

**Hanna Holborn Gray Undergraduate Research Fellowship
2020 Fellows**

Elinor Berger '22

English

Cleopatra, She Wrote: An Analysis of how Women Wrote Cleopatra VII in Early Modern Drama

Throughout the early modern period, neoclassical dramas emerged as a popular means of relaying political and religious beliefs to private and public audiences in England. When Mary Sidney translated the French playwright Robert Garnier's drama *Marc Antoine*, she began a tradition of English authors translating and writing plays following the tragic lives of Antony and Cleopatra. This project explores the impact of Sidney's translation, particularly on the lives of early modern aristocratic women, as well as the implications of depicting the generally domestic aspects of the life of a female sovereign. In this project, I also work to trace the popularity of the Cleopatra narrative, from the "Sidney Circle" to the public stage, as I examine Samuel Daniel's *Cleopatra* and Katherine Philips' translation of Pierre Corneille's *La Mort de Pompée*. My investigation into how portrayals of Cleopatra varied from play to play culminates in an analysis of early modern political allegory, stoic philosophy, and how female identities changed and emerged because of the Egyptian pharaoh.

Elicie Edmond '21

English

Title: *Deconstructing Voluntourism, and Community Engagement, in Contexts of Inequality*

The study explores how college students reflect on institutionally-supported community engagement with underrepresented communities. The goal of this study is to understand how solidarity can continue in culturally and ethically competent ways as students aim to act as global citizens in contexts of inequality. A Qualtrics survey was distributed to Bryn Mawr and Haverford College students who received institutional support to undergo acts of community engagement for their summer internships and/or fellowships. Through conceptual, and theoretical, framework I analyze the strategies of cultural and ethical competency as students reflected on their summer experiences and communities they were engaging with. Lastly, I identify ways in which student recommendations on cultural and ethical competency preparation may inform other students and educational institutions in the development of internships/fellowships that look to serve underrepresented communities.

Alix G.R. Galumbeck '21

**Classical Cultures and Societies;
Classical and Near Eastern Archaeology**

Partners in Crime? Deconstructing Ethnicity to Identify a Connection between the Denyen and the Peleset

Material culture is sometimes used to determine and identify an ancient population's identity and ethnicity. Currently, many scholars associate Aegean-style pottery made from local southern Levantine clay with the 'Sea Peoples' based on evidence from early 12th century BCE Egyptian

and 6th century BCE Biblical texts. By analyzing the ceramic assemblages from two Levantine Iron IB sites, Azor and Miqne-Ekron, allegedly associated with two subgroups of the Sea Peoples, the Denyen and the Peleset, the relationship between material culture and group identity can be explored alongside one another in order to unpack previous interpretations around identity and ethnicity in the Iron Age Southern Levant. This comparative case study of Azor and Ekron will attempt to answer whether the Denyen—associated with the Israelite tribe, Dan—and the Peleset—believed to be the Biblical Philistines—have some sort of connection, and, if so, whether approaches which use material culture to identify ethnicity are tenable. The findings of this research will help challenge current narratives of identity in the southern Levant and move the scholarship forward by exploring the cultural interactions between the ‘Sea Peoples’ and the local populations.

Loh, Jia Yi (Johana) ’21

English

Gender Ecosystems: Responsive Gender Development in Twelfth Night

Through reconceptualising Shakespeare’s *Twelfth Night, or What You Will*, I propose the novel concept of a *gender ecosystem*, where gender comes into being in the spaces in between individual bodies. I argue through *Twelfth Night* and the character(s) of Viola/Cesario/Sebastian for the potential of gender as a collective, mutually responsive construct rather than an internal, individual one. Viola, the self-described, “all the daughters of [their] father’s house, / And all the brothers too” (2.4.132-133), dismantles the singularity of the individual and provides us a conduit through which to explore the interconnected web of characters that form Illyria’s gender ecosystem. Where a child-parent relationship and femaleness are constructed in the space between Viola and their late father, a sibling relationship and maleness are constructed between Viola and their brother. Gender is constructed through what is made meaningful *between* characters, rather than what is true about a character in themselves. Using this framework of the gender ecosystem, I reconsider the final scene of the play, generally deemed to be a restoration of hetero- and cis-normative ideas through marriage. I distinguish between the technicalities of the marriages involving two bodies, and the collective assemblage that these marriages perhaps function as conduits into.

Kai McGinn ’21

Growth and Structure of Cities

The Wife, the Courtesan and the Machiya: Investigating the Active Presence of Edo Period Women through Spaces of Dwelling

Japan’s Edo Period (1603-1868) is heavily celebrated as a two-century long time of peace, modernization, and cultural formation; however, these glories often overshadow the patriarchal expectations that were enforced upon the era’s women, especially the courtesan and the wife. This project aims to counter the itemized understanding of these Edo women by analyzing their relationship with two types of *machiyas* (urban wooden townhomes): the *ageya*, an entertainment *machiya* in which courtesans worked, and the *shouka*, a combined residential and commercial *machiya* in which wives lived. The courtesan’s mastery coupled with her client’s cluelessness of the *ageya*’s labyrinthine circulation allowed the courtesan to situate herself as superior; the wife’s ownership of the *shouka*’s *oku* space gave her a position of command that

went against expectations of obedience that society had for her. Architectural analyses on the *ageya* and *shouka*, as well as text-based analyses on Edo period narratives serve as evidence to argue both courtesan and wife used the architecture's modes of circulation to create forms of ownership for themselves that were atypical and unrecognized in Edo Japan.

Benita Ikirezi Mulindabigwi '21

Growth and Structure of Cities

The Role of Urban Planning in the Development of Kigali City, Rwanda

This project looked at urban planning in Kigali, Rwanda and its role in addressing issues rising from urbanization. The Rwandan government has invested in urbanization strategies like master plan development and implementation in the Kigali in hopes of turning Rwanda into a middle-income country by 2035. Planning is a top-down approach in Rwanda, thus there is limited input from citizens on what constitute their ideal cities. Instead the government has drawn inspiration from other global cities and employed international firms to realize their aspirations through various master plans. Consequently, planning has become a tool to impose global standards in Rwanda and influence the profile of a Kigali resident. However, it has increased social and spatial inequalities. Housing development is one sector that has been affected by the masterplan with the introduction of new expropriation laws used to control who has access to the city. The research focused on the development of Kigali and Rwanda after 1994. Rwanda offers a different perspective on urban planning in African due to the limited influence of its colonial history in the creation and implementation of various planning strategies.

Grace Salzeider '21

Classical Languages

Augustine's Understanding of Natural Law in De utilitate credendi

In a religious context, natural law is the idea that humans are able to know what is just without the aid of divine revelation. It contrasts with moral voluntarism, the idea that God's actions constitute what is just. In this paper, I outline Augustine's implicit understanding of natural law in Catholicism as it appears in *De utilitate credendi* by examining the logic of his arguments regarding scriptural interpretation, original sin, human fallibility, and religious authority. Augustine argues that readers of scripture must have faith in its absolute authority and reliability, and that if the content of scripture appears to contradict God's love, readers must somehow arrive at an interpretation of it that meets two criteria: 1) the interpretation is consistent with God's love, and 2) the argument for the interpretation is consistent with reason. However, recognizing the limits of natural law reasoning, which stem from original sin (the cause of human fallibility), Augustine prioritizes faith over reason as the pathway to God. He also assigns religious authority the role of assisting people on this journey. Through these arguments, Augustine reveals his understanding of Catholicism as a natural law religion and works to further balance the scales between faith and reason.

Silvan Sooksatan '21 HC**Growth and Structure of Cities***Tension, Co-Option, and Nation-Building Through Narratives of the Post-Colonial Elite*

My project analyzes the role of mixed identity within the post-colonial nation-building process, specifically in Singapore. I rely on Pankaj Mishra's notion of indigenous modernity, an assertion of modernity, often championed by native intellectuals, that looks to take the colonizer out of national culture by centering community and self-determination around modernized and rationalized traditional cores. Lee Kuan Yew, Singapore's 'founding father' and ideological figurehead until his death in 2015, has employed his form of indigenous modernity in complex and somewhat contradictory ways. While relying on western investment and the primacy of English, he decenters former colonizers, seeing English rather as a crucial buffer in a multiracial state and emphasizing 'Asian Values,' Confucian morals, and the mother-tongue as a traditional anchor against western ills. His 1998 memoir, *The Singapore Story*, thus serves to valorize the mixed identity as a bearing for future Singaporean progress and harmony. Lee draws upon characteristics from both washed colonial authorities and passionate, yet compromised anticolonial movements to inform his rational, dedicated, and tolerant perspective. Yet, at the same time, his work places alternative indigenous modernities and community centered anti-colonial ideals in empty homogeneous time, a one-sided stepping stone towards Singapore's progress rather than as part of an active, legitimate, and ongoing sentiment.

Yupeng Wu '21**History of Art***Exhibiting Miao Textiles: Minority Politics in China and the (Re)Imagination of a Miao Identity*

This study looks at the embroidered textiles of the Miao people, a minority ethnic group from Southwest China. Through exploring museum collections of Miao textiles and exhibitions that feature these textiles both in and outside China, this study pays close attention to donor information, provenance of objects, and curatorial frameworks to examine how Miao textiles are collected and exhibited. The goal of the study is to consider what these collections and exhibitions reveal about the construction of a Miao identity in the context of minority politics, the identity politics that concerns minority nationalities in China. With a focus on two case studies of museum exhibitions on Miao minority textiles (*Lasting Tales, from Imaginative Hands* at the Hermès Maison, Shanghai, and *Ceremonial Dress from Southwest China: the Ann B. Goodman Collection* at the Yale University Art Gallery, New Haven), this study also discusses the production of the concept of *minzu* (民族) in China, a multiethnic state, and the power relations behind the hierarchies of various nationalities.

Anqi Yan '21 HC**Growth and Structure of Cities***Collaborative Governance and Consultative Authoritarianism for Better Governance: A Study of Interactions between China's Environmental NGOs and Local Governments*

Exploring interactions between local environmental non-governmental organizations (ENGOS) and local governments in Guangzhou and Shenzhen, China, this research applies theories of consultative authoritarianism and collaborative governance on a current national environmental

policy, the River Chief System, in China. Through looking at national and local government propaganda, regulations and policies on water management, NGOs and civil society, as well as the two case studies of ENGOs and research interviews with employees of these two ENGOs, this paper finds that formal channels to participate in policymaking for ENGOs remain open and vibrant, which fosters the development of civil society. Simultaneously, local governments have been co-opting ENGOs as an indirect governance tool to improve local governance and further legitimize the authoritarian regime. This paper argues that seeing the potential of civil society as a governance tool, through adopting consultative authoritarianism and collaborative governance, local governments encourages the development of a relatively autonomous civil society that does not undermine their legitimacy. However, the consultative and collaborative interactions between local governments and ENGOs cannot provide the basis for democratization. Instead, they promote reticent authoritarianism.