Racist Attitudes-Theory Laden Observation-Consciousness Raising-Thought Experiments-Storytelling: Creation of a Worldview
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How has the historic partnership between racist attitudes and theory-laden observation impacted the Native American and Scientific community? Thought experiment and storytelling are forms of consciousness raising that may allow theory-laden observation and racist attitudes to be overcome. The initial focus of this research is to identify whether racist attitudes are a form of theory-laden observation. Mills’ book identifies an ‘epistemology of ignorance’ that exists within people who have racist attitudes that results in a specific way in which we see the world ‘wrongly’. Psychological research shows that implicit social cognition, which works to determine racist attitudes, is not always consciously accessible to the individual. To encourage the conscious accessibility of the source of these attitudes, we as a community must undergo consciousness raising through the social activity of storytelling and talking about our experiences. To find out the role thought experiment and storytelling play in the construction of reality, historical research will be undertaken, interviews will be conducted, and surveys will be administered using a mixture of quantitative and qualitative methods.

The Comedy of Terrors: Measure for Measure and Shakespeare’s Deconstruction of the Machiavel
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Shakespeare’s Measure for Measure has long been an anomaly – classified originally as a comedy, and more recently as a tragicomedy or problem play, it is often read as a guide to understanding early modern concerns about law and moral justice. However, one new way of understanding the play in terms of literature and its genre lies in one of its secondary sources: Innocent Gentillet’s Anti-Machiavel, a response to Machiavelli’s The Prince. In adapting the controversial Renaissance figure of Machiavelli, Shakespeare completes a deconstruction of and experimentation with contemporary dramatic tropes, in particular Christopher Marlowe’s scheming “Machiavel” character-type. This essay traces the character from its origins in Marlowe’s farcical tragedy with Barabas the Jew to Shakespeare’s initial restructuring in The Merchant of Venice, where the character is split into two villainous figures – Antonio and Shylock – who, in terms of plot structure, function in collusion to exacerbate the play’s conflicts. The essay also outlines the ways in which all these characters seemingly by nature manipulate and confuse audience sympathy while simultaneously posing issues for generic classification. Measure for Measure is the culmination of Shakespeare’s experimentation, in which he uses the characters of Duke Vincentio and Angelo – analogous to Shylock and Antonio, now with neither one being clearly a villain or hero – to explode both Marlowe’s Machiavel character-type and the romantic comedy genre.

Continuity through Conquest: William the Conqueror’s Appropriation of Anglo-Saxon Methodologies of Rule
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On January 5, 1066, Edward the Confessor, King of England, died without an heir. After a year of bloody struggles, culminating in the Battle of Hastings on October 14th, William the Conqueror was crowned King of England on Christmas...
day. The common narrative holds that William's conquest ushered in a new era for England, one in which Norman rulers imposed continental models of administration on their new kingdom. Unfortunately, this common narrative is not entirely true; my research has shown that, rather than foisting an entirely new model of governance upon the English people, William's methodology of rule subsumed existing English structures of shire, hundred court, and sheriff. While the English upper-nobility experienced a rather drastic and unpleasant sea-change following William's conquest, Anglo-Saxons constituted a sizable portion of the sheriffs for more than a generation. These local officials, responsible for enforcing the King's rights, collecting taxes and other revenues, and ensuring the King's peace, remained the principle agents of English domestic policy under William and his successors. In addition to the continued employment of English sheriffs, William made extensive use of royal writs, concise missives sent from the King to his sheriffs, bishops, and nobility informing them of his intentions and will. These writs, pioneered by the Anglo-Saxon kings of England, remained one of the central mechanisms of royal administration during and after William's reign. A comparison of the documentation, such as writs and charters, issued by William in Normandy and England before and after the conquest demonstrates not only his reliance upon customary Anglo-Saxon methodologies of rule, exemplified in the office of the sheriff, but also the degree to which he and his successors increased the rights and responsibilities of the sheriffs. In some ways, primarily regarding localized, ground-level administration, William introduced Anglo-Saxon modes of governance into Normandy.

Rice or Cornbread: The Slave at the Dinner Table
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Although Red Beans are a staple dish among American slave descendants, some choose to eat their beans with rice while others choose cornbread. Are these choices a matter of personal preference or is it part of the structural past of a slaves’ diet resurfacing on contemporary black dinner tables? This research focuses on the complicated intersection between food, geography, and family history under the food-ways framework. Food ways explores how community, personhood, and identity are constructed through the sociohistorical and geographical context of those that consume certain cuisine, in this case African-American and slave history. Using nine semi-structured, video-recorded interviews featured in a complementary documentary film, I expect to find that slavery and regional histories have a lasting effect on contemporary Blacks diet choices. Those whose families were costal slaves will eat rice while those whose families were inland will eat cornbread. This research will reconcile contemporary Blacks with their slave past, showing them that the slave in the past is with them now. These intersections expose the effects of slavery as a socializing institution and its enduring impacts on contemporary cultural practices.

A Spinozistic Approach to Virtue Ethics in a Contemporary World
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There has been little work done specifically around what sort of ethical theory Spinoza was espousing in any significant manner in his seminal work *The Ethics*. The limited work that has been done focuses generally on his ethical theory, the specific problems or promises within it, with only brief or implied mentioning of the type of theory; as seen in disparate interpretations in Curley (1973), Garrett (1996) and Rosenthal (2001) In the expositions of Spinoza’s ethical theory by Curley and Garrett, Curley likens Spinoza’s system to a sort of deontology and Garrett makes the claim that his work aligns with both consequentialism, virtue ethics and deontology. While others claim that Spinoza’s work belongs to virtue ethics (Rosenthal) or a eudaimonistic ethical theory (Aloni). In light of this lack of emphasis and disagreement on the type of ethical theory endorsed in Spinoza’s *Ethics* this paper will seek to establish that his system does advocate a particular ethical theory, virtue ethics and further show that a Spinozistic virtue ethics can be relevant and applied in a contemporary setting. I will use a method of inquiry that will follow a logical progression of questions and answers to reach my stated goal: 1) What is virtue for Spinoza and how to we come to it? 2) Is Spinoza’s ethical theory a virtue ethics? 3) Can we sincerely utilize a Spinozistic virtue ethic in our contemporary lives?

Radical Politics and Emotional Liberation: Thane Summers’ Road to the Spanish Civil War
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Thane Summers was a University of Washington student who served in the Abraham Lincoln Brigade - the American volunteers who fought in the Spanish Civil War against the fascist uprising led by General Francisco Franco. In attempts to understand what mobilized these volunteers, historians have not adequately considered why there was such intensity of emotion behind the anti-fascist sentiment of the nearly 3,000 Lincoln Brigadists; Thane, for example, fits uneasily in current models of understanding because of his relatively privi-
lected social background. I will employ methodology developed in the history of emotions to investigate the role emotion played in energizing Thane’s political commitments and activism. An analysis of letters written by Thane during the period of his political radicalization at UW (1933-1936) and while in Spain (1937-1938) shows that Thane credited his political energy to a transition between “emotional regimes,” a term created by William Reddy to describe a socially enforced, internalized set of standards and conventions governing emotional expression and perception within a particular social group. When Thane associated himself with communism, he renounced the emotional regime dominant in upper middle-class America, which he inherited from his father and found alienating. In the emotional regime of the radical left, Thane gained a new range of expression that did not require him to split off or sanitize his feelings towards perceived injustice. The sense of self integration that followed energized Thane greatly. He also began to associate fascism with his father’s tactics of value enforcement, which Thane found degrading. These dynamics combined to result in the emotionally charged conceptions of injustice, dignity, and social duty that led Thane to join the Lincoln Brigade and sustained his commitment to risk death in Spain.

William S. Burroughs’ *Ghost of Chance*: Mapping a Route Through the Apocalypse and Beyond

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This project examines the literary and cultural implications of man’s inability to perceive itself as a part of the natural world in William S. Burroughs’s novella *Ghost of Chance*. The design of this study utilizes Gilles Deleuze and Felix Guattari’s rhizomic mapping as a theoretical framework to plot out the path of nature’s cycle in the text. *Ghost of Chance* takes readers to strange and unfamiliar territories filled with fantastic creatures, outlaw utopian settlements and shadowy powerbrokers intent on the control and domination of human society. Rhizomic mapping is a process that enables the subconscious and unseen to be brought to the forefront by following the roots back to the source; this style of inquiry works to illuminate some of the darker, unfamiliar terrain of Burroughs’s writing. The cycle of birth, life and death will be examined in the context of history, politics and religion- attempting to highlight a cycle that is common to both natural and artificial creations. This study explores how the social constructs of laws, bureaucracies and religion impose on an individual’s perception of their place within the natural world. Further, the study examines Burroughs’s depiction of the lemur as a creature that straddles both the physical and spiritual planes of existence, acting as a guide for humanity to learn about their place within the natural world in a peaceful and non-destructive manner. The study concludes with an exploration of Burroughs’s vision of apocalypse- how this event simultaneously ends humanity’s existence and creates a whole new mode of being for sentient life.