Hill" by Ms. Lauryn Hill. It helps me every time. I will always love you.

Lyricaly Yours,
Devonique



To: Future Descendants

¹² Gram was a nickname I used when referring to my grandma on my mom's side who passed away when I was 5 and Uncle Goldstien was my closest uncle who passed away in 2018. I always have felt the presence of them since their passing, and tend to feel them even more in moments of stillness.



This is an image of my bracelet that I bought from a woman named Dawn, a sound healer in Asheville, who actually gave me my first sound healing meditation. What a beautiful experience.

Whispers to My Wrist

Dear My Beloved Reminder,

I had just finished my first ever experience with sound healing meditation with a lovely woman I met named Dawn. During this experience, my life was shifted completely in a way I never knew could be possible. She placed me gently on piled-up blankets in a burnt-orange, dimly lit room that embodied the energy of warmth. After settling in with my eyes closed and my breath steady, I began to hear the loud yet soothing sounds of gongs all around me, as well as the sound of the ocean through an instrument called the ocean drum. I shifted into a transcendental state and began to see my younger self frolicking around on a

beach in California with the brightest smile on her face, with simply no care in the world.¹³ Unbeknownst to me and the emotions this memory seemed to carry, I began to feel wetness under my eyes. Shortly after that memory subsided, a new vision unfolded: one that told a beautiful story of my older self. I vividly remember seeing me in my thirties, frolicking just the same as the memory before. However, this time, my younger self was dancing alongside her, reassuring my older self that she forgives her for every decision she made throughout her life because she knew every single one was made to protect her. The dance of forgiveness and love was transcending between different versions of myself, and it's safe to say that this vision made me extremely emotional and teary-eyed, as well.

I remember the first encounter I had with you like the back of my hand. After my emotional session, I gravitated towards Dawn's table that she had in her basement, and there you were: plastered up on a white holder, covered in rustic and vibrant colors, filled with history I never even knew at the time. Dawn, then, informed me that some children from Guatemala crafted you beautifully and thoughtfully, and all proceeds went to help those children. At that moment, I'd never bought something so quickly. You were placed on my wrist within seconds.

¹³ When I was five years old, my mom moved my younger brother and I to California because of severe recurring issues she had with my dad. Even though my mom was never the biggest swimmer, she always took us to the beach, as it was one of our places of comfort and solace. If we couldn't go with her, she would allow us to go with our friends and their families.

I desired something that would remind me of my inexplicably transformative experience I had with Dawn; the feelings that arose, the lessons I learned, all in that short yet lengthy forty-minute experience. However, you grew to represent so much more than that. Throughout my experience in Asheville, I grew so much closer to not only myself, but to the world and everyone that inhabits it. I learned so much about strength, love and resilience, more than I knew previously when initially crossing the beautiful borders of North Carolina. Every day I spent in this town, I learned more about the hearts of everyone, as well as myself, and I packed my bags feeling more complete than I ever felt in my life. You became that reminder of everything I learned on that 3-day trip. You resemble the strength, trust and love embedded deep in my body that I never knew I had. Each intricate coffee brown bead and every vibrant speck of aqua-blue wound into one seems to encapsulate a profound moment of my self-discovery. Your carved patterns are truly a visual representation of the intricate paths I found myself navigating internally during my days in Asheville.

Thank you for being so much more than a crafted beauty; you are a living testament to the lessons etched into my soul during my journey. You've truly become a companion, a silent confidant, who's presence is always with me throughout every moment of time from that day forward. I carry you everywhere

with me. With you on my wrist, I carry a piece of my own history - a beautiful link to the person I was, the person I became, and the person I am currently growing into. Thank you for reminding me of the beauty I have always carried within.

Love always,

Devonique

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HANS HOLBEIN'S PORTRAIT OF HENRY VIII: ENGLAND'S OWN PERSONAL JESUS

AMY PITSOR

ART 3130: Northern Renaissance, Spring 2023

Nominated by Dr. Caroline Hillard

Author Notes:

Hans Holbein's famous portrait of Henry VIII in a mural for Whitehall Palace is a shining example of the power of royal propaganda. The general consensus regarding the portrait's message has been that it highlights Henry's ability to continue the Tudor dynasty. However, I wanted to explore the possibility that Holbein's late-stage change in the composition of the portrait from a three-quarter view of Henry to a frontal view held an alternative motive – to present Henry as the head of the newly established Church of England and as equal to the pope, and possibly to Christ himself.

Faculty Notes:

Amy's paper presents a new interpretation of Hans Holbein's portrait of English king Henry VIII in a now-lost mural created for Whitehall Palace of 1537. She argues that the mural expressed not only the dynastic ambitions of the king, as generally thought, but also his position as the head of the Church of England. Her argument is grounded in astute visual analysis, sensitive examination of the work's historical context, and a thorough reading of the secondary literature on both the artist and his patron. Her writing is clear, effective, and seemingly effortless in its masterful handling of a difficult topic.

Hans Holbein's Portrait of Henry VIII: England's Own Personal Jesus

For most people, Henry VIII is instantly recognizable due to the portraits painted by Hans Holbein the Younger. The carefully crafted image presented by Holbein in a mural painted in 1537 for the privy chamber at the Palace of Whitehall has shaped our perception of him as a strong and masculine monarch (Figure 1). Despite the loss of the mural in a fire in 1698, numerous copies have provided art historians with the image of Henry VIII as a larger-than-life ruler who was not to be crossed, and this impression of the king has persisted through the centuries. A copy painted by Remigius van Leemput in 1667 gives a sense of the composition of Holbein's original work.¹ Though Holbein's portrait of Henry VIII exudes confidence, power, and virility, in reality, he struggled with his lack of a legitimate male heir, fallout from his decision to break with the Catholic Church, and his declining health. The underlying theme of *The Whitehall Mural* has been said to be the establishment of the Tudor dynasty and Henry VIII's ability to continue that dynasty.² Despite Henry VIII being an obese and injured man in his 40s, the prominent codpiece and the portrait's depiction of him as healthy and youthful indicate clear allusions to strength and masculinity.³ With the English Reformation and the establishment of the Church of England, Henry VIII fundamentally changed the role of the sovereign, and with that change, he needed to present an image that established and justified his right to be supreme head of the Church. This need led Holbein to change Henry VIII's pose in the final version of *The Whitehall Mural* from a three-quarters to a frontal view to make him appear more Christ-like and to strengthen and reinforce his position as the head of the Church of England.

Henry VIII owes much of his notoriety to his multiple marriages and his treatment of his six wives. However, it was Henry VIII's religious reforms and the establishment of himself as head of the Church of England, resulting from his pursuit of a divorce, that provided the deepest and most lasting effects within England. His eighteen-year marriage to his first wife, Catherine of Aragon, had only produced a single living daughter. By 1527, Henry VIII had become convinced that his marriage to Catherine, who had been previously married to Henry VIII's late older brother, was invalid in the eyes of God and requested an annulment from Pope Clement VII, who at the time was being held prisoner by Catherine's nephew, Emperor Charles V. Henry VIII grew increasingly frustrated with the pope's rejections and turned to Thomas Cranmer, the Archbishop of Canterbury, to annul his marriage to Catherine.⁴ Henry VIII's quest for a male heir came to be known as 'The King's Great Matter' and provided the catalyst for his break from the Catholic Church and the start of the English Reformation. In 1534, Henry VIII successfully broke from papal authority, establishing the Church of England and declaring himself supreme head of the Church. Though

¹ Astrid Lang, "Holbein's *Whitehall Mural* for Henry VIII: Spacing a Place for the King," in *The Interior as an Embodiment of Power*, ed. Hoppe, Breitling, De Jonge (Tiffin, Ohio: Heidelberg, 2015), 101.

² Susan Foister, *Holbein and England* (New Haven and London: Yale University Press, 2004), 182-3.

³ Tatiana C. String, "Projecting Masculinity: Henry VIII's Codpiece," in *Henry VIII and His Afterlives*, ed. Mark Rankin, Christopher Highley, and John N. King (Cambridge: Cambridge University Press: 2009), 150; Jean Marie Christiansen, "Assembling the King's Body: Examining Holbein's Portrait Techniques and the Fashioning of Henry VIII's Image in the English Renaissance," in *Renaissance Papers 2021*, ed. Jim Pearce, Ward J. Risvold, and William Given (Rochester, New York: Boydell & Brewer: 2022), 123.

⁴ Kevin Sharpe, *Selling the Tudor Monarchy: Authority and Image in Sixteenth-Century England* (New Haven and London: Yale University Press, 2009), 67-8.

Henry VIII ultimately was able to divorce Catherine of Aragon and marry Anne Boleyn, his religious reforms to do so would have negative consequences on the king's image.

Henry VIII's split from the Catholic faith and religious reforms, especially the dissolution of the monasteries, were unpopular with many people in the kingdom, particularly in the north of England. Many of England's poor depended on these religious houses for assistance. There was also concern over the growing influence of Henry VIII's new Lord Chancellor, Thomas Cromwell. Furthermore, many noble families and other members of Henry VIII's court disagreed with his treatment and divorce of Catherine.⁵ In the fall of 1536, religious and economic grievances reached a head in an uprising called the Pilgrimage of Grace. Many rebels were executed, including the rebellion leader, Robert Aske, and members of prominent northern families.⁶ Henry VIII was criticized for his handling of the subsequent uprisings, especially by England's Catholic nobility.⁷

The consequences of his pursuit of a divorce from Catherine ultimately erased the line between religion and government and gave the king unprecedented power over all things secular and spiritual in the kingdom. In the same way Henry VIII's father, Henry VII, needed to prove his legitimacy as king after taking the crown, Henry VIII needed to convince the people that he was more qualified to be head of the church than the pope and that his authority to rule came directly through God. One of the most effective ways to do this would be through images. In his book *Selling the Tudor Monarchy: Authority and Image in Sixteenth-Century England*, historian Kevin Sharpe noted the importance of regal images in projecting a ruler's authority and stated images that emerged during periods of crisis were "part of the anxious and contentious process of constructing and sustaining that authority in the face of animadversion and contest."⁸ He also noted that a "concern for each reign is the visual representation of the ruler," and he quoted art historian Jonathan Brown as stating, "these images epitomize a ruler's self-concept."⁹ Sharpe continued, "The image and perception of the monarch were essential to the exercise of royal authority."¹⁰ Henry VIII, like monarchs before and after him, used artists and craftsmen to create works in a variety of media with the intention of representing their authority.¹¹ Henry VII secured his new position as king and reinforced his authority by using public images and spectacles.¹² Perhaps the most enduring and effective symbol established during Henry VII's reign, the Tudor Rose, combined the white rose of York with the red rose of Lancaster after his marriage to Elizabeth of York to symbolize the two house's unification and to validate Henry VII's claim to the throne.¹³

Hans Holbein first came to England in 1526, where he earned a reputation as one of the finest portrait artists of the Northern Renaissance, receiving endorsements and accolades for his work from the likes of Erasmus of Rotterdam and Sir Thomas More.¹⁴ His clientele included Anne

⁵ Sharpe, *Selling the Tudor Monarchy*, 68; Anthony Fletcher and Diarmaid MacCulloch, *Tudor Rebellions*, 6th ed. (London and New York: Routledge for Taylor & Francis Group, 2016), 38-49.

⁶ Fletcher and MacCulloch, *Tudor Rebellions*, 48-50.

⁷ Fletcher and MacCulloch, *Tudor Rebellions*, 48-50.

⁸ Sharpe, *Selling the Tudor Monarchy*, 47.

⁹ Sharpe, *Selling the Tudor Monarchy*, 44.

¹⁰ Sharpe, *Selling the Tudor Monarchy*, 81-2.

¹¹ Sharpe, *Selling the Tudor Monarchy*, 33.

¹² John N. King, *Tudor Royal Iconography: Literature and Art in an Age of Religious Crisis* (Princeton: Princeton University Press: 1989), 29-30.

¹³ Gordon Marsden, "Henry VII: Miracle King," *History Today* 59, no. 3 (March 2009): 56.

¹⁴ Foister, *Holbein and England*, 11; Stephanie Buck, "Hans Holbein the Younger: Portraits of the Renaissance", in *Hans Holbein the Younger: Painter at the Court of Henry VIII*, (London: Thames & Hudson Ltd, 2003), 19.

Boleyn, Thomas Cromwell, merchants of the Steelyard, and French ambassador, Jean de Dinteville.¹⁵ At some point during his time in England, through his work and contacts, Holbein caught the attention of the king. Though the exact date is unknown, court accounting documents show payments to Holbein in 1536, indicating he likely began work as Henry VIII's court painter by this time, while on his second trip to England.¹⁶ However, Susan Foister stated that in 1527, a 'Master Hans' was commissioned to paint decorative paintings for royal festivities, suggesting Holbein may have begun working in the king's court while on his first trip to England.¹⁷

In 1536-7, Holbein completed the large mural in fresco for the Whitehall Palace.¹⁸ The mural features the first two Tudor monarchs, Henry VII and Henry VIII, along with their wives Elizabeth of York and Jane Seymour, within an illusionary architectural space. The kings stand at the left of the composition and their queens at the right with a marble pillar set between the groupings. On the pillar reads an inscription:

If it pleases you to see the illustrious images of heroes
 Look on these: no picture ever bore greater.
 The great debate, competition and great question is
 Whether father or son is the victor. For both indeed were supreme.
 The former often overcame his enemies and the conflagrations of his country,
 And finally brought peace to its citizens.
 The son, born indeed for greater things,
 Removed the unworthy from their altars and replaced them by upright men.
 The arrogance of the Popes has yielded to unerring virtue
 And while Henry VIII holds the scepter in his hand
 Religion is restored and during his reign
 The doctrines of God have begun to be held in his honour.¹⁹

The inscription praises both kings, but not so subtly declares Henry VIII as the more successful and superior of the two. The pillar and inscription dominate the center of the composition, indicating its importance. The last few lines bring attention to and glorify Henry VIII's victory over the pope and removal of the "unworthy." The last lines are particularly telling of Henry VIII's pride and desire to highlight his achievements during the English Reformation: "And while Henry VIII holds the scepter in his hand religion is restored." The prominent place of the pillar and inscription suggest Henry VIII's religious reforms are the more important subject of the mural and possibly its purpose.

¹⁵ Buck, "Hans Holbein," 25-6.

¹⁶ John Pope-Hennessy, *The Portrait in the Renaissance* (Princeton: Princeton University Press, 1966), 191; Paul Ganz, "Holbein and Henry VIII," *The Burlington Magazine for Connoisseurs* 83, no. 488 (1943): 269; Foister, *Holbein and England*, 12.

¹⁷ Foister, *Holbein and England*, 11.

¹⁸ Buck, "Hans Holbein," 31-2.

¹⁹ Lang, "Holbein's *Whitehall Mural* for Henry VII," 104.

The theme of Henry VIII's superiority is also seen in the way the two kings are depicted. Henry VII is behind Henry VIII and appears thin and frail; he is almost overwhelmed by his robes. Henry VIII, on the other hand, stands confidently, legs apart, hand on his dagger, and codpiece proudly on display. However, in reality, Henry VIII was obese and suffered from chronic injuries.²⁰ When comparing measurements of Henry VIII's body in Holbein's mural to measurements of his field armor from 1544 (Figure 4), we can see that Holbein had exaggerated the king's body, notably his shoulders and the length of his legs, to make him appear stronger, younger, and more powerful.²¹ This comparison with and dominance over his father can also be seen as symbolic of Henry VIII's dominance over Catholicism and the pope. Kevin Sharpe noted, "a claim to orthodox Catholic piety was a central motif of the representation of Henry VII."²² By placing Henry VIII in front of and as more fit than his father, Holbein was essentially portraying Henry VIII as victorious over the Catholic Church.

With a few exceptions, the most common pose for portraits in northern Europe was the three-quarters pose, with the profile pose second.²³ Portraits of other rulers, Francis I (Figure 5), Charles V (Figure 6), and earlier portraits of Henry VIII (Figure 7), overwhelmingly favor the three-quarters view. Portraits of the pope had also been in a three-quarters view (Figure 8).²⁴ The frontal-posed portrait had, until this time, been used almost exclusively for depictions of Christ, particularly in the 'Salvator Mundi', and 'Christ in Majesty' types (Figure 9, Figure 10).²⁵ As seen in other full-frontal portraits, most notably Albrecht Dürer's *Self-Portrait* of 1500, this more direct engagement of the viewer can take on a "Christ-like" appearance (Figure 3).²⁶ For a king who needed to establish himself as the supreme head of the church amidst ongoing religious turmoil, the image of Christ would have been an ideal choice. From the preparatory cartoon for the *Whitehall Mural*, we can see that Holbein had originally planned for Henry VIII to be in a traditional three-quarter pose (Figure 2).²⁷ However, a 1667 copy of the mural by Remigius van Leemput shows that Holbein ultimately chose to depict Henry VIII in a fully frontal view (Figure 1).²⁸ He is also the only figure to confront the viewer in a full-frontal pose; Henry VII engages the viewer, but he is in a three-quarters pose, while the queens do not engage the viewer at all. This can be seen as a reference to Christ as head of the church with Holbein equating Henry VIII as head of the Church of England.

With the symbolism related to dynasty, attention to portraying the king in top health and vigor, and references to Henry VIII's achievements in religious reform, *The Whitehall Mural* is clearly meant to reinforce the king's image as a powerful monarch not only capable of continuing his family line, but also of being supreme head of the church. Art historian Roy Strong stated, "With this image of Henry VIII, the use of royal portraiture in England as propaganda in the modern sense of

²⁰ String, "Projecting Masculinity: Henry VIII's Codpiece," 150; Christiansen, "Assembling the King's Body," 123.

²¹ Christiansen, "Assembling the King's Body," 134.

²² Sharpe, *Selling the Tudor Monarchy*, 67.

²³ Lorne Campbell, *Renaissance Portraits: European Portrait-Painting in the 14th, 15th and 16th Centuries* (New Haven: Yale University Press, 1990), 81-6.

²⁴ Christopher Lloyd and Simon Thurley, *Henry VIII: Images of a Tudor King* (Oxford: Phaidon Press Limited, 1990); Lisa Mansfield, *Representations of Renaissance Monarchy: Francis I and the Image-Makers* (Manchester: Manchester University Press, 2016); Irina-Andreea Stoleriu and Adrian Stoleriu, "Representations of the Pope in Western Art," *ANASTASIS. Research in Medieval Culture and Art* V, no. 1 (2018): 2.

²⁵ Erwin Panofsky, *The Life and Art of Albrecht Dürer* (Princeton: Princeton University Press, 1955), 43; Pope-Hennessy, *The Portrait in the Renaissance*, 129.

²⁶ Panofsky, *The Life and Art of Albrecht Dürer* 43.

²⁷ Foister, *Holbein and England*, 175.

²⁸ Lang, "Holbein's *Whitehall Mural* for Henry VII," 101.

the word begins.”²⁹ Holbein’s mural is a masterpiece in image-making and royal propaganda. The image was such a success that he employed the same technique in depicting Henry VIII’s infant son and heir, the future Edward VI (Figure 11). The image created by Holbein helped solidify Henry VIII’s position as supreme head of the Church of England, a position that future English sovereigns have maintained to this day.³⁰

²⁹ Roy Strong, *Holbein and Henry VIII* (London: Routledge & K. Paul for the Paul Mellon Foundation of British Art, 1967), 44.

³⁰ With the exception of Mary I, who returned England to Catholicism when she became queen.



Figure 1. Remigius van Leemput after Hans Holbein, *The Whitehall Mural*, 1667, Oil on Canvas, Royal Collection, Hampton Court Palace, England.



Figure 2. Hans Holbein, Henry VIII and Henry VII, cartoon for Whitehall Palace mural, 1537, Pen in black, with grey, brown, black, and red wash, Paper mounted on Canvas, National Portrait Gallery, London.



Figure 3. Albrecht Dürer, *Self-Portrait*, 1500, Oil on Panel, Alte Pinakothek, Munich.



Figure 4. Field Armor of King Henry VIII, c. 1544, Metropolitan Museum of Art, New York.



Figure 5. Jean and François Clouet, *François I of France*, 1535, Oil on Panel, Louvre.



Figure 6. Titian, *Portrait of Charles V*, 1548, Oil on Canvas, Alte Pinakothek, Munich.



Figure 7. Joos van Cleve, *Portrait of Henry VIII*, c. 1530-5, Oil on Panel, Royal Collection.



Figure 8. Sebastiano del Piombo, Portrait of Pope Clement VII, c. 1531, Oil on Slate, J. Paul Getty Museum, Los Angeles.



Figure 9. Hubert and Jan van Eyck, Detail of Ghent Altarpiece, c. 1432, Oil on Panel, St. Bavo's Cathedral, Ghent.



Figure 10. Hans Memling, Christ Giving His Blessing, 1478, Oil on Panel, Norton Simon Museum, Pasadena.



Figure 11. Hans Holbein, *Portrait of Prince Edward*, 1538, Oil on Panel, National Gallery of Art, Washington D.C.

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