KA HUE ANAHĀ

Kapiʻolani Community College
4303 Diamond Head Road
Honolulu, HI 96816

SPRING 2019

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JOURNAL OF ACADEMIC RESEARCH & WRITING

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Acknowledgments

Works selected for publication were chosen to reflect the ideas and quality of writing across a wide range of courses here at the College. The Faculty Writing Coordinator and the Review and Editing Staff would like to congratulate the authors whose papers were selected for the Spring 2018 edition of *Ka Hue Anahā Journal of Academic & Research Writing*, and to acknowledge and encourage all students who submitted papers. We regret not being able to publish all of the fine work submitted this semester. We hope that you will continue to write, and to engage with the Board of Student Publications by submitting more work in the future.

Furthermore, and with much appreciation, we would like to extend a sincere thank you to the faculty, staff and administrators, without whose support these student voices would not be heard. Thank you for your dedication and commitment to learning!

TO FUTURE AUTHORS

The KCC Board of Student Publications looks forward to reading your work in subsequent editions of *Ka Hue Anahā Journal of Academic & Research Writing*. It is your efforts that keep this publication going, and your support and enthusiasm are sincerely appreciated.

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TO FACULTY

Please encourage your students to read and critically analyse works published in *Ka Hue Anahā*, and to submit their own work for possible publication.

Kūlia i ka nuʻu:
"Strive for the highest"

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About *KA HUE ANAHĀ*

Ka Hue Anahā Journal of Academic & Research Writing, published by Kapi'olani Community College's Board of Student Publications (BOSP), honors student writing from across the curriculum. Other BOSP publications celebrate student voices in more specific areas. *Pueo o Kū Journal of Science, Technology, Engineering and Mathematics* publishes technical writing in STEM fields, and *Lē'ahi Creative Arts Journal* provides a venue for students' creative writing and art.

The name Ka Hue Anahā, was determined by Arts & Sciences Dean and Professor of Hawaiian Language Nāwa'a Napoleon, and translates as "The calabash of light" or "The wellspring of reflected light," and is meant to reflect the diversity of opinions and cultures our island state fosters, and also pays homage to the concept of 'welcoming ideas from across the curriculum' previously engendered in a 2004-2006 publication called *Spectrum*.

Ka hue – (n.) gourd, water calabash, any narrow-necked vessel for holding water. A way of connecting net sections by interlocking meshes.

Anahā – (n.) a reflection of light.

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WHAT'S IN A NAME: AN ANALYSIS OF "HAOLE" USAGE THROUGHOUT HAWAIʻI

Partner Akiona ENG 272M: Literature of Hawai'i, Oceania, and Asia

People use language in everyday life to convey messages. These messages are interpreted differently based on the speaker's tone, voice inflection, and body language. Sometimes words can be altered from their original intent. Alterations happen when a descriptive word used within society gets reintroduced as a negatively charged word to belittle and demean another person or group of people. Such is the case in Hawaiʻi with the term "haole." Throughout Hawaiʻi's history, we can see how "haole" has transformed based on foreigners' actions. I will examine the origins of "haole" and how it transformed from a general description into the derogatory, offensive term that exists today.

Before Western contact, "haole" was used to describe someone from a foreign land, and, in most cases one who arrived in Hawaiʻi from Kahiki or beyond. This description was the case when native Hawaiians spoke of their *akua* (gods), *kupua* (demigods), or other supernatural deities. The reason for this is because an entity with as much power as that could not possibly be from Hawaiʻi. One example of this is the arrival of different gods and their offsprings. The kupua (demigod or cultural hero) Kamapuaʻa was the child of Hina (a god) and Kahikiʻula (a human). Due to his existence as half-man and half-god, he warranted the description of "haole." "As a kupua, Kamapuaʻa is under the special protection of ancestral gods and himself godlike. As a man, he is tall and handsome; 'the big foreigner with sparkling eyes' (*ka haole nui, maka olohilohi*) he is called in chant. Some say that he has bristles down his back which he conceals under a cape. He is able to change himself not only into a hog but also into fishes and plants of various kinds" (Beckwith 201). Kamapuaʻa is described as "haole" because although he was born on Maui, he was born of a godly mother who bestowed him with supernatural powers, and most supernatural beings at that time arrived "from beyond." In this case, "haole" is being used to define Kamapuaʻa as a deity rather than a man. His ability to change into many different animal and plant forms is the specific evidence that supports the description. If both of his birth parents were human than he would not possess supernatural qualities and would then fall under the definition of *kamaʻaina* (native born) rather than "haole."

As we move forward in time, we see how other prominent members of Hawaiian society, such as ruling chiefs, were classified as "haole." In Hawaiian history, there are only two ways a mortal person can gain mana (supernatural/divine power). Those two ways being by birthright through moʻokūʻauhau (genealogy) or successful military conquest. In either case, the more prominence one holds, the more mana one possesses. Such is the case for Kualiʻi, the ruling chief of the island of Oʻahu. Kualiʻi became the ruling chief of Oʻahu after defeating the four Lono chiefs who ruled Oʻahu before him. He also assisted in conquests on Kauaʻi, Lanaʻi, and Molokaʻi.

> "Ku-aliʻi (Ku the chief) of Oahu...He is said to have lived long, [until] he walked with a cane; four times forty years and fifteen he lived, that is 175 years...glorified as "a god…a messenger from heaven…a stranger (haole) from Kahiki" (Beckwith 394).

Kualiʻi is described as "haole" because of the significance of his physical aesthetics and military conquests. In the case of Kualiʻi, someone who is that prominent could not be from Hawaiʻi, because although his accomplishments are greatly exaggerated, building up Kualiʻi's legend shows how much his people admired and loved him. Along with building him up and claiming that he is from Kahiki, it shows how vital Kahiki was to Hawaiians as well. For native Hawaiians, Kahiki was not just a destination, but a *kumu* (source) for all knowledge about the Hawaiian gods and the birthplace of most supernatural deities.

In other instances, "haole" delineated members of our Hawaiian monarchy. Depending on the situation, the elites and commoners used the term to describe members of society. More often than not, it was used in a joking manner thanks to the kingdom's belief in freedom of speech. An example of this would be a scenario about Queen Kapiʻolani and how she rode horses whenever she traveled.

> "Kapiʻolani was known as a woman who wasted no time...When she rode on horseback at Kailua...Whether she rode on Maui or Oahu, she used only the sidesaddle with her sewing basket on her left arm; this was her custom. The chiefs and commoners called her the white haole chiefess" (Kamakau 383).

This excerpt shows the openness of, not only of the monarchs, but the kingdom as a whole. Nowhere else in the world could a commoner make a comment of this sort about their reigning king or queen and get away with it. Did the common people hold respect and reverence for their ruling monarch? Of course, but the monarchs understood the power of free speech long before the invasion by the United States and prided itself on having an open dialogue among all of the people that inhabited these islands. There was no separation of rights between those who were native tenants and those who relocated to the islands from other countries.

In more turbulent times in Hawaiʻi's history, we get to see how the term "haole" became an offensive term thanks to the actions of foreign individuals who felt that they needed more representation within the government during the late 1800s. The experience between native and foreign individuals is presented by Joseph Nāwahī, a native Hawaiian born and raised in Hilo, who received his formal education from the Protestant missionary schools of the islands and later taught at Hilo Boarding School. While teaching, he became a lawyer and then entered politics by becoming a member of the House of Representatives for his home district of Puna (Sheldon 33). Nāwahī remarked,

> "Ināhea nei lā hoʻi i aʻo ʻia ai ke kanaka Hawaiʻi i nā ʻike hohonu o ke kālaiʻāina a me nā hana *hoʻoponopono* aupuni ʻana? He hewa kā ka ʻike o ka Haole, ka mea ua hele ka ʻike a pili i ka lani, a ua hele hoʻi a laulā i ka moana, a ua pāpahi iho ka ʻike a me ka naʻauao o ka Haole ma luna o kākou nā kānaka Hawaiʻi, hele aku nō kahi ʻike o ke kanaka Hawaiʻi a ka ʻpoe holeʻ nō, hoʻi mai" (qtd. in Spencer 342).

Based on my translation of this excerpt from his book, Nāwahī is speaking about foreign policymakers and how they have taken over Hawaiʻi. Also, due to the changing political climate within the kingdom, Nāwahī is trying to determine whether "haole" politics is good or bad for the kingdom. This sequence is significant because these events take place approximately ten years before the illegal overthrow of the Hawaiian monarchy. During his time in politics, Nāwahī remained steadfast and loyal to the monarchy. He became the president of *Hui Aloha ʻAina* (Hawaiian Patriotic League) and opposed the annexation of the kingdom to the United States. Nāwahī understood that although "haole" politics and practices were present within the kingdom, Hawaiʻi needed to stay grounded in its knowledge and use it to move forward with its people leading the way, not "haole" entities.

As we approach the overthrow of the Hawaiian Kingdom, we can see "haole" start to entirely transform into the offensive and derogatory term we know and use today. For that, we are indebted to the actions of American businessmen who came to Hawai'i and manipulated the political situation to maximize their economic gain and strengthen their presence as prominent members within the Kingdom of Hawai'i. The Americans felt that the newest constitution was one-sided and only favored specific groups of people; Americans not being one of them.

> "There was much dissatisfaction with the existing government, not only with the allegedly 'despotic' Constitution of 1864 but also with the ministers whom Kamehameha V appointed to assist him in the administration of public affairs. This dissatisfaction was fairly widespread, though not universal, among the haole portion of the population, especially the Americans" (Kuykendall 2:221).

This statement helps us to understand how we come to the understanding of the term "haole" that a majority of Hawai'i's residents know today. As stated earlier, "haole" is a term to describe a foreigner regardless of place of origin. However, when the Americans came and started their attempts at manipulating the political system, the word took on a different meaning, because it no longer strictly refers to the person, but their actions as well. Therefore, when foreign businessmen were doing all they could to ensure that their best interests were taken care of and they disregarded how those decisions affected others, those actions were considered "haole." The actions were considered so because foreigners were the ones committing these acts.

After multiple disagreements over politics, especially concerning the Constitution of 1864, the aforementioned American businessmen started to make a strong push for their presence within the Kingdom Legislature. Such movement was, again, to protect their private interests and status. However, some native politicians noticed this shift and began to warn, not only their constituents, but the general public as well as to the possible dangers of this movement.

> "During the fall of 1881, some interest was shown in the election to be held a few months hence. Two prominent Hawaiian politicians, S. K. Kaai and J. W. Kalua, and the newspaper Ko Hawaii Pae Aina were reported to be urging that no 'haole' (Caucasian) be elected to the legislature. A resident of Maui, using the pen name "Scrutator," called attention to what he considered a great weakness in the actual political position of the country" (Kuykendall 3: 247).

This example shows that native politicians knew of the actions that the Americans wanted to take to get what they wanted. Native politicians also knew that by gaining control in the legislature, the Americans could carry out many different objectives. One of the main goals being the ability to produce amendments to the Kingdom Constitution that would work in their favor and marginalize the citizens that they wanted to keep out. Due to the inability to accomplish this objective, the American businessmen joined forces with prominent naturalized citizens and created the Committee of Safety. This group would make a push and succeed in the illegal overthrow of the Hawaiian Kingdom. This plan started the domino effect that led to the imprisonment of the last reigning monarch, Queen Lili'uokalani, and the illegal annexation of the Hawaiian Kingdom to the United States of America. Under international law, which is the system that applied during that time, all of these acts were acts of war on behalf of the United States. However, due to its prominence in the world, no other country was willing to support the Hawaiian Kingdom, to hold the U.S. accountable, and right the injustices committed against the kingdom's monarchy and its people. The actions taken by the American businessmen are what reshaped the term "haole" to become offensive and derogatory.

By the examples presented, one can see that today's understanding of the term "haole" is not the same as the initial introduction in Hawaiian history. Traveling chronologically, we see how the term has transformed since its creation to up until recent history. We determined that for a term to become offensive and derogatory, actions need to take place, so people have a tangible context in with which to view the word. Also, based on the evidence presented in this paper, it is safe to say that native Hawaiians did not reshape "haole" to mean what it does today. In actuality, foreigners changed the perception of the word that describes themselves. They did this through their actions and practices to get whatever they wanted by any means necessary. Not only did their efforts change the meaning of a word, but it transformed the personal identity of an entire race of people—a people who at one point possessed their own independent kingdom and were recognized internationally as such. After the overthrow of the Hawaiian Kingdom, the provisional government banned Hawaiians from speaking *'Ōlelo Hawaii* (Hawaiian language), performing *hula* (Hawaiian dance), and participating in all other aspects of Hawaiian culture. To do so and get caught was to run the risk of imprisonment for an undetermined amount of time. All of this caused a gap in cultural growth for native Hawaiians, causing generations to lose primary contact with their culture and people.

Ironically, the blame for why "haole" has turned negative goes to the native Hawaiians. So, since the word originated in the Hawaiian language that automatically makes Hawaiians guilty? No, the foreigner is responsible for their actions and in turn responsible for how their word describes them. However, one of the reasons why native Hawaiians use "haole" in this way is because it matches on multiple levels the way foreigners looked and acted around the time of the overthrow. Would native Hawaiians be better served if they used the term more distinctively or not at all? Only time will tell.

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IS A BLOOD TRANSFUSION ALWAYS THE ANSWER?

Ovnee Asahguii ENG 100: Composition I

"Approximately 36,000 units of red blood cells are needed everyday in the U.S." ("Blood Needs"). This statement was made in a Red Cross advertisement in an effort to attract and motivate donors. Is this need being met? Unfortunately, it is not. On their "Blood Needs and Blood Supply" page, the American Red Cross states that "supply can't always meet demand because only about 10% of eligible people donate blood yearly." In addition to blood being in short supply and high demand, blood donations are transient. Platelets can only be held for 5 days and red blood cells must be used within 42 days ("Blood Needs"). Due to these dismal statistics, blood banks travel from one place to another, from schools to workplaces, to collect blood from those who are eligible. What is done with this precious resource? The blood that they voluntarily receive goes to patients who are prescribed blood transfusions. The American Red Cross claims that 3 people's lives could be saved through 1 single donation of blood ("Blood Needs"). What methods are available to prevent such a desperate need? Is there reason to believe that a patient can only be saved through a blood transfusion? With the desire to find solutions to these problems within medical facilities, new research is being conducted. Through such research, doctors are discovering blood transfusion alternatives.

Blood transfusions are considered to be an important medical procedure. Red blood cells carry needed oxygen throughout the body and platelets assist the body in blood clotting. According to America's Blood Centers, the blood acquired often goes to patients undergoing cancer treatment, surgeries involving the skeletal system, transplantation of body parts, heart surgeries, and blood disorder treatments ("Blood is Always"). Yet, pharmacists, nurse anesthetists, and medical doctors are exploring other procedural options that may, in the long run, be more effective. Blood transfusion substitutes should be considered because recent evidence indicates that blood transfusions can put a patient's safety at risk, are very expensive, and there are few bloodless options available. Due to current medical research, there are several current blood transfusion alternatives that are being developed and implemented.

HISTORY OF TRANSFUSION MEDICINE AND ALTERNATIVES

Before alternatives to blood transfusions are considered, the importance of blood and the origin of blood transfusions should be discussed. There is so much significance attached to blood and the loss of blood. Since no human can live without blood, throughout history, this complex liquid connective tissue was accepted as a symbol for life and vitality. Blood was included in foods and sacrificed to gods. The discovery that blood is a part of a circulating system led to the experimentation of blood movement. In 1667, a French man performed the first blood transfusion at a science academy using a lamb's blood ("Blood Transfusion").

Two centuries later, in 1813, Doctor Blundell encouraged the use of humans for transfusion procedures as a way to treat uterine hemorrhage after childbirth. Through his transfusion attempts, a number of recipients died. Later, in the years leading up to the first World War, new experimentation and blood transfusion advocacy led to the understanding that blood coagulates and that there are different blood types. The origin of blood banks began in the first World War. Sodium citrate was revealed to be an anticoagulant. After blood was drawn from a patient, sodium citrate was mixed with it, and then the blood, stored in a bottle, could be refrigerated to be used later during a surgery. The procedures initiated during war made blood transfusion more accepted among doctors in the Western world. Medical journals also increased its popularity. In 1936, due to blood transfusions becoming a more common practice within hospitals, individuals in the United States and United Kingdom were encouraged to give blood. However, it was soon realized that not all blood received could be used. After a syphilis outbreak in the U.K., certain colored blood cells were not used for fear of more patients contracting the disease. Knowledge of blood type relationships resulted in the understanding that giving a patient the wrong blood type could lead to an allergic reaction. From the 1950s and onwards, new sterile packaging was used to transport blood. Blood began to be processed and separated into its plasma, hemoglobin, and albumin components. In the 1970s, whole and component blood transfusions were used to treat blood disorders, such as hemophilia. Despite its benefits, the danger of acquiring diseases, including hepatitis and AIDS, through blood transfusion was noticed. Blood screening was not yet possible, yet blood transfusions were viewed as having more advantages than consequences. Today, there are blood purifying methods that reduce these risks. Nevertheless, the most effective methods are so expensive, they will not be implemented ("Blood Transfusion"). Therefore, many of the risks remain.

Regardless of the risks, blood transfusions are still considered lifesaving. They have rescued patients from severe wound bleeding and hemorrhages. As a result, "blood transfusion has become one of the most common procedures performed in hospitalized patients in the United States, with an estimated 13.1 million units of blood transfused in 2013 alone" (Shander 83). Even though blood transfusions remain one of the most commonly performed operations, risks other than infection are still being examined. A need to accommodate the existing blood supply, religious values, and the immune weakening effects of blood transfusions have led to the emergence of Patient Blood Management (Obirikorang 1).

LITERATURE REVIEW: WHAT THE PROFESSIONALS SAY

Medical professionals who have a hand in the giving of a blood transfusion have commented on the importance of Blood Patient Management and bloodless options. Many of the articles written by these healthcare providers have the purpose of educating others in their field of study. Doctors of Nurse Anesthesiology discuss the perspective of patients within a specific group, while including legal considerations and preoperative care options (Campbell 173). Medical Doctors have done studies to determine the level of knowledge acquired by healthcare staff on bloodless alternatives (Obirikorang 2), as well as how these bloodless alternatives can be applied (John). Doctors in pharmacology consider their role in Blood Patient Management as well as how they can increase the possibility of success in patients with different circumstances, while utilizing less blood (Shander 84). Blood bank organizations also provide input on the current research revolving around the risks and benefits of blood transfusions ("An antibody").

PATIENT SAFETY

Transfusions are given out of concern for the patient's safety. In orthopedic surgery, approximately "70% of HF [Hip Fracture] patients are transfused, with low hemoglobin level on admission as the strongest risk factor for receiving RBC [red blood cell] transfusion" (Bielzaa). Since a blood transfusion can provide a patient with needed hemoglobin quickly, it is considered a life saving procedure that keeps patients safe. Compared to the blood transfusions that were performed when the practice was first gaining popularity, the modern-day versions of the procedure are quite

safe due to the current systems of matching and processing. However, facilities cannot always agree on the processing method that is best for patients. The two main methods used are gel and tube. The gel method can detect specific antibodies that the tube method cannot, including anti-E antibodies. On the other hand, the tube method has greater adaptability and is more effective in determining a wider range of antibodies. Even with all of the efforts made to make blood safe enough for the needs of each patient, the system is not foolproof ("An antibody").

Now, another level and aspect of a patient's safety must be considered: a condition that can result from a lack of compatibility between the patient and the blood antibodies is transfusion-related acute lung injury (TRALI). This adverse effect is known to be one of the several life-threatening results of blood transfusions. Although blood that has been processed is often considered safe, it has been found that "between 2001 and 2006, TRALI was responsible for greater than 50% of the deaths in the United States of patients transfused with allogeneic blood [whole blood]" (Campbell 174). Campbell continues by highlighting research that suggests that blood transfusions result in patients staying longer in the hospital after their surgeries (174). Blood transfusions increase the risk of detrimental postoperative reactions (Campbell 174). Therefore, although blood transfusions play an important role in health care, they are linked with potentially unsafe outcomes.

A solution to this safety issue has been implemented by the John Hopkins Medical Center for Bloodless Medicine and Surgery. They use a blood salvage machine known as the "cell saver" to collect, clean, and return any blood that is lost during surgery. Through a study, it was found that the recycled blood is safer, fresher, and better quality than the blood received from the blood bank. It is fresher because it has only spent 30 minutes outside of the patient's body. On the other hand, donated blood often is stored in the blood bank for 42 days. Blood salvage also prevents antibody and blood type incompatibility as well as the transfer of bloodborne diseases from donor to patient (John Hopkins Medicine). In addition to assistive equipment that can be used during procedures, preoperative and postoperative steps can be taken to reduce a patient's need for a blood transfusion. For example, Antonio D. Pinna, a professor of surgery, suggests giving patients a generous amount of Blood Growth Factors before surgery and infusing the proper quantity of fluids after surgery.

BLOOD TRANSFUSION: THE ONLY OPTION?

Doctors involved in pharmacology in the United States explain the importance of Blood Patient Management and getting pharmacists involved (Shander 85). In addition, nurse anesthetists in America outline the steps that should be taken to adjust to the transfusion-free needs of specific vulnerable populations (Campbell 177). Articles such as these are often informative with the purpose of providing an impetus for medical facilities to provide blood transfusion alternatives. However, there are few resources that provide evidence regarding the current initiatives in bloodless medicine. There are a few blood hospitals, including John Hopkins Center for Bloodless Medicine and Surgery and the Englewood Health facility (John Hopkins Medicine). Although options are more limited in the U.S., other countries are putting Patient Blood Management into action as a general standard for healthcare. Even though implementation isn't consistent throughout Europe as a whole, particular nations, such as the Netherlands, have been using blood transfusion alternatives for more than 20 years. America has been the pioneer in transfusion medicine ("Blood Transfusion"), yet medical facilities seem reluctant to maintain that same position in the Blood Patient Management movement ("Report").

The implementation of Patient Blood Management can follow a similar approach as medical facilities both inside and outside of the United States. The John Hopkins Medical Center in Baltimore, for instance, offers seminars, statistics, and explanations for preoperative and postoperative procedures (John Hopkins Medicine). In Ghana, studies are being done to determine how much the medical professionals there know about bloodless options and how to ensure that these professionals are provided with an effective education on the matter (Obirikorang 4).

FINANCIAL BARRIERS

Another reason why substitutes for transfusion medicine may be considered is the financial barriers connected to it. Members of the Medical Liaison Society are making an effort to find ways to eliminate interferences in pre-transfusion blood screening and processing. It was discovered that certain antibodies react with proteins in the blood which led to false test results. Doctors would like to consider neutralizing certain antibodies in the blood to ensure that test results are accurate and safe for patients accepting a blood transfusion, especially those whose immune systems are compromised. However, the chemicals needed to prevent interference during testing are very expensive and not accessible ("Anti-CD38"). Therefore, because of the safety precautions associated with blood examinations, blood transfusions are not necessarily an economical option. The solution to this problem could lie in the development of bloodless alternatives. A controlled experiment was performed to determine the cost of caring for bloodless patients. According to Steve Frank, the medical director for the Center of Bloodless Medicine and Surgery at John Hopkins, this study revealed that "there was about a 14% less cost to care for…bloodless patients compared to the other patients" (qtd. in John Hopkins Medicine). Therefore, hospitals and surgical facilities could save money if surgeries were performed without the use of blood.

CONCLUSION

An evaluation of transfusion risks, costs, and the lack of transfusion alternatives has led to the conclusion that bloodless medicine and Patient Blood Management should be contemplated by doctors and medical facilities. Some of the currently accepted forms of blood transfusion substitutes include the use of blood salvage equipment as well as specific preoperative and postoperative care. The education of nurse anesthesiologists, doctors, and pharmacists is a step toward the discovery of a solution to this issue. If Blood Patient Management and bloodless medicine strategies become the standard for care, there will be less concern toward the ever-growing demand for blood donations. Patients and essential resources can be saved to the benefit of communities, medical facilities, and medicine itself.

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PHYSICAL CONTACT IN EARLY DEVELOPMENT

Adrianna Bow PSY 250: Social Psychology

The role of physical contact with infants during the early stages of development often goes overlooked. Prolonged gentle touch has been shown to provide both the child and the caretaker a number of benefits, and an insufficient amount of nurturing physical contact with others at a young age can have serious negative effects on health, intelligence, and relationships over the course of a lifetime. Research has shown that physical contact with infants has positive impacts on physical health, cognitive and behavioral function, and social attachment.

Numerous studies have explored the impact of physical contact (or lack thereof) during early development on infants' health over time. One of the most notable examples was found in Romanian orphanages during the 1990s. Due to a large influx of orphaned children, thousands of infants were left alone in their cribs for long stretches of time without adequate care or nurturing human contact. These children displayed deficits in a number of areas including growth, sensory processing, and motor skills. Studies have shown that subjects that were adopted from these orphanages exhibited significantly more and greater problems with sensory processing than their control group counterparts who were considered to be developing normally (Cermak & Daunhauer, 1997).

Inadequate sensory stimulation during early development can cause a host of problems, developmental delay being one of the most significant. It can also impair growth and make one more prone to serious infections. Researchers have found that developmental delay can be significantly reduced by something as simple as 20 extra minutes of tactile stimulation per day (Ardiel & Rankin, 2010). More evidence supporting the positive effects of touch was found when researchers Field and Scafidi (1986) compared premature babies in incubators. One group received a regimen of mechanosensory stimulation three times per day while the control group did not receive any stimulation. The experimental group showed much greater growth and enhanced developmental performance. Though the babies in the control and experimental groups had the same caloric intake, those in the experimental group experienced 47% more favorable weight gain and were able to leave the hospital an average of six days earlier than those in the control group. They also were more alert and awake, and were more mature in a variety of areas, including habituation, orientation, and motor behaviors. These positive effects endured even when the babies were retested 8 months and 12 months later, the infants in the experimental group were at a higher weight level and performed better on mental and motor assessments (Ardiel & Rankin, 2010).

The presence of a nurturing touch can affect much more than sensory processing, however. Many studies have shown that physical contact can have veritable effects on the physical health and well-being of the infant. An assessment of 30 studies involving 1,925 participants done by Moore, Anderson, and Bergman (2007) demonstrated that skin-to-skin contact (SSC) between newborns and their mothers led to better cardio-respiratory stability and shorter crying periods than infants who went without SSC directly after

birth. Another study by Feldman, Weller, Sirota, and Eidelman (2002) showed that premature infants who experienced SSC had more organized sleep-wake cyclicity, more efficient arousal modulation, and a higher tolerance for negative emotions at three months old than control infants after controlling for differences in birthweight, risk, gestational age, and family demographics. These studies support the importance of SSC between the infant and caregiver when it comes to the physiological well-being of the child.

Research investigating the link between touch and intelligence has shown that a lack of physical contact can negatively affect cognitive and social development as well. Kaler and Freeman (1994) investigated the effects that this deprivation had on the Romanian orphans and found that the majority of the children they assessed exhibited substantial delays in social and cognitive functioning when compared to their peers who had been raised with typical touch behavior in a family setting. They often struggled with personality development, language attainment, concentration, behavioral conduct, and the ability to maintain relationships (Cermak, & Daunhauer, 1997).

In 1940, Lawson Lowrey investigated the effects that being raised in an institution had on a group of children. He found that many of these children who had spent much of their development in an isolating environment without proper care and physical stimulation were delayed in their development and integration of their personalities. They exhibited numerous behavioral issues and showed unusually high levels of aggressiveness, bedwetting, speech defects, stubbornness, excessive crying, difficulties surrounding food, negativity, shyness, temper tantrums, and more (Frank C. P. van der Horst, & van der Veer, R., 2008).

Physical contact during early development also affects attachment between the child and the caregiver. In a study done by Feldman, Eidelman, Sirota, and Weller (2002), it was found that parents who engaged in more SSC with their infants felt more positively towards their child, experienced less depression, and were more sensitive to their child's needs. Infants who received this kind of care were more alert and exhibited less gaze aversion than those who did not have as much SSC with their caregivers. In addition, Anisfeld, Casper, Nozyce, and Cunningham (1990) found that children of mothers who were given soft baby carriers that promoted more physical contact were more likely to be securely attached to their mothers when presented with Ainsworth's Strange Situation than the control babies who were carried in plastic baby carriers. The mothers in the experimental group were also more responsive to their child's vocalizations than the mothers in the control group. According to a study done by Tracy and Ainsworth (1981), children of mothers who were touch-averse (and hugged and cuddled their babies less as a result of this) were much less likely to be securely attached their mothers as other children. They were much more likely to exhibit an anxious or avoidant attachment as a result of the infrequent physical contact with their mothers. In a separate study investigating maternal touch behavior, the properties of touch and sensitivity of 131 mothers were analyzed during the feeding of their three-month-old infants. Later analysis showed that the use of nurturing touch promoted secure attachments in healthy children. (Weiss, Wilson, Hertenstein, & Campos, 2000).

Several studies have shown the effects of touch, both in its role in child development and what happens when it is absent. It has a major impact on a number of elements of development, from physiological well-being to intelligence and behavior to the security of attachment. Based on the results of these studies, one can conclude that it is an important part of maturation and that it deserves more attention in the child-rearing process than it currently receives.

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THE HEART AND SOUL OF THE CARIBBEAN

Jameil Clarke ENG 100: Composition I

The heart of the Indigenous world beats deep within the Caribbean. Fused with African, European, and Asian influences, the Caribbean has captured the soul of the world with a rhythm and a story that entice the hearts and soul of all men. This fusion has created over twenty-three genres of music, ranging from the Spaniards' presence in the Dominican Republic's Bachata, to the French presence in Guadalupe's Zouk.

In the English-speaking Caribbean, there was a similar type of richness and vibrancy in a rhythm; beating from the heart of the Maroon land, inside her dense Cockpit Country, to the shackled lands of the slave masters, on her superficial coastal slopes; Jamaica was giving birth to a music culture. Before it evolved and soared, beyond the Caribbean Sea to the world's oppressed, it was a "pidgin," a simplified way of communication between the slaves and the natives. First known as Jamaican folk music after the abolition of slavery in 1834, it rose to fame during the late 1800s and the early 1900s, and by the mid-1950s, influenced by instruments like the banjo, the rumba box, and the acoustic guitar, it would evolve to a genre of music known as Mento. In Trinidad and Tobago, a similar story was also unfolding, and by the 1950s, a genre of music known as Calypso was born.

Mento would flourish, influencing the birth of ska, rocksteady, and eventually reggae; Calypso, however, would die and later resurrect, influencing the birth of the genre Soul of Calypso (SOCA). Reggae became the soul of the Caribbean while SOCA became her heart. Taking a more revolutionary and conceptual approach, reggae would entice the mind of current affairs, politics, and oppression; SOCA, being more physical, would capture the heart with a pure energy that could take the mind away from reality and, for a moment in time, everyone from the oppressors to the oppressed, the rich to the poor, and the privileged to the unprivileged, would band together in a large road show of masqueraders called a carnival.

Both reggae and SOCA, being descendants of mento and calypso, would still share a similar style; the distinctions, the brass instruments, the trombone and the trumpet used in SOCA would be more potent. The percussion of reggae is mellow and that of SOCA is up-tempo. Reggae in its mellowness is more influential, reflecting reality and capturing a world-class audience through the acts of Toots and the Maytals, Bob Marley and the Wailers, Jimmy Cliff, and more recently, Luciano, Jah Cure, and Chronixx. SOCA, taking a more seasonal approach reflecting a fantasy, would remain popular in her native region, the Caribbean. However, as the exodus from the Caribbean to the United States and United Kingdom has grown, so has SOCA through the acts of the Mighty Sparrow, Byron Lee and the Dragonaires, and more recently, Alison Hinds, Destra Garcia, and Machel Montano.

SOCA has now grown in popularity, keeping its seasonal roots but staying very relevant throughout the year, it has become an impetus for other cultures. Carnivals of masqueraders can be seen lining the streets throughout the world every year, from Port of Spain, Trinidad and Tobago, to Rotterdam, Holland; the culture has now influenced millions to "gyrate dem waistline." Reggae has hugely influenced the world, some of the most influential artists have crossed over into genres like hip hop and rhythm and blues. The appreciation for reggae has given rise to non-native artists like SOJA, J-Boog, and Anuhea. SOCA is still in its prelusive stage while reggae has given birth to an unruly child, dancehall reggae. This subgenre, holding onto the name "reggae" to show its roots, has a sexually explicit and ferocious theme, capturing the hearts of the younger generation Jamaicans, leaving reggae strangled in her native land.

Abroad, however, the fusion of both reggae and SOCA established a modern sub-genre of music called Tropical House. Both genres have a strong Caribbean presence with artists such as Rihanna, Major Lazer, Sean Paul, and Machel Montano and have also snatched the heart and soul of the inquiring world. However, it has stirred up a controversy in the Caribbean. Local artists of both genres claim that with Tropical House America has plagiarized the heart and the soul of the Caribbean rather than give reggae and SOCA their due credit in the business world. Reggae has struggled to keep its genre separate, at times, falling into the world music category. SOCA, which is not an independent genre, falls into world music. And this is viewed as disrespectful in the Caribbean music community. However, most will remind you that it's the music of the world and as such, it should be christened, world music.

Reggae and SOCA have been cemented in the heart and soul of the Caribbean and the world. From Bob Marley to Machel Montano, this music has liberated the minds of millions and captured the hearts of all, as well as spreading the truth of our reality and the fantasy of freedom. Both genres have been sampled by mainstream artists such as The Beatles and, more recently, Justin Bieber. SOCA is the heart of the Caribbean. Its rhythm, its blood, has pumped life into the artery of the world. Reggae, the soul of the Caribbean has captured the spirits of men from all across the world, and from the drop of the first beat, has united all in the spirit of music through the universal language of love. One love.

HAWAIIAN MARRIAGE AND PROCREATION IN PRE-CONTACT HAWAIʻI

Tara "Iwalani" Clayton ENG 272M: WI-H-Lit-Hawai'i, Oceania & Asia

In ancient Hawaiʻi, the concept of hoʻāo paʻa, or solid marriage, and the importance of procreation were inherited from the time of the first explorers. Moʻolelo, or stories and myths, played an intricate part in the formation of the Polynesian culture. To understand just how the Hawaiians viewed relationships and procreation, we need to return to the very origin of their principles. The story of creation or the Hawaiian "Kumulipo" introduces a likely foundation for this philosophy. An important passage from the chant covers the genesis of all aliʻi or island chiefs with the myth about Papahānaumoku and Wākea's polygamous unions. The mythological story of Papa and Wākea acted as the original matrimonial framework for the people of old. Most of the mōʻī, or Hawaiian royalty, had strived to create their own plurality-based relationships in this format. The existence of polyamorous liaisons and the children that were affected by them flourished in pre-contact Hawaiʻi. This theory is supported, throughout Hawaiʻi's history, by several documented examples of such marriages among royalty, like the union between King Kamehameha I and Queen Kaʻahumanu.

The first Hawaiians migrated from islands that were situated within the heart of Polynesia around 400 to 600 A.D. The initial wave of voyagers were said to have traveled over 2,000 nautical miles to Hawaiʻi from the Cook Islands, Tahiti-Nui, and Hiva or the Marquesas (Kawaharada, par. 10). Along with plants and animals, the voyagers brought with them a convolution of traditions and beliefs. Clues to the origins of the Hawaiian people stemmed from the stories and chants they possessed, along with the plant life and livestock they carried. The second wave of travelers arrived between 1000 and 1250 A.D. from the Society Islands otherwise known as Tahiti and Raʻiātea or Havaʻiki (Mitchell 11). From the time of their initial voyage, the new settlers traveled back and forth between their original homeland and the Hawaiian Islands. By 1300 A.D., most of the maritime explorers decided to cease all major sea wayfaring (Kawaharada, par. 28). Upon the colonization of Hawaiʻi, new religious orders were formed along with a more defined and severe societal system. Over a span of 900 years and countless long-distance voyages, the Hawaiians finally ceased their seafaring ways and concentrated on the settlement of the Hawaiian Islands.

The chiefly or noble classes of the Hawaiians were made up of several different echelons of aliʻi or rulers. Each section of land that an aliʻi ruled was based on their moʻokūʻauhau (genealogy or family lineage). The mōʻī held the title of supreme ruler over all of the pae ʻāina (land clusters) or, more specifically, the Hawaiian Islands. All humans were said to have been descended from deities such as Papa and Wākea with the chiefs possessing primary power and privileges (Malo 78; Kamakua 35). Since the Hawaiian religion was constructed of polytheistic beliefs the roles of the kāhuna or priests were predominant ones. The law of ʻaikapu, or eating under taboo, was created with the collaboration of a kahuna and the sky god Wakea. This initial alliance was also responsible for introducing the first "sin" or hewa. In the myth of Wakea, it was said that he approached a kahuna to seek his help in isolating his wife Papa from all knowledge of his desire to moe lūauʻi, or to be intimate with, their daughter Hoʻohokukalani (Malo 51). The rules of ʻaikapu were further delineated to keep those considered sacred, or laʻa, from those considered impure (by virtue of menstruation) or haumia (Kameʻeleihiwa 33-35).

During the pre-contact era, the Hawaiians developed a hierarchy of laws governing both their society and culture. The edicts on the interactions or relationships with others were as complex as they were unique. The hoʻi, or the mating of siblings, was frequently practiced primarily among the upper levels of nobles as a way of increasing the rank of their offspring through marriage. This form of copulating was not considered incestuous among the Hawaiians but rather a form of paying homage to their gods and increasing their political ties. Since the mythological entities of Papa and Wākea were half-siblings, this only validated the practice. Papa was the Hawaiian goddess of the Earth and the underworld as well as the mother of the gods. In New Zealand, she was known by the Māori name of Papatūānuku. When Papa gave birth to the Hawaiian Islands she became known by the Hawaiian name Papahānaumoku, or "Papa from whom lands are born" (Kamakau 125; Beckwith "Hawaiian," par. 3). Wākea, the sky father, in turn, was known as Atea, or Vatea. In New Zealand, he was known by the Māori as Ranginui. According to mythological records, Papa had about a half dozen spouses outside of her marriage with Wākea. After the birth of her first set of island children, Papa left for Tahiti to convalesce. Wākea also had several spouses during his marriage to Papa. While she was away, Wākea married his second wife Kaʻula, who then gave birth to the island of Lanaʻi-Kaula. He later married the moon goddess Hina, who became the mother of Molokaʻi nui a Hina (Fornander, par. 1-3). Any offspring that were born from such elevated unions achieved the highest of prestige among the aliʻi (Goldman 216). All the islands of Hawaiʻi along with the very first Kalo plant were the products of their matings (Beckwith "Kumulipo," par. 3). Often the mōʻī or other higher ranking relatives would arrange marriages with other blood relatives in order to ensure the purest and strongest of bloodlines. This type of joining insured that the lines of ancestry, that such a pedigree were clearly established. A chief would approach a brother or sister within their lineage to secure the closest blood mating possible with that sibling's daughter and thereby create another powerful alliance (Malo 81).

For a commoner, or makaʻāinana, this form of relationship was referred to as kiko moa and carried a decided stigma from others. Since commoners did not hold as high of a standing with the gods as the aliʻi did, they were not considered worthy and so were banned from partaking in the same privileges. Permanent matings were primarily monogamous among commoners and lower ranking individuals unlike the polygamous pairings of the wealthy and higher ranked. Promiscuity was strictly a Western interpretation of the Polynesian family dynamic. The ancient Hawaiians, in turn, associated their personal interactions with the highest degree of reverence and looked upon "promiscuity" with disdain (Handy and Pukui 162).

There are numerous terms and sayings in the Hawaiian language that describe the doctrines behind marriage, mating, and family. In a case like poʻolua, a child would be accepted and acknowledged by two fathers. This would entail the child being sired by a man other than the husband of his/her mother. Punalua was a common relationship practice that was honored by both aliʻi and commoners and entailed the sharing of a spouse. Punalua literally means "two springs" in reference to one lover sharing two mates. Adverse feelings of jealousy were not condoned and all children of such a union were treated with extreme affection by all parties. The concept of hānai, which is the fostering, caring, or adopting of a child, is just a part of the punalua family dynamic. This type of belief can also be traced back to its roots in the first coupling of Papa and Wākea, who had multiple spouses as well as children. It was also through punalua that Queen Kaʻahumanu claimed the children of King Kamehameha I. Punalua was initially

created to ensure harmony and unity within a home, at least while the head of household still lived (Kameʻeleihiwa 73).

King Kamehameha I was the first monarch to unite the islands. He did not accomplish this unification exclusively with bloodshed. It was well known that he solidified alliances, off the battleground, through marital contracts and intellectual strategies. In 1785, at the age of forty-nine, Kamehameha I married a seventeen-year-old Kaʻahumanu, who was the high-ranking daughter of Keʻeaumoku Pāpaʻiaheale and Nāmāhanaikaleleonalani. He had originally met Kaʻahumanu after the battle of Mokuʻōhai three years previously when she had pleaded for the body of the slain Kīwalaʻō. Upon their meeting, when she was just a young fourteen-year-old aliʻi, he became openly enamored and impressed by her courage and righteousness (Desha 138). After their marriage, and based on a comment from his kahuna Holoʻae, he placed a kapu on his wife. He wanted to ensure that Kaʻahumanu, who was his favorite wife, would not be taken or swayed away from his side (Desha 225). Kamehameha I took on more wives after his marriage with Kaʻahumanu for reasons of religion, politics, and pleasure. The main reason that Kamehameha I took on at least seventeen more wives was to procreate, as his union with Kaʻahumanu remained childless (Silverman 7). The daughter of the Aliʻi Nui Kīwalaʻō, Keōpūolani was among the highest ranking aliʻi within all the islands and a part of the Naha class. Her mother was Queen Kekuʻiapoiwa Liliha, who was also the half-sister of Kamehameha I. She became the wife of Kamehameha I in 1795 when her grandmother had offered her to him, in the name of peace after the battle of Kepaniwai, when she was seventeen years old. Kamehameha I was about sixty years old when their marriage took place. Her lineage and bloodline gave her unquestionable political influence and insured her place within the kingdom. The birth of three children to her provided Kamehameha I with a much-coveted legacy and inheritance.

While Queen Kaʻahumanu never had children of her own with Kamehameha I, she did hānai several of his children. This did not mean that she had a hand in raising them. High-standing chiefesses did not involve themselves with child rearing; instead guardians were appointed with that responsibility. Haalou, as the grandmother of Kaʻahumanu, helped to influence the reign of Kamehameha I in order to solidify her granddaughter's station. She facilitated this by discouraging the acquisition of any future wives that could make her granddaughter lose favor in Kamehameha's eyes (Silverman 8). When Christianity came to the islands, Kaʻahumanu was responsible for curtailing any immoral behavior among her people and foreign visitors with kapus that she placed on adultery and prostitution. These actions supported the original belief system that she was raised with. It was her mantle of responsibility to maintain the purity of bloodlines, ensure the power of the kingdom, and protect familial inheritances (Silverman 102).

Many Polynesians developed the practices of inbreeding in order to ensure the purity of bloodlines and to solidify allegiances. Each joining was considered sacred and an act of showing homage to the original mythological union of Papa and Wākea. The people of old originated from the gods mating. Their children, our ancestors, were the islands in which we lived and the Kalo that nourished us. The practice of having multiple partners or plural marriages was necessary for both survival and procreation among royalty. Any incestuous and polygamous relationships were rationalized as a rite of passage for the families of the aliʻi or nobles. Permanent and monogamous relations were practiced mainly by commoners who were forbidden the pairings allotted to the aliʻi. All traditions and customs were closely monitored and strictly enforced. The laws and religious edicts of the kingdom governing marriage and propagation were designed to avoid offending the gods and thereby the aliʻi who were their descendants (Diamond, par. 72).

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INVENTING MANTRAS: THE DEVOLUTION OF SACRED SOUNDS

Noah Duran
Inventing Eternity - Learning Community:
ENG 270E: World Literature to 1600 and REL 151: The Meaning of Existence

Over the course of history, Hinduism, Buddhism, and other religions have been known to utilize the sacred utterances known as mantras to express their will and to interact with God or the universe. One could question, what power is channeled through the use of a mantra and where does it come from? According to Burchett, "mantras are verbal formulas whose sounds, when properly vocalized, are believed to possess an innate power- the power of the deity with which they are identified- to affect reality" (808). Mantras are well-structured and enable sounds to resonate properly with the deity or universal power. They are also thought to be carried out in ritual, utilizing experts in the performance of such mantras. Burchett also stated, "in practice religion and magic often blur into one another to the point of being indistinguishable" (808). This means that religion and magic both rely on the unseen to bring about the desired outcome. The power of mantras lay hidden for many centuries, allowing the sacred utterances to be attributed to magic. Staal, in an attempt to define what a mantra is, explains, "If one wants a brief, approximate and practical translation of the term mantra into English, 'Sacred Formula' or 'Spell' is often appropriate" ("Ritual and Mantras" 191). This explanation to try to define what a mantra is shows that with more knowledge as time progresses our idea of what a mantra is changes as well as the way mantras are utilized. Just as science has revealed new truths to the world in the past, today, the same trajectory of scientific expansion is expected to unveil the "magic" of mantras. As the present unveils history "the meaning and usage of terms such as "magic" and "superstition" is not static, but often changes significantly over time due to historical shifts in social and political contexts and corresponding differences in the ideology and cosmology of the dominant social authority" (Burchett 808). This means that superstition and magic are often interchangeable and depending on the situation, magic or superstition will be there as the cause. With time being a strong evolutionary force, magic and superstition may become a known fact that is completely explainable by science eliminating the old belief of magic because it has proven not to be magic at all. Mantras originated as a heavily-regulated esoteric tool for Hindu clerics but devolved overtime through modernization and invention, first into a loosely-regulated tool for Hindu and Buddhist laypeople, and finally into an ill-defined tool for Western enthusiasts and scientists.

In the middle Vedic period, which refers to the period of around 100 B.C.E. to 500 B.C.E., mantras were considered an essential part of performing rituals. The way that mantras were ritually used varied due to religious beliefs and geography. Staal states that, "'in India, the emphasis is always on oral elements and transmission; elsewhere in Asia, 'mantras' need to be recitations or chants but may be 'written'" ("Rituals and Mantras" 193). This shows that the way people use mantras varies in different regions and that there may not be a single right way to utilize a mantra. The structure and use of mantras in one geographic location may completely change based on the beliefs of that region and how they have been told to perform. The Soma sequence, a moving meditation, is said to have a one-to-one correspondence between mantras and acts depending on the sutra. Staal mentions, "in actual practice, exceptions are numerous, including many not explicitly referred to in the sutras" ("Rituals and Mantras" 193). Over time, exceptions have become increasingly popular in the ritual practice of using mantras.

In some religions it is necessary to obtain a mantra from a guru or spiritual master through initiation in order for the magic of the mantra to be effective; however, this is not always the case. Burchett states that it is the "enlightened consciousness of the guru that is believed to empower the mantra and make it efficacious" (815). With a growing interest in holistic medicine and alternative methods of healing, yoga and other mind-body institutions have surfaced to provide the layperson the opportunity to practice the use of mantras without qualifying before a guru to obtain a mantra. With the invention of the internet, access to a seemingly endless list of mantras is available to billions of people around the world. There was never a way to analyze the effectiveness of a mantra if it were to be passed on by a guru, so people had to take their master's word for it. The occult tradition does not recognize the need for a guru to pass on a mantra. Burchett states that, "words are treated as if they are equivalent to the things and can be substituted for them" (811). This shows that the power is in the words themselves and does not need to reference any power outside itself.

The Hindus used mantras roughly 3,000 years ago that were originally written in Vedic Sanskrit because Sanskrit was believed to be the language of the universe. Mantras are used in many schools of thought including Buddhism and even Christianity. According to Burchett, "Mantras permeate the religious life of India and from Vedic times to present have constituted a vital element in Indian culture; however, due to the great variation in their form, content, and use, they have proven extremely difficult to define" (813). Here, Burchett is demonstrating that mantras are of great variation in form, content, and use, making them terribly difficult to define and they are always changing. Over time, with the invention of new schools of thought, the evolution of the structure of mantras becomes apparent as the pieces are put together. Mantras in more secularized schools of thought do not need to be said in Sanskrit. The literal meaning of the word "mantra" is an "instrument of thought" according to Burchett. Since people think in images and words, it would make sense to conclude that if one thinks in another language they are performing the function of a mantra, even though it is not in Sanskrit. Moran states in her article, "Research suggests that it doesn't matter whether you recite an ancient Sanskrit mantra such as Sat nam, or the Lord's Prayer, or any sound, word, or phrase-as long as you repeat something with focused attention, you'll get results." Hinduism and other religions using mantras have always been associated with magic and superstition; however, according to Burchett, "Under the influence of post-Reformation and post-Enlightenment ideas about rationality and the nature of religion, modern scholars have tended to view Hindu devotional forms with slightly more understanding" (832).

Mantras used in Hinduism have gone from more quotidian to redemptive in practice. In the beginning of Hinduism, practitioners would utilize mantras as prayer to reach out to the gods to bring about a particular outcome. That prayer being said would utilize mantra structure to bring about some kind of help from a deity. Over time, other schools of thought have developed rituals to bring about a more spiritual experience. Many people in modern times are implementing mantras to experience enlightenment or to gain a better understanding of oneself and take control of one's life. With this new perspective, schools of thought such as modern Hinduism and Buddhism use mantras to eliminate bad karma and escape the monotony of daily life. Yoga has become very popular for self-help for a wide variety of issues. An example of people resorting to such holistic methods for healing is a young woman who began yoga to eliminate depression from her life. Malia, who suffers from depression, tried many different approaches to ease her pain to no avail. She began to use the

Ram mantra and she repeated the mantra daily for several minutes or, sometimes, even hours. According to Moran, Malia said that, "what appeared like a small speck of light—a little spot of relief—grew and grew with every recitation of that mantra." Moran reported that after six months of daily practice with the mantra Malia said, "In short, mantra gave me the will to live again." This shows that the variety of mantras is abundant and ever-expanding to meet the needs of the user.

The medical field has recently been discovering the practical use of mantra for mental illness and physical healing in the body. Moran states, "Malia had tapped what yogis have known for several thousand years: mantra, whether chanted, whispered, or silently recited, is a powerful meditation and therapy tool. Western science is only now starting to catch up." With the advancements in technology, "Neuroscientists, equipped with advanced brain-imaging tools, are beginning to quantify and confirm some of the health benefits of this ancient practice, such as its ability to help free your mind of background chatter and calm your nervous system" (Moran).

Scientists are not only studying the effect of mantras on humans, they are also studying the effects of mantras on plants. In an article titled "Effect of Mantras on Human Beings and Plants," Karnick states that, "The cycle of knowledge grows every second, as waves of facts and new observations get revealed to the searching mind" (141). Science is uncovering staggering evidence to support the use of mantras in everyday life and for healing purposes. According to ancient Ayurveda there have been many manifestations of Kundalini that cannot be simply dismissed. With Western science now beginning to more frequently study the effects of mantras and Kundalini and the result of such practice, society has become more open-minded to the phenomenon that is still under a lot of scrutiny by the Western scientist. The result of the experiment in the article on how mantras effect human beings and plants "found that these from the stage of seeding to the maturity are affected by certain types of sound waves, especially the mantras" (Karnick 141). Karnick claims that the subjects of the study showed a "positive response to this type of particular sound wave regarding the growth, their efficacy in curing the diseases" (141).

Another study that was done with modern science was an experiment that used the rosary prayer and yoga mantras on cardiovascular rhythms. The result of the experiment showed that, "Both prayer and mantra caused striking, powerful and synchronous increase in existing cardiovascular rhythms when recited six times a minute. Baroreflex sensitivity also increased significantly" (Bernardi 1146). This demonstrates a strong case that by using a mantra, one may be able to reduce the chances of acquiring heart disease. Modern science has begun to acknowledge the practical use of mantras for reducing stress and other ailments, and are less reliant on calling it miraculous as we are now able to see the effects.

Mantras during the Vedic times were believed to be sound vibrations and had no real meaning. According to Burchett, "the mantras of the Vedas, therefore, are not words coined by humans. They are the sounds or vibrations of the eternal principles of the cosmic order itself" (814). Mantras were thought to have no real meaning as they were beyond human understanding. In 1989, Andre Padoux stated that, "mantra is sound or word; it is never, at least in its nature, written." This shows that over time people have evolved their practice of mantra to a more fitting style of reciting a mantra in the way of writing. Hindu mantras are written down and modified into different types of instruments to get the most repetition possible. From having mantras that are written in Vedic Sanskrit to mantras that are recited in English and all of the other languages of the world, the diversity and illusiveness of mantras continues as ideas are shared and manipulated.

The ritualistic methods of using mantras has evolved into a "sit-down meditative technique to calm the mind, enhance self-awareness and develop one's mental, physical and spiritual potential" (Douillard). The Vedic tradition of pronouncing the sounds of Sanskrit in the perfect order, tone, and vibration has begun to be less prevalent, while other methods of using mantras, such as saying it quietly in the mind or during meditation, are beginning to become much more popular. In 2015, a study was done that had twenty-three volunteers who had never meditated before silently repeat a nondescript word. The results of the study showed a reduction in cortical brain activity and "enhanced reduction in activity in the part of the brain called the 'default mode network' which is responsible for self judgement" (Douillard). Not only have these new scientific studies begun to illuminate the power of using a mantra to still the mind, they have also enabled more and more people to dig deeper into the power of this instrument of thought.

Modern science backs the view of Wheelock when he states that, "mantras soon lost their original significance as they became mere formal components of a correct performance of the rite, valued more for their impeccably rendered sound substance than for their meaning" (169). In the past, science had focused more on the actual ritual being performed rather than the mantra being chanted. With Western scientists catching up to modern schools of thought, we are beginning to see what aspects of the rituals are most important. In current times, mantras are often used with less ritualistic activities. Today, yoga has made a lot of headway in the direction of clearing and calming the mind. People have found that the combination of mantra and yoga work together to combine mind and body to center oneself. Using mantras is another way of incorporating the practice of being mindful. The mindfulness movement has brought a lot of attention to the illusive powers of mantra and quieting the mind. According to Casavant, "A mantra is any word, phrase or sound that helps keep your mind focused." The combined effort of focusing on a single phrase while monitoring your breathing will enable the random thoughts of the mind to slow down and eventually drift away.

In 2018, more people are learning ways to calm down, increase self-awareness, and do just about anything they can do to gain an edge in business and their relationships. Mantras sometimes get confused with affirmations and it is easy to see how the average person could mix them up. Affirmations and mantras originated from different schools of thought, but they seem to carry out some of the main positive aspects of using mantras. Both mantras and positive affirmations cultivate self-care and will enable a quiet mind. According to Holton, an international coach specializing in meditative practices, "affirmations are positive statements or self-talk; the process of affirming something to ourselves." This goes to show that mantras and affirmations are very similar in nature and that affirmations may be an additional description of the ever-changing definition of a mantra. Society has evolved into a connected world where information never stops flowing. Facebook and Instagram are always putting thoughts in the mind and modern culture needs an avenue to build up one's self-esteem when times get rough. The use of a mantra has been scientifically proven to reduce cortisol levels, thereby reducing stress just as affirmations do if used appropriately.

From the beginning of the Vedic age to our current state of affairs, our lives have been influenced by frequencies that are being projected to and from one another. Quantum physics explains that everyone and everything is interconnected. A recent experiment that demonstrates the use of frequencies is the water experiment conducted by Dr. Masaru Emoto. In the Film, *What the Bleep Do We Know*, there was an experiment analyzing the effects of written words on bottles. The word 'love' was taped to one of the bottles and the word 'hate' on the other. Both of the bottles contained water and after a period of time the water within the bottles developed shapes. Each shape corresponded to the word written on the bottle. The bottle with love written on it showed a beautiful design whereas the bottle labeled with hate showed a messy and distressed design. The experiment concluded that if thought can do that to water, then thoughts can affect people and our environment. There have been many studies recently that are working to uncover the power of thought and mantras, leading to these wonderful discoveries that, at one point in history, were thought to be mystical tales of mind over matter. Today with the scientific advancements and development of modernization within our society, we are able see behind the curtain of esoteric knowledge and discover for ourselves the power of the mantra.

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INVENTING JESUS: "TRUE IMAGE" RELICS AND THE STANDARDIZATION OF CHRIST'S IMAGE

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Inventing Eternity - Learning Community:
ENG 270E: World Literature to 1600 and REL 151: The Meaning of Existence

Art is a way to express one's feelings and ideas without words. They can be expressed through media such as painting, sculpting, drawing, and much more. Art captures the attention of audiences through its deep meaning or how it has been represented. It can also be used to communicate a message, such as one's feelings of happiness, anger, sadness, and more. Art also portrays beauty and the creativity of a person. Despite these ideas and emotions, art has something to do with religion too, especially with regard to Christianity. Art has played an important role in the depictions of Jesus Christ over time. Artists around the world have used their art to depict the image of Jesus through paintings, sculptures, and drawings. However, there are "true image" relics that have been found which have been claimed to possess the likeness of Jesus. These relics are extraordinary objects usually owned by important people. Such claims are controversial, and many procedures will be done in order to prove these artifacts' authenticity. It is said that these relics could be used for curing illnesses, bringing good luck, and more. But the justification for religious relics goes beyond mere sentimentality and admiration; they are called upon to bring us closer to God, to provide favors, to grant protection, and, in some cases, even to perform miracles (Sora 2). These true image relics are the Mandylion of Edessa, Veil of Veronica and the Shroud of Turin. Subsequently, later variations have come out bearing different interpretations of the relics. A number of images 'not made by human hand' claimed heavenly or angelic origins, but both the Mandylion and the Veronica had a more special status, for they claimed to have been created through physical contact with Christ himself (Finaldi 77). The standardization of the image of Jesus was primarily based on the true image relics, and all subsequent variations are just interpretations of those relics.

The depictions found within the true image relics—the Mandylion of Edessa, Veil of Veronica, and the Shroud of Turin—is what the "true image" of Jesus was based on. Once the portrait of Christ with a beard and long hair was established in sixth-century Byzantium, it became the accepted form of his image throughout the Middle Ages in both Eastern and Western Europe. However, there was always a need to justify this image and prove its authenticity (Cormack 26).

The first true image relic was the Mandylion of Edessa. The Mandylion was one of a number of miraculous images of Christ known as acheiropoieton—a Greek word meaning 'not made by human hand'—that appeared in sixth-century Byzantium (Finaldi 77). From the sixth to thirteenth century, the Mandylion of Edessa was the most famous relic. The physical image of the Mandylion of Edessa was first recorded in Edessa by Evagrius Scholasticus. From 944 A.D., the relic was held in the Imperial Treasury of Constantinople until 1203 A.D. The origin of the Mandylion of

Edessa began with King Abgar of Edessa and his servant, Ananias. During this time, Abgar was suffering from leprosy and arthritis. He heard that Jesus Christ was a healer, so he decided to invite Jesus to Edessa. Abgar asked his servant, Ananias, to send a letter of invitation to Jesus. Abgar said to his servant, "that if he was not able to persuade Jesus to return to him by means of the letter, he was to bring back to him a portrait accurately drawn of Jesus's appearance" (41). The servant arrived in Judea and gave the invitation to Jesus. While waiting for a response to this invitation, Ananias tried to draw the appearance of Jesus. Jesus would later decline the invitation of the King of Edessa, but he promised one thing, which is that Abgar would be cured. Jesus washed his face with water, wiped it with a cloth, and the cloth was miraculously imprinted with his likeness. Ananias returned to Edessa with the letter and cloth and King Abgar was miraculously healed.

The second true image relic was the Veil of Veronica, also known as vera icon which means 'true image.' This cloth was also called a *sudarium* in Latin, which means 'a cloth that is used to wipe away one's sweat.' The veil measures 6.7 by 9.4 inches. From the thirteenth to fifteenth century, the Veil of Veronica was displayed in Rome. By the early fourteenth century, the *vera* icon relic was established and well-known in medieval Europe. The story of the Veil of Veronica started on the road to Calvary, when Veronica witnessed Jesus Christ carrying the cross. Veronica offered her veil to wipe the face of Jesus Christ and when she received her veil back, she saw Jesus Christ's features had been miraculously imprinted on the cloth. With the Veronica relic, an indulgence was established by Pope Innocent III in 1216. While the Veronica was not the only indulgenced relic in Rome, it crucially was the only one in which the indulgence attached itself to copies of the original, a fact that helps to explain the Veronica's wide dissemination (Finaldi 76). Extensive research has been done on the Veil of Veronica. One examination occurred in 1977, wherein the veil had been examined under an ultraviolet light. The results claimed that the fibers of the veil did not have any added pigment. By using a microscope, researchers were able to collect more reliable evidence to determine that the veil was not painted, and that the threads of the cloth were not colored. Also, many texts have discussed the Veronica relic, such as the Bible of Roger of Argenteuil, which is a French devotional text. The character of Veronica was described as a woman who received the image of Jesus's face on a cloth and was then cured of a hemorrhage by Jesus Christ. According to an early Greek tradition the woman cured of a hemorrhage was called Berenike and it is from here that Veronica derives her name (Finaldi 76). Also, Veronica's act of kindness was remembered within a series of paintings known as the *Stations of the Cross*, which were presented in various churches, including those that were Catholic, Western Orthodox, and Anglican. It was rendered in the Sixth Station of the Cross, which depicts Veronica bearing a cloth that has been imprinted with the face of Jesus. This too is evidence that this aspect of the Crucifixion was considered to be real (Sora 44). In Germany, Veronica was also included in their practice called "The Seven Falls of Christ." In one of the seven falls, Jesus meets Veronica. The story of Veronica was also included in the Greek gospel known as the *Acts of Pilate*, which describes her as a compassionate woman who received a reward that was a cloth with the image of Jesus. The Veronica became the most reproduced image in Christendom and perhaps the most famous relic in Rome (Finaldi 75).

Lastly, the third true image relic that was found was the Shroud of Turin. This relic is described as a cloth that had purportedly been used to wrap Jesus Christ's dead body when he was buried. The Shroud measures in at three feet and seven inches wide and fourteen feet and three inches long. An image on the Shroud of Turin shows a man who has suffered all the torments as described in the Gospels: the scourging, the crowning with thorns, the nailing to the cross, and the lancing of the side (Finaldi 102). In the 1450s, the Shroud of Turin was considered the most treasured relic. For centuries, the Shroud had been the property of the House of Savoy, who treated it as a most sacred object and stored it in the Chapel of the Holy Shroud in the Cathedral of St. John the Baptist in Turin (Sora 14). In 1464, Pope Sixtus stated that he believed that the Shroud of Turin was the authentic burial cloth of Jesus Christ. In 1502, the Shroud was placed in a royal chapel in Chambery by Duchess Margaret of Savoy. A fire occured in the Sainte-Chapelle of Chambery on December 4, 1532, however, the Shroud was not damaged because it was protected in an iron grille that had four locks. The Shroud of Turin was brought back to Turin in 1578, where it was held until October 1946. After that, the King of Italy made a will in which he stated that he had officially made the Vatican the owner of the Shroud of Turin. Many Christian denominations, such as the Anglicans, approved of the Shroud of Turin and showed their devotion to it. Despite the many changes of location, specialists and historians have found an abundance of factual evidence on the Shroud of Turin. In fact, though some of the marks on the cloth are visible to the naked eye, the first photographs of the Shroud that had been taken at the end of the nineteenth century proved to be revelatory: they showed a vast amount of additional detail and provided the haunting image of the suffering face which has become the most reproduced likeness of Christ today (Finaldi 102). Many examinations of the Shroud of Turin have been performed to prove its authenticity. A photographer named Secondo Pia was given permission to photograph the Shroud twice. The resulting photo taken by Secondo Pia was unbelievable, as it showed that the Shroud was not merely a painting, with dark and light shadings providing depth to the image of the relic. Secondo Pia was amazed with the results. He had no question that he was among the first to see the likeness of Jesus Christ, which had been hidden from the rest of the world for nearly two thousand years (Sora 14). After the photograph of Secondo Pia became widely known, a French doctor named Pierre Barbet went to Turin to see the Shroud. He wrote all of his findings on the Shroud of Turin in a book entitled *A Doctor at Calvary*. One such finding touched upon the nail wounds in the palms of Jesus' hands, which had been pierced. Pierre Barbet proved that each hole in the palm could hold up to 100 pounds, while that of the wrist could hold up to 240 pounds. Another doctor named Robert Bucklin had conducted some research on the Shroud of Turin. Dr. Bucklin was a forensic pathologist, so he could easily determine the cause of death of the person who had been wrapped in the Shroud of Turin. According to Dr. Bucklin, the victim had lesions on the head, including numerous puncture wounds, swelling over one cheek, which was most likely a black eye, a wound in the left wrist, and swelling in both shoulders (22). This means that the main cause of death of the man was severe scourging. As well, a professor of anatomy named Yves Delage reviewed the photographs, and he was also convinced that the man who had been covered with the Shroud was Jesus. More so, a test had been performed to determine where the pollens on the Shroud were from. Dr. Max Frei took pollen samples from the Shroud and determined that the pollen was from France, Turkey, and Palestine. With this, the evidence in the pollen supports the purported history of the Shroud of Turin. This collection of evidence by medical and forensic experts would all weigh in on the side of declaring the Shroud as being authentic (Sora 24). For, we see in this relic that, in addition to the nail wounds, the man was inflicted by three sets of major wounds: those seemingly made from the crown of thorns, the brutal scourging, and what may have been the final death blow made by the lance (Sora 24). In 2015, the Shroud of Turin was sent back to where it came from in Turin, Italy.

Even if the true image relics were the basis for the standardization of Jesus' image, many subsequent variations have come out. One artist, Georges Rouault, depicted Jesus with dark, open, and spiritually transparent eyes in his painting *The Holy Countenance*. The total effect is that of a divine/human reality emerging from the depths of mystery to be with us (Harries 27). *The Face of Christ* is a papier-mache artwork made by a German artist depicting Jesus Christ with his eyes closed. It shows the sufferings of Jesus Christ, as he dons a crown of thorns and blood drips down his brow. This papier-mache face of Christ is not strictly a Veronica, although it clearly derives from Veronica images (Finaldi 90). *Christ Crowned* is another depiction of Jesus by the artist Eric Gill. He depicts Jesus as dancing in a great swirl of feminine elegance amongst the foliage of a tree. *Christ as the Man of Sorrows* is a painting by Jan Mostaert, an artist from Haarlem. It shows tears dripping from Jesus Christ's eyes as he looks directly at us. It portrays the idea that Jesus has something to tell the people. Mostaert has employed all of the

artistic means at his disposal to induce feelings of compassion and contrition in the viewer, from the small scale of the image, which already assumes intimacy, to the catchlights in the tear-filled eyes, which make our response more immediate (Finaldi 118). *Jesus in the Garden of Gethsemane* is a painting by Helen Meyer. Her painting conveys pity and tenderness. Mayer has taken a more intimate perspective on the scene from most traditional depictions, which generally show Jesus kneeling at some distance from the viewer (Harries 130). There is also an amazing sculpture by Charles Lutyens that possesses the ability to move the viewer. Jesus is depicted with an open mouth, with his knees pushing forward off the cross. Lastly, a painting made in the twentieth century by Salvador Dali has drawn strong reactions from audiences. It was inspired by a preserved drawing in Avila, Spain entitled *Saint John of the Cross.* According to Dali, "The drawing so impressed me the first time I saw it that later in California, in a dream, I saw the Christ in the same position, but in the landscape of Port Lligat, and I heard voices which told me, 'Dali you must paint this Christ" (198). Dali's painting is immediate and feels physically present, depicting Jesus in the distance, above the clouds, with his face hidden. He titled it *Christ of Saint John of the Cross.* Salvador Dali illustrates the bay of Port Lligat within his painting, which is the place where he worked and lived at the time.

In conclusion, these true image relics which are known as the Mandylion of Edessa, Veil of Veronica, and the Shroud of Turin have been an important part of Christianity because the standardization of the image of Jesus Christ was based on these relics. Without them, there would be no primary basis for the image of Jesus Christ. These true image relics and the stories pertaining to their origins and evolution over time around the world have been supported by factual evidence. Extensive research and examinations have been conducted to prove the true image relics' authenticity. In fact, in 1978, scientists put in over 100,000 hours of time and spent over $5 million examining the Shroud (Sora 26). All of this evidence proves that there is a correlation between the standardization of Jesus Christ's image and the true image relics. It is also the devotion that is afforded to the Shroud today—both as a relic touched by Christ and as a 'true likeness' of him—that gives us the clearest glimpse of how the Veronica and Mandylion were once viewed and venerated (Finaldi 77). While many variations have come out since, those variations are just interpretations of the true image relics. However, many artists are still depicting the image of Jesus around the world. As the depiction of Jesus has evolved over time, the true image relics have continued to be the primary basis for his image, even if they have been interpreted in different ways. Either way, the images must be able to communicate the divinity and charismatic power of Christ (Cormack 27). This is how the depiction of Jesus Christ has evolved over time, around the world and across denominations.

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INVENTING JUST WAR THEORY

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ENG 270E: World Literature to 1600 and REL 151: The Meaning of Existence

War is unavoidable, as proven by history books and modern society. Many religions have their own theories on how and when it is justifiable to engage in warfare. Just war theory is a concept that has developed over time in Christianity. With this Christian theory's foundations in Greek and Roman philosophers such as Plato, Aristotle, and Cicero, St. Augustine took what he saw as truth from their perspectives and applied it to Christianity, thus becoming the father of the just war theory for Christianity (Mattox 3). Throughout the centuries since St. Augustine, who did not write a formal outline for the principles of just war, but discussed it in a compilation of letters, the theory has evolved through the works of Christian philosophers and scholars such as St. Thomas Aquinas, Martin Luther, Reinhold Niebuhr, and Martin Luther King Jr. This theory and the opinions of these philosophers, particularly for the Christian societies of the West, has been influential in how and when a state, kingdom, or priesthood has gone to war or refrained from it. It has developed to influence popular opinion as well as to call for governing authorities to fulfill their responsibilities as those whom God has placed in power. Christian just war theory has evolved over time as Christian philosophers have used the theory to either legitimate or delegitimate specific instances of violence.

It began with the father of the modern theory, St. Augustine, whose comments were not originally meant for waging war on a global scale but instead philosophizing about it. The historical context of St. Augustine's lifetime was the time predating the decline of the Roman Empire. As one reason for the decline of the Roman Empire was Christianity, St. Augustine wanted to address military service and legitimate for those enlisted in the army what was justifiable in God's eyes in terms of warfare (Mattox 7). In John Mattox's book, *St. Augustine and the Theory of Just War*, he states that,

> Augustine does not seek to formulate 'legal rules for regulating war' and that his doctrine does not 'pretend to lay down principles for the law of nations' – rather, that his doctrine is intended merely to be 'a workable ethical guide for the practicing Christian who also had to render unto Caesar his services as a soldier' (Mattox 7).

Some contributing and certainly motivating factors to the circumstances St. Augustine was facing as he philosophized about what instances war can be just were in his writing. You see that,

> Given the political-military circumstances of the Roman Empire. . . St. Augustine's personal acquaintance with war came largely in the form of internal police actions. Hence, when he refers to just wars, he almost certainly has in mind wars intended to quell internal rebellions with the end objective of restoring the peaceful temporal order, or defensive wars waged to protect the borders of the Empire. (Mattox 36)

St. Augustine also lived through the sacking of Hippo by the Vandals. (Mattox 24). St. Augustine had been the bishop of that city. This would have shaped his philosophy on defensive warfare, legitimating the violence for the sake of protecting the borders of the Empire. A city being sacked is not a city living in peace, therefore St. Augustine would have seen this as a justified instance. Peace was his main objective. Peace within the Empire, so that it could remain functioning as the godly example to the rest of the world of how a society devoted to God could be just. This theory developed as this Christian society looked to their religious leaders to answer the moral question of when it is justifiable to take another life.

The Bible contains many passages in the New Testament that one could interpret as calls to pacifism, especially given that the Christian Lord and Savior did not defend himself as he was crucified by the Romans. But Paul writes in his epistle to the Romans concerning governing authorities that, "for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer" (English Standard Version, Rom. 13.4). This verse opens the door to Christian leaders to philosophize what could be a justifiable and holy way to go about any specific instances of violence. Mattox concludes that, "Augustine's definition. . . justifies an aggrieved nation in seeking redress and compensation via war when no other means will suffice" (Mattox 46).

> The next significant scholar commenting and philosophizing on just war theory, who came after St. Augustine, was St. Thomas Aquinas. He is known as the single-most important Christian philosopher during medieval times. In his book, *War and the Christian Conscience: from Augustine to Martin Luther King, Jr.*, Albert Marrin suggests that in the evolution of the theory,

…Thomas's contribution is important. In an age when priests frequently took part in war, he lent his prestige to the ancient prohibition against bloodshed. Furthermore, he presented a brief, orderly, and reasoned resume of thought up to his own day, stating the case against absolute pacifism based on Scripture (68).

Despite Thomas' case against absolute pacifism, he objected against the Pope and argued strongly that the clergy and prelates should not engage in the act of warfare itself, but instead serve in other capacities (Marrin 69). He does, however, recognize that war had the capacity to be both just and necessary, and did not disagree with any point of St. Augustine's theory of just war, but instead added his thoughts as to the context of his day and the priestly involvement in saying, "Prelates and clerics may, by the authority of their superiors, take part in wars, not indeed by taking up arms themselves, but by affording spiritual help to those who fight justly by exhorting and absolving them" (Marrin 73).

In agreement with St. Augustine, St. Thomas also thought that warfare could be just, specifically in the defense of the defenseless, but Marrin quotes St. Thomas saying, in regard to the clergy, "Wherefore it is unbecoming for them to slay or shed blood, and it is more fitting that they should be ready to shed their own blood for Christ, so as to imitate in deed what they portray in their ministry" (73). This evolution to the theory was important because during this time, popes were heads of state as well as the heads of the church and were sanctioning crusades. As there was no separation between the heads of the church and state, there was also no division occupationally, and clergy could be viewed as those with very compelling reasons to go to war since war was deemed holy by the popes.

The next famous Christian philosopher to have an impact on the theory was even more vocal to the governing authorities. Martin Luther was very involved politically with his theory of just war. He is one of the most influential Christian philosophers of all time, and yet he did not depart from St. Augustine's original ideas. Author Albert Marrin comments on Luther saying, "In the eyes of the man who touched off one of the profoundest spiritual, and ultimately political, upheavals in the history of Christendom, another type of war-revolution-was still automatically unjust." (101). Luther's philosophy was that in Christian life, specifically in

reference to governing authorities, there was only "suffering, suffering, Cross, cross: there is nothing else in the Christian law" (qtd. in Marrin 101). This kind of motto excluded any kind of lawful revolution which legitimated violence against those held in ruling power. In a time where so-called Christian peasants were in uprising and revolting, he said in his work *Against the Robbing and Murdering Hordes of Peasants,* " …He urged the princes to 'smite, slay, and stab, secretly and openly the mad dog peasants.' They did. The revolt crushed, thousands killed, and Luther himself criticized for his brutality…" (Marrin 101).

His call to the princes to squash the uprising was heeded and many died, and he was criticized widely. But these peasants who were revolting against the princes were also running around the countryside pillaging. He then addressed the peasants in a letter defending his stance in urging the princes to do their godly duty and take up the sword and punish the wrongdoing and revolution (Marrin 103). In addressing the hypocrisy of the peasants and their outcry against him, he says in a letter to them,

> Suppose I were to break into a man's house, rape his wife and daughters, break open his strong box, take his money, put a sword to his chest and say, 'If you will not put up with this, I shall run you through, for you are a godless wretch'; then if a crowd gathered and were about to kill me, or if the judge ordered my head off, suppose I were to cry out, ' Hey, Christ teaches you to be merciful and not kill me,' what would people say?…(Marrin 103).

These were similar acts that the so-called Christian peasants were committing, with their justification for these transgressions being their revolution. Luther points out the absurdity in thinking that Christ would ever justify their deeds. Luther's philosophy of suffering, being what he saw of Christian law, was certainly created by the example of nearly all the New Testament characters, most of whom led lives of extraordinary suffering and were martyred. Nothing that the peasants were doing was aligned with this concept and so he condemned them, legitimating a massive instance of violence.

In the twentieth century, Reinhold Niebuhr had one of the largest impacts on the theory, influencing the way that Christian American politicians made policies by philosophizing on global moral questions of modern warfare. Two of the main topics he explored were the questions of entering into World War II and the morality of the U.S. Nuclear Program. In Stephen Okey's academic journals of political theology entitled *Responsibility, Humility, and Intervention,* he gives the context of Niebuhr's life and gives evidence of his influence. Okey states that,

> Reinhold Niebuhr lived and wrote throughout a very turbulent era. His fifteen years as a pastor in Detroit included…the U.S. entry into World War I. …A pacifist at the time, he became involved with the Fellowship of Reconciliation, a peace and justice advocacy group founded in the early stages of WWI. However, as WWII approached, Niebuhr became increasingly adamant that the U.S. should get involved due to a moral responsibility to resist tyranny. He advocated for a humble and just engagement by the U.S. with the rest of the world and became the foremost proponent of so-called "Christian Realism" (705–706).

It is evident that in a world of changing warfare, it had an impact on those who philosophize about it. When it came to the responsibilities of those around the globe, Niebuhr philosophized that states and governments did not have the option of acting self-sacrificially because they had a duty to protect their citizens (Okey 709). "Niebuhr is thus open to the role of violent forms of coercion, so long as the goal in using them is not wanton destruction but rather is marshaled towards the goal of establishing justice" (Okey 713). He believed that the tyranny of Germany was something worthy of legitimating violence against, again along the same theme of the defense of the poor and defenseless. He felt that, when it came to states, on a global stage, "states are not allowed to withdraw from international engagement, especially out of fear of moral contamination due to the use of force" (Okey 715). This aspect of the theory appears to be built on Martin Luther's call to the princes to wipe out the revolutionary peasants. As instances of violence and conflict are inevitable in this, Niebuhr calls upon the states of the world to rise up and fight whatever forces would threaten systems of justice. When addressing the controversial issue of developing nuclear weapons, Niebuhr writes,

> "could we possibly…risk annihilation or subjugation for the sake of saying no to this new development of destruction? Could we risk letting the Russians have the bomb while we are without it? The answer is that no responsible statesman will risk putting his nation in that position of defenselessness" (Okey 709-710).

The Christian state, in Niebuhr's opinion has completely different responsibilities than the Christian individual. The state is meant for defense and justice while the individual can live a self-sacrificial Christian lifestyle. This development to just war theory was instrumental in America, a Christian nation, for getting involved in conflicts around the globe by the justification of establishing justice.

This development of having America get involved in so many international conflicts was not always positive according to Martin Luther King Jr. King's main focus was the civil rights movement in America, but he felt that the situation in Vietnam demanded his voice to delegitimize this particular instance of violence.

Declaring 'my conscience leaves me no other choice,' King described the war's deleterious effects on both America's poor and Vietnamese peasants and insisted that it was morally imperative for the United States to take radical steps to halt the war through nonviolent means (Stanford).

King wrote a number of speeches to the public discussing Vietnam and why there was not a justifiable cause for violent warfare. He went through the history of the United States' involvement with the country and portrayed how the U.S. had been both on the side of keeping them colonized by the French in the past, to siding with one half of the country, which could have been united amongst themselves otherwise (King). "King told reporters. . . that as a minister he had 'a prophetic function' and as 'one greatly concerned about the need for peace in our world and the survival of mankind, I must continue to take a stand on this issue' (qtd. in Stanford).

As someone with influence in America, King saw it as his responsibility to comment on the war taking place in Vietnam. The illegitimacy of Vietnam in King's eyes carries a similar theme with the rest of the philosophers. As previously discussed, much of what legitimated instances of violence and warfare in the history of Christian philosophers was the defense of the poor. In his speech, *Beyond Vietnam*, King argues that, "…I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as…Vietnam continued to draw men and skills and money. . . So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such" (King). Again, in his speech in Los Angeles called, *The Casualties of War in Vietnam*, he "argued that American power should be 'harnessed to the service of peace and human beings, not an inhumane power [unleashed] against defenseless people'" (qtd. in Stanford). Here he agrees with Niebuhr in what a state should be responsible for doing but illustrates what it has become instead.

He stated to the people in his *Beyond Vietnam* speech that there was no doubt in either his mind, or the mind of the world, that America had no honorable intentions in Vietnam (King). He also condemns the Western countries in his speech, whose military involvement in lesser developed countries has been mainly for individual capitalists (King). In this commentary on Vietnam, there is a call to realign with the Christian just war theory. King calls upon the nation to focus on the service of justice and peace for global citizens, rather than political entanglements and warfare rooted in financial gain.

Beginning with St. Augustine, whose philosophy was rooted in internal peace and defense of the borders in the Roman empire, to Martin Luther

King Jr's condemnation of an unjust war in Vietnam, there were several changes to the theory. Most of the changes were additions, building on previous philosophers over the centuries in legitimating or delegitimizing warfare. Where the world changed in its philosophies and justifications for engagement, Christian philosophers have kept up, answering the questions about when it is lawful for a Christian or a state to engage in violence. One theme that runs throughout the research of what justifies war in Christianity is standard of internal peace and justice. This began as a national affair in St. Augustine's time as well as Martin Luther's plea for the governing authorities to use the sword they bear. As the world became more globalized, there were evolutions to the theory to incorporate justice on an international level. As the gap between the global powers and developing countries grew, the philosophers called on their governing authorities to take responsibility for those who could not defend themselves or to refrain from violence internationally that was not in service of the poor. Conflict was always unavoidable, but the Christian philosophers were able to answer the moral questions of their day to legitimize or delegitimize engagement in specific instances of violence.

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INVENTING GUANYIN

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Through several years of traveling around the globe, Buddhism has become prominent and well devoted by laypeople of all classes. Especially in East Asia, the teachings of compassion, inner peace, and ahimsa (no harm) are now the core values of many families by the means of tradition. Alongside these popular philosophies, the religion also introduced its pantheon of deities, which granted tremendous fame within the prayer community as well. Guanyin is arguably the most loved and respected figures among all. Her popularity resonates not only within the context of Buddhism, but also to those who do not particularly have much knowledge of the religion. The images of Guanyin and her shrines are seen in several places throughout Asia, and she is popular to both male and female devotees (Idema). Guanyin's origin and story, however, is a constant debate to this day. Mostly it is because she takes on many different versions depending on where she is prayed to. What scholars agree on is that her oldest identity and abilities are based off Avalokiteshvara, a powerful Indian bodhisattva. This very deity went through a long journey of transformation to finally take on the image of the goddess of compassion in today's Asia. Specifically, through the filter of popular legends and local adaptations, Avalokiteshvara has evolved into a new and distinct character and one of the most beloved figures in East Asian cultures.

Stories have been written and told from generation to generation in an attempt to explain her 'domestic' origin wherever she goes. This diversity in origin has become the interest of many scholars when it comes to Buddhist or Asian studies, thus further popularizing this very figure to a broader population. Today, Guanyin does not only play an important role in the daily lives of many in China, Korea, Japan, and other countries in East Asia, but she is also known and studied in the West, emphasizing her impact on the study of religion itself. The evolution of Guanyin is one of the most prominent and interesting subjects of its own account.

To understand her transformation, one must study with care how the Chinese adapted Buddhism and the character as they initiated the first fundamental change in Avalokiteshvara's identity. Buddhism emerged in China during the early fourth century in the form of Mahayana Buddhism (the Great Vehicle). Mahayana Buddhists believed that the traditional approach of Theravada Buddhism (the teachings of the Elders) is accurate but unnecessarily long and difficult. Thus, they value techniques, which primarily come from the sutras compiled in Northern India, that hasten the process of achieving enlightenment. Among these, the Lotus Sutras play a significant role in introducing the bodhisattvas, who would reply to devoted prayers and calls upon their names. Furthermore, the Lotus Sutras were also where the Chinese were first introduced to Avalokiteshvara. Specifically, chapter twenty-five was dedicated to the "Buddha's glowing praise of

the salvific powers of Avalokiteshvara," who "will come to the rescue of anyone who appeals to him for his aids, whatever the nature of his or her distress" (Idema 6). The chapter, although it explains that Avalokiteshvara could take various forms, from human to gods, or even occasionally an animal, that would best fit his course of action, explicitly states that the bodhisattva is masculine. This is an important feature to notice when one compares Avalokiteshvara and Guanyin's iconographies. Early sculptures and drawings used for the devotion of Avalokiteshvara depicted the deity as a masculine figure, differing from his alternative image of a beautiful, white-robed goddess found in most temples in present-day East Asia (Yu). Specifically, from the fifth century onward, the bodhisattva was often "depicted as a richly arrayed, handsome Indian prince" with a "thin mustache" indicating his male sex (Idema 7).

However, the iconography of the 'same' character changed about four centuries later. Although the reason and exact date were not clearly established, it is speculated that devotion to the female version of Avalokiteshvara began around the middle to late ninth century through mostly "sculptures and paintings which have survived from that time" (Palmar 8). More importantly, this gender shifting certainly served as the first transformation of the character in a foreign region (China in this case), marking the beginning of the cult of Guanyin in East Asia.

Before the Chinese created their own female image of the Indian bodhisattva, one minor, yet worth mentioning, alteration had already been made when the Buddhist sutras traveled to China. Guanyin is a loose translation of Avalokiteshvara in Chinese. Generally, Avalokiteshvara in Sanskrit can be translated to 'the one who looks down' ('Avalokit'= look, glance; 'eshvara'= lord) (Yu 14). The compound sound 'Avalokiteshvara,' however, can have different meanings such as 'the Lord who contemplates,' 'the Lord who perceives,' etc. The early Chinese translation took only one element from this word and made their own 'version' of Avalokiteshvara. 'Guanyin' (the one who perceives sounds) and 'Guan Shi Yin' (the one who hears the sounds of the word) both became 'Kanon,' although an alternative, and probably more precise, translation had been suggested by authoritative figures, due to the immediate rise of the Buddhist population after arriving in China (Idema 4). Interestingly, Korea and Japan preferred Guanyin over the original Sanskrit word and translated it directly into 'Kanon' in their language. This is mostly because Chinese Buddhists have a much higher influence on both Japan and Korea. Furthermore, having a distinguished name for the newly arrived deity certainly makes the character more unique to East Asia.

As mentioned, by the fifth century and onward, images of a female Guanyin started to appear around China, gaining tremendous popularity among worshippers. Consequently, "By the tenth century, it is unusual to find a male Guanyin except in copies of sutras where the male or androgynous form persists" (Palmer 25). The reason for this sudden change, once again, is uncertain. However, Professor Yu, in her outstanding book Kuan-Yin, makes a compelling argument on the inevitable relationship between worshippers, icons, and indigenous miracle tales. In an attempt to interpret the 'domestication' progress that Guanyin underwent in China, she explains that "there is a circularity among Guanyin, the devotee, and the icon." Native people came up with miracle tales that often "teach people about Guanyin" and what she can do, thus helping them to either associate with "an existing iconography of the bodhisattva," or "lead to the creation of new forms of the bodhisattva" (Yu 152). Either way, the indigenous interpretation of the character surely has some responsibility in the change of Guanyin's original gender. Indigenous people, when exposed to the sutras, associated the bodhisattva with their own goddess of sea, mountain, or childbirth from their own native legends, supplying Guanyin with a new yet more native identity (Palmer 26). This is because "a culture may be attracted by the exotic, but it cannot resist changing the strange to the familiar" (Yu 5).

Different stories from different authoritative sources, however, also means a variety in appearances. Guanyin, or Avalokiteshvara, from being portrayed as an Indian prince in the fourth century, has been depicted in other various forms by contemporary Chinese artists. Among all, the three most iconic images of Guanyin in present-day China include: 'White-robed Guanyin,' 'Fish-basket Guanyin,' and 'Water-moon Guanyin.' Each has its own tales or even scriptures. Although the traditional male images are still available in present-day Buddhist temples, most worshippers find themselves associating with the female version of Guanyin because of the influence of their own traditions and native miracle tales.

When it comes to Guanyin's hagiography, the Legends of Miaoshan is probably the most iconic and important in identifying the cult of Guanyin in China. In his article exploring the impact of this story on Chinese religion, journalist Mark Meulenbeld claims that "the narrative" which "gains greatest popularity between the twelfth through the nineteenth centuries is one that describes the bodhisattva's last incarnation, princess Miaoshan" (Mark 691). There is a handful of insights for scholars to derive from this story about the princess who refused her arranged marriage and devoted herself to Buddhism. The Legend of Miaoshan has undergone many revised versions throughout history and yet has kept a special place in the childhood of many (Yu 293). Some mutual plots of the story include the King's, Miaoshan's father's, frustration when his third daughter refuses to marry, Miaoshan going through hardship to prove her ultimate devotion, the King's and his family's eventual conversion to Buddhism, and Miaoshan transforming into her real form, the 'Thousand-eyed and Thousand-armed Guanyin,' at the end of the story. The miracle tale, according to Professor Yu, has "two major differences" from other narratives that define the destiny of the cult of Guanyin afterward. Firstly, Guanyin in the story is an embodiment of "a real woman" rather than a vision in one's dream. Secondly, the story served as an official "biography" to the character, which none of the earlier narratives had ever done (Yu 299). This reinforces the idea that Guanyin is closer to devotees than any other bodhisattvas since she has a 'moral background.' It is from the Legend of Miaoshan that worshippers formed a different understanding and devotion to her character. In other words, "the post-Miaoshan Guanyin can be understood as a cult in its own right" for retaining "much of the old bodhisattva," "the new Guanyin," however, "is so clearly brought in line with indigenous notions of divinity that Miaoshan represents" (Mark 694). As a consequence, the Legend of Miaoshan has brought the worshipping of Guanyin to a new and original notion, separating it from the orthodox beliefs of the character that is venerated in India and Hinduism.

Avalokiteshvara appears in India as a cosmic savior representing royalty and salvific power, while contemporary East Asian countries emphasize the wisdom and compassion aspects of the character. Historically, images of Avalokiteshvara can be found "no later than the second century" in Northern India. Furthermore, "by the fifth century, he was already widely worshiped there" (Yu 7). Early depictions of Avalokiteshvara often regarded him as a member of a triad, the "Bearer of the Lotus." However, by the sixth century, Avalokiteshvara **appeared** to be a complete "independent and principle deity who had his own retinue and was worshipped for a specific purpose." More importantly, the Indian bodhisattva, regardless of his early or later versions, "carries attributes that often include symbols of other popular Hindu and Buddhist deities" (Yu 11). For this reason, the bodhisattva is often worshipped as the 'cosmic savior' whose power is equal to Buddha or other Hindu deities. In fact, this aspect has been exploited by many countries such as Sri Lanka and Tibet, of which lay people "share the ideology of the 'divine king.'" Avalokiteshvara is viewed as the image of royalty "with no pre-existing or competing symbolism" (Yu 4).

Having a totally different set of iconographies, Chinese and East Asian believers naturally focus on other aspects of Guanyin. Compassion and wisdom are usually the two most admired characteristics of the goddess. However, when it comes to solely cultic purpose, most people associate her with the image of 'Guanyin who Brings Sons.' In fact, Guanyin's ability to bestow a child as a reward for infertile couples with good merit were found in the Lotus Sutras. Moreover, there were other scriptures that relate directly to Guanyin's fertility cult, including the *Precious Scroll Explaining How White-Robed Guanyin Sends Children to be Born Below* and the *Precious Scroll on Good Talen and*

Dragon Girl, and the 'Morality Book.' Both former texts play an important role in associating the cult with White-robed Guanyin iconography, while the latter promotes the relationship between good merit and divine rewards (Mai 5). Although bestowing children was one of the many powers of Guanyin to begin with, Guanyin's fertility cult did not flourish until late imperial China. In fact, it became well-known and widely practiced in the late imperial period "precisely because it was appropriate" to the population's "concern with the magical of efficacy of good works" (Mai 8). Guanyin, after merging with Chinese culture and religion, was since widely worshipped outside of Buddhist temples or monasteries. The locals adapted Guanyin into their culture, worshipping her in local shrines together with their native deities as the family protector or a personification of the local fertility goddess. For this reason, different regions would have different customs in praying for sons or daughters (Chuu 6).

For example, the Hmong people have adapted Guanyin into their belief system as Lady Kaying, a family and fertility goddess who plays certain roles in Hmong shamanism. In her article *The Meeting with Guanyin, the Goddess of Mercy*, Professor. Kao Ly Yang declares that, "the child-giving Guanyin is the unique manifestation imported into Hmong popular belief" (22). Moreover, she explores the slight differences between the Guanyin fertility cult and that of Lady Kaying. Specifically, while Guanyin worshippers mostly pray to her by chanting "according to the scriptures," Hmong shaman "calling for newborns are free to adopt any appropriate chants according to their knowledge and understanding" (Yang 24). In addition, contrary to the imperial Chinese view of granting a son as a reward for good merit, the Hmong perceive this process as an equal exchange for both sides instead of a miracle. Thus, retribution is not customary but a must for Lady Kaying at every ritual (Yang 26).

In conclusion, the Indian bodhisattva Avalokiteshvara has undergone several transformations to find his perfect place in East Asia as the Goddess of Mercy, Guanyin. Such a journey includes radical changes not only in gender, name, and appearance, but also in the major role of praying purposes. All of these are the result of the influences from native legends and local adaptations. Indigenous people have effectively incorporated Guanyin into their own culture while acknowledging her Buddhist origin, making the identity of this popular deity unique to oneself while still appearing as a universal divinity.

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HANUMAN AND HUMILITY

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Upon introduction to Hanuman the Hindu deity, the undoubted takeaway is that Hanuman's "a monkey" or rather monkey-esque in appearance. Hanuman's fame and esteem permeate Eastern culture. That statement is as true today as it was in 5 C.E. A useful analogy is: Hanuman is to India what Superman is to America. This paper will look at Hanuman's character development over time, and it will focus on aspects that depict Hanuman's humility. It could be argued that Hanuman's humble nature and subdued ego frame all of his other supernatural attributes. By way of a paradox, Hanuman's humility ushers him into the hearts of laymen, epic god kings, and history. The Ramayana, as well as other Indian literature that describes Hanuman, uses symbolism to carry the meaning of humility to the readers, by continuous application of this virtue via his physical embodiment. That is, Hanuman's physical appearance as a monkey is a literary tool for inventing and conveying humility.

HISTORICAL BACKGROUND

The Hindu scriptures and related bodies of work are vast in content. These epic mythologies have inspired some truly outrageous creations in art and religious architecture. Hindu visual representations could very well outweigh textual conveyances. The visual representation of Hanuman is allegorical and meant to steer the imagination. If a picture is worth a thousand words, in India it is worth ten thousand. Hanuman "is the central hero of many folk stories, and a popular subject of village plays and dances. His likeness in stone and wood adorns many shrines" (Wolcott 653). Modern readers of Indian literature are transported to a time when the written word was a rarity and the literate mind uncommon. "I used to hear the Ramayana being narrated by the wandering minstrels" (10) as a child writes Aryan. Although the use of the term psychology is not attributed to ancient thinkers and theologians in its formal sense, the "writers" of oral storytelling were undoubtedly engaged in how information was conveyed and, more importantly, how it was received.

> Myths are not ordinary stories with morals at the end. The power of the myth as Joseph Campbell has so well argued in many of his books lies not so much in its obvious content but in its subconscious message, something similar to what happens in a vivid dream (J. Campbell 1988). Carl Jung has stressed the same point in his book *Man and His Symbols*. (Jung 1990). As a psychotherapist, I see in Hanuman's story an allegory, a series of metaphorical images of a young one's psychological and social growth (Wig 27).

The visual impetus combined with sophisticated storytelling techniques could result in the conveyance of relatively complex ideas to a lay but receptive audience. There's a subtlety surrounding Hanuman's appearance, and through this mystery he attracts the right kind of attention.

What came first – the monkey or the egg? "There is no known beginning of the worship of this deity; it appears to have always been there" (Rao 1). References to Hanuman without specific mention of monkeys can be found. "There is however a wide-range of scholarly debate on whether Hanuman is a monkey or human" (Narula 11). References to descriptive epithets or headings concerning, describing, or meaning "monkey" are quite extensive; however, they do not always specifically refer to Hanuman as a monkey. Hanuman can also be described "as a folk-god, a janadevata or loka-devata, meaning that he is a god of the people" (Rao 1). "Many scholars have argued in favor of tribals with, perhaps, a monkey banner" (Ludvik 2). Hanuman is like most Hindu deities in that he has many names. For example, Ramabhakta, Rama's devotee; Pavanputra, wind God's son; and Kapeeshwar, Lord of the monkeys. Kapeeshwar is only one out of 35 names which reference monkeys. The names serve to identify Hanuman as an individual, describe him, and locate him in time and space. Descriptive names compound meaning and context. The use of monkeys can convey the nature of people—of the forest, from this area, from that time, with these traditions, temperaments, and so on. "Although the form of the god is that of a monkey, or rather an ape (vanara, meaning 'maybe a man,' 'almost human,' 'near-human'), the spirit that is invoked is of an all-powerful and supremely wise spirit" (Rao 2). Hanuman's folk status in pre-fifth-century Ramayana versions was well established. He has been depicted since that time as a guardian over the countryside and the people's affairs.

> Hanuman makes his initial appearance in the Hindu pantheon during the puranic period (fourth to ninth centuries A.D.). He is considered to be a derivative of the Vedic deity Marut (wind god) and is associated with Indra and Vrsakapi. His zoomorphic form suggests that he was originally a god of lower classes or aboriginal communities (possibly of non-aryan origin), later incorporated into the Brahmanic tradition (Narula 11).

This citation exemplifies the idea that Hanuman's origins may be more of a convergence of multiple expressions and characterizations of older, mostly oral, folk traditions together with the more established, later written Puranas. Scholars generally regard Hinduism as a synthesis of a wide range of Indian traditions and mythologies that get blended and developed over time but that even to this day remain highly diverse. Hanuman and his historical development mirror India's philosophical religious development in that they both are fluid and develop uniquely in various regions and cultures. The fusion of monkeys and men have a cultural exchange utility. Adoption of simian allegory proved useful and entertaining content for conveying ideas. The monkey tribes of the forested central India represent man's more evolutionary, primal nature as well its challenges. Hanuman in earlier representations used different names, just as today, only with greater frequency than the more modern (international recognized) Hanuman. The name Hanuman as common usage may have been reinforced with Valmiki's Ramayana and Tulsidas's writings. The evolution of Hanuman in name and character continues, diversely, across India and the world, even today. Although references to Hanuman can be found very early in Hindu literature, he truly begins to solidify as a hallmark of Hindu culture in *The Ramayana*.

In *The Ramayana*, Hanuman first appears as a well-developed character. In that work, the poets found his simian qualities useful. Firstly, they utilize the audience's familiarity with and practice of nature veneration. Secondly, they attribute monkey-like qualities to the peoples and tribes that inhabited the forested central regions of India. In doing so, Hanuman reflects and appeals to humanity by making him very relatable to their personal struggles. "For many, he represents the force of life in man's struggle to exist" (Wolcott 653). Already the connection between the temperament and behaviors of the "country folk" in B.C.E. India and a less sophisticated, immature version of Hanuman is developing. These earlier depictions of Hanuman appear more rudimentary and vague, and because the mythologies continue to develop and evolve, they bear little resemblance to more modern depictions. Today, Hanuman appears to be the true hero of the Ramayana, and he even ultimately outshines the main character.

Hanuman receives the mark of humility. Humility is the ability to put the needs of others before one's own. Both demons and gods failed to do this, and so could not avoid perpetuated suffering. All the great virtues had let humanity down. Without humility, virtues such as strength, courage, stamina, intellect, respect, and loyalty could just as easily serve the darkness as the light. Humility is the gate to compassion. It allows for a shared perspective (love) to be possible. What empathy can be gained from an ivory tower? A demon is characterized by separation and an indifference to the needs of others. Brahma wisely made a point to highlight the necessity of humility and service. To earn respect the gods would have to lead from the bottom up and experience for themselves the human condition. Hanuman has been tasked to carry the heart of humility to the minds of humanity and for that he has grown larger than life.

Apart from Hanuman's deeds as an epic hero in *The Ramayana*, his early childhood is emphasized as well. There are many, varying accounts of Hanuman's earlier years. "The profusion of Hanuman's birth stories is remarkable…" (Lutgendorf 178). It is during Hanuman's early childhood that he gets his name and the supernatural qualities that allow him to later undertake monumental tasks in service of Rama, the god to whom Hanuman is so devoted. One popular description of Hanuman's youth has him boldly reaching for the sun, mistaking it for fruit. For his naivete, he is physically struck down out of fear for and defense of the sun. Acknowledging the differences in the varying descriptions of Hanuman's birth, there are two points in common with each one: the mark and the blessing. It's in these moments that the qualities and character of Hanuman take shape allegorically and mythologically. In the various interpretations, Hanuman is struck down, and the impact revolves around his chin or jaw. It's here that the connection between disfigured face (irrefutable presentation), monkey (pre-existing social condition), and humiliation (Brahma's requirement for redemption) finally coalesce. This account, although chronological, is later refined, practiced, and further developed. The results are that Hanuman is scarred physically and his more common name as "Hanuman" (which is synonymous to his character) is then used. Hanuman is scarred and disfigured, and his courage and innocence are met with a most traumatic blow, which further helps to develop his character. Young Hanuman's ability to fly is a power inherited from his father and the god of wind. Hanuman is taught that responsible use of power is very important. The strike not only disfigures him but also cuts right through to his ego. This act represents being given the gift of deepened humility. He will carry this mark permanently as a physical projection as well as an embodied devotion. Immediately after Hanuman's humiliation, the gods gathered. Heavy with shame and guilt, each of these gods then bestowed boons on Hanuman. They gave young Hanuman a collection of supernatural qualities. The belief is that the most innocent and humbled of containers is also the most suitable in which to pour power. His simian appearance achieves multiple effects simultaneously. It's here that the writers were able to incorporate the use of monkeys to convey man's troublesome nature, both to honor and utilize some of the older, established traditions as well as incorporate the rural and/or lower classes who lay outside city centers. Another element to include in connecting Hanuman's appearance as a monkey for the conveyance of humility is Brahma's command. The motivation for the gods' taking human form to incarnate on the Earth was in service to humanity. They wanted to help the Earth's dreadful condition, because many of the gods "had degenerated because of their narcissism and self-complacence" (Kapur 44). As a result of their own falling, some of the gods (such as Vishnu) wished to correct what was wrong. They came to Earth, not as kings or ordinary humans, but as the lowest forms they could find. The taking of humble forms was intended to build rapport and commission an example, "By taking birth as Vanaras to assist in and thus facilitate the Divine mission of Ramavatara, of protecting and edifying the good, and destroying the evil" (Kapur 45). "Hanuman is more or less a phenomenon, a prodigy, -a marvel. Such a combination of virtues, -valor, wisdom, speed, enterprise, courage and compassion, is no less than a miracle. His origin as described in Valmiki Ramayana, is as amazing as his exploits" (Kapur 32).

The use of the word 'servant' in description of Hanuman's relationship to Rama needs some qualifying. Hanuman is wholly free and a most capable individual. The early Valmiki (first to second B.C.E.) "version, the monkey-hero was given an unquestioned position of importance as the ally of Prince Rama in the battle against Ravan" (Wolcott 653). This relationship is characterized more by reciprocal respect and loving friendship than obligation or indentured service. Both benefit greatly from each other in their own way to a benevolent and mutual end. Hanuman is aware of Rama's life purpose to restore goodness and leave an example for others to follow. It could be said that Hanuman serves this ideal (Rama's mission) and not the earthy container. "Yet Valmiki demonstrates that all the potentialities inherent can blossom forth only when that knowledge bows down to Rama, the Spiritual Essence" (Chinmayananda foreword). It's thought by recent academics when considering the Tulsi Das Ramayana that adoring devotion (the ideal servant) is used to motivate and uphold social hierarchy structures. Although this application can be useful for stabilizing developing populations, it again extorts a utility. The blame is directed toward ordinary men, not those with authority.

> The musings of the Italian Pietro Della Valle, who traveled in India between 1657 and 1663 ("but I doubt not that, under the vail of these Fables, their ancient Sages…have hid from the vulgar many secrets, either of Natural or Moral Philosophy, and perhaps also of history") anticipate the euhemerist and allegorical interpretations of the next two centuries, as well as the Deist assertion that an esoteric but rational philosophia perennis had been concealed, behind "symbolic" images, from the ignorant masses by a philosophical elite (Lutgendorf 13–14).

Wolcott states that "in this system, bhakti observance kept the universe in balance. It not only assured personal salvation; it destroyed irreligion-the source of human upheaval and suffering" (654). Brahma's emphasis was on the elite and entitlement as the source of suffering and in need of correction. It would be that from the forest (humble origin) would come the strength of character to counter the imbalance.

Hanuman today. In modern depictions, Hanuman's monkey appearance is relegated almost exclusively to his mouth area and whimsical tail.

> 20th century images in which the divine monkey appears as a furless, humanized, and (of late) heavily-muscled hero with only vestigial simian characteristics. Hanuman, simian sidekick to the principal human hero of the Ramayana tradition, has evolved within comparatively recent times into one of the most popular and ubiquitous of Hindu deities. He is revered by tens of millions as their ishta-deva or 'chosen, personal deity. (Lutgendorf abstract)

The Ramayana lives on today in cartoons and graphic visual art. Hanuman is still very much at the center with Rama and Lakshman (his brother) as archetypal heroes. Hanuman's still defining features are his absolute dedication to the cause and his intelligence around not creating separation by self-glorification. While young children watch cartoons, adults are under taking massive statue projects. Such as the "Paritala Anjaneya statue (135ft) [that] is called Veera Abhaya Anjaneya Hanuman Swami, located in the village of Krishna district in Andhra Pradesh. Paritala Anjaneya is the second tallest Hanuman statue in India" (Walk). Despite his awe-inspiring presence in animation and engineering, Hanuman's gentle and humble nature are well captured. India's affections are alive and thriving today for their Hanuman Babaji.

CONCLUSION

The human condition is understandably defined by needs and desires. Variables in man's capabilities to meet these needs leads to a focus on and distribution of power. Notions of power compete for space with righteousness in the heart and in one's actions. One needs faith and courage to surrender power for a greater good, Rama exemplifies this. Hanuman, recognizing this, always has his gaze on Rama. With reverence and humility, Hanuman's powers are all directed to this idea. So that one should never get lost in a sea of Hanuman's endless potential, writers checked the audience's appetite and attraction toward power. The actual visual appearance of Hanuman as a monkey is a constant reminder of this, while conveying that

great character is built ideally in humble form. Hanuman's simian appearance is like wearing his emotions on his sleeve, or rather to say his reputation proceeds him. The writers were able to: one, incorporate the past and marginalized creating the people's hero by utilizing the already established humble forest folk synonymous with monkeys. Two, model a code of conduct and self-sacrifice that suggested that Hanuman is humble by nature like the skin he's wrapped in, he can't not be that. Three, fulfill the requirements, those of Brahma's and others, to redeem the Earth in humble forms literally, connecting the divine with humility. Four, address the source of power and to embody restraint by connecting authority with humility. Hanuman's success lies in its allegory, that is, to have form speak about function and vice versa. Hanuman's appearance maybe visualized poetically as a tirtha, a shallow spot where one can crossover to a new understanding.

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INVENTING *AHIMSA*: DEFINING THE BOUNDARIES OF SOCIAL VIOLENCE

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Inventing Eternity - Learning Community:
ENG 270E: World Literature to 1600 and REL 151: The Meaning of Existence

Ahimsa (nonviolence) is a common concept in ancient Indian religions: Buddhism, Hinduism, and Jainism. This Sanskrit word that originally derived from Hindu sacred texts was later adopted by Buddhism and Jainism as one of the principles of their dogmas. *Ahimsa* has evolved over time as an important idea, for which those religions have invented various interpretations. This shared term is simply translated as nonviolence or noninjury, but each religion now has different approaches when it comes to practicing *Ahimsa*. *Ahimsa* expanded its meaning to include the extent to which each belief is tolerant of violence. *Ahimsa*, as a religious concept, has put great value in people's faiths. However, *Ahimsa* is not limited to religions, but also has become a vision for the ideal state of Indian society. Throughout Indian history, the popularization of *Ahimsa* is often attributed to influential leaders. They appealed to the significance of this concept in their political and social campaigns. Buddhist King Ashoka, Hindu nationalist Mahatma Gandhi, and Jain social activist Acharya Tulsi are examples of people who spread the idea of nonviolence in order to achieve peaceful unity. Their campaigns were epoch-making in a sense, considering the historical contexts in which people often fought against each other to win what they wanted. These leaders sought a domestic harmony where an equal amount of respect was provided to everybody. Throughout South Asian history, political and social leaders have attempted to popularize the concept of *Ahimsa* to promote social unity, defining social inequality as a form of social violence.

The religious concept of *Ahimsa* in Buddhism is about affection and love. Caring for other people and animals with love could help people to become less violent against living things. The objects of *Ahimsa* are limited to gods, humans, and animals, whereas plants are considered to not have a soul (Hay 53). Buddhism avoids harming living things that have a heart, holding an antipathy toward unnecessarily taking away one's life. In fact, Buddhism does not allow animal sacrifice (Singh 38). However, physical assault is not the only type of *himsa* (violence) in Buddhist thought. According to Singh, "The idea of violence includes that which is physical, verbal, and mental" (38). Buddhism addresses multiple aspects of violence and emphasizes to avoid committing any of them. As a context of practicing *Ahimsa* in Buddhism, people seek to achieve *nirvana* (release from *samsara*). To get to *nirvana*, people must always be righteous, and practicing *Ahimsa* can be the pathway. Accumulating virtues by acting with affection, love, and compassion is necessary to get out of *samsara* (Gonda 112).

Ahimsa was applied by Buddhist King Ashoka in the ancient period of India. Ashoka ruled the Maurya Empire between c. 268 B.C.E. and c. 232 B.C.E. At that time, Hinduism was the major religion in India, but he converted to Buddhism at the beginning of his reign. Ashoka is one of the greatest kings in Indian history because he ruled a vast range of territory. He is known for his political campaign which is based on the concept of nonviolence. However, Ashoka was not a nonviolent

person from the beginning. Rather, he was quite brutal when he conquered India by force. What made him shift his political strategy to nonviolent ruling was the war of Kalinga (Doniger 254). After he saw the bloody destruction resulted by the war, he renounced fighting (254) and "...began to take *dharma* of Buddha seriously" (Mitchell et al 71). Instead of ruling the empire with force, he started the "*dharma* rule" in which Buddhist teachings became the means to unite people (Doniger 256). Ashoka made stone inscriptions upon which the virtues are listed and spread them far beyond his political domain (Singh 47). Particularly *Ahimsa* was taken as one of the most important principles during this campaign. Ashoka's enthusiasm about preaching *Ahimsa* indicates that its concept is not just an effective means which the king may use to govern the empire, but also is something everyone should practice. The stone inscription must have had a great influence in enforcing the idea of nonviolence on people as a public moral which does not allow unnecessary killing. At this point, Ashoka changed his attitude in the opposite direction. He no longer marched for a war to kill masses of people but rather he treated his subjects well, including humans and animals. He conducted public works such as maintaining social welfare and a medical care system. However, the most innovative landmark of his politics is that Ashoka provided "equal justice for all people" (Mitchell et al 73). This must be an unprecedented idea, considering that Hinduism was traditionally practiced until Ashoka came to rule India. Hinduism has a caste system in which the strict segregation of people between different *jati* (religious hierarchy) does not allow any social equality. Ashoka did not inherit this religious tradition in his politics. According to Thapar, "There was a repeated emphasis on harmonious social relations ..... Ashoka mentions neither *varna* nor *jati* nor he does he refer to caste relations as important" (32). Furthermore, he equally respected all religions (36). This suggests that Ashoka considered that social inequality was one type of social violence, and thus he was tolerant of various people coexisting in the same community, no matter what status or religion they had. However Ashokan rule was not completely free of violence or inequality. He had a coercive attitude against the tribal people in the forest, most people united under Ashoka's domain were likely to enjoy the social equality which was created by his political campaign based on the Buddhism concept of *Ahimsa*. Therefore, Ashoka contributed to the popularization of *Ahimsa* by enforcing the principle of his political campaign, and he sought a peaceful society in terms of social equality and harmony.

Although the Ashokan era of Buddhism was the major event where *Ahimsa* gained a great deal of attention, its concept is originally derived from Hindu sacred texts. Hinduism does not address *Ahimsa* as much as Buddhism and Jainism do, but it still has significance in the religious tradition. The Hindu concept of *Ahimsa* is applied to humans and animals. Eating and sacrificing animals is a debatable matter, and especially butchering cows is strictly banned. However, killing people in warfare is often justified in Hindu belief. Thus, Hinduism is more tolerant of violence than Buddhism and Jainism. According to Singh, Hinduism argues that "human violence is an inevitable result of the fact that humans are animals and animals are violent" (253). *Bhagavad Gita* includes a conversation where Krishna urges prince Arjuna, who hesitates to fight, to kill the enemy because "*ksatra* (the power of the *Kshatriya*) was credited to kill the barbarians (*dasyus*) and to protect the *Vedas*" (Singh 279). In Hinduism, one's sacred duty (*dharma*) is weighed over *Ahimsa*. Traditional Hindu belief considers *Ahimsa* just as an ideal condition and it is "impossible to practice in absolute terms while living a worldly life" (73–74).

Mahatma Gandhi, (1869–1948), a Hindu nationalist who contributed to the independence of India from Britain, however, takes *Ahimsa* as an absolute term that should be observed. His political movement was called "*Satyagraha*," which puts great value on 'truth' and '*Ahimsa*' as the twin principles (Rohmetra 118). Truth is explained by Rohmetra, who states that, "something to do with the attunement of the soul to the ground of divine being which means rising above the vested interests and thinking about in terms of the righteousness," and *Ahimsa* is "the means towards its (truth) realization" (118–119). His movement attracted huge numbers of followers who were practicing nonviolent resistance against British colonialism. Gandhi never resorted to violence to achieve his goals. He convinced his followers to become stubborn about their own claim, without being aggressive, until it is realized. He emphasized that practicing *Ahimsa* is not a passive attitude, and he called the nonviolent resistance "a weapon of God" (Noro 2). Gandhi tells in his book, *Hind Swaraji or Indian Home Rule*, that, "It is not written that a follower of the religion of *Ahimsa* (non-killing) may kill a fellow-man. For him the way is straight. In order to save one being, he may not kill another. He can only plead—therein lies his sole duty" (48). This indicates that Gandhian thought requires a lot of generosity and patience rather than aggressiveness when seeking realization of one's will. Furthermore, as the practical reason of why Gandhi developed a nonviolent strategy is because he knew that India was not as strong as Britain's forces (Noro 5). Instead of encouraging a head-on confrontation, he rather resorted to acts of nonviolence to demand Indian autonomy by not violating laws. However, Gandhi did not consider independence as his ultimate goal. His goal was the coexistence of various perspectives and values, as well as the realization of a harmonious society which has no discrimination against skin colors, races, religions, and statuses (2). This suggests that Gandhi had an ideal vision for social unity, regarding social inequality as a social violence. Looking at the historical context, India was at the peak of a climate where people were eager for independence from Britain, while domestic conflicts due to the division between different religions or castes had become a serious burden. In Hind Swaraji or Indian Home Rule, Gandhi raises a question about this issue, referring to the hostility between Hindus and Muslims, by saying, "Should we not remember that many Hindus and Mahomedans own the same ancestors and the same blood runs through their veins? Do people become enemies because they change their religion? ...Religions are different roads converging to the same point" (46). He emphasized that no matter what religion people have, they should be equally respected. Gandhi also believed in the equality of all humanity, and he never justified discrimination based on one's attributes. He even called untouchables (the lowest caste) "children of God" and treated them respectfully (Noro 4). His idea that all people should be equal is derived from his own experience. Gandhi is famous for an episode in which he received racial discrimination on a train in South Africa. As a lawyer educated in London, Gandhi must have noticed that British laws about human rights or justice were not properly applied in those colonial states. While realizing such negative circumstances—frictions between different religions, mistreatment of people in lower statuses, and the unfair situation under British colonization—Gandhi may have considered that social inequality is a disturbance of social unity. According to Bose, in Gandhian thought, "nonviolence is as much a means of achieving 'oneness with the other' as the fruit of the inner unity..." (161). By adopting *Ahimsa* as the principle of *Satyagraha* movement, Mahatma Gandhi tried to unite people in a peaceful society of 'one' India by spreading the idea that providing equal respect for all people can avoid social violence.

Jainism may be the most conservative among these three religions. Regarding the practice of *Ahimsa*, Jainism sets extremely strict rules about harming living things. In the Jain perspective, every living thing has a soul, and "the whole world is alive" (Embree 53). Thus, Jains do not allow destroying any life, even plants or microorganisms (Singh 27). They also believe that how they treat the Earth and water may affect the "soul's welfare" (Embree 54). Compared to Buddhism or Hinduism, Jainism takes *Ahimsa* more seriously, being intolerant of any violence, especially physical violence. The reason why Jainism puts great significance on practicing *Ahimsa* is because it is the direct pathway to achieve *moksha* (release from *samsara*). Acting cruel will be counted as the worst *karma* which will delay the liberation of one's soul, and "result in unhappy rebirth" (54). On the other hand, taking care of nature or being kind to others can result in good *karma*, which promotes one's liberation. *Ahimsa* is more like an obligation rather than love or compassion in Jainism. According to Embree, "The vigorous layman is encouraged to do good works and to help his fellows not for love of others but for love of his own soul" (57).

Acharya Tulsi, (1915–1997), adopted the idea of nonviolence in his social campaign. He was a Jain monk and the ninth leader of the Sevetambara Terapanth sect (Tanaka 127). He became active in

the 1940s and conducted a long foot trip to share his ideas with the public. This trip eventually grew to become a big social movement called the "*Anuvrat* movement" (127). Just like Gandhi, Tulsi also emphasized the realization of social equality and the coexistence of various perspectives in harmony (127). In fact, his movement was not sectarian and was open for non-Jains as well. Anyone can be an *Anuvrati* (a participant) no matter what religion he or she has (127). Since the post-independent India was in a violent situation because of the partition from Pakistan, Tulsi, who belonged to neither Hinduism nor Islam, played an important role in persuading people to admit equal respect for all religions. He also admitted that "women were unfairly treated" and claimed that they should be more empowered and respected (Bothra 13). In this sense, Tulsi seemed to address less the religious quality of *Ahimsa* in Jainism in his movement. He used *Ahimsa* not simply as a self-oriented religious obligation, but rather he paid more attention to the philosophical aspect of *Ahimsa*, which could be a means to solve such social issues. According to Cort, the philosophical aspect of *Ahimsa* in Jainism is sometimes referred to as "Intellectual *Ahimsa*" (324). It is explained as "the Jain ethical imperative of *Ahimsa* or non-harm into the field of philosophy as a form of tolerance and relativity," and that "Jains adopted the stance that the perspectives of all beings are to be treated with respect and non-violence — in this case, intellectual nonviolence" (Cort 324). In this idea, relativistic view is important in understanding others without being biased or discriminatory. What Tulsi emphasized was also the importance of practicing "Intellectual *Ahimsa*," considering his generosity toward different perspectives and insightful observation of present-day social inequality. He seemed to believe that *Ahimsa* should foster the improvement of an individual's spirituality to become more open minded and cooperative, with no mind of violence in terms of social inequality. Unlike Ashoka and Gandhi, Tulsi did not have a political purpose in his movement. Rather, he tried to change the mentality of the people to achieve their peaceful unity. According to Mishra, "The *Anuvrat* Movement has been engaged in the noble task of uplifting human life and revitalizing the rapidly crumbling moral and spiritual values among the people of the world irrespective of castes, creed and color" (82). Acharya Tulsi spread the idea of *Ahimsa* to eradicate social inequality, which he defined as social violence, and to realize equality for all humanity.

In conclusion, the religious concept of *Ahimsa* has evolved over time, but its application is beyond the scope of religious teachings. It has been used as a political and social means to govern a political domain, to achieve independence, and to improve social spirituality. Political and social leaders who applied *Ahimsa* in their campaigns tend to think that social inequality is social violence. Thus, they sought a peaceful society with equality between different people. Ashoka admitted equal justice for all his subjects, Gandhi emphasized 'oneness' wherein everyone should be equal in nature, and Tulsi appealed to diminish unfairness and to have a generous mind for different perspectives. Those leaders contributed to popularizing the concept of *Ahimsa*, not necessarily with a religious meaning, but with a political and social meaning of nonviolence as social equality.

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FOLK MUSIC IN AMAMI ISLANDS

Iroha Mochida ASAN 100: Asian Perspectives

The chain of Amami islands is located between mainland Japan and the Okinawa prefecture. They are composed of eight inhabited islands: Amami Ōshima, Kikai, Kakeroma, Uke, Yoro, Tokunoshima, Okinoerabu, and Yoron. The construction of Amami culture is affected by the changes in historical context which fostered a mixture of its own indigenous roots, Ryukyu (modern Okinawa), and Japanese culture. Amami folk music is the representation of the distinctive characteristic of Amami culture, which is observed particularly in the northern Amami islands. People prefer singing traditional songs called *Shimauta* (island's song). *Shimauta* has different varieties among the islands and villages, and the songs have been inherited from generation to generation as an oral tradition. *Hachigatsuodori* (August dance) and other seasonal events hold religious importance among people in the community. Although Amami folk music has once faced decline, the younger generation has started learning traditional songs once again, and it has been attracting a great deal of attention. Amami music has evolved over time along with Amami's history, and the music grew to become a significantly important aspect of the people's culture and beliefs.

Amami has experienced different occupations from outside powers. The Amami islands were independent until the beginning of the fifteenth century, when the Ryukyu Kingdom sent over troops and conquered this area (*Amami no Rekishi*). In 1609, another power came to rule the Amami islands from mainland Japan. The Satsuma domain (modern Kagoshima) invaded the Ryukyu Kingdom by force, and the Amami islands were taken under Satsuma's immediate control as its sugarcane plantation (*Amami no Rekishi*). In the post-Meiji era, the Amami islands had become a part of the Kago*shima* prefecture under Japanese governance, and after Japan lost in WWII, these islands were occupied by the U.S. for eight years until 1953 (*Amami no Rekishi*). These historical shifts affected the formation of Amami culture, especially its music. *Shimauta* represents different characteristics of each era. For example, old songs are played in a Ryukyuan musical style whereas relatively new songs follow the Japanese musical scale. Furthermore, within the last few decades, *Shimauta* has been combined with pop music by young *Shimauta* singers. The Amami islands adopted the cultural aspects of each of these influences, and domesticated them into their own culture. *Shimauta* has become an identity for the people in the Amami islands, which tells their history and lifestyles in each of those periods of time.

Shimauta is traditionally appreciated by people as *asobiuta*, play songs (Ogawa 89). *Shimauta* songs are sung in workplaces, seasonal events, and especially in *utaashibi*, a singing party (Ogawa 89). *Utaashibi* was the best amusement in the olden days of the Amami islands, but it was also an important opportunity where boys and girls met (Yamada 18). Therefore, *Shimauta* is traditionally performed by a pair, often by a male and a female; one leads the song and the other sings the interlude. In this party, a song leader plays a musical instrument called the sanshin. Although the sanshin was only played by a male until recently, there are many female players in modern times (Yamada 18). Sanshin has three strings, which make a high tone of crackling sounds, and its body is covered by a snake skin. People in a village (*shima* [シマ]) gather together to enjoy singing and listening to *Shimauta* by themselves. Unlike many Okinawan and Japanese classic performing arts, Amami music has neither schools nor certifications, and there are no musical scores, thus individuals have freedom of expression and can invent their own style of *Shimauta* (10). Lyrics are usually sung in a local language, which is remarkably different from standard Japanese. According to Kibe, a linguist in Kago*shima* University, who researches Amami dialects, a great deal of Ryukyu's influence is found in the different dialects of Amami islands (8). Ryukyu language is categorized by two types: Northern Ryukyuan and Southern Ryukyuan, and the Amami language belongs to the former (10). There are further divisions within the Amami language that can be classified based on each island (*shima* [島]), or even based on each district or village (*shima* [シマ]). Thus, lyrics of *Shimauta* songs often vary depending on different areas. For example, *Asabana* is a popular song among most areas in the Amami islands, which is usually sung at the beginning of *utaashibi* (Ogawa 89). However, there are various styles and lyrics for this song. The first verse of an *Asabana* says, "*Yo-hare mare mare nakyaugadi/ Ichinukarannya namanukaranyai* (Interlude)/ *Namaugamibai/ Ichigoroi Ugamishuri*" (90), which means, "It has been a long time to see you all since last time. I see you today, and when will I see you next time?" Another type of *Asabana* says, "*Kiyonu Fukurashaya/ Ichiyorimo masari/ Ichimo Kyonugutoni/ Arachitabore*" (94), which means, "Today is the happiest day ever. I wish every day in the future will be like today." In the process of people inheriting *Shimauta* as folk entertainment, many songs were freely created and adjusted by themselves. *Shimauta* is appreciated not only in a traditional way but also in a modern way. These days, the annual *Shimauta* competition has been popularizing Amami music, and many young people and children are eager to participate in the contest. Some of them became quite famous pop and folk singers in Japan. This trend has changed the perspective of Amami music from that of being locally focused to the view that *Shimauta* unites the whole of Amami (Yanagawa et al 16). This flexible stance for change allows Amami music to continue evolving and increasing its variety even to this day.

Another aspect of Amami music is related to indigenous beliefs. In Amami culture, summer is one of the most important seasons because of agriculture (Yamada 27). *Hachigatsuodori*, August dance, is a common event that celebrates the harvest of rice and thanks the god of nature. Unlike *Shimauta* in *utaashibi*, people do *Hachigatsuodori* as a choir and they dance with no instrumental accompaniment other than the beat of drums. People start *Hachigatsuodori* in a slow tempo, in a multifold circle, and they gradually accelerate the tempo. Males and females sing separate parts in different tones, and they chase each other's part to troll (28). The acceleration of tempo and spiritual sounds of the chorus promote the attainment of fanatical experiences (28). Amami's indigenous belief system is traditionally preserved by people with religious statuses called *noro* and *yuta*. They are in charge of taking care of spirits and conducting religious rituals. *Yuta* is shaman, and *noro*, succeeded by only females, is priest (29). One type of *Hachigatsuodori* is performed by these religious roles. Hirase Mankai is a festival that is held in the northern part of Amami Ōshima. In the festival, five *noro*s, three males, and four females stand on rocks at the seashore to pray for gods in Neriya, a spiritual place far out at sea (*Kuni no Juyou*…3). After they finish praying, they come down to the beach and dance *Hachigatsuodori* (3). Since these religious traditions have been declining due to the lack of people who inherit it, some people started performing *Hachigatsuodori* in many occasions, not only at traditional events, but also during local sports day or school festivals, in order to preserve this intangible inheritage. Amami music as a ritualistic choir and dance is significantly important in maintaining the belief system in the Amami islands.

In conclusion, Amami music has been one of the most unique performing arts in Japan. It contains both aspects of Ryukyu and Japanese culture, although Amami music has evolved into its own genre of music that is now listened to all across Japan. *Shimauta* has been appreciated by local people as folk entertainment, and they freely enjoy singing, playing, and creating songs. *Hachigatsuodori* and other ritualistic music is religiously important in the Amami people's lives. Although Amami music is not as prosperous as it used to be, currently the older generation is eager to teach traditional songs to the younger generations, and young people also enjoy learning them by adding a modern twist to the traditional Amami music. Today, Amami music is still cherished as one of the most important parts of Amami culture because it represents the identity of the people in the Amami islands.

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LITTLE THINGS ARE NOT SO LITTLE

Chantelle Patterson-Sylva English 272M: Literature of Hawai'i, Oceania, and Asia

The history of both Western and non-Western cultures have modeled quality relations between family and friends as a primal necessity for human well-being. It is an inescapable occurrence to encounter difficult problems and baffling conflicts throughout one's life, and many of these relational disputes are irresolvable and have become a silent epidemic in today's society. If we look back through history, it shows us that ancient Hawaiians understood the importance of maintaining strong relational bonds and that for hundreds of years, they turned inward for guidance and support when faced with complex situations and relational dilemmas.

Society today tends to look outward for solutions to their unresolved issues and would rather settle for a temporary escape, rather than taking the time to solve their problems at the root. Since these unresolved issues are tied deeply within one's emotions, there is no such thing as a quick fix. Every time a person neglects their issues, they only repress their emotions, which is the leading cause of depression and psychological disorders today. Hawaiians specifically turned to their dreams for solutions, as if dreams were an extrasensory organ that operated parallel to their senses of touch, hearing, smell, and sight (Handy 127). Dreams exist to assist mankind with the vital processing of human emotions, relational quandaries, and serve as a creative intervention that uses symbolic language of images and analogies.

BACKGROUND

Western societies today view happiness as something that stems from obtaining a successful career or talent that in turn generates wealth. People today strive for this happiness and dedicate their entire lives to the act of climbing the economic ladder while neglecting the quality of their interpersonal relationships along the way. It is a common choice for people today to willingly sacrifice their innate need for intuned relations in exchange for convenience. The resulting factor is the increase of emotionally unbalanced individuals, depression rates, and an abrupt disturbance to relationships. These factors deprive an individual of their basic human need for compassion, which is a commonly unmet need in society today.

According to Pukui, "Hawaiian dreams are usually about immediate concerns and about family or people or places close to home" (205). In comparison to this notion, Robert Waldinger, a psychiatrist and director of an 80-year-long study, states that, "Good relationships keep us happier and healthier, period." These combined facts bring awareness to the connection between relations and the purpose of our dreams. Historical knowledge has only recently been reinforced by science in that the root of happiness lies within the fundamental qualities of one's social relationships (Waldinger) and that dreams are a universal tool that equips us with the necessities to stabilize and retain these

close relationships that are vital to the wellness of humanity (Pukui 205). If people want to live happy and healthy lives, their focus needs to be on maintaining the basic fundamental aspects of their relationships and actively being attentive to their dreams, for they are the indicators that aid in the regulation of human emotions.

The continual feeding of one's senses of compassion and belonging directly relate with one's quality of well-being within their relationships. Relational disputes and the accumulation of one's repressed issues can increase one's anxiety, along with a variation of other dramatic emotional responses, which makes coping insufferable. Those in Western cultures today look for a quick fix for their emotional suffering. According to the Substance Abuse and Mental Health Services Administration, 1.9 million Americans, from the age of 12 years old and up, misuse stimulant prescription drugs as a supplement to rid them of their emotional suffering ("Mayo Clinic Minute"). Natural human responses to unresolved issues and unhealthy relations can erode a person's mental and physical health while shedding years off of their lives.

The ancient Hawaiians would *sleep on it* when they had a problem that they had trouble solving while awake (Pukui 186). They reported that their dreams commonly had *no'ono'o mua* which means *day residue*, a term that was later developed by the famous psychologist Sigmund Freud. Hawaiians always obeyed what was revealed to them in their dreams. Hawaiians also would refer to their dreams as puzzles that, at times, were difficult to understand if it consisted of new symbols or images that were unknown to them. The dream interpreters of ancient Hawai'i were called *wehewehe moe 'uhane* which meant 'to undo,' 'to open up,' 'to solve,' 'take apart,' and 'explain.' The *wehewehe moe 'uhane* would dismantle each aspect of a dream and, through the symbols and images that were presented, decipher its message. Dreams were constantly shared amongst all Hawaiian family members and they were extremely attentive and obedient to the messages that were displayed to them through their dreams. There were common customary meanings of dream symbols called *moe kuluma* that were passed down through the generations (Handy 90). Non-Western cultures, such as Hawaiian culture, taught its people to utilize their dreams to help them solve problems in their daily lives. Famous visionaries and multiple studies throughout history have found solutions, ideas, and creative ways of solving problems through one's dreams. Looking back through traditional Hawaiian history, we will find that dreams played a critical role in a multitude of their cultural practices. Hawaiians integrated the practice of dream interpretation into their lives from childhood, and every member of the family learned and memorized the common symbols and language of dreams. *Wehewehe moe 'uhane* were amongst the elders in the Hawaiian community and were considered extremely wise in all aspects of life. These elders were visited only when a family had difficulty interpreting a dream on their own, because most common problems were solved within each individual family, and the dreams of one family member affected every member of the family, therefore, dreams were always discussed as a family matter (Hardy 142). This illustrates that the Hawaiians were well-connected with their family members and they worked together to solve their common problems while utilizing each other's dreams as resources.

MYTHS

Much of history is woven deep within myths and stories. There are three retold stories in *Nana I Ke Kumu* that illustrate the reoccurrence of a particular cultural dream symbol of a cliff, which is also referred to as a *pali* in the Hawaiian language. In traditional times, a *pali* signified the place where the dead would take their final leap into eternity (Pukui 186). The dreams within the following stories were documented in the 1970s and all of the dreamers involved were of Hawaiian descent (Pukui 186).

The first story illustrates the dreams of a family who had just experienced the demise of their young daughter, Luka. The parents and brother of Luka experienced parallel dreams of Luka returning to them. The brother had a vivid dream of Luka "standing on a high *pali*" (Pukui 186) with a house with a closed door behind her. In the dream, Luka gestured to her brother to follow her. There were a few interpretations that had been given of this dream. One was of the closed door and how it symbolized secrets withheld by Luka when she was alive. Another was that Luka was not ready to die, and the last interpretation was that the brother who dreamt the dream was not ready to follow his sister in death. Ironically all three interpretations correlated with the lives of the sister and brother while they were awake. The brother died one month later, and it is possible that his intuition sensed his own death and brought forth the message through his dream (Pukui 187).

The second *pali* dream tells a story of a mother who dreamt of her adopted daughter, or *hānai*-daughter, standing on a high *pali*. When the dreamer-mother calls out to the *hānai*-daughter in the dream, the daughter speaks against her wishes and says, "I'm going" (Pukui 187). The mother told her dream to a *wehewehe moe 'uhane* who was also a relative. He interpreted that the *pali* was a symbol of emotional distance between the mother and *hānai*-daughter which correlated with their current relationship. They both agreed to complete the cultural ritual of *ho'oponopono* which is a practice to make things right within a relationship. In Western culture, you can relate *ho'oponopono* to a family counselor meeting, psychiatrist session, or intervention meeting.

The third *pali* dream tells a story of a girl who dreamt of herself standing on the edge of a *pali* while filled with the fear of falling. The girl stated that she saw a priest on the bottom of the *pali* holding a blanket as if to catch her if she was to fall. The dream symbol of the *pali* was interpreted as the girl standing on the verge of a "psychotic break" (Pukui 187). The priest was a symbol of her last chance to maintain her sanity. This particular story is unique because there was a similarity between the girl's consciousness in her dream and her consciousness while awake. As stated in the story, "In terms of what the girl acted out in waking hours, the dream is utterly transparent" (Pukui 187), which indicates that her dreams vividly revealed the underlying truth of her reality. Many of the Hawaiians' culturally-based dream symbols, such as a *pali*, are still prevalent in dreams today.

THE LANGUAGE OF DREAMS

All languages take time to learn and everyone grows up learning at least one form of a dominant language. It is common for Westerners to learn a new language during their adult lives and the experience can be excruciating and confusing, but with enough time and practice a person who has spoken Thai for their entire life can become fluent in English within the course of as little as one to two years. Dreams are difficult to understand because they, too, are in a different language than any other in this world. Dreams consist of images and symbols that are displayed to us in the form of analogies. Similar to the stories of the *pali* dreams, not every *pali* was interpreted in the same way, but they all symbolized death in some way shape or form, whether it be the death of a relationship, death of a person's mental state, or a person's physical death (Pukui 188). Dreams articulate any disarray within one's life and illuminates relational issues that our conscious mind has difficulty analyzing in our awakened state (Pukui 175).

Everyone is born with the ability to dream, and Hawaiians used their dreams as a significant tool to assist them with a multitude of cultural practices and daily situations. Aside from being great tools with which one can solve relational dilemmas and cope with their emotions, Hawaiians also utilized their dreams for creative purposes. Dreams inspired many of the cultural practices in Hawai'i, such as music, chants, *hula*, and medicinal healing remedies as well. The same can be said of today's society, where many famous artists, scientists, writers, and musicians have given credit to their dreams for facilitating their creative inventions and thoughts. Famous literature such as *Frankenstein and The Strange Case of Dr. Jekyll and Mr. Hyde* are amongst some of the most original (Barrett). Therefore, dreams are able to assist with emotional, cognitive, and creative thinking.

DREAM CHARACTERS

There were common dream characters that were emitted throughout the dreams. In Hawaiian culture, some dreamers are advised by the deceased, as illustrated by the earlier discussion of *pali*

dreams (Pukui 191). Hawaiians believed to have had 40,000 gods and that each family had its own *'aumakua*, or family guardian that would constantly speak to them and offer guidance through their dreams. Dreams were the main channel of communication between Hawaiians and their gods. The *'aumakua* always had a caring attitude towards the dreamer, constantly looking out for them, and giving them direct orders and precise instructions so as to help the dreamer alleviate any burdens or unresolved conflicts that were of concern in the dreamer's life. A recent study that was published in June of this year has scientifically proven that dream characters are modeled after the innate needs of the dreamer, emitting a range of "caring relational intentions and attitudes" (Kozomva). Over the course of the study, dream characters stimulated the dreamer's lives while they were awake and presented themselves as analogies that supported "…previous or emerging knowledge about interpersonal relationships" (Kozomva). Science has now successfully correlated the role of dream characters to the dreamers.

CONCLUSION

Dreams are an essential mechanism that is universally programmed to aid in one's emotional stability and overall well-being. In today's society, it is easy to get caught up and feel like one does not have enough time to equally balance their goals and their relationships. The answers to most questions asked today can be solved by looking through the culture and stories that are embedded throughout history. Our senses and emotions are what make us human and we are born with the vital need to have all of our senses met. Dreams alleviate and balance all of humanity's emotions and leave us with mental and emotional lucidity, which allows us the freedom to focus on creating lasting impressions and memories with the ones we love the most. The act of feeding our senses is not so little when science proves that the exchange of compassion throughout one's life is the golden key to happiness.

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INVENTING OSIRIS

Kristyn Yasui
Inventing Eternity - Learning Community: ENG 270E:
World Literature to 1600 and REL 151: The Meaning of Existence

The ancient Egyptians' devotion to Osiris, the king of the underworld, subsequently led them to establish the cult of Osiris. This cult held an underlying belief in the afterlife. However, through the different dynasties and shifts in leadership in ancient Egypt, the cult of Osiris was challenged by different authoritative powers that tried to oust it. The cult was not only threatened by internal political figures, but also external sovereignties such as the Roman and Greek empires. The cult was too powerful to be eliminated by local Egyptian authorities; only financial neglect by Greek and Roman authorities would lead to its eventual downfall.

The cult of Osiris was formed around the god himself, Osiris. The origin of Osiris comes from the legend of his death and resurrection:

> Osiris had been a good king of Egypt, but he had been treacherously slain and dismembered by his brother, Seth. Isis, wife of Osiris, had retrieved the scattered fragments of her husband's body and restored it to life by magic, and Osiris assumed his new place as king of the dead in the netherworld. However, Seth had seized the kingship of Egypt and thereby denied it to Horus, son of Osiris and Isis. It was left to Horus to defeat Seth, avenge his father, and claim his rightful inheritance, a task in which he eventually succeeded (Spencer 141).

The practice of and belief in funerary rituals ultimately came from this myth. In *Death in Ancient Egypt*, A.J. Spencer states that, "This story is one of the most fundamental tales of Egyptian religion…Its importance in funerary belief stems from the fact that any dead king was considered identical to Osiris, while the heir to the throne and the ruling king was the embodiment of Horus" (Spencer 141). In addition, the myth of Osiris helped to maintain the strength and prosperity of Egypt throughout the different dynasties by establishing the belief in having a proper burial in order to ensure the succession of the throne. In the *Handbook to Life in Ancient Egypt*, in the chapter titled "The Keys to Stability," Rosalie David explains that, "His individual resurrection after death and continuation as a god in the next world was of paramount importance not just for himself but for the survival of Egypt" (85). This statement suggests that the rituals that had stemmed from the myth not only played a significant role in the pharaoh's own life, but possibly helped to strengthen and maintain stability in Egypt as well.

THE POPULARITY OF THE CULT OF OSIRIS

Osiris became one of the primary gods to be worshipped in ancient Egypt. He was one of the most established Egyptian gods of all time. The appeal and popularity of the cult of Osiris not

only stemmed from the fact that Osiris himself was a mortal who had "lived on earth as a man who brought nothing but good to mankind but who was betrayed and murdered," but also from "his resurrection and the hope of eternal life" (Watterson 88), which was open to everyone. The religion accepted people regardless of their social standing, gender, and whether they were rich or poor. It didn't exclude anyone, which allowed people of every class to practice the funerary rituals that would ensure their immortality.

The cult of Osiris eventually became the utmost prominent group in the Middle Kingdom. More than anything else, people became attracted to the cult of Osiris because it "…emphasized that goodness rather than wealth ensured immortality" (David 103). The most significant factor that aided in the expansion of the Osiris cult was its focus on virtue rather than wealth. The cult not only provided the steps to take to achieve the afterlife, but it also explained why:

> [it] was simply necessary for each individual to have accomplished his or her specific role on earth without having disrupted society in any way. On this basis was created a system of morals, first expressed in the *Maxims of Ptahhotep*…anyone who did not fulfil his allotted role was criminal in the eyes of the creator, who would then be obliged to exclude him from the cosmos after his death since he had refused to play his proper part during his lifetime (Grimal 150-151).

The cult of Osiris valued truth, amongst other virtues, due to the fact that, to achieve the afterlife or immortality, one would have to honestly live by the rules set by Osiris. The strength of the cult had only continued to grow over time, creating economic stability as well as cultural and social unity, which ensured the prosperity of Egypt's entire population.

THE STRENGTH OF THE CULT

The cult of Osiris became widespread during the Middle Kingdom. A significant factor that resulted in the substantial growth of the cult is, "…it held out to the people hopes of resurrection and immortality of a character which no other form of religion could give" (Carus 9). The cult of Osiris did not only gain strength in its abundance of followers, but it also increased the political power and government resources in the priesthood. In the book *Egypt, Greece, and Rome: Civilizations of the Ancient Mediterranean,* Charles Freeman provides readers with some of the most compelling evidence that shows the economic flourishment in the priesthood. In the chapter titled "Egypt as An Imperial Power," Freeman states that, "the temples…had a total income of nearly two million sacks of grain a year" (71). This statements provides an approximation of the wealth and prosperity of the priesthood. Furthermore, this provides readers the ability to conceptualize the amount of land the priests had owned based on the information stated above. The Osiris priesthood had income emanating from the government; as a result,

"The king could not remove funds allocated to the god's worship to use for his own benefit" (David 96). This suggests that the capital was exclusively for the priests to ensure the proper practices and rituals could be performed; thus, the king had no authority to use the income for his own personal use.

POWER OF THE PRIESTS

The amount of power that the priests held in Egypt was immense. Each priest was not only thought of as a 'servant of the gods,' but they also held a significant role in the government. In the Osiris priesthood, there were different ranks, similar to how the government had individuals with more or less power. An example of a high priest that held an extensive amount of authority was the high priest of Amun (Amen-Re). The high priest of Amun "carried great political power…," and, in addition to this, "From the New Kingdom onward, the high priest of Amun had the right to confer or withhold the god's approval of the royal heir (thus, giving him control over the kingship)" (David 110). This suggests that the pharaoh might have felt threatened by the power of the priests because they had the ability to bestow the royal successor with the throne, or, likewise, deny him this right.

Even though the government and pharaohs helped to fund the cult of Osiris, the amount of power that the priests held eventually became a threat to the local authoritative powers. Some could speculate that the authority of the high priests (such as those who tended to Amun), with regards to granting or denying the royal heir (despite the confirmation of the gods), possibly created animosity between the king and the priesthood. In fear of losing superiority over the priesthood, King Akhenaten dramatically changed the traditional Egyptian religion from polytheism to monotheism. This era of Egypt's history would become known as the Amarna period.

The traditional ancient Egyptian religion was a polytheistic system in which people were able to worship more than one god; however, the effect of King Akhenaten's monotheistic revolution forced the ancient Egyptian society to abandon the idea of worshipping many gods and replace them with a single god named Aten. The god Aten was known as "the Sun's Disc" (Watterson 149), and he was the representation of the "physical power of the sun's disk, the life-giving properties of the sun, which were omnipresent" (Watterson 153). The development of the new religion, which would be called the cult of Aten or Atenism, resulted in King Akhenaten making dramatic changes to all of ancient Egypt's society. Notably, he changed the concept of life and death by eliminating the idea of the netherworld simply because it was a direct correspondence to Osiris. Akhenaten had not only removed the idea of the netherworld but also, he had taken the place of the god Osiris:

> Instead of appearing before Osiris and facing the judgement of the dead, the deceased must stand before the pharaoh and his queen at their window of appearance; life and afterlife dependent on the royal grace which loyalty deserves (Hornug 49).

Contrary to the traditional religion, people would have to address the King Akhenaten as a god rather than a king. The Egyptian society was "expected to worship Aten through the medium of the King; and to accept Akhenaten as his personal god" (Watterson 155). In addition, instead of following the rules set by Osiris which goodness rather than wealth guaranteed an afterlife, people would have to give materialistic offerings of great value to Akhenaten in order to ensure that their life on earth, as well as the afterlife, was promised. As a result, the upheaval of the established values and beliefs from the traditional religion created great turmoil in the ancient Egyptian society. The rise of Atenism led to resentment from other cults such the cult Osiris and Amun-Re; consequently:

> As his relationship with the Amen-Re priesthood deteriorated…he disbanded the priesthoods of all gods except the Aten, obliterated the god's names from the monuments, and diverted the income from those cults to support the Aten (David 36).

In essence, someone could speculate that King Akhenaten wanted to regain authority over the priesthood. In *A History of Ancient Egypt*, Nicolas Grimal explains how:

> The reform particularly affected two areas of life: economics and art. Akhenaten closed down certain temples…and confiscated priestly goods for the state. The first consequence of this act was an increase in centralization of both the administration and its executive arm, the army. The neglect of local government increased the problems of maintaining an effective administration and introduced a whole new system characterized by corruption and arbitrariness (232).

Given these points, the effect of the cult of Aten and the removal of funds to the priesthood eventually led to an unstable and corrupt government. The new religion started to decline before the death of Akhenaten. When King Akhenaten eventually died, there wasn't anyone who wanted to continue his monotheistic revolution. Specifically, Smenkare, the successor of Akhenaten, did not make any attempt to support the cult or:

> Perpetuate the cult: he abandoned *Akhet-Aten* in favor of Thebes, leaving the city of Aten to crumble away…scarcely he had done so than he, too, was dead: his successor, Tutankhamun… issued the decree that reinstated Amun in all his glory, thus completing the triumph of Amun over Aten (Watterson 156).

Akhenaten's successor had no desire to continue the cult of Aten. He left the city to crumble and died shortly after. The next heir to the throne was King Tutankhamun who spent his life trying to restore the traditional Egyptian religion. During the restoration of the original religion, "Osiris quickly reasserted his position as the most important funerary god" (Grimal 73). The cult of Osiris did not crumble like the cult of Aten, instead, it reclaimed its dominion as one of the most important Egyptian gods.

Slowly, the power of the priesthood regained its hegemony during King Tutankhamun's reforms, along with the help of other kings who would later ascend to the throne. Horemheb, a general, "eventually succeeded…Horemheb saw himself as the restorer of traditional order" (Freeman 73). Shortly after Horemheb, the priesthood began to regain their strength by gaining back their temples (Freeman 73), but the political, social, and economic influence they once had would never be given back once Christianity arrived in Egypt.

During the Ptolemaic Dynasty (305 BC – 30 BC), the Greeks invaded and took control over ancient Egypt (Hill). The foreign administration did not try to eliminate the traditional ancient Egyptian religion. Rather, "Ptolemaic Egypt stands at the crossroads of Egyptian and Hellenistic history… Ptolemaic history is more than a history of superlatives; it is the first multi-cultural society where East meets West…" (Vandrope 160). This statement suggests the fact that, despite the two cultures being far away from each other, they were able to live together without changing the overall belief system of one another. It could be debated that because the Greeks and the Egyptians already had a polytheistic system, the idea of two religions coexisting was easily accepted. An example from the Ptolemaic period that shows the Greeks' acceptance of the Egyptian gods, which enabled the traditional Egyptian gods to regain their strength after Akhenaten's monotheistic revolution, can be seen when Hill writes that:

> Traditional practices and forms remained strong. The Ptolemaic rulers supported Egyptian cults and priesthoods…Religious activity followed tendencies that had dominated the first millennium: for example, the growth of the cult of Osiris…("Egypt in the Ptolemaic Period").

The cult of Osiris still maintained their power after the fall of Atenism because the idea of an ensured afterlife appealed to almost the whole Egyptian population.

In the Ptolemaic Dynasty, the Greeks were accepting of the traditional ancient Egyptian religion. As time went by, Ptolemy (Ptolemy I Soter, he conquered Egypt after Alexander the Great. Both men had spread the Hellenistic doctrine in Egypt), would eventually build statues of gods who were inferior to Osiris further emphasizing the fact that the two societies were able to coexist without obliterating the other. In addition, "Thebes continued to be a venerable religious center with extensive priesthoods. Attention to areas of the Karnak complex devoted to the Osirian cult… followed the trends of religious developments over the course of the first millennium" (Hill). Therefore, with the Greeks' acceptance and interest in the traditional ancient Egyptian religion, restorations, and construction of temples meant that the priests once again gained immense economic and political influence.

However, the glory of the Ptolemaic period would not last long for the ancient Egyptians. Despite the rise of the priesthood and the relationship between the Greeks and the Egyptians during the Ptolemaic Dynasty, the factors that led to the downfall of the ancient Egyptian religion and traditions would be economic, political, and social instability. The military lost its strength due to a lack of resources in addition to their unwillingness to adopt new technology, such as an iron shield rather than one made out of bronze, which, as a result, played a role in the decline of the civilization ("Alexander the Great"). Additionally, the government subsidies were eventually cut off by the centralization of religious authority (Ritner 7). In regards to the removal of political and economic authority:

> By the reign of Hadrian, religious authority was centralized under an appointed civil bureaucrat of equestrian rank, "the high priest of Alexandria and all Egypt"…The regulations of the *idios logos* provide a clear picture of the new arrangement. Priesthoods are reduced in number, temple holdings are decreased, and the civil bureaucracy now monitors the order and tenure of the hierarchy, their duties, dress, and personal finances. Higher clergy were forbidden to engage in any financial activities outside their designated religious duties…Roman interference had crippled temple funding and marginalized the social role of the native priesthood and the written demotic language (Ritner 7–21).

The author explains the change of power in the government and the overall centralization of authority. The result of the reform led to the downfall of the priesthood. The priesthood no longer obtained sufficient amount of funds to maintain practices, rituals, and temple maintenance.

During the Roman occupation of ancient Egypt, the ruler Theodosius had created a decree that would result in dominion over the priesthood. In *The Priests of Ancient Egypt,* Serge Sauneron explains that:

> With the Roman conquest (30 BC), the relative autonomy of the clergies disappeared: all the temples of Egypt were thenceforth placed under the control of the *idiologue,* 'sovereign pontiff of Alexandria and all of Egypt,' who gave his orders to the strategists and to the other local commissioners from the central power. This regime remained until the decree by which Theodosius, in 384 AD, ordered the closing of the temples of Egypt, officially putting an end to the old Egyptian 'paganism' (189).

The closing of the temples did not end the cult of Osiris or the worship of other deities. Rather, the introduction of Christianity into ancient Egypt would succeed the once well-established religion.

The ancient Egyptian priesthood, which was once prosperous and superior over the government at times, declined and was eventually dismantled.

The cult of Osiris was one of the three major cults from the beginning of ancient Egyptian civilization until the very end. The cult brought hope for eternal life to not only the elite and kings but also to the commoners. The strength of the Osirian priesthood wavered amidst centuries of turmoil, changes in the authority of power, coexistence, and wars; however, the cult always triumphed and regained its strength. The sheer tenacity of the cult was especially shown during King Akhenaten's monotheistic revolution and the Ptolemaic period, seeing as it had prevailed. The lack of economic, government, and social support during the Roman occupation in 30 BC, led not only to the cult's demise but also to that of Egypt. Some could speculate that the cult did not 'die' when Christianity entered Egypt, rather, it was the similarities that individuals noticed over time that led to the resulting end of the cult of Osiris.

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Letters from the Editors

We are living in a generation of dispensable words. The written word, especially, can sometimes feel as though it has depreciated in value over these past twenty, thirty years. And perhaps it was only inevitable. For a time such as ours is one wherein you can send any message – any thought, opinion, or sentiment – to anybody at any time in any place within just mere seconds. Especially amongst the online realm we have created, everyone has a platform through which they have the same potential access and reach to millions of people. We no longer belong to a reality in which our only mode of sending these words to another was through a simple letter; a letter which called upon us to collect ourselves for sometimes hours at a time and deliberate over what will be said until the moment our pen ink scarred the paper. That irreversible act had us hesitate – had us in the habit of gathering ourselves and our thoughts to compose something that truly embodied what needed to be said.

And now? Well, we no longer must carry ourselves with such caution. We have too many ways to spread our writing to too many people. And if we want to change a word or erase a strand of thought, we can do so with a mere touch of a button.

So it is easy, I admit, to forget the power and impact that our writing can have in such a world.

However, the writers whose voices congregate within this issue of the journal have reminded me of what one can do when they write with purpose. They have reminded me of what can be done when one spends hours upon hours, days and weeks, sifting through resources, gleaning information, applying themselves to nights spent writing and then rewriting, rearranging words about a vision that they alone possess. This dedication – this discipline – in applying oneself to their writing and their message is not for nothing. It is not without value, even in our modern world. For our words can be the vehicles that transport us to places of time and culture that we would otherwise be unable to venture through; the prescriptions for insight that shed light on issues and causes we know little of; but more so, they can be the bridge that brings people of different perspectives, cultures, and communities together in one shared space of understanding.

In ruminating over these authors' works, and in delving into the writing that shapes the framework of their ideas, I feel inspired. Inspired to apply myself as these individuals have to the written word, in dedication to sharing our messages and perspectives with one another. For yes, we live in an age where our writing can be thrown about with the most dismissive of attitudes. However, it is when we write with such conviction and purpose that we see a distinction between the dispensable words of now with those that will incite change in the future.

Rachel Bechtel-Breland

Student Editor
Spring 2019

Welcome to the newest volume of *Ka Hue Anaha: Journal of Academic & Research Writing*. Within the pages of this journal, you will find the original scholarship in a host of academic disciplines presented by our contributing writers, the students of Kapiʻolani Community College. We are honored that we played some small part in bringing your attention, dear reader, to them. Once again, thank you for reading.

Toward the end of every submission period, which coincides with the end of the year, there is always the worry that there will be no coherency, no possible overarching theme in this collection of essays. This is no idle concern as *Ka Hue Anaha* accepts submissions from a variety of academic disciplines with the exception of STEM and English Creative Writing (both of which have their own dedicated sister journals in Pueo and Lēʻahi).

Some would consider the absence of a theme no great loss. However, without a theme, this journal would just be a bound stack of essays. With a theme, this journal is a collection. Each essay instead of being a standalone work, would instead present a different treatment of an aspect common to all. Each essay would be connected to one another and speak along that connection. For some, such dialogue would be an expected discord, for others, a, perhaps unexpected, harmony.

While there were a couple of outliers, nearly all the selected essays focused on the past by explored some aspect of the historical record. A couple dealt with Native Hawaiian history like marriage and procreation in pre-contact Hawaiʻi and the evolution of the term ʻhaole.ʼ Others with history that would be more familiar to the immigrant like the religious relics of Jesus Christ; the spread and rise of Guanyin, otherwise known as Kanon; and folk music from islands in the Pacific and Atlantic.

There is a misconception that history is written in figurative and literal stone…. While some are recorded in the form of stone steles and sculptures, it is also written in more transient forms such as papier-mâché and paintings, and even the most transient of all, the spoken word. And while these artifacts themselves do not “change,” it is in our understanding, in the connections made, and in our relationship to them that does. This exploration and re-evaluation is at the heart of history. It is also now the latest answer of the perennial question: “What is academic and research writing anyway?”

Normie Salvador
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Spring 2019