

Translingual

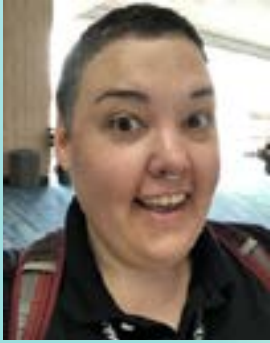
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photo by Gunel Alasgarova

Letters from the Editors



This is a special issue of *Translingual* because it's the last issue on which one of our formative team members, Jade Josie, will work. It's very important to me that our readership understands just how enriching and refining for the journal Jade's

contribution has been. She brought special elements of creative art, enthusiasm, keen interest, humor, and expansive originality to *Translingual*. She cares deeply about the work we do and our mission. By the end of our first issue together, she felt not like a helper work-study, but an equal partner, creative, and scholar co-editor.

Jade, it has been an absolute pleasure. You have a luminous and scopious life stretched before you. What a joy to have been some small part of it!

Onward! A few small updates to share with you this issue include changes to our publication schedule and our hopes for future additions to our team.

- Expect future publications to come out in early spring and mid-summer rather than at the end of fall and spring semesters.
- We are seeking interested submissions review panel volunteers (multilingual and multicultural voices encouraged!).
- We are, of course, looking for a new federal work study! Could you ask for a better opportunity for intellectual and diverting work?!

As we grow and continue to publish, I'm ever grateful to our incredible, intersectional communities who share their ideas,

observations, hard work, joy, ire, and visual art with us and greater OSU. What a privilege to have the opportunity to read it all!

With much love to our submitters and readers,

Emerson McMurray (They/Them/Theirs)



It seems valuable at this stage in *Translingual's* development to discuss where the name came from. The name *Translingual* refers to the practice of translinguaging, a concept which

acknowledges that languages do not live in isolated boxes but interact dynamically and creatively. Translinguaging happens naturally (as anyone who uses multiple languages will tell you) as users weave in and out of their linguistic repertoires throughout production. Acknowledging and legitimizing this process in turn acknowledges and legitimizes writing and other products that exhibit translingual features. As stated by Atkinson et al. (2015) this approach "challenges the static view of language (writing), privileges the view of multiple languages as resources, and calls for a more agentive use of various language resources in constructing and negotiating meaning, identity, and even larger ideological conditions" (p.384). We want this publication to be a place where meaning-making takes on numerous linguistic and creative forms. While translinguaging isn't always visible in final products, this foundational piece of *Translingual's* ethos can be seen throughout the pieces in this and previous issues including, translations, unique constructions,

Letters from the Editors

and visual representations. These are not only interesting, but extremely valuable. As you read, I encourage you to note the languages and complexity of expression being used; the richness not only of the ideas and perspectives, but also of the forms that they take.

This issue also marks the end of an era as we bid a *bon voyage* to Jade Josie, Translingual's student editor. Her contributions to *Translingual* are innumerable. From outreach to organization, to design and creative input, she has made every aspect of the journal better. If you have enjoyed reading, she is to thank. She is going to bring that passion and skill to whatever part of the world is lucky enough to get her, so keep your eyes open for her work and impact.

Thank you to everyone who contributed to this issue. Your work continues to inspire, challenge, and delight.

Elizabeth Osbourne (She/Her/Hers)

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This is my last semester at Ohio State and I thought I would be more scared than I am. I've gained so many supportive people in my life in the last couple years, like Emerson and Elizabeth, that I feel prepared leaving. I've learned so much from working with Translingual, either from my rocky

journey with InDesign or what it means to be part of a professional team. I'm so grateful I got to work with Emerson and Elizabeth and have had so much fun doing it. I love seeing all that OSU's community has to offer through this journal, and I'm proud that our school has an outlet like this where we can enjoy each other's work with such little pressure. Thank you to Elizabeth, Emerson, and all those that have submitted to this issue. I have enjoyed reading every submission and I hope you enjoy this issue!

Jade Josie (She/Her/Hers)

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Like what you're reading? Want to be a part of the editorial process? We're expanding the editorial board of *Translingual*.

We want to include more multilingual and multicultural voices behind the scenes shaping the content of journal.

Follow the link below to if you are interested in joining or learning more.



We're Hiring!

If you are interested in working in the publication process of *Translingual* we want to hear from you! You would be helping advertise, organize submissions, edit, and format the finished product.

This position is only open to Federal Work Study (FWS) students.

For more information, check out the job posting!



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Nature to Nurture; Immigrants and Nature

Iresha Jayasinghe

Iresha Jayasinghe is a fourth year PhD candidate in Environmental and Natural Resources specializing in Environmental Social Science. She has recently been awarded with the Sustainability Institute Student Grant Award, Graduate Associate Leadership Award, and the Outstanding Graduate/Professional Student Award. Her essay reflects her own experiences with nature as an international student and the importance of further study on how nature assists immigrant groups in enhancing lived experiences.



Being born and brought up in Sri Lanka, a tropical island surrounded by the Indian Ocean, I am very much accustomed to the lush green and colorful fauna and flora. My earliest experiences around nature date back to my childhood wandering in my family garden. My father maintains a considerably large garden which is full of flowering and fruiting greenery. Among these, vegetables, fruits, and green leaves are abundant, and the harvest is sufficient for our meals. Any extras are shared with neighbors and friends. These childhood experiences coupled with the picturesque landscapes and rich biodiversity of my homeland bonded me with nature strongly.

Henceforth, engaging with nature became an important part of my life. This interest in nature fueled my love for biology as a subject in high school through which I decided to pursue biology as a subject in college as well. I pursued zoology for my undergraduate degree and was able to visit national parks for my classes thereby getting a close exposure to wildlife as well. Hence, by the time I graduated from college, I was very much attuned to the local natural environment.

After immigrating to the U.S., the fauna and flora I was accustomed to were replaced by a variety of mostly unfamiliar species. I miss the vibrant flowers and tropical greens that flourish year-round. I also miss the easily accessible natural spaces like lakes, rivers, gardens, and other natural components. Since moving to the U.S., I have

found that connecting to the natural environment has become more difficult since some of the natural spaces are rather far away and not easily accessible and because of the changing seasons which limits spending time outdoors.

Reflecting on my experiences with nature in the U.S. as an immigrant, I became curious to understand how immigrant connections to nature have been impacted by immigration. I wanted to explore immigrant perspectives on what their experiences are around nature in the U.S. as well as on how their engagement with nature could have been impacted by moving away from their homeland, especially with a focus on their cultural connections with the environment. I also became interested in comprehending any barriers these groups are facing to engage with nature and how these communities can be better supported. My interest in these questions led me to pursue my dissertation study on this topic and I'm currently collecting data to understand how international students engage with nature and ways to better support them. Understanding these components is of great necessity to ensure that immigrant groups are provided with access to natural areas and by doing so their mental, physical, and spiritual well-being are considered and valued.

Currently, 13.6% of the U.S. population are immigrants (American Immigration Council, 2024). Immigrants are identified as "Individuals who have changed their country of residence, irrespective of the reason for migration or legal status" (Rodriguez et al., 2022). Immigration has increased in recent years with 272 million migrations in 2019 which account for 3.5% of the world population (United Nations, 2019). Immigrants face many challenges during this transition period including stress and grief due to isolation from social ties, culture, land, and social status. Other challenges they face include racism and physical risks (Rodriguez et al., 2022). Due to these challenges, immigrant physical and mental health are at continuous risk deeming the necessity to find ways to alleviate these challenges.

Engaging in nature has been shown to provide many benefits, especially in improving mental, physical, and spiritual well-being. Studies have shown how natural environments can act as spaces to revive the culture and traditions of immigrant minority groups (Main & Sandoval, 2015). Engaging with nature has been found to provide mental and physical wellness. Studies investigating immigrant use of natural spaces depict that exposure to natural environments provides a sense of belonging and integration (Kirsten et al., 2011). Spaces such as parks provide a sense of togetherness between the immigrant

groups and native groups allowing strengthening of social connections (Peters, 2010).

Community gardens have also been found to be natural spaces assisting in integrating natives with immigrants enabling the buildup of mutual aid and trust (Hondagneu-Sotelo, 2017). Community gardens have been depicted as places that can promote the integration of immigrant children into the new society as well (Seeland, Dübendorfer, & Hansmann, 2009). Furthermore, in community gardens, individuals can reconnect with their practices, knowledge, and occupations allowing immigrant communities to find refuge and feel at home (Preiss, 2013). Such group settings also provide a space to eliminate language barriers for immigrant children through native and immigrant group integrations (Hordyk, Dulude, & Shem, 2015). Engaging in community gardens further provides knowledge and skills that can lead to empowerment and autonomy and provide a space for physical activity (Preiss, 2013). Community gardens have also been found to be associated with cultural diets and food security for immigrant groups (Abramovic, Turner, & Hope, 2019).

Spending time in nature has been found to enhance quality of life and life satisfaction. It has also been found to promote better adaptation of immigrants to their new environments (Hordyk et al., 2015). More time in nature can further build place attachment thereby reminding immigrants of their homes/homelands. Hence, these places can act as a bridge to ease the resettlement process for them (Graham & Connell, 2006). Natural places also provide stress-free environments for individuals such that the acculturation process is made smoother providing peace and joy thereby assisting in enhancing their mental health (Kloek et al., 2015). Public nature avenues further provide places for family connections allowing these groups to cultivate and maintain cultural and family traditions (Rishbeth & Powell, 2013). Nature also provides spaces for healing as well as spiritual and religious practices. Such practices are deemed important for refugees and immigrants to mitigate any feelings of loss or trauma from immigration (Mazumdar & Mazumdar, 2009). These studies depict the advantages immigrant groups gain by engaging in nature and natural spaces. Therefore, it is important to comprehend how these groups can be better assisted and accommodated to engage with the environment to ease their immigration process.

To understand how these communities can be better assisted, it is important to investigate any challenges they are facing to engage with nature. Previous studies

have depicted how engagement in outdoor activities has declined after immigration (Stodolska, 2002). Accessibility to natural environments acts as a barrier to engaging in outdoor activities (Marconnot et al., 2019). In a meta-analysis conducted by Rodriguez et al. (2022), many barriers to engaging with nature were observed which include financial barriers, accessibility issues (e.g., lack of transportation, park restrictions), increasing life demands, time and knowledge restrictions, weather, concerns about safety, lack of social company, gender, language and cultural barriers, and discrimination. Therefore, immigrant groups face many challenges in making the best use of natural spaces which can impact their mental, physical, social, and spiritual well-being.

Studies across the U.S. focusing on different age and cultural immigrant groups are of great importance to better understand how the barriers they are facing can be alleviated. However, there is a lack of studies focusing on these groups, thus creating a gap in comprehending their connection to nature, any cultural significance of these groups to nature and on the impacts of immigration on their relationships with nature. Rodriguez et al.'s study (2022) also depicts how there is also a lack of longitudinal studies on these groups resulting in gaps in knowledge. Hence, more studies including longitudinal studies with larger sample sizes across diverse cultures are of importance to gain better insights continuously through several years.

Understanding variability in needs of different immigrant groups and providing appropriate accommodations with equity along with forming culturally appropriate programs can be potential avenues to address implications (Hordyk, 2015). Collaboration and collective efforts between multiple stakeholders such as organizations, schools, and researchers can further facilitate multiple perspectives thereby providing pathways to address challenges that are affecting multiple communities. Inviting immigrant communities to participate in planning outdoor activities and programs can also provide them with a space to communicate their needs and barriers. This inclusion gives them a seat at the decision-making table (Kloek et al., 2015). This will improve trust between stakeholders and let the immigrant communities understand that their input is acknowledged and validated.

In conclusion, it is evident that engaging with nature and natural components helps immigrant communities with the acculturation process. However, these communities face unique challenges in connecting with nature after moving to a new country, emphasizing the need for more research

to comprehend immigrant nature relationships with a focus on the challenges they are facing. This will enhance the visibility of the needs of these groups and ensure that natural spaces are built and accommodated not only for locals but also for immigrant communities such that their nature-based relationships are sustained and supported resulting in better overall well-being.

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White International Graduate Students and Whiteness

Michaela M. Dengg

MICHAELA M. DENG is an international student from Germany and a Ph.D. Candidate in Higher Education and Student Affairs at The Ohio State University in Columbus, OH. Her research interests include international education, the internationalization of higher education, and DEIJB efforts in internationalization.

Abstract

This emerging scholar's piece explores the construct of whiteness as a post-intentional phenomenon and how it both shapes the experiences of white international graduate students in the United States as well as how they enact and benefit from whiteness themselves. This study seeks to recenter whiteness in scholarship, and above all to thoroughly research whiteness to make it visible and disrupt it in relation to a scarcely researched student population, namely white international graduate students. By way of a Post-Intentional Phenomenology grounded in Critical Whiteness Studies (CWS), the study interrogates and problematizes prevalent power structures grounded in whiteness in comparative and international higher education and explores the role white international graduate students play in perpetuating these structures.

Keywords: International Higher Education, International Students, International Graduate Students, Whiteness

In academic year 2022-23, there were over 1 million international students present in the United States representing over 200 countries. International students who choose to study in the U.S. come from diverse national, racial, and ethnic backgrounds. In recent years, there has been a rise in studies researching the lived experiences of international students of color

(e.g., George Mwangi, 2020; Yao et al., 2019), and while the impacts of whiteness, Westernization, and Eurocentrism in the field of international higher education have been researched (Stein, 2019; Suspitsyna, 2021) and effectively described as a "global field of whiteness" (Christian, 2019, p. 179), research on the experiences of white international students with whiteness have scarcely been explored. This dearth in research might be due to the observation that, even though white international students struggle with certain types of discrimination based on, for example, accents (Dovchin, 2022) and national stereotypes (Heng, 2018), they are still shielded from racism and benefit from white privilege (Dengg, 2022) in comparison with their international peers of color (Mitchell et al., 2017).

Research on white international students is scarce and needs further exploration. Like all international students, white international students are affected by whiteness as an overarching power system in international higher education (Suspitsyna, 2021). In addition, they can be seen as actors perpetuating whiteness simply by being identified as white in the

U.S. societal context, as well as benefactors of whiteness, since they also enjoy white privilege by being identified as white, whether they are aware of it or not. Researching their experiences is therefore important, firstly, for this student

population to better understand their potentially new identity as a racialized person in the U.S. context, an identity which is largely new to the majority of international students based on the lack of conceptualizations around race in some of their home countries (Fries-Britt et al., 2014; Mitchell et al., 2017). Because of this widespread lack of race as a social category in “race-mute” European countries (Jugert et al., 2021, p.1), this study focuses on white international graduate students from Europe which will provide insight into how they conceptualize race and whiteness when moving to the United States. Graduate students were chosen due to their maturity in age (Suspitsyna, 2013) and proven critical thinking skills (Artino & Stephens, 2009). Secondly, this research is needed to disrupt prevalent, underlying notions of whiteness experienced by and enacted through white international students in U.S. society and in the field of comparative and international higher education in particular. The failure to acknowledge how whiteness affects white international students differently from international students of color and how they enact and benefit from whiteness as white people themselves means we let whiteness go unmarked and therefore be perceived as the harmful norm yet again (Feagin, 2020). Through this study, key stakeholders in international higher education, such as international students, faculty, and staff, will be able to identify, problematize, and disrupt underlying notions of whiteness in comparative and international higher education derived from the conceptualization of whiteness by the participants.

Literature Review

International Students by the Numbers

According to the OpenDoors report published annually by the Institute for International Education (IIE), there were 1,057,188 international students present in the United States in the academic year 2022-23 (IIE Open Doors, 2023). The majority of these international students is being identified as of color in the U.S. context. What is interesting to note here is that international students from Europe, with an increasingly racially diverse, yet still majority white population, make up less than eight

percent of international students in the United States (IIE Open Doors, 2023). The principles on which international higher education are built are largely based on Eurocentric views (Stein, 2019) steeped in whiteness (Suspitsyna, 2021), yet the students they serve are mostly from the Global South. This study seeks to highlight these Eurocentric principles by researching the voices of white international graduate students from Europe and offer ways to disrupt them based on the findings.

Double Pandemic: COVID-19 and Racism

In addition to the devastating impacts of the COVID-19 pandemic on higher education worldwide, and international higher education, in particular (Taşçı, 2021), it brought to light, and exacerbated, a centuries-old and ongoing second pandemic that is raging in the United States: “a racism pandemic” (Mills, 2020). International higher education, too, has often been accused of promoting an internationalization agenda rooted in Eurocentrism and whiteness (Suspitsyna, 2021), and Singh et al. (2018) also called out racism as an underlying problem of the internationalization of higher education well before the racial reckoning of the summer of 2020. The recent rise of anti-Asian and APIDA hate in conjunction with the COVID-19 pandemic that also targets APIDA international students (Ghazarian et al., 2023; Ma & Miller, 2022; Yan et al., 2022) is just one example of this double pandemic. All of this has led to a renewed call to critically examine internationalization of higher education in the wake of a larger racial reckoning and social justice movement in the United States. I am adding to this call by critically examining the lived experiences with whiteness of white international graduate students from Europe to better make visible and problematize whiteness as part of the underlying issues of Eurocentrism and racism.

Race, Racism, and Whiteness in International Student Research

This movement has also led to an uptick in studies dealing with the multitude of identities international students bring with them, such as race (Buckner et al., 2021; George Mwangi

et al., 2016; Lee, 2020). Race as an identity concept is not a universally acknowledged form of identity in many countries outside the U.S., which is why there has been more research in recent years dealing with this potentially new identity concept for international students. For example, there are studies on the experiences of international students of color and how the topics of race and especially racism as a form of systemic oppression in international higher education and the U.S. overall affect their lived experiences as doubly discriminated against by being international as well as racially minoritized (Fries-Britt et al., 2014; George Mwangi et al., 2016; Yao, 2019). Mall and Payne (2023, p. 131) underscore the “double-invisibility” of international students of color, being both racially minoritized identity and having an immigration status and facing different forms of discrimination based on both.

There is, however, a dearth of research dealing with white international students. Inspired by Hou and Pojar (2021) and their study to see how international students’ learning experiences and their own contributions to social justice dialogue and education, this study seeks to find out how white international graduate students learn about (their own) whiteness. Amatullah et al.’s (2021) work on international graduate students’ positionality when learning about critical multicultural education found that white international graduate students share a certain awareness about their own whiteness and differences in comparison to domestic students and international students of color. I want to expand on the aforementioned findings with my study in addition to exploring how whiteness as an overarching systemic issue shapes the experiences of white international graduate from Europe students specifically. Therefore, the purpose of this study is to highlight and contribute to a gap in research dealing with white international graduate students from Europe and their lived experiences with and enactments of whiteness in the context of higher education institutions in the U.S. through a post-intentional phenomenology grounded in Critical Whiteness Studies (CWS). The research questions are as follows:

1. What are white international graduate students’ lived experiences with whiteness in the U.S.?
2. How do white international graduate students enact and benefit from whiteness in the United States?

Theoretical Framework

Critical Whiteness Studies

Critical Whiteness Studies (CWS) is a body of scholarship that seeks to name and disrupt the oppressive nature of whiteness (Leonardo, 2009). In CWS, racism is a system that marginalizes and disadvantages people of color and benefits white people in terms of economic, social, and psychological advantages (Levine-Rasky, 2000). In the U.S. societal context, whiteness is also perceived as the norm and those who deviate from that norm are viewed as inferior, putting white people on top of the social hierarchy (Perry, 2007). This normalization of whiteness leads to the promotion of white supremacy (Nishi et al., 2016). CWS then is a tool to analyze whiteness to disrupt whiteness and white supremacy.

This dissertation study employs Cabrera et al.’s (2017) five core theoretical components of CWS in higher education: colorblindness, whiteness as an epistemology of ignorance, whiteness as ontological expansiveness, whiteness as property, and whiteness as assumed racial comfort. Colorblindness refers to the belief that race is no longer a relevant factor in society and should not be acknowledged publicly (Bonilla-Silva, 2006). Whiteness as an epistemology of ignorance refers to ignoring the harms done by whiteness, thereby enabling systemic racism rooted in white supremacy (Mills, 1997). Whiteness as ontological expansiveness refers to white people having the privilege to move through all spaces (Sullivan, 2006). Whiteness as property views whiteness as all kinds of forms of property protected under U.S. law (Harris, 1993). Whiteness as assumed racial comfort refers to prioritizing the comfort of a white person over the comfort for people of color (Leonardo &

Porter, 2010).

CWS has been widely applied to the study of higher education in the United States (e.g., Cabrera, 2014; Cabrera et al., 2017; Foste, 2019; Foste & Irwin, 2020; Tevis, 2020). CWS is an appropriate tool to apply to studies in comparative and international higher education. In this dissertation study, I use CWS to explore how whiteness shapes the experiences of white international graduate students from Europe as they themselves perpetuate whiteness in their everyday lives.

Methodology

This study uses Post-Intentional Phenomenology within the qualitative research design. The founder of Post- Intentional Phenomenology, Mark Vagle (2018), combined post-structural thought with the methodology of phenomenology and outlined five steps for data collection and analysis. Step One is to identify a post-intentional phenomenon, which provokes and produces entanglements in lived experiences around a social issue. The post-intentional phenomenon in this study is whiteness. Step Two to is to gather data. The sample size for this study consists of six white international students from Europe (their home countries are: Austria, Greece, Italy, Spain, Scotland, and Ukraine) who have been pursuing degree-seeking studies all over the United States for at least one year. The smaller sample size is intentional to prevent oversaturation of data (Jones et al., 2014) and focus on in-depth analyses of the phenomenon as is the goal of phenomenological studies (Vagle, 2018). Data collection consists of three semi-structured interviews via Zoom. Step Three is a to reflect and create a “post-reflexion journal” (Vagle, 2018, p.139) as the researcher is intertwined with the research subject. Acknowledging my own positionality in this study, I identify as a cis-gender woman and I am an international graduate student from Germany. My own grappling with this new identity category of “race” and the learning and unlearning that comes with it in terms of white privilege and being perceived as white, yet a foreigner in this country, is what led me to conduct this study.

Step Four is to analyze the data through theory, the phenomenological material gathered, and the post-reflexion journal through a three-part analysis with a focus on the whole. Data analysis was done using repeated thematic coding of the transcripts, researcher notes, and post-reflexion journal with the qualitative data analysis software NVivo. The last step is to write up an analysis, focusing on “intense catalysts” (Vagle, 2018, p. 160) illuminating the phenomenon of whiteness as it shows up in the lived experiences of white international graduate students from Europe.

Implications and Conclusion

By exploring the lived experiences with whiteness of white international graduate students through a Post- Intentional Phenomenology grounded in CWS, this study explores ways to better make this group of students aware of their whiteness. Preliminary findings show that white international graduate students have become more aware of their whiteness and the privilege that comes with it since moving to the United States. They have also become more critical of their home countries and the lack of conversations around race. Additionally, white international students from Europe realize the privilege they carry by being identified as white they also struggle with a lack of tailored support from higher education intuitions to both help them with their own day-to-day issues based on being an international student and simultaneously acknowledge the privilege they have by being perceived as white. Through these and other findings, prevalent notions of whiteness will be dismantled and disrupted by making white international graduate students aware of their own role in the overarching system of whiteness in international higher education. Additionally, by conducting this study, white international graduate students, along with faculty and staff, can draw on these findings to make visible and further problematize whiteness as an inherently unequal power in international and comparative higher education in an effort to dismantle and disrupt it.

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Photography by Oliver Shen

Oliver is a third year student studying Computer and Information Science.



The Silhouette of My Father

This is my father took me fishing, we rarely see each other, that day to see his old look very touching



The view outside the window

This is the view from the window of my home, which is in an ordinary building. The tall building across the street is the new shopping center. The sky outside the window was beautiful that day. The sun was setting.



My Middle School

I have been studying in the United States since high school, and this was taken four years after I graduated from middle school

CreWi: una trinchera creativa en la academia

CreWi: A Creative Trench in academia

Somos CREWI: el Grupo de Escritura Creativa de Español y Portugués en Ohio State University. Empezamos hace casi cinco años como organización estudiantil, y hoy acumulamos muchos textos narrativos y poéticos, talleres de creación, eventos públicos, e incluso nuestra propia publicación cartonera. Escribimos sobre lo que conocemos, nos gusta, nos molesta y nos afecta en español, inglés, portugués, y cualquier otro idioma. Esta breve antología es una representación de algunos de los textos que se han formado en nuestros talleres.

We are CREWI: the Spanish and Portuguese Creative Writing Group at Ohio State University. We started almost five years ago as a student organization, and now we have accumulated many narrative and poetic texts, creative workshops, public events, and even our own “cartonera”/zine publication. We write about what we know, we like, what bothers us, and affects us in Spanish, English, Portuguese, and any other language. This brief anthology is a representation of some of the texts that have taken form in our workshops.



Místicas

Por: Andrea Armijos Echeverría (Quito-Ecuador, 1996).

Andrea is a writer, editor, educator, and currently a PhD student at The Ohio State University, whose interests revolve around literature and writing produced by women in Latin America from colonial times to the present day. She has worked with narrative from contemporary Latin American documents, as well as with texts by colonial nuns, and now her research focuses on the legal and testamentary processes of indigenous women in the Spanish-American colony. Andrea has published articles and reviews in magazines, as well as a book of short stories “Cómo tartan las mujeres a sus peces dorados” (How Women Treat Their Goldfish) (FLAP, 2016) and is part of several narrative anthologies in Ecuador and Spain.



Pasa que cuando miro al cielo, se nubla.

El cielo me sigue, me persigue. He estado discutiendo con Sofía sobre esto. Me ha dicho que es falta de oración. Le creo. No he orado en esta última semana. Bueno, he hecho las oraciones reglamentarias, las de las comidas, las de la capilla, las de la misa de domingo, esas ineludibles, las que ya casi solo escupimos, en las que las internas (algunas) aún derraman lágrimas, aún se les nota la emoción, la devoción. Las viejas, como yo, recitamos poemas casi sin mucho color ya. No estoy diciendo que ya no creo, Diosito santo no, perdóname, quéname la lengua y las entrañas por siquiera imaginar esa posibilidad, por siquiera ponerle palabras a un pensamiento tan voraz y condenable. Condéname.

Creo. Lo que me falta es esa chispita de las internas (de algunas), o esa necesidad de limpiarme algún pecado pesado con la entrega total del alma. Pero se me ha entrado en el corazón, últimamente, la rezonga, las ganas de preguntar, y preguntar mucho. Por ejemplo: ¿entregarle el alma a quién? ¿para qué?

¿cuándo se sabe que se ha entregado todo? ¿se tiene que entregar todo? Qué odiosa forma deirme acercando yo misma al infierno con tanta preguntadera. Y resulta que, en esta última semana, a las preguntas se le han sumado sensaciones. Sensaciones de estar abrumadoramente hinchada todo el día. A ver, las monjas no somos ignorantes, sabemos que hay épocas del mes en las que, aunque hemos renunciado a usar nuestros cuerpos para la reproducción, los cuerpos en sí no pueden hacer un acuerdo con nuestros corazones entregados a Dios y siguen comportándose como si en algún momento pudiera aquí dentro formarse vida. Entonces, las sensaciones me parece, están ligadas a ese desacuerdo, a esa falta de empatía del cuerpo, a su rebeldía insolente. Sofía y Teresa piensan que estoy perdiendo un poco la razón. Y me dicen que es normal, que han visto, a lo largo de los años, a varias hermanas precipitarse a un estado de vilo, como si estuvieran dormidas despiertas, como si en sus ojos se hubiera estacionado el tiempo, como si de repente hubieran despertado viendo al convento, el hogar de Cristo y nuestro, sus esposas, como la cárcel que es. No. Dios mío bendito, borra esa idea perturbadora de mi mente, no es ninguna cárcel, es el paraíso del amor, de la paz, de la conmiseración. Y yo soy una pecadora.

Yo confieso que he pecado.

He pecado mucho.

De pensamiento,

Palabra,

Obra,

Y omisión.

Y omisión.

Y omisión.

No soy yo una monja lectora, pero cuando le he contado las partes más compartibles de estas experiencias a Florencia, me ha dicho que lo que me está pasando no es malo, que ni por un segundo lo piense, que es todo lo contrario, que estoy siendo santificada. Bueno, yo sé algo sobre las místicas y sus visiones, es esa toda una ciencia. Honestamente, yo no me creo capaz de llenar esos zapatos, soy muy pobre de ingenio, siempre he sido bastante tibia en cuanto al servicio adentro y fuera del convento, me he limitado a obedecer y seguir normas sin casi ningún tipo de individualidad. He pensado muy poco en este como un compromiso, y más bien, Dios santísimo perdóname, lo he considerado una transición de mi vida.

Nuevamente, me he omitido aceptar la solemnidad y perpetuidad del acuerdo que mi alma ha hecho con Dios y la Santa Iglesia Católica, y he preferido engañarme pensando que estoy en un campamento de buenos modales para señoritas, donde las señoritas se hacen señoras, viejas aburridas, y finalmente ancianas que no salen de su pieza ya ni para ir al baño.

La cosa es que siento que el cielo me sigue. Y veo, siento, confieso, que en ese cielo está Jesucristo. Y él me mira, me seduce, me llama, estaciona su mirada de yeso en la mía y me paraliza, y no puedo salir jamás del trance en el que me pone. ¿Y qué ves? Pregunta Florencia. No veo nada. No es necesario ver nada más que el interior de una mirada santa, la mirada de todo y de nada. ¿De nada? Se preocupa. Aquí no tenemos muy permitido pensar en la nada, en lo vacío, en el vacío. Sí, de nada. Lo que sea santo, lo que venga de Cristo no puede nunca ser la nada. Bueno, es lo que siento, que no hay nada y hay todo. Y a la vez hay cuerpo. Nuestros cuerpos. Esto no se lo cuento a Florencia, podría meterme en problemas.

Aquí nos enseñan desde muy jóvenes que nuestros cuerpos son vehículos, excusas de carne, motores y no actores. Entonces no somos cuerpo, somos alma, y el cuerpo contiene, para la informe realidad, esas almas que son lo único que debería preocuparnos.

¿Entonces es solo en el día? Que sí le digo a Florencia. Ella ha llegado a esta conclusión por lo del cielo. Además, le he dicho que presiento que las nubes me encumbren siempre que busco a Cristo en el cielo, como llevándoselo de mí, escondiéndole, volviéndome una niña a la que hay que engañar antes de que vea el premio de su buena conducta. Eso ha de ser que te falta rezar, dice Florencia. Pero yo me pregunto que si rezar fuera el camino seguro al encuentro con Jesucristo y el Espíritu Santo, yo, que ya solo lo ahogo por rutina, y nunca fuera de las horas pactadas, ¿por qué me estaré llevando este regalazo de verlo, de sentirlo, de incluso oler su presencia? Yo me pregunto: ¿Jesucristo huele a hombre? No es hombre, ¿pero en su forma terrenal, habitando un cuerpo masculino, se siente como se sienten los hombres? Nunca he sentido uno, nunca he estado tan cerca de uno más que mi padre y mis cuatro hermanos. No los he visto en años, pero aún recuerdo las formas de sus rostros, la dureza de sus miradas, sus manos y las venas de sus brazos saltando con un mínimo esfuerzo, que yo siempre comparaba con mis brazos flacuchentos. ¿A qué sabe Dios?

Ya no me disculpo tanto por sentirme así. Pero he pecado.

Y he pecado mucho. De pensamiento.

De palabra. De obra.

De obra. Porque he obrado con manos, poniéndolas al fuego, me he dejado guiar por las sensaciones y gritos del cuerpo. Con las manos sobre el pecho he acariciado y arrugado la piel que me compone. Que para sentirme viva, para sentirme carne. Todas bebemos la sangre y comemos el cuerpo de Cristo, ¿no es entonces necesario aceptar que una es cuerpo también? Pero en las noches también viene. Esta vez el cielo negro me sacude a las nubes y lo veo más cerca, más fuerte, más agudo. Está ahí, me mira, y esta vez se ve turbado. Como urgiendo salir de su halo, de ese estado etéreo en el que, me imagino, cualquiera debe cansarse de estar. De sí mismo. Me rompo en llanto, y me conmueve hasta acalorarme, esa mirada total. Esto nunca lo he sentido.

Con la hinchazón, y el calor, ahora siento que soy un anfibio, criaturas babosas y pantanosas, que se mueven entre humedales y tierra fértil. Esa soy yo. Cristo ha desplegado dos alas gigantes, me ha dicho que me viene a abrazar. Ese abrazo, presiento, lo voy a sentir como un ahogo, un tsunami que luego se convertirá en terremoto. Sí, al revés de las leyes naturales. No hay volcán, soy tierra, quemada, pero húmeda, putrefacta, pero árida, aquí ya no hay esperanza de vida, solo de goce. Él lo entiende. Él es todo, y él es nada. Pero él es, por debajo de todas las cosas, un hombre. Y somos cuerpos. Lo veo bajar, acercarse. Ahora es más hombre que en todas las esculturas y pinturas que jamás se han hecho de él a imagen y semejanza de todos los hombres del mundo. Sí, al revés de las leyes naturales de la representación de Dios. Está frente a mí, sus alas se vuelven brazos, su luz, se vuelve sudor, calor, lo que sea que se desprende de un cuerpo fatigado. Y cuando ahí está, a solo metros de mí, de mi cuerpo, en efecto, puedo olerlo. El ambiente es ahora una hoguera y nos vemos sin vernos, como sabiendo que aquí siempre quisimos estar, desde antes de tener nombre, desde que éramos células. Él abre la boca y yo me desvanezco. Me había prometido un abrazo, y aunque sus alas ahora son brazos, de esos brazos venenosos que tienen los hombres, me mira y me asegura que me lo dará. Que me abrazará y seremos uno, que no me ahogará en esta tormenta sola. Que al cielo él nunca volverá, que aquí aún hay esperanza, que crea. Y viene.



Mysticals

It happens that when I look at the sky, it gets cloudy.

The sky follows me, pursues me. I've been chatting with Sofia about this. She told me it's my lack of prayer. I believe her. I haven't prayed this past week. Well, I've done the mandatory prayers, the prayers for meals, the prayers in the chapel, the prayers for Sunday Mass, those unavoidable prayers, the ones that we almost only spit out of ourselves, in which the inmates (some of them) still shed tears, you can still see the emotion, the devotion. Old women, like me, recite poems almost without much color anymore. I'm not saying that I don't believe anymore, not holy God, forgive me, burn my tongue and my gut for even imagining that possibility, for even putting words to such a voracious and damnable thought. Condemn me.

I believe. What I lack is that spark of the inmates (of some of them), or that need to cleanse myself of some heavy sin with the total surrender of the soul. But lately, the grumbling, the desire to ask, and to ask a lot, has entered my heart. For example: we give our soul to whom? For what? When do we know that everything has been given out? Do we have to give up everything? What a hateful way to get closer to hell myself with so many questions. And it turns out that, in the last week, sensations have been added to the questions. Feelings of being overwhelmingly bloated all day. Let's see, we nuns are not ignorant, we know that there are times of the month when, although we have given up using our bodies for reproduction, the bodies themselves cannot make an agreement with our hearts given to God and continue to behave as if at some point life could be formed here. So, the sensations, it seems to me, are linked to that disagreement, to that lack of empathy of the body, to its insolent rebelliousness. Sofia and Teresa think I'm losing my mind a bit. And they tell me that it is normal, that they have seen, over the years, several sisters fall into a state of suspense, as if they were asleep awake, as if time had stopped in their eyes, as if they had suddenly woken up to see the convent, the home of Christ and ours, their wives, like the prison that it is. My blessed God, erase that disturbing idea from my mind, it is not a prison, it is the paradise of love, of peace, of commiseration. And I'm a sinner.

I confess that I have sinned.

I have sinned a lot.

In my thoughts,
And in my words

In my acts
And omissions.

And omissions.

And omissions.

I have omitted, here, for example, in this account, that the sensations are rather experiences. I am not a reading nun, but when I have told the most shareable parts of these experiences to Florencia, she has told me that what is happening to me is not bad, that I should not think about it for a second, that it is quite the opposite, that I am being sanctified. Well, I know something about mystics and their visions, it's a whole science. Honestly, I don't think I'm capable of filling those shoes, I'm very poor in wit, I've always been quite lukewarm in terms of service inside and outside the convent, I've limited myself to obeying and following rules without almost any kind of individuality. I have thought very little of this as a commitment, and rather, God forgive me, I have considered it a transition of my life. Again, I have omitted to accept the solemnity and perpetuity of the agreement that my soul has made with God and the Holy Catholic Church, and I have preferred to deceive myself into thinking that I am in a camp of good manners for young ladies,

where young ladies become ladies, boring old women, and finally old women who do not leave their room even to go to the bathroom.

The thing is, I feel like the sky is following me. And I see, I feel, I confess, that Jesus Christ is in that heaven. And he looks at me, seduces me, calls me, places his plaster gaze on mine and paralyzes me, and I can never get out of the trance in which he puts me. And what do you see? Florencia asks. I can't see. It is not necessary to see anything but the interior of the holy gaze, the gaze of everything and nothing. Of nothing? She asks worried. Here we are not allowed to think of nothingness, of emptiness. Yes, of nothing. Whatever is holy, whatever comes from Christ can never be nothing. Well, that's what I feel, that there's nothing and there's everything. And at the same time, there is body. Our bodies. I don't tell Florencia this, it could get me in trouble. Here we are taught from a very young age that our bodies are vehicles, excuses of flesh, engines, and not actors. Then we are not body, we are soul, and the body contains, for formless reality, those souls which are the only thing that should concern us.

So, it's just in the daytime? I say yes to Florencia. She has come to this conclusion because of the thing with the sky. Moreover, I have told her that I feel that the clouds overhead me whenever I seek Christ in heaven, as if taking him away from me, hiding him, making me a child to be deceived before she gets the reward of her good conduct. That must be because you need to pray, says Florencia. But I ask myself that if prayer were the sure way to encounter Jesus Christ and the Holy Spirit, I, who now only suffocate prayers for the routine, and never outside the agreed hours, why would I be taking this great gift of seeing him, of feeling him, of even smelling his presence? I ask myself: Does Jesus Christ smell like a man? He is not a man, but in his earthly form, inhabiting a male body, does he feel the way men feel? I've never felt one, I've never been so close to one more than my father and my four brothers. I haven't seen them in years, but I still remember the shapes of their faces, the hardness of their gazes, their hands, and the veins in their arms appearing with minimal effort, which I always compared to my skinny arms. What does God taste like?

I don't apologize so much for feeling that way anymore.

But I have sinned.

And I've sinned a lot.

In my thoughts.

In my words.

In my acts.

In my acts. Because I have acted with my hands, putting them in the fire, I have allowed myself to be guided by the sensations and urgencies of the body. With my hands on my chest I have caressed and wrinkled the skin that makes me up. To feel alive, to feel flesh. We all drink the blood and eat the body of Christ, is it not necessary then to accept that one is also a body?

But he also comes at night. This time the black sky shakes me to the clouds and I see it closer, stronger, sharper. He's there, he's looking at me, and this time he's troubled. As if urging to get out of its halo, out of that ethereal state in which, I imagine, anyone must get tired of being. Of himself. I burst into tears, and I'm moved to the point of getting extremely hot. That total gaze. I've never felt this. With the swelling and the heat, I now feel like I'm an amphibian, slimy, swampy creatures, moving between wetlands and fertile land. That's me. Christ has spread two giant wings; he has told me that he is coming to embrace me. That embrace, I feel, I'm going to feel like a drowning, a tsunami that will later turn into an earthquake. Yes, contrary to natural laws. There is no volcano, I am soil, burned, but humid, putrefying, but arid, here there is no longer hope of

life, only of enjoyment. He gets it. He is everything, and he is nothing. But he is, below all things, a man. And we are bodies. I see him coming down, getting closer. He is now more of a man than in all the sculptures and paintings that have ever been made of him in the image and likeness of all the men in the world. Yes, contrary to the natural laws of God's representation. He's in front of me, his wings become arms, his light, it becomes sweat, heat, whatever it is that comes off a weary body. And when he is here, just meters away from me, from my body, I can smell him. The atmosphere is now a bonfire and we see each other without seeing each other, as if we know that we always wanted to be here, since before we had a name, since we were cells. He opens his mouth and I fade away. He had promised me a hug, and though his wings are now arms, the veiny arms that men have, he looks at me and assures me that he will give it to me. That he will hold me and we will be one, that I will not drown in this storm alone. That he will hold me and we will be one, that I will not drown in this storm alone. That he will never return to heaven, that there is still hope here, that he believes. And he's coming.

Querida Desgracia

Por: Gabriel Guzmán Camacho

Gabriel Guzmán Camacho is a Ph.D. candidate in Latin American Culture and Literary Studies. His work is related to cultural, political and historical aspects of Contemporary and Twentieth century Latin America, specifically the Andes region. He addresses topics like the politics of memory and oblivion, literature and politics, the discourse of development, modernization, globalization, and such. He works with different cultural expressions like novels, films, music, comics, etc., which help to integrate theory and practice.



Querida Desgracia,

Hoy te escribo haciendo el papel de intermediario entre tú y mi futuro. Tu llegada es un mañana del que no tengo conciencia. Eres un enunciado del que no tengo control, un enunciado que es imposible determinar, pero, por algún motivo misterioso, me provoca una falsa conciencia. Una especie de tela de lino que retiene los rayos que emana el horizonte con intención asesina. Mi lenguaje al nombrarte destartala, se quiebra y se evapora en espacios que ni con la imagen logro retener. ¿Qué me queda? Me queda economizar mi lenguaje, reducirlo a dos fragmentos que colisionen en sus núcleos. Una fuga microscópica donde el legítimo dueño de la lengua y la fuerza del rentista se combinan y emerge en forma de tos. Una enferma tos, que raspa las cuerdas vocales hasta descender al inframundo de mis entrañas donde hierven las calderas de la condena del pasado, del recuerdo y de las fosas vacías que dejó el olvido.

¿Qué sería, pues, escribirte si no es escribir al futuro? ¿Quizá eres una pesadilla o la pesadumbre de ver el pesimismo en todo? O, ¿quizá es la desenfrenada irrupción al tiempo indefinido que atravesamos todos?

La última vez que llegaste, maldita Desgracia, arrasaste con los tinglados de hojarascas que construí para las casas de pájaros en el jardín. Aves que y no me visitan, ya no las veo, contigo se fueron. Al día siguiente de tu partida, las brasas de la casa en llamas volaban por los aires como si estuvieran quemando el mismo aire que quedaba entre la esperanza y el idílico presente. Con esta carta intentaré retomar otro ángulo a tu existencia, a tu presencia y a tu llegada. Una razón capaz de conquistar tu inadvertida esencia, donde la refracción de luz me haga creer que algo cambió. Será esa falsa conciencia lo que me permita aceptarte en el fondo de mi corazón. Tú, estimada Desgracia, me tienes al borde de un acto injustificado. Un acto cobarde de entre los más débiles seres. Por tal motivo, te tomaré por el cuello y te embestiré con mi malagradecida fortuna. Te dejaré con el suelo a tus espaldas y mirarás al cielo anhelando nunca haber aparecido. Derrumbaré la prestigiosa y sigilosa categoría que escondes. La formación del vacío en tus interiores. ¿Acaso no eres más que una pesadilla lista para concretarse con las angustias de tus víctimas?

Hoy decidí no dar paso al costado de tu trayecto revolucionario. Te encontraré con los ojos cerrados. Te encontraré en las tinieblas de mis cerros y de ahí con las manos embrujadas por la tierra que trabajé te tomaré por el pescuezo. Te haré trizas o tú me harás tu esclavo, no hay otra escapatoria a nuestro encuentro. A estas alturas del juego me detendré, antes, para apreciar la piel escamosa recogiendo las hojas del otoño con sabor a invierno. Te dibujaré con la punta de mis dedos en la ventana empañada por los suspiros agresivos que emanan del sexo. Me encontrarás desnudo en las sábanas del placer ajeno. No te será posible imaginar ni un trazo de

lo que haré conmigo. Tu acelerada llegada se verá en aprietos, porque encontrarás lo que más ansias, pero no sabrás reconocerlo. Seré yo jugando a ser tú.

¿Qué será si a ti, Desgracia, te encuentre desprevenida por la plácida gracia del despertar? Enloquecerás. Me querrás arrebatar todo. Como si no lo hubieras hecho antes. Quemarás los pétalos con el frío infernal de tu corazón. Pero yo, te sellaré los labios con un eterno perdón. Lograrás ensimismarte a ti misma y te transformarás en un edénico sueño. Serás la Desgracia primogénita, sin intenciones. Solo me quedará rogarte que me dejes en paz.

Te escribo estas últimas palabras como advertencia. Ni siquiera sé se leer es algo que haces, pero no te preocupes que me aseguraré de gritarlo hasta los compases giren para que lo que está arriba descienda para que lo de abajo emerja por sobre tus tentáculos que se hacen pasar por raíces.

Siempre tuyo, Gabriel

Dear Misfortune

Dear Misfortune,

This time I write to you playing the role of mediator between you and my future. Your arrival is future of which I have no clue, no conscious. You are a statement over which I have no control, a statement that is impossible to announce, but, for some mysterious reason, it provokes in me a false consciousness. A kind of linen cloth that retains the rays emanating from the horizon with murderous nature. My language, when I call you by your name, breaks up in thousands of pieces, it cracks and evaporates in shapes that I cannot even retain within my soul. What remains for me? I must cut down my language, reduce it to two tiny fragment that collide at their cores. A microscopic leak where the rightful owner of language and the strength of the tenant combines and emerges in the form of a cough. A sick cough, which scrapes the vocal cords and descends into the underworld of my guts where water boils the condemnation of the past, of memory, and the empty grave of oblivion.

What would it be to write to you if not to write to the future? Perhaps you are a nightmare or the heaviness of seeing pessimism upon everything? Or, perhaps, it is the unrestrained interruption of the indefinite, shapeless time that we all navigate?

The last time you arrived, damn Misfortune, you razed the natural structure I worked for the birdhouses in the garden. Birds that no longer visit me, I no longer see them, they left with you. The day after your departure, the flames of the house flew as if they were burning the air itself that remained between hope and the idyllic present. With this letter, I will try to approach from another angle to your existence, your presence, and your arrival. A reason capable of conquering you unnoticed essence, where the refraction of light makes me believe that something has changed. It will be this false consciousness that allows me to accept you at the bottom of my broken heart. You, dear Misfortune, have me on the verge on an unjustified act. A cowardly act among the weakest beings. For this reason, I will grab you by the neck and charge against you with my ungrateful fortune. I will leave you with the floor kissing your back and you will look up to the sky wishing you had never appeared in the first place. I will demolish the prestigious and stealthy category you hide. The formation of emptiness within you. Aren't you just a nightmare ready to become with the anxieties of your victims?

This time, I decided not to step aside from your revolutionary journey. I will find you with closed eyes. I will find you in the shadows of my mountains, and from there, with these hands enchanted by the soil I worked, I will grab you one more time by the neck. I will tear you apart or you will make me your slave, there is no other escape from our encounter. At this stage of the game, I will pause, to appreciate the shiny skin falling like leaves in an autumn with a taste of winter. I will draw you with the tip of my fingers on the window fogged by the aggressive sighs emanating from sex. You will find me naked in the sheets of other people's pleasure. You will not be able to imagine even a trace of what I will do with myself. Your unnoticed arrival will be in struggle because you will find what you most desire, but you will not know how to recognize it. It will be me playing to be you.

Misfortune, what will happen if I find you caught off guard by the peaceful grace of awakening? You will go crazy. You will want to snatch everything from me. As if you hadn't done it before. You will burn the petals of my garden with the infernal coldness of your heart. But I will seal your lips with an eternal forgiveness. You will manage to overcome yourself and transform into an idyllic dream. You will be the firstborn Misfortune, without clear intentions, just pure joy. All that will be left for me will be to beg you to leave me alone.

I write to you these final words as a warning. I don't even know if reading is something

you do, but don't worry, I'll make sure to shout it until the compasses spin so that what is above descends and what is below emerges above your tentacles that pretend to be ingrained roots on my soul.

Always yours,
Gabriel

El calor del mundo modernizado(r) / The heat of the modern(izing) world

Por: Hannah Grace Morrison

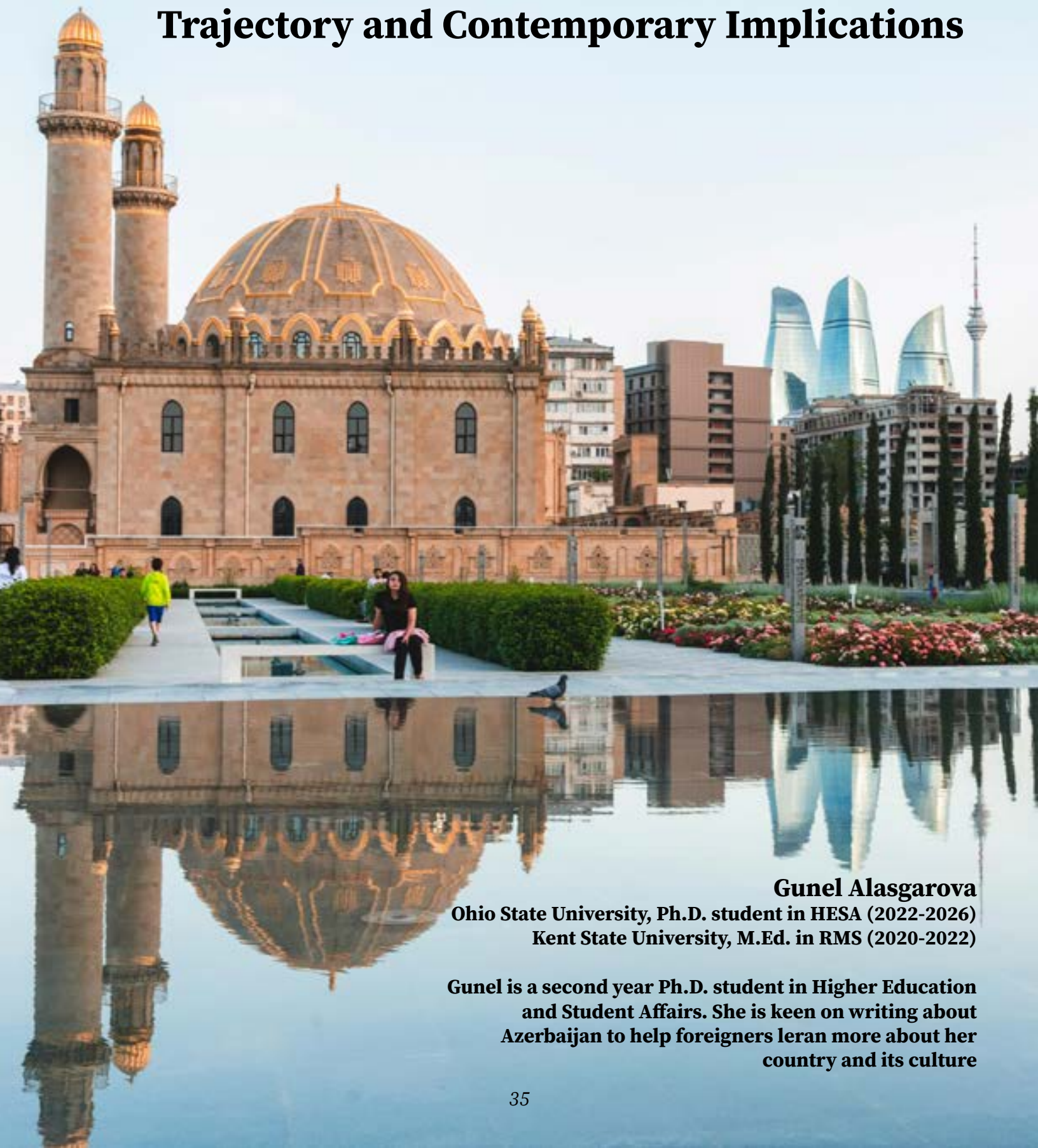
lunes cuarenta y cuatro grados
martes cuarenta y tres
miércoles cuarenta y cuatro grados
wáter
uuaterr plis
una botella no alcanza
para todo el día
ni dos, ni duas
en el año de nuestro señor
dos mil veintitrés
tilde sobre el tres
el padre
el hijo
Y el espíritu santu.
Sudamos balas en el banco
del santuario frío.
Sudamos balas en este calor
modernizador.
En la cocina,
cenamos en el refri
¿Cariño?
¡Ya no queda salsa picante!
Una avalancha de la nevera
nos devora enteras
sentadas a la mesa
cenando cubitos de hielo.
Esta cena está congelada
Esta cena no sabe a nada.
Sabe a una nada infernal.
La puerta del refri abre
y la nieve vomita sobre el piso
mojado, sudado
y derrite.
Corre el agua fuera de la casa
Corre hacia el lago de los
campos de golf.
Una botella de agua no alcanza
Para la sed del pasto falso
en los campos de golf
de nuestro señor.

Monday 111 degrees
Tuesday 109
Wednesday 111 degrees
water
waterrrr pls
one bottle won't cut it
for the whole day
nor two, nor duo
In the year of our lord
two thousand twenty three
accent over the tres
the father
the son
and the holy spirit.
We are sweating bullets in the last
pew in the cold sanctuary.
We are sweating bullets in this
modernizing heat.
In the kitchen,
we eat dinner in the fridge
honey?
we're out of hot sauce!
An avalanche from the freezer
devours us whole
seated at the table
Eating ice cubes for dinner.
This dinner is frozen over
This frozen dinner tastes
like hell.
The fridge door opens
the snow vomits out onto the wet,
sweaty floor
and melts.
The water runs out of the house
It runs towards the lakes
on the golf courses.
One bottle of water isn't enough
for the thirst of the fake grass
on the golf courses
of our lord.

Hannah Grace is a graduate candidate in the Spanish and Portuguese department. They study Latin American literatures and cultures. Their dissertation project analyzes queer community care in Mexico City through performance arts such as drag and wrestling. They are a poet, performer, and activist. They are a very proud core member of the Taco Reparations Brigade in Columbus.



The Dynamics of Azerbaijani Students' Academic Pursuits Abroad: Historical Trajectory and Contemporary Implications



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Gunel is a second year Ph.D. student in Higher Education and Student Affairs. She is keen on writing about Azerbaijan to help foreigners learn more about her country and its culture

Introduction

In 2020, the global population of international students exceeded six million (Migration Data Portal, 2023). While Azerbaijan may not rank prominently among the nations with the highest numbers of international students, the current surge in Azerbaijani students studying abroad signifies a notable increase since the country gained independence. Various exchange and dual-diploma programs have facilitated the overseas education of Azerbaijani students, with popular destinations including Türkiye, the United Kingdom, Hungary, China, and Russia. The academic disciplines of choice predominantly revolve around Business, Management, Engineering, and Agriculture. This article delves into the dynamics of Azerbaijani students' academic pursuits abroad: historical trajectory and contemporary implications.

The Tradition of Azerbaijanis Studying Abroad

The provision of funding for the international education of undergraduate students commenced in the Azerbaijan Democratic Republic (ADR, 1918-1920) on January 14, 1920, preceding similar initiatives in numerous developed nations. Following the establishment of Baku State University, the government formulated a plan to dispatch a hundred Azerbaijani individuals to various European higher institutions for degree attainment. The primary objective was to

augment the nation's future prospects in the realms of economy, education, and medicine. Although the initial selection criteria comprised language proficiency, GPA, and representation of low-income families, archival evidence indicates the inclusion of students from affluent and prominent backgrounds.

The selected students were allowed to pursue studies in the United Kingdom, Italy, France, Türkiye, and Germany. However, nineteen students designated for Russia faced an impediment due to the Russian Civil War spanning 1917-1923. Overcoming military-political challenges, prominent figures such as politicians, philanthropists, businessmen, religious leaders, and parents bid farewell to the students in Batumi in January. The journey included a stop in Paris on February 11, where the Azerbaijani delegation, present for the Paris Peace Conference, warmly greeted them. Alimardan Bey Topchubashov, the head of the Azerbaijani delegation, delivered an impassioned speech, urging the students to return and contribute to Azerbaijan for at least four years.

Commencing their education in February, the unfortunate turn of events unfolded on April 28, 1920, when the Russian Empire invaded the ADR. Consequently, Azerbaijani exchange students found themselves stateless, devoid of citizenship, and bereft of financial support. While some managed to receive assistance from the USSR, others faced adversity after being labeled as "faithful" or "non-faithful."



Those branded as unfaithful grappled with survival, receiving support from countries such as Türkiye, yet remained barred from returning to Azerbaijan. Upon their return, the faithful students achieved partial recognition, but a significant number faced suspicion of espionage by Germans and suffered repression during the Great Terror of the 1930s. These distressing occurrences tarnished the image of the exchange program, giving rise to skepticism and negative perceptions surrounding exchange students.

Throughout the period of Soviet control, an exchange program was instituted primarily among the fifteen national republics. Consequently, Azerbaijani students gained the opportunity to pursue studies in prominent cities such as Moscow, Leningrad, Kyiv, Minsk, and other major urban centers, a practice initiated in the late 1920s. Illustratively, during the years 1925-26, a cohort of 120 Azerbaijani students was engaged in educational pursuits in fraternal cities, with considerable honor attached to learning from experts of that era. Subsequently, individuals from Azerbaijani aristocratic and bourgeoisie families spanning fourteen USSR countries were permitted to participate in exchange programs, extending their academic endeavors to Asia, Africa, and select Arab nations. The 1970s-1980s witnessed a noteworthy surge in the number of Azerbaijanis studying abroad, reaching fifteen thousand. Among this cohort was President İlham Aliyev, who obtained his Ph.D. from the Moscow State University of International Relations (MSUIR) in 1985 (President of Azerbaijan, n.d.).

The Azerbaijani SSR government annually allocated funds to support approximately 800-900 students in various fields for overseas education, thereby contributing to the nation's developmental endeavors. Available records indicate that around 30 Azerbaijani researchers pursued studies in European, U.S., and Japanese universities, specifically in the fields of oil and chemistry, overcoming bureaucratic challenges imposed

by the USSR (Byrnes, 1962). Following the end of the Cold War, exchange programs with countries worldwide facilitated the mobility of approximately fifty thousand specialists from Azerbaijan. Prior to the collapse of the USSR, Azerbaijani students, researchers, and experts enjoyed the opportunity to travel and study in nearly all countries. While this reshaped the perception of studying abroad, attracting widespread interest, it remained an aspiration largely accessible to aristocrats or exceptionally gifted individuals, with the middle class lacking the opportunity to harbor such dreams.

State Funded Scholarships

Following the collapse of the Soviet Union and Azerbaijan's long-awaited attainment of independence in 1991, the resumption of state scholarships by the government was delayed until 2007 through the initiation of the "State Program on Education of Azerbaijani Youth Abroad in 2007-2015." The overarching objective of this program was to "transfer black gold into human capital" (MSE, 2015, para. 9). Over the ensuing eight years, recipients of master's, bachelor's, and residency degrees outnumbered those pursuing Ph.D., Post-docs, and ordinate degrees, totaling only 3,558 individuals. Exchange students predominantly selected Great Britain, Türkiye, Germany, Canada, the Netherlands, and Russia as their international destinations (Oil fund, n.d.). This program wrought transformative effects on the perception of studying abroad for two key reasons: firstly, it instilled inspiration among prospective applicants, fostering the belief that they could apply, undergo a fair selection process, and pursue their studies with financial support; secondly, those who completed their studies and returned found immediate access to prestigious and lucrative employment opportunities, thereby motivating more youth. The society expressed admiration for individuals educated overseas, perceiving them as progressive, agile, and conscientious.

A subsequent phase commenced after four



years manifested as the “State Program on Increasing the International Competitiveness of the Higher Education System in the Republic of Azerbaijan for 2019-2023.” This program operated along two main thrusts: funding Ph.D. programs and establishing double-diploma initiatives. Notably, there were four exchange programs with George Washington University (USA), INHA University (South Korea), and Ege University (Türkiye), alongside the implementation of twenty-five dual-degree programs in collaboration with various higher institutions. By the spring of 2023, 215 funded Azerbaijani Ph.D. students, including the present author, were engaged in studies worldwide.

Furthermore, in the preceding year, the President of Azerbaijan endorsed another state-funded initiative for bachelor’s and master’s students, known as the “State Program for the Education of Azerbaijani Youth in 2022-2026.” Annually, approximately 400-500 Azerbaijani students are slated to receive funding, stipulating that they must return and contribute to Azerbaijan upon completing their education.

An additional avenue for studying abroad materializes through intergovernmental Scholarship Programs with the People’s Republic of China, Hungary, Romania, Latvia, and Türkiye (MSE Annual Report, 2021, p.87). This involves a mutual or unilateral agreement between the Ministry of Science and Education and the ministries of the respective countries. Around 10,000 students are enrolled in state and dual-title

programs, constituting 0.1% of the population (Hasanova, 2022).

International Exchange Programs

Beyond state-sponsored funding, Azerbaijani students have access to various internationally funded scholarships. These scholarships vary in duration, with some covering a single term, while others extend support for entire degree programs, including master’s programs. These opportunities encompass independent scholarships from different countries and mutual exchange programs. Notable examples include:

The German exchange program DAAD, pioneering as the initial international initiative, has been instrumental in enabling Azerbaijani students to secure state scholarships for their educational pursuits. This program remains an ongoing avenue for students to engage in studies at German universities, culminating in degree attainment.

The “Mevlana” initiative has facilitated numerous exchanges for Azerbaijani students and academic staff within Turkish higher institutions since its inception in 2009. Approximately one hundred participants from selected universities have been afforded the opportunity for a term of exchange experiences in Türkiye.

The United States offers a couple exchange degree and several non-degree programs for Azerbaijani participants, although the available slots are comparatively fewer than those allocated to Georgia and Armenia.

Among the degree programs are the Fulbright Foreign Student Program and the GIPA Master's Degree Program in Journalism, each admitting a limited cohort of 2-4 individuals annually. Noteworthy is the affiliation of Minister of Education and Science Emin Amrullayev with the Fulbright and State Program during the period of 2007-2015. Non-degree programs encompass various Fulbright initiatives such as the Teaching Excellence and Achievement Program (TEA), Visiting Researcher Program, Faculty Development Program, Hubert H. Humphrey Fellowship, and two Study of the U.S. Institutes (SUSI) programs, with an annual capacity for participation ranging between 2-4 individuals.

Additional exchange opportunities cater to undergraduate and high school students. The FLEX program, initiated in 1994, was the inaugural exchange initiative for high school students, with an annual enrollment of approximately 50 students for a one-year exchange program. Subsequently, the program became more selective, admitting only around twenty 11th-grade students each year for studies in American high schools. Over 1,000 Azerbaijani youth have benefited from American education through the FLEX program (Mammadova, n.d.).

Azerbaijani students have also availed themselves of the Chevening program since the late 2000s. Each year, approximately ten fortunate recipients receive full funding for a one-year master's program at any UK university. Apart from the Chevening program, there is a notable inclination among Azerbaijanis to pursue education in the UK, with dozens opting to self-finance their studies annually.

Introduced in Azerbaijan in 2014, Erasmus Plus is a European Union initiative. However,

data from the European Commission (2020) reveals that only 39 Azerbaijanis received the Erasmus Mundus Joint master's degree, a figure lower than that of Armenia (55) and Georgia (108) for the years 2014-2019. Furthermore, 325 students and university staff have been able to study or work in European universities thus far.

Conclusion

Over the past century, the Azerbaijani nation has accumulated extensive experience in pursuing education abroad and attaining degrees from foreign institutions. The reception of individuals educated overseas has varied throughout different epochs, primarily influenced by governmental interpretations. In contemporary Azerbaijan, a discernible trend has emerged, characterized by most high-ranking officials, including the president, having received their education abroad. Over the last fifteen years, governmental and non-governmental entities have strongly preferred candidates with foreign educational experiences, particularly those with at least a term spent studying abroad. This preference extends to hiring foreign-educated individuals holding bachelor's degrees over domestically educated Ph.D. holders, influencing aspects such as salary and working hours. Consequently, a discernible dichotomy has arisen within the local youth, leading to a subtle delineation.

An implicit norm has developed, suggesting that individuals who have earned diplomas abroad enjoy the prospect of doubling their wages. Notably, conversations among the Azerbaijani populace now revolve around individuals' prestigious achievements, focusing on their overseas universities and degrees. Despite the existence of limited opportunities for securing funding, particularly



in comparison to neighboring countries, and the financial constraints preventing self-payment for education, this situation has engendered a sense of hopelessness among Azerbaijani youth. Consequently, urgent adjustments to employment rules and regulations in Azerbaijan are imperative to address the evolving dynamics of education and employment and mitigate the resultant disparities.

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Places you must go in LA

Yuyang Li



The Getty



Griffith Observatory



From High Fashion To High Impact: Revolutionizing The Future.

By Sree Ramya Krishna Govardhan

Hello, Namaste and 안녕하세요,

I am Sree Ramya Krishna Govardhan, 2nd Year/Sophomore majoring in Korean at The Ohio State University. I am an international student from Hyderabad, India. I am a linguist and can speak about 7 languages. I am known to be the first Student from India to major in Korean in the United States of America. I have been serving as a leader for over a decade to two organizations in India namely Hyderabad Kpoppers (Est. 2013) and India's first registered society related to Korean culture – Korean Culture Society (Est. 2018) which aim to promote and strengthen Indo-Korean relations. I am passionate about diplomatic, cultural, and international relations. I hope to 'Be the change and Bring the change' to our world.

On February 16, 2024, I attended the United Nations Association – United States of America's Global Engagement Summit titled as GES 2024 : "Pushing Forward >>> For People & Planet" held at The United Nations Headquarters in New York, focused on the 17 Sustainability Goals of the United Nations while discussing world problems. The 17 Sustainability Goals of the United Nations also referred to as SDGs are devised for an environmental and overall better future of our planet, which are a 15- year framework to guide countries into solving and learning to prioritize investments to reduce poverty while promoting overall development. Some of the SDGs include No poverty, Zero Hunger, Quality Education, Gender Equality, Clean Water and Sanitation, Sustainable cities and communities, and Climate Action. Throughout the summit panelists discussed on these topics while sharing their experiences and contributions along with taking some questions from audience.

I found the panel titled as 'The Intersection of Human Rights and Emerging Technologies' featuring Sanskriti Deva, UNA-USA GES Planning Committee Chairperson and STEM advocate; Kevin Kissell,

Office of the Chief Technology Officer, Google; Ursula Wynthoven, ITU Representative to the United Nations interesting as it included discussions about the importance of digital world in terms of development. A key point made during this panel was that the solution to enhancing the tech world and better digital security policies is engagement by people. People should join the internet mediums and be active in participating in surveys or social media engagements which will help in understanding ways to incorporate better privacy settings.

Another panel that stood out to me was “Nourishing Peace for People & Planet: Democratic Republic of Congo” featuring Moise Ballo, World Food Programme Partnerships Officer for West & South Africa; Christine Bowers, Head of Washington Office, UNOPS; Kathryn Kross, Executive Director, Communications, Better World Campaign, UN Foundation; Ugo Solinas, Senior Political Affairs Officer at United Nations Department Of Peacekeeping Operations who spoke about various humanitarian issues and solutions to problems in Democratic Republic of Congo (DRC) with respect to the SDGs. They discussed the problems arising from increased rates of refugees in countries leading to crowded displacement crisis such as lack of hygiene, infrastructure, and food. The leaders say that the response of humanitarians or world leaders isn’t sufficient and that active support



from public to achieve Sustainability goals is required. The United Nations Office for Partnership (UNOPS) is a community based largest organization which is the arm of United Nations and serves to help achieve the Sustainability goals. An example of their achievements is the developments in DRC. In DRC, UNOPS, in collaboration with the government of The Republic of Korea has catered to the medical needs of people by providing equipment and building charitable hospitals

offering free treatments. Additionally, UNOP along with World Food Programme (WFP), succeeded in achieving multiple goals such as building a bridge for better transportation, restoring more than 500 agricultural lands, and creating programs in cash crop cultivation. These programs have made women independent as there was a significant growth of women involved in agriculture in the east of Africa. This made me feel a sense of reassurance that while there is negativity fostering around the world, there are small joys and achievements in action one step at a time around the world under the aegis of UN.

There were also two major highlights of the summit. The summit featured a surprise Q and A session with Stephane Dujarric, spokesperson for Secretary-General of the United Nations. He answered questions related to peace, war, Cameroon crisis and South Sudan. He explained the importance of funding for humanitarian activities and ways in which United Nations is making efforts to resolve issues. His talk was truly motivating and showcased the reason for the existence of diplomats and world leaders. Similarly, David Ohana serving as the Chief Communications and Marketing Officer for the United Nations Foundation suggested ‘Mischief Ideas’ for development during his speech.

He spoke about the fact that plastic is now inside our bodies and as a result there has been a development of creating a Plastic Test for people to understand the impact of plastic wastage and realize how its effecting our planet as well as our health. The suggestions made by Ohana were unique and his speech was fun as it featured witty comments and stories from his decade long experience of being involved in United Nations Organization. The major highlight and fun of the summit was the Sustainable Fashion Show and panel towards the end titled as Sustainable Fashion Showcase featuring Saad Amer, Founder of Justice Environment, Expert Reviewer



for the IPCC, and UN consultant; Vanessa Barboni Hallik, Founder and CEO of Another Tomorrow; Sophia Kianni, Founder, Climate Cardinals and former advisor for UN Youth Advisory Group on Climate Change leader; and Yasin Samatar, Senior Multilateral Cooperation Specialist, ILO. The opening by Annemarie Hwa Hou, Executive Director, UN Office for Partnership (UNOP) was impactful discussing the amount of water it takes to wash a jeans pant and the dyeing industry's chemical impact. The major problems with Fast Fashion were listed as abuse of labor conditions, wage gap, work environmental conditions and surge in production. The panelists emphasized that the focus should be on sustainability rather than continuous production. An interesting question posed by a panelist made me fall in deep thoughts was 'What can be the impact of social interaction with regards to environment and fashion?'. Some suggested solutions by the panelists for sustainability in fashion industry included voting for leaders who believe in environmental and sustainability policies and implicating Fashion Acts. They also emphasized that there are enough clothes for 6 generations of people to wear so the focus should not be on production but on restoration of our earth. There were two key elements discussed: firstly, The Social dialogue to bring people to the discussion tables and raise voice against brands with inappropriate labor conditions and secondly, Sustainability begins with us so keeping our clothes for longer is the easiest way to help save our world. I felt promotion of recycling of clothes as a positive and progressive attitudinal trait may do a world of good to the cause.

The fashion show featured various brands that had clothes made from apple skin, plants, vinyl billboards, recycled materials and printed materials using old Chinese traditional textile methods. Lastly, the panel ended with suggestions for improvement in fast fashion. A suggestion to implement Fashion Acts which feature better labor rights and conditions, voting for better leaders, endorsing for sustainable fashion, supporting new policies by signing petitions, purchasing thrifted clothes, keeping clothes for longer terms, and supporting brands that create new clothes from wastage. I was honored to interact with multiple world leaders and individuals in fashion industry during this summit which made me deeply reflect about our earth and the need for change. I was inspired by the leaders to create new ways to support my community and build a more sustainable world. I believe it is important that we push forward for the planet and people but also for ourselves as the

future is in our hands. I would like to add a seed of thought from sustainable fashion designer, Niha Eley, Founder and Co-creator of Tega Collective, whom I interacted and asked if she could ask one question to a group of university students what would be it be, she replied “What is your biggest barrier for achieving sustainability in fashion?”. In my opinion, I think the constant need to be relevant and not experience Fear of Missing Out (FOMO) by not following trends is the biggest barrier that people experience while trying to support sustainability fashion goals.

A few more interesting panels worth noting include Propelling Youth Rights & Responsibilities which featured Ronelle King, UN SDG Young Leader and Founder, Life in Leggings, Vitorino Oliveira, First Secretary, Permanent Mission of Portugal to the United Nations and OSU Alumni Ose Ehianeta Arheghan, 12th UNA-USA Youth Observer to the United Nations, where they discussed about the impact and ways that the youth can bring changes in their communities while highlighting the UNA-USA American Youth Declaration of Human Rights signed in December 2023. A powerful beginning to such an event should have an impactful ending which the Closing Planery featuring Gabriel Nagel, Chairperson, U.S. Environmental Protection Agency National Environmental Youth Advisory Council, Farah Salim Eck, UNA-USA Senior Director of Programs and Policies and Claire Vlases, Time Earth Award Recipient on behalf of youth plaintiffs in *Held v. Montana* provided. Vlases was truly an inspiring individual to everyone in the audience, for all the remarkable achievements she made at such a young age.

In conclusion, Events such as the GE Summit play a vital role in overall growth of a person and help us realize our roles in society. I believe these summits are a window to understanding the progress and need for development in our society. While I was able to learn about the need for development in some areas of the world, I was also enlightened and filled with joy upon learning about the various developments already in action around the world. Witnessing the stories about those developments around the world gave me hope and motivated me to bring the change and be the change. This motivation, hope and understanding of societies is the reason I will highly recommend students from school to university to engage and participate in such summits. Hence, as one of the panels featured a performance to the song ‘I like to move it move it’, I would also like to move it, push forward, and impact the world.



Photography by Yunxuan Chu

Litang, China



Two Man

painting

cultures



Change of state

Michaela Dengg

“Change of state”
I say at the DMV
The lady behind the counter
looks at me dubiously
For that is a strange way
of answering her question
for why I need a new license
It’s kind of implied
when you’re a foreigner
with a thick accent
and at the same time
a weird wording
of the sentiment
that I’m trying to convey
Because it’s not just that
I moved here
from out-of-state
It’s also that
I changed my mind
about my state
no longer static
frozen solid
in place
but fluid
in mind and body
ready to start
something new

The Compilation of Textbooks for Chinese as a Foreign Language in the Late Qing Dynasty-- The Case of *Yü yen tzŭ êrh chi*

Yuyang Han

Abstract

After the Opium War, the Qing government was forced to open the critical ports of Beijing and Tianjin, which made the Beijing dialect very important. During this period, there was a surge of Western diplomats working in China, and they were in dire need of a textbook based on the Beijing dialect to learn Chinese. *Yü yen tzŭ êrh chi* came into being at this time and would impact Harvard University in the United States and Japan during the Meiji period. This paper adopts historical and comparative research methods to try to restore the book's background, compare the use of this textbook at Harvard and Meiji Japan, and analyze the motivation for using this book as well as its successes and failures. Finally, the paper scrutinizes the language research methods and prevailing principles of foreign language teaching during the period when Wade authored this book.

Introduction

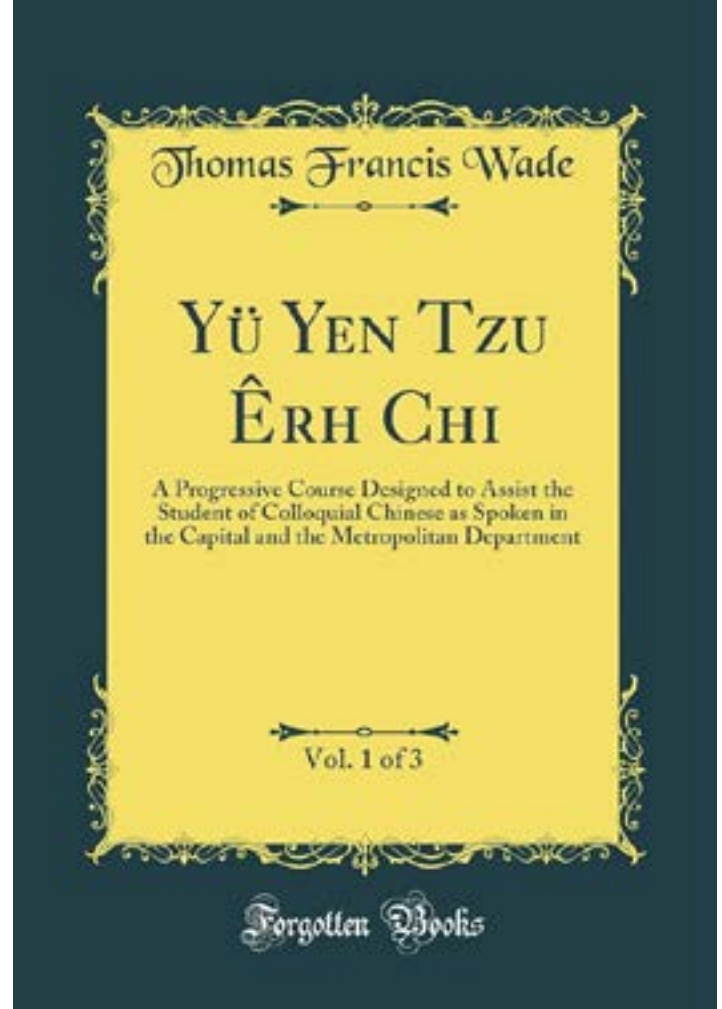
The late Qing Dynasty marked a pivotal era in China's history, particularly in the aftermath of the First Opium War when numerous foreign diplomats arrived to engage in diplomatic endeavors. These diplomats faced an immediate necessity to acquire proficiency in the Chinese language, an essential skill for effective communication and daily life in China. Consequently, this diplomatic cohort emerged as the primary demographic of Westerners dedicated to learning Chinese.

One notable contribution to the realm of Chinese language learning during this period was *Yü yen tzŭ êrh chi*, a profoundly influential 19th-century Chinese textbook. Authored by Thomas Wade, the British Minister to China, the text has garnered extensive attention in research about linguistics, lexicography, and cultural studies. However, its role as a teaching resource for Chinese as a foreign language has received comparatively less scholarly scrutiny.

Remarkably, the impact of this textbook extended beyond its diplomatic and cultural significance. Serving as a cornerstone for Chinese language education, the *Yü yen tzŭ êrh chi* gained widespread popularity within China and left an enduring imprint on the teaching of the Chinese language in Japan during the Meiji period (Chen, 2009).

The infusion into modern Chinese language education in Japan yielded a heightened awareness of language, a shift in the trajectory of language instruction, and a transformative historical renaissance for Chinese language education in the country (Chen, 2009). Its influence also reached the shores of Harvard University, where, between 1879 and 1882, it was adopted as the primary textbook for the university's inaugural Chinese language class (He, 2015). This attests to the far-reaching educational legacy of the text, solidifying its status not only as a diplomatic artifact but also as a pivotal resource in the global pursuit of Chinese language proficiency.

This study specifically seeks to elucidate the following aspects, (1) How the distinctive historical context of the late Qing Dynasty influenced the compilation of this textbook. (2) This textbook's impact on the methodologies employed in the instruction of the Chinese language in other nations, encompassing Japan and the United States. (3) The theoretical foundation that underlies the book and its alignment with the prevalent grammatical research landscape



of its time. (4) The implications of this book for the textbook compilation and teaching of Chinese as a foreign language today.

By delving into these inquiries, the study aims to provide a comprehensive understanding of the nuanced interplay between historical circumstances, educational practices, and theoretical frameworks that shaped the development and global implications of the examined textbook.

The research methods employed in this paper primarily involve historical research and comparative analysis. Initially, through a review of the literature, the historical lineage is elucidated, and efforts are made to restore the historical background during the book's composition. Subsequently, by comparing the utilization of this textbook in both Harvard and Meiji Japan, delve into the motivations behind its adoption and assess the respective successes and failures. Finally, an analysis of Wade's theoretical background during the composition of this book explores the prevailing methods of language study and the principles of foreign language teaching that influenced the book's development during that period.

Historical background of the textbook

From the arrival of Matteo Ricci to China until the Opium War, missionaries and merchants were the main actors in the study, research, and application of the Chinese language in China. By the middle of the 19th century, East Asia had become the focus of Western colonialism, and with the unprecedented increase in diplomatic activities between China and Western countries, diplomats became the third largest group of foreigners engaged in Chinese language activities in China (Wang, 2017).

From the mid-1830s to the end of the 1980s, China was involved in diplomatic disputes and even wars with the four major powers: Britain, France, the United States, and Russia, and signed a series of unequal treaties, including the Treaty of Nanjing and the Treaty of Beijing. During this period, other Western countries also came to establish diplomatic

For more than 200 years since Matteo Ricci, Westerners in China have been improving their learning and understanding of the Chinese language, and have produced several textbooks and dictionaries for Westerners to study. By the middle of the 19th century, Westerners had accumulated considerable experience in learning Chinese and writing Chinese books. In the meanwhile, a series of advances in Western linguistic disciplines were being made, which provided Westerners with the latest linguistic research results to draw on in writing Chinese books (Wang, 2017).

Due to the frequent diplomatic and military activities of the Western powers in China, a large number of Chinese interpreters were urgently needed, so it became an urgent task to train diplomats to learn the Chinese language, and Thomas Wade's *Yü yen tzŭ êrh chi* was written and published precisely for this purpose.



As the linchpin between the Chinese and British governments, interpreters played a pivotal role in conveying the nuanced phraseology and terms essential for effective communication in correspondence between the two entities (Sinclair, 2003). Their proficiency was vital in ensuring accurate interpretation of Chinese communications to the British authorities.

Thomas Wade had four primary motivations for compiling a textbook aimed at cultivating proficient interpreters. Firstly, the absence of available textbooks or dictionaries prompted this endeavor. Secondly, the insistence on hiring inexpensive yet unqualified teachers by the British underscored the need for

or commercial relations with China, sending a large number of diplomats and their entourages to China (Wang, 2017).

During these nearly 60 years, the influence of diplomats' Chinese language activities exceeded that of the missionary group, and it can be said that they dominated Chinese language activities during this period. No matter what kind of Chinese language activities, the priority is Chinese language learning, which is the foundation for other Chinese language activities.

a comprehensive educational resource. Thirdly, the insufficient time allocated for student study further emphasized the necessity for a structured and efficient learning tool. Most crucially, the oversight and lack of attention dedicated to interpreters in China represented a significant gap (Sinclair, 2003).

Harvard's First Chinese Language Class and *Yü yen tzŭ êrh chi*

Through an extensive analysis of primary sources, including letters and memoranda sourced from the

Harvard Archives, He (2015) discovered that Harvard had strategically chosen the textbook *Yü yen tzü êrh chi* in anticipation of inaugurating its inaugural Chinese language class.

Harvard deemed it the most effective resource for learning the Chinese language. This decision also signified Harvard's distinction as the first U.S. university to acknowledge the official language shift within the Qing government, transitioning from the Nanjing dialect to the Beijing dialect during the mid-to-late nineteenth century.

On February 22, 1887, Francis·P· Knight, an American businessman and U.S. consul in Ningbo, corresponded with Harvard President Charles ·W· Elliott. In his letter, Francis·P· Knight advocated for the incorporation of Chinese language instruction into Harvard's curriculum and proposed the hiring of native Chinese teachers. His correspondence underscored a pressing concern regarding the scarcity of seasoned interpreters capable of representing U.S. interests in China. This concern arose amid the expanding business and diplomatic relations between China and the United States (He, 2015).

A month later, President Elliott responded to Francis·P· Knight, expressing Harvard's enthusiasm and willingness to support the proposed initiative to the best of its ability. However, President Elliott conveyed that guidance and assistance were sought as the university and its staff grappled with the implementation of this innovative educational concept (He,2015).

Francis·P· Knight initiated correspondence with a multitude of distinguished Harvard alumni, as well as English, American, and German sinologists in China. His objective was to seek their advice, specifically inquiring about the most effective approaches to mastering the Chinese language (He, 2015).

The individuals mentioned above primarily offered

suggestions in three key areas: (1) Teaching and Learning Materials, Dialects, and Phonetic Systems; (2) Spoken and Written Language; and (3) Teacher Qualifications.

Concerning the selection of a textbook, Walter Caine Hillier, the British diplomat, and sinologist who contributed to editing the second edition of the textbook *Yü yen tzü êrh chi*, conveyed to Francis·P·

Knight in January 1897 that *Yü yen tzü êrh chi* had been acknowledged as the most esteemed Chinese language textbook globally over the past twelve years. Hillier asserted that students stood to gain significant benefits as long as they correctly approached their studies. Other sinologists echoed this sentiment. Consequently, Francis·P· Knight and President Elliott engaged in correspondence and reached an agreement that Harvard would adopt the textbook *Yü yen tzü êrh chi* for its Chinese language classes (He,2015).

During that period, the choice of which Chinese dialect to learn presented a significant challenge, given that the majority of Chinese immigrants in the United States spoke

Cantonese. Early missionaries in China were confined to southern ports, leading them to acquire southern dialects like the Nanjing dialect. However, the aftermath of the Opium Wars compelled China to open ports in northern regions, including the capital, Beijing. Consequently, the prominence of the Beijing dialect surged in the late 19th century (He, 2015).

By opting to use *Yü yen tzü êrh chi*, Harvard implicitly acknowledged that the Chinese dialect taught in its Chinese classes would be the Beijing dialect. This decision positioned Harvard as the first American university in the late 19th century to recognize the shift in the official language of the Qing government from the Nanjing dialect to the Beijing dialect.

Sinologists unanimously advocate for the adoption of Wade's Romanization system when learning Chinese. They assert that every Chinese learner should master



this system, emphasizing its superiority over using the Romanization system of one's native language.

As a customs interpreter, it is evident that proficiency in both spoken and written Chinese is crucial for effectively translating oral and written documents. Therefore, the question arises: What should be the sequence of learning—beginning with the written language followed by the spoken language, or vice versa?

Walter Caine Hillier proposed that while the written language is essential, it should be introduced after a year of focusing on the spoken language. He recommended a three-year program at Harvard, where the initial year concentrates on spoken language, radicals, and their meanings. Subsequently, the following two years would delve into an in-depth study of the written language (He, 2015).

Faced with the choice between adopting a modern and practical approach to learning spoken and written language or embracing a traditional literary pedagogy to understand China, Harvard deliberately chose the former. Rather than delving into the classics, Harvard prioritized the study of more practical spoken and written language.

During that era, Westerners faced the necessity of traveling to China to learn the Chinese language, and

the logistical challenge of bringing a native Chinese teacher to Boston was formidable. Sinologists in China, who were Western scholars specializing in Chinese studies, emphasized the vast cultural differences between a Chinese teacher and a native English-speaking learner of Chinese.

Edward Bangs Drew strongly advocated for the recruitment of Ko Kunhua 戈鲲化 to teach Chinese at Harvard. Firstly, Ko Kunhua was not only a pleasant individual but had also resided in Ningbo for 15 years, teaching Chinese at the customs office, and was well-versed in the concepts and customs of foreigners. Secondly, as a native speaker of the W Nanjing dialect, which closely resembled the Beijing dialect, Ko Kunhua was familiar with *Yü yen tzŭ êrh chi*, making it relatively easy for him to adapt his pronunciation (He, 2015).

Ko Kunhua's notable strength lies in his extensive tenure at the Ningbo Consulate, fostering a deep familiarity with Western concepts and customs. However, upon Ko Kunhua's arrival in the U.S., to better spread Chinese culture, he opted to use Chinese classic poetry and prose for teaching, instead of *Yü yen tzŭ êrh chi*. Consequently, the initially proposed three-year Chinese learning program and the recommendations of other sinologists on effective Chinese language instruction were ultimately not implemented (He, 2015).





Teaching Chinese in Japan during the Meiji Period with *Yü yen tzŭ êrh chi*

During the early Meiji period, Japan faced a pressing need for an appropriate textbook to learn the Beijing dialect. This situation contrasted with the perception held centuries earlier, when China was considered backward and uninspiring, yet promising for commercial exploitation. Recognizing the necessity to engage in trade with key cities such as Shanghai, Beijing, and Tianjin, the Japanese realized that learning the Beijing dialect was imperative. However, they encountered a challenge as no suitable textbook was available for this purpose (Sinclar, 2003).

In 1870, the initiation of diplomatic relations between the Japanese government and the Qing government necessitated extensive documented and verbal exchanges. Engaging in negotiations with the Qing government in the Beijing dialect signified that Japan, akin to other Western nations, maintained diplomatic relations with China on an equal, official, state-to-state basis (Sinclar, 2003).

Despite Nagasaki's longstanding commitment to teaching Chinese for centuries, the focus had traditionally been on several south dialects like the Nanjing dialect, with little attention given to the Beijing dialect. It was during this period that Japan shifted its focus to the Chinese textbook *Yü yen tzŭ êrh chi*, specifically designed around the Beijing dialect (Sinclar, 2003).

Japan possesses extensive experience in teaching Chinese, boasting well-established modern Chinese

language programs and highly skilled Chinese teachers for centuries. Post-1603, Chinese language education flourished in Nagasaki and Yokohama, aligning with the development of these cities as pivotal trading ports for both China and Japan. The key problem is the dialect. According to historical records, the Nanjing dialect has been taught in Nagasaki since the Edo period (Sinclar, 2003).

Owing to its geographical location, Japan's route to China traversed numerous ports for over a century, the Yangtze, the area with which the Japanese were most familiar, spanning from Shanghai along the South China coast to the coasts of Vietnam and Thailand. Consequently, southern dialects such as the Nanjing dialect, as well as the Fuzhou and Zhangzhou dialects, held significant importance.

Moreover, the historical Nagasaki had long been monopolized by a succession of families with roots in China. They imparted knowledge through their traditional Chinese teaching methods for generations, with minimal Japanese influence. It was now an opportune moment for the Japanese to establish their Chinese curriculum.

Key concepts in *Yü yen tzŭ êrh chi* fundamentally changed Japanese ideas about language teaching. The incorporation of advanced linguistic theories from the textbook and the adoption of a conversational system centered on the Beijing dialect had a profound impact on traditional Chinese language education in Japan. Derived from Nagasaki's teachings, this educational paradigm signaled the commencement of Chinese language instruction and the compilation

of textbooks in Japan during the historical shift from traditional to Western culture. This era also marked the initiation of Japan's processes of internationalization and scientific development (Chen, 2015).

Regarding *Yü yen tzŭ êrh chi*, Japan did not opt for its complete adoption. Instead, it selected the more pragmatic spoken component, particularly the conversational segment, as the primary focus of the textbooks aligned with language learning needs. Building upon this, Japan localized and adapted the material, publishing several highly influential Chinese textbooks. These textbooks garnered immediate popularity upon their release.

The most renowned among these is *Kyūshūhen* 急救篇, edited by Miyajima Daihachi, which incorporated the dialogue-oriented characteristics of *Yü yen tzŭ êrh chi*. Published in 1904, *Kyūshūhen* took the form of a compact 15-by-11-cm manual. In contrast to *Yü yen tzŭ êrh chi*, frequently employed as a hefty textbook in libraries, *Kyūshūhen*'s compact and portable nature made it indispensable for virtually every Japanese individual engaged in business in China. Its subsequent popularity in Western countries underscored the tremendous success of the book's adaptation.

In the Japanese adaptation, the content underwent meticulous selection. Given that both Japan and China utilize Chinese characters as a writing system, the inclusion of Chinese character learning was infrequent. Additionally, Japan exercised caution in choosing the content and topics of conversations. While dialogues in *Yü yen tzŭ êrh chi* contained references to masters beating their servants, such elements were excluded in the textbooks adapted for Japan. This decision reflects Japan's awareness that polite language serves as a crucial element for fostering smooth business cooperation, aligning with cultural norms in Japan.

The theoretical backdrop of the textbook

In the nineteenth century, historical-comparative linguistics gained popularity in Europe, employing a research method centered around collecting and comparing diverse linguistic materials. Despite the substantial dissimilarities between Chinese and English, which is an Indo-European language, the conceptual framework was inevitably influenced by Thomas Wade from England (Li, 2009).

He thoroughly respected the inherent linguistic characteristics of Chinese as distinct from Indo-European languages. Wade meticulously and scientifically described the phonetics, grammar, and vocabulary, while also logically organizing the meanings of radicals and derivatives.



However, Wade was dissatisfied with merely applying a set of abstract European grammatical rules to Chinese and leaving students to decipher it independently. Instead, he approached grammar from the Chinese perspective, seeking a more nuanced understanding (Sinclar, 2003). Wade acknowledged the versatility and widespread applicability of Chinese vocabulary, showcasing a broad spectrum of grammatical-functional compatibility (Li, 2009).

From its purpose of compilation and writing style to the selection of specific content, *Yü yen tzŭ êrh chi* mirrors the author Wade's comprehension, choices, and embrace of the Chinese language and culture. To a certain extent, it illustrates the attitude of serious overseas individuals during that era toward the Chinese language and culture (Li, 2009).

In addition to linguistic theories and methods, Wade drew upon theoretical insights from various disciplines such as literature, philosophy, and pedagogy. His integration of the popular Chinese novel *The West Wing* 西厢记 into his textbook is directly linked to the nineteenth-century French study and translation of classical Chinese plays and novels (Li, 2009).

Wade consistently refined his textbooks through teaching and experimentation. For instance, he adjusted the number of vocabulary words in

exercises for students, initially ranging from 20 to 25, eventually reducing it to 5 to 10 to ensure it fell within an acceptable range for students (Li, 2009).

In pedagogy, Wade employed a scenario and task-based approach to teaching. The book features numerous dialogues, carefully compiled to include indicators of the speakers' identities. This ensures that students can effectively apply the dialogues in appropriate scenarios.

His editorial principles are centered around the student, taking into consideration the psychology of students using the book. He provides detailed instructions and references, allowing students to study independently even after class.

Conclusion

Following the Opium Wars, the Qing government was compelled to open crucial ports, including Beijing and Tianjin, thereby elevating the significance of the Beijing dialect. This era witnessed a surge in Western diplomats working in China, urgently requiring a Chinese textbook based on the Beijing dialect.

Thomas Wade, who wanted to write a practical Chinese textbook, overseeing Chinese language instruction at the customs office, was motivated by the British government's neglect of interpreters as a pivotal link between China and Britain. The government's insistence on hiring inexpensive yet underqualified teachers, coupled with insufficient time allocated for interpreters to study, prompted the creation of the textbook *Yü yen tzŭ êrh chi*—an instructional tool for learning the Chinese language based on the Beijing dialect.

Harvard selected this textbook primarily for diplomatic purposes with China, aiming to train diplomats for the U.S. Embassy in China who could effectively represent U.S. interests. During the Meiji era, due to its geographical advantage, Japan chose this textbook to facilitate enhanced trade activities in China.

Based on expert advice, Harvard chose this textbook, which also meant choosing the Beijing dialect. Because it adhered to the tradition of teaching Chinese in Nagasaki, i.e. Japan chose the Nanjing dialect, it found it difficult to communicate with the Qing government in the early Meiji period and switched to the Beijing dialect, from which Japan learned a lesson.

Harvard, having sought advice from a diverse range of professionals, was well-prepared to launch its inaugural Chinese language class. However, the decision to use *Yü yen tzŭ êrh chi* faced a setback due to an oversight in the selection of teachers.

Harvard's selection of Ko Kunhua was primarily attributed to his profound understanding of Western concepts and customs. This underscores the importance for contemporary Chinese language educators to acquire general knowledge in cross-cultural communication, enhancing their effectiveness in teaching Chinese as a foreign language.

During the Meiji period, Japanese Chinese language educators achieved significant success in localizing and adapting the textbook. In adapting the book for Japanese learners, certain elements unsuitable for them, like kanji and radicals, were omitted. The most practical aspects of the dialogues were retained, with a meticulous review of topics and content to ensure language politeness aligned with Japanese cultural and social norms. The popularity of the book extends beyond China and Japan, reaching the Western audience.

In his teaching philosophy, Wade not only assimilated advanced language study methods prevalent in Europe during that era but also incorporated theoretical insights from various disciplines like literature and philosophy. Rather than analyzing the Chinese language through a pre-existing European grammatical framework, he exhibited full respect for the objective laws of the Chinese language. His book compilation principle is centered around the student, considering their psychology when using the language, and offering detailed guidance within the books. Wade's teaching philosophy and methodology remain relevant for Chinese teachers today.



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Competitive Cultivation between Pepper (*Capsicum*) and Velvetleaf (*Abutilon theophrasti*)

Zhuohuan Li (li.13855)

Introduction

A central focus of research in this laboratory is the careful observation and analysis of the growth dynamics of different plant species, with special emphasis on the effects of various treatment conditions on their development. The focus is on two noteworthy species: *Capsicum*, a genus of flowering plants in the Solanaceae family thought to be native to the Americas, and the velvet plant, a diverse group that encompasses several species. It is characterized by the extremely the texture of their leaves is soft and velvety. In the experiment, the competitive relationship, and changes between the growth of velvet and capsicum were explored.

Within each species, the experiment will specifically examine two different treatments, Olympus and Havana. This study draws on a wealth of relevant references and leverages insights provided by respected researchers such as J. Ray Prank, Paul H. Schwartz Jr. and John B. Bourke (2017), M.D. Amador, and others. -Ramírez (2007) and Charles G. Helm, Marcos Kogan, David W. Onstad, Loyd M. Wax, Michael R. Jeffords (1992). The inclusion of these seminal references provides a solid foundation for understanding the subtle dynamics of plant growth in response to different experimental treatments.

The specific objective of this study was to

comprehensively examine the effects of different treatment conditions and concentrations on the growth patterns of pepper and velvet plants. By performing a systematic comparison of the responses exhibited by Olympus and Havana cultivars within each species, this study aims to provide valuable insights into the competitive relationship between processing variables and plant growth outcomes. The overarching theme explored in the lab revolves around uncovering the competitive dynamics between peppers and velvet plants, revealing their relative abilities to thrive or decline under specific experimental conditions.

Methods

The seeds of each of two species, Velvet and *Capsicum*, were divided into four groups each. Named each pot by pot A, pot B, pot C, pot D, pot E, pot F, pot G, pot H. In pot A: use the 100% Olympus for *Capsicum*. In pot B: use the 66% Olympus treatment for Velvet and *Capsicum*. In pot C: use the 34% Olympus treatment for Velvet and *Capsicum*. In pot D: use the 0% Olympus for Velvet. In pot E: use the 100% Habanero treatment for *Capsicum*. In pot F: use the 66% Habanero treatment for Velvet and *Capsicum*. In pot G: use the 34% Habanero treatment for Velvet and Habanero for Velvet and *Capsicum*. In pot H: use the 0% Habanero treatment just for Velvet. After a short plant growth period, we cut the plant and measured some data to analyze.

Some data should be collected which were height, number of leaves, number of pods and flowers, leaf area, and dry weight. Measure the height of the plant from the growing point with a ruler. Count all of the fully emerged leaves on the individual plant. To measure the leaf area, they request a leaf area machine and separate leaves from the stem for each plant. Then put the leaves for each through the rollers on the leaf area machine. And record the final number.

Results

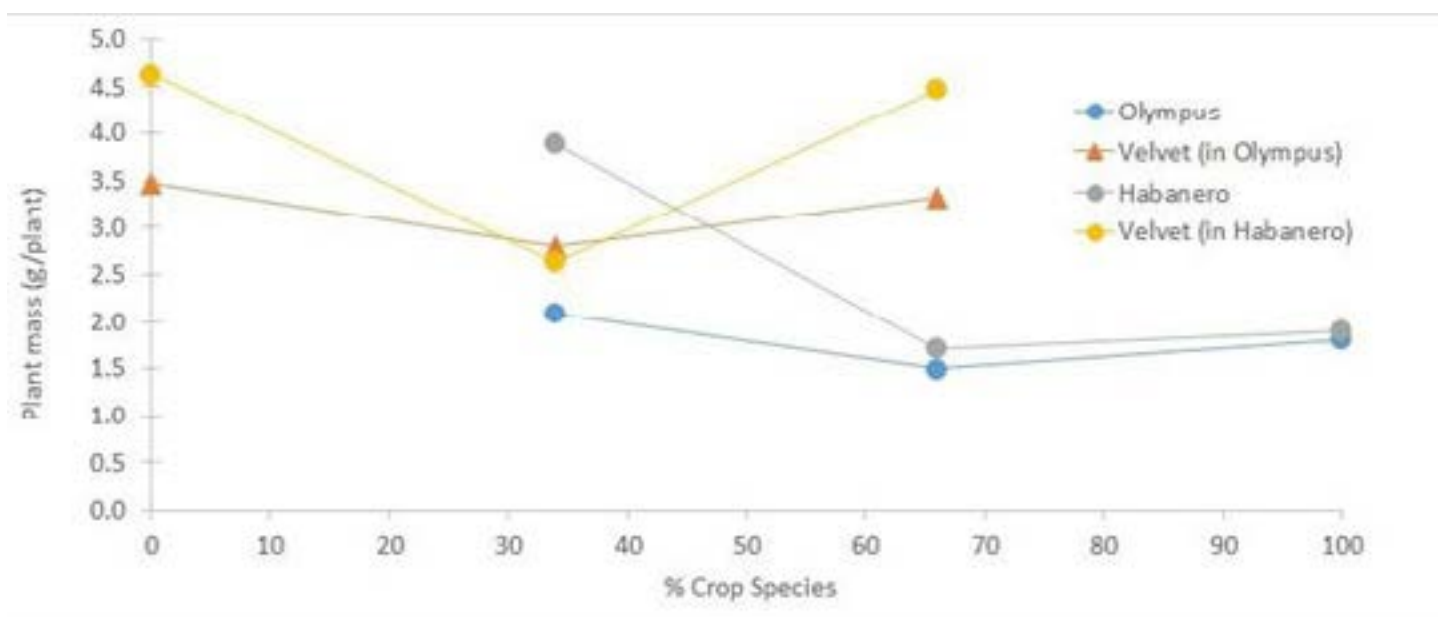
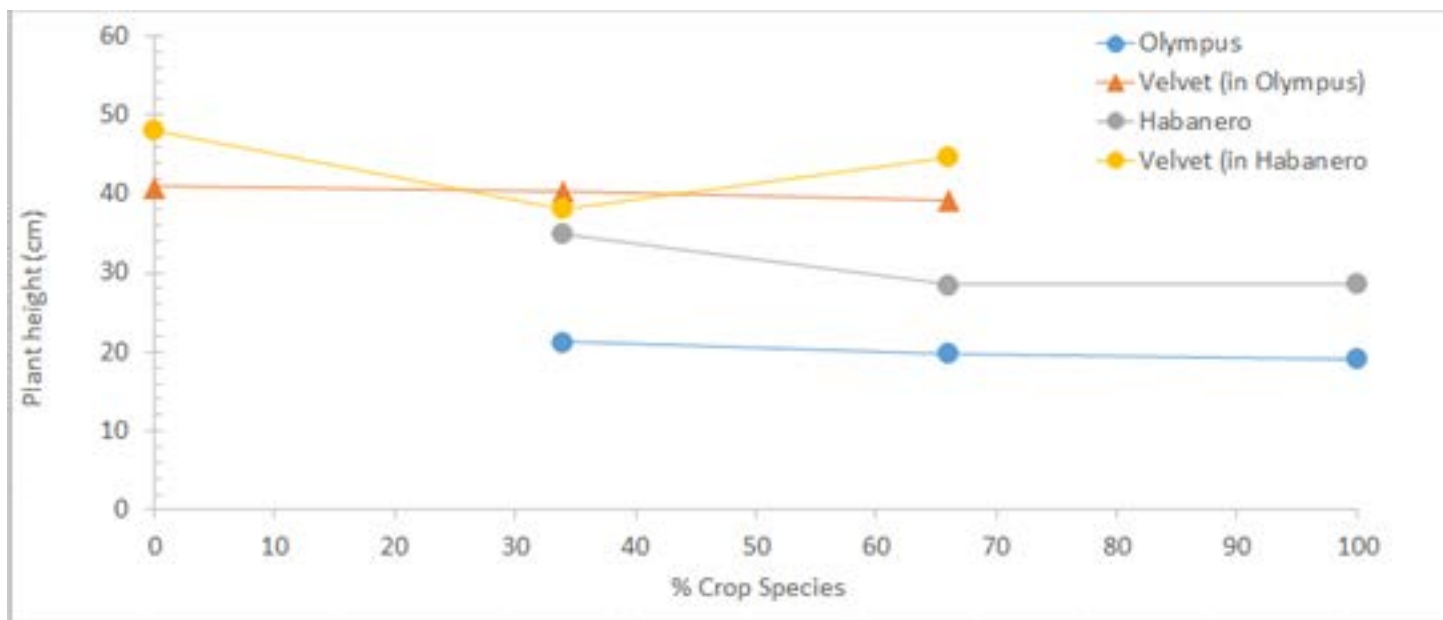
Concentration	Treatment	Pot #	Species measured	Height (cm)	Leaves	Flowers and pods	Leaf area (cm ²)	Fry weight (g)	Dry weight per plant (g)
100	100% Olympus	#A	Capsicum	19.04	18.10	3.13	228.10	5.40	1.80
66	66% Olympus	#B	Velvet	39.14	8.85	1.08	218.68	3.33	3.33
66	66% Olympus	#B	Capsicum	19.81	16.89	3.36	261.10	2.99	1.49
34	34% Olympus	#C	Velvet	40.41	9.23	2.31	259.44	5.75	2.80
34	34% Olympus	#C	Capsicum	21.23	21.83	5.42	327.72	2.08	2.08
0	0% Olympus	#D	Velvet	40.88	11.19	2.81	270.66	7.93	3.48
100	100% Habanero	#E	Capsicum	28.54	37.67	6.69	205.32	5.71	1.90
66	66% Habanero	#F	Velvet	44.65	13.00	1.36	292.28	4.47	4.47
66	66% Habanero	#F	Capsicum	28.47	36.42	6.04	219.37	3.43	1.72
34	34% Habanero	#G	Velvet	38.07	9.95	0.73	230.18	5.00	2.64
34	34% Habanero	#G	Capsicum	34.95	64.43	11.83	427.90	3.89	3.89
0	0% Habanero	#H	Velvet	48.01	24.89	3.67	496.64	9.48	4.64

The data presented in the table indicates a notable decrease in the height, number of leaves, number of flowers, and leaf area of velvet across groups A, B, C, and D pots, all treated with the Olympus treatment labeled as "HIGHER." Although these changes were observed, the

overall impact on velvet was relatively minimal. Conversely, in groups E, F, G, and H pots, there was a fluctuation in the height of velvet, and a general decreasing trend was observed. Particularly noteworthy was the significant reduction in leaf area.

The study results suggest fundamental differences between the two plants, Capsicum and velvet, in terms of plant height and leaf size. The experiment revealed a competitive

interaction between the two, with velvet monocultures displaying a more favorable overall trend compared to those in competition. However, the introduction of competition through proper mixing resulted in a growth trend for Capsicum that surpassed that of monocultures.



The statistical chart above vividly depicts the intricate nuances of the competitive relationships inherent in mixed farming. Notably, this cultivation method acted as a catalyst to enhance pepper growth, with the most noteworthy improvements being most evident in the 34% treatment. This compelling data highlights the critical role of the competitive environment induced by mixed cropping in positively influencing pepper growth dynamics. The significant enhancement observed in the 34% treatment is particularly indicative of the subtle interplay between pepper and velvet antler in the polyculture scenario, suggesting potential synergistic effects that could drive

pepper growth beyond that achieved in the velvet antler monoculture setting. The nuanced understanding of competition dynamics gleaned from statistical graphs enriches our understanding of complex relationships within plant communities and highlights the importance of mixed cultivation strategies in optimizing pepper growth.

Discuss

"As weed cover approaches maximum, the average fresh weight of pepper leaves approaches zero. Leaf iron and aluminum contents were significantly reduced in peppers grown in

competition with 100% weed cover." (J. Ray Prank Paul H. Schwartz Jr. and John B. Bourke, 2017) As weed cover increases, the number of average fresh weight pepper leaves approaches zero. This indicates intense competition between peppers and weeds for resources such as sunlight, water and nutrients, ultimately leading to a significant reduction in pepper leaves.

Furthermore, reduced foliar iron and aluminum contents in peppers grown in competition with 100% weed cover highlighted the nutritional competition aspect. Weeds, including velvet plants, may overtake peppers in essential nutrients, affecting the overall health and development of your pepper plants.

"Regional production of dried chili peppers (*Capsicum annuum* L.) is often limited by poor weed management. Traditionally, weeds have been controlled primarily through mechanical means, such as tillage and hand hoeing, increasing production costs." (M.D. Amador-Ramírez , 2007), suggesting that competition with weeds may have an economic impact on pepper growers if not properly controlled. Effective weed management strategies are critical to optimizing pepper production and minimizing costs.

"Both defoliation and weed competition significantly reduced soybean yields, and the combination of defoliation and downleaf competition had an additive effect on reduced soybean yields in some plots." (Charles G. Helm, Marcos Kogan, David W. Onstad , Loyd M. Wax, Michael R. Jeffords, 1992) Resource competition and potential nutrient depletion are key factors that should be considered when developing effective weed management strategies to ensure optimal pepper production. Therefore, it can be seen from the results that we can achieve optimal capsicum yield through appropriate management methods and a certain amount of weed control. This is consistent with the observation results of the mixed planting pattern of two species, velvet and capsicum, in this experiment. This just proves that although the competitive relationship between the two species velvet and capsicum inhibits each other

in trend, this relationship will also be positive in a specific value range.

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