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 23 November 2015
 Professor Franco
 Ancient through Mid Evil History

The Boy King

Ever since Howard Carter found and opened the boy king's tomb in 1922, mystery has shrouded the pharaoh. Historians have debated for decades on matters of lineage, life, death, illnesses and offspring. Many things they have come to agree on, mainly that his death wasn't a violent murder, but rather something smaller than a blow to head as they were lead to believe since his first x-ray in 1968. One of the many mysteries that lead to a movie franchise and media outbreak was numerous members of Carters archeological team died from a strange phenomenon shortly after the opening of the sealed burial chamber, later being dubbed "the curse of the mummy." His death is a widely controversial topic; scientists have yet to come to an agreement on how the nineteen-year-old died exactly. Who was this infamous boy king that everyone identifies by a glance of his funerary mask? Pharaoh Tutankhaten, or better known as King Tutankhamun.

Before the boy king took the throne, his father Amenhotep IV or better known as Akhenaten was pharaoh of all of Egypt. Akhenaten was a monotheist in a world of polytheists, but he was in the seat of power. Making the only relevant god the sun god, Aten. He decreed that Aten should be the only god to be worshipped in his kingdom. His people were not at all happy with their religion being ripped away by one of their own, so when Akhenaten died, and his son ascended to the throne, the people rejoiced. With the help of his father's Chief Priest, Ay, Tutankhaten took the throne with his sister and wife, Ankhesenaten. Both at a very tender age, no older than twelve, had Ay to help them along in the king and queen roles. The Egypt Tut inherited was not the mighty kingdom Egypt clung very close to. Warriors were very aggravated due to lack of battles and merchants angry due to lack of trading with allies and amongst their own people. The economy was in a slump, disease was common amongst the Egyptian people and religion started to become its own battle. With the help of Ay and Ankhesenaten by his side, Tutankhaten began to

make his mark on history. One of the first things Tutankhaten did was change his name.

He knew keeping his father's god of worship, Aten, would appear to his people as he was following in his father's footsteps. He and his wife quickly changed their names, to Tutankhamun and Ankhesenamun. His birth name meant "Perfect is the life of Aten" (Akhenaten and Tutankhamun: Revolution and Restoration). They took on a different god in their names, symbolizing a transition from the monotheistic ways of before to the religion of Amun-Ra the national deity since the twelfth dynasty (Akhenaton and Tutankhamun). Tutankhamun also moved from his father's capitol of Amarna to Thebes. Sadly there isn't a lot of information on his reign due to the fact that he was so young and barely began his reign when he died.

The death of King Tut is a one of the most pervasive mysteries the Cairo Museum of Antiquities has attempted to solve. The previous head of antiquities, Zahi Hawass, has allowed a few tests to be performed on the mummified body to learn about the cause of death. In 1968 when the first x-ray was performed on the body, it was thought that Tut had an extremely violent death with a blow to the head. Another theory was an extremely bad chariot accident that left Tut with an infection in his broken leg, which would also explain the overabundance of canes that were found in his tombs in 1922. Poison has been an option, he was at such a young age compared to most pharaohs when they took the throne, so a jealous advisor poisoning the boy king makes sense. According to Brain Handwerk from National Geographic, Tutankhamun did not die a violent death. CT scans have shown that King Tut did not die by a blow to the head and that the broken leg may have been a post-mortem break from when he was found in 1922. The CT scans are unable to show any pathogens that may have ever enter the blood stream but they nixed the idea of a violent death.

Howard Carter never knew what he was going to discover in the Valley of the Kings but he strived to uncover something the world had never seen. Before he was an archeologist, Howard Carter was an artist. At the age of seventeen, through his father's connections, Carter found a job working as an artist for an archeologist who needed an artist to document findings (Bio.). Carter found success working under

the archeologists, he was praised on his new and modern methods to draw the fragile artifacts. Soon Carter left all that behind when in 1907 Lord Carnarvon hired Carter to lead an excavation of the Valley of the Kings (Bio.). Seven years later, Carnarvon received a license to dig at a site where it was possible King Tutankhamun rested, but they were interrupted by the First World War. It took Carter several years to discover King Tut, but on his last digging season, he finally did. He discovered a completely intact tomb, mummy included. Carter discovered the famous golden throne, chariots favored by the ancient pharaoh, canes used in daily life, golden sandals, two stillborn mummified children, and most importantly, the completely intact sarcophagus containing the mummified body, and so many more. His discovery of the complete tomb sparked an international interest in Egyptology and Egyptian history.

After the discovery of the boy king, historians were baffled by the age at which he died. They wanted to know what possessed a young boy, barely an adolescent, to take the throne of a country. It soon became the mission of many scientists, Egyptologists, and historians to discover the family of Tutankhamun. DNA tests have been performed on mummies from different tombs in the Valley. Tut himself was from KV-62, making his one of the most well-known tombs. KV meaning King's Valley where the mummies are discovered. They speculated on the father's identity, however after doing some historical research, they discovered his father to be Akhenaten. The next step was to find the body. Little did they know, it would be right under their nose in the museum in Cairo. They also tested the stillborn children that were found in Tut's tomb, discovering that Tut was the father of both of the infants. The mother has been found, but her identity is unknown. To this day scholars are unsure of the identity of King Tut's mother, but there has been confirmation on the mummy that shares the maternal DNA that a son would receive from a mother. There has also been speculation regarding the identity of Akhenaten's favorite wife, Queen Nefertiti. The quest for Ankhensnamun has been on going but they believe it is between two mummies, KV-21A or KV-21B. Tut's grandparents have been discovered as Pharaoh Amenhotep III and Queen Tiye and his great grandparents as Pharaoh Yuya and Queen Thuya (JAMA).

King Tut has been a world-wide phenomenon since his discovery and that is not about to change any time soon. With the developing technology, more tests will be performed soon to learn about the kings and queens of the ancient nation, Tut included. The sands of Egypt hold many mysteries and we are just waiting for them to be revealed. Egyptologists still want to know how Tutankhamun died, seeing as he seemed to be in good health, despite the theory of the king having Marfan syndrome (National Geographic and JAMA). The movie franchise about the curse is correct, "Death, is only the beginning" (The Mummy). The death of the king was only the beginning of unearthing the mysteries that still lay beneath the sands. With each discovery we come closer and closer to understanding the ancient Egyptian world. Perhaps there will be another discovery of an intact tomb. But until that time, Tutankhamun can remain on his golden throne and watch as we scramble about to find out more.

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Maria Gurriere

The Game

It's a grand dusty, old game,
we play every Sunday,
it's black and white,
but more complex than we think.

It is here we are at war,
engaged in battle,
as time slips away.

My pawns are gone,
and so are my rooks,
but my queen, king, and bishops still stand,
and I may just win this.

I capture the queen,
"Checkmate" I say, as he looks away.

"Until next time" he says to me,
as he walks out the door,

“This chess game, this war, is never ending
because
Chess is more than war.”

Colors of Life

What are we,
without the rain,
rain is sadness,
and tears,
and pain.

The rain shows the gray,
and the fog.
And the clouds,
block our view,
of the sunshine up ahead,
But without the rain,
there is no rainbow at the end.

No red to remind us of our passions,
oranges brings us the words,
that keep us alive.

Yellow keeps our thoughts in order,
without it, wisdom is no longer,
leading us to fear.
Green keeps us on the ground,
growing all day long,
with it, our confidence grows,
along with the leaves on the trees.

Seeing blue reminds us,
to be loyal and stay true,
but having the blues means being sad,
and makes us push through,
to remain loyal and true.
We should be honest with ourselves,
and lead amazing lives.

Without the color purple,
imagination would not exist.
And of all the places on earth,
our imaginations dream up the best.

The rain returns,
and to see the rainbow,
and the colors of life,
we must learn,
to sing and dance in the rain.

The Many Pieces of Me

There is crystal,
that surrounds me,
shining like a mirror,
showing a thousand different reflections,
and a thousand different pieces of me.

And among all these pieces,
there are billions of ideas,
among millions of broken bits.
Broken bits and pieces,
of crystal, diamonds, and life.
The sadness glues these pieces together,
and keeps them inside.

All these ideas form,
the cloud that brings my talent's to light,
and let's them shine.
With the talents and the light,
there's a certain amount of darkness,
that causes quite a fright.

Yet these talents,
the love and the light,
form an unbreakable puzzle,
that leaves me feeling complete.

These wishes and dreams are small,
like buttons on a coat,
and it's things like these dreams,
that give me hope
and a will to live.

And though these reflections are visible,
something gets lost inside.
The real me, it seems,
is afraid to come out.

So stare inside the mirror,
and see the thousands of pieces,
that make me who I am,

Although the mirror has cracks,
the crystals that are me,
want you to look deeper than what you see,
because then you'll learn to see
the real million pieces of me.

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November 5, 2014
ENG 103
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Is it Ethical to Keep Orca Whales in Captivity?

Marine parks are the source of happiness and joy for thousands of people around the globe as they peer into the fantasy world of the abyss. Aquariums offer tourists an opportunity to learn about various species of marine life as well as ways to conserve the natural planet. The research occurring within aquariums offers unparalleled insight on the least explored region of the planet. However, orca whales are marine mammals that require a high level of social interaction to remain content. In captivity, killer whales do not receive the amount of social stimulation they crave in the wild resulting in fatal stress. Randall L. Eaton argues, "Orcas have survived about ten years on average in aquariums, no matter how old they are when captured...[Wild orcas live around] 70 years for males, [and] 100 for females..." (448). Since their needs are not correctly met, these cetaceans become stressed, resulting in aggressive behavior toward trainers. Although orca captivity raises awareness for conservation and enables scientific research, orca whales are not suitable for life in captivity.

Western culture may spur Westerners toward believing captivity is innately ethical because of the cruelty of nature. Michael Hutchins, PhD; Brandie Smith, MD; and Ruth Allard, MEM argue within their study that zoos and aquariums, though their enclosures may not resemble the natural habitat of the animal, provide their animals with a superb quality of life compared to that of the wild since the animals' needs are meticulously cared for as well, eradicating the threat of predators (962). Since nature proves to be a cruel location, especially with the Darwinian philosophy of natural selection, aquarium-goers may feel content with the fact that the animals within the park are "safe" from the horrors of the wild. Andrew J. Petto and Karla D. Russell quoted Discoll and Lofgren in their study: "...often the set of acceptable ... actions toward... animals differs greatly from one culture to another ... [and] can vary by class or socio-economic

status” (296). Within America, though there is a growing anti-captivity movement among more affluent individuals, urban culture tends to promote captivity.

Aquariums provide urbanized people the ability to feel closer to killer whales thus inspiring a strong desire to conserve the highly polluted and poisonous habitat that harms its wild orca occupants. In a study conducted by the National Science Foundation, around 55% of aquarium goers retain information gained at the aquarium and possess a desire to help conservation efforts eleven months after an aquarium visit (4). Since many guests are small children, the 55% retention rate reflects upon the adults and older youth who are able to process the information learned at the aquarium. Besides knowledge, guests can create connections with nature beyond squirrels and pigeons.

“Humans are becoming more urbanized, and fewer people have a deep personal understanding ... for wildlife... This makes it even more difficult to develop the political will to address mounting environmental problems” (Hutchins, Smith, Allard. 960). Through inspiring young people at the breathtaking killer whale shows at marine parks, orca whales are able to be ambassadors for their species in order to promote conservation of wild populations. Although killer whales are the apex predator of their home ranges, Lynda V. Mapes of the “Seattle Times” argues that wild orcas are the prey of human pollution. As the top predators of their ecosystem, orca whales are subject to trophic magnification, so they become poisoned from their polluted food (Mapes). Many marine parks with orca whales fund conservation efforts to save the wild populations from the pollutants causing distress to the creatures.

In order to conserve native populations of orca whales, these whales must be carefully studied. Naturalistic observation offers insight on the wild population, but captivity provides controlled and testable scientific data about killer whales as a species. Although there has been roughly 30 years of naturalistic study of killer whales, naturalistic observation studies can be skewed since the conditions cannot be monitored. Key information about the wild populations of orcas has been revealed in naturalistic research, but some areas of killer whale research only occur within captivity. “Science can only deal with what can be directly observed or what is subject to experimental verification” (Rollin 67). In captivity, the animals can be

subject to experiments that can verify the naturalistic observation. According to Patrick J.O. Miller, as of 2014, most of the information known about orcas remains to be well researched theories since the technology does not exist to accurately verify these facts in the wild, although they can be accurately tested in captivity (348). Captive orcas allow a valuable sample size for orca whale research that cannot occur within the wild.

Captive killer whales do not provide an accurate sample size for wild populations because these highly social creatures cannot communicate with each other in captivity because they each have different calls and behavior. Prior to the Marine Mammal Protection Act in 1972, juvenile orcas were collected from numerous regions in the ocean and sold to various marine parks. The orcas collected from the wild hailed from various backgrounds. To scientific knowledge, three specific kinds of orcas exist within the ocean: Transient, Resident, and Offshore. Each type of orca prefers to live in different close social groups called *pods*. As reported in David Kirby’s book, “Their DNA indicate[s] that [the different kinds of orca] have not interbred for more than ten thousand years” (72). However, in captivity, the three kinds of orcas are forced to live within the same tank. Besides the distinction in genetics, each kind of cetacean possesses a unique set of calls. Luke Rendell and Hal Whitehead quote Ford: “Some pods share up to 10 calls, and pods that share calls can be grouped together in acoustic *clans*.” Ford further argues that although the different pods cross paths, the various calls of the orcas do not blend together, so each pod of orca possesses a unique dialect of the call, and these calls remain within a pod for at least six generations (155). Besides having unique calls, each pod consumes different food due the population in their unique home range (154). The orcas in captivity today descend from orcas that were once wild, but they descend from different pods and class of orca creating an unhealthy and aggressive captive social group.

Since the orcas cannot create a healthy social structure with strong bonds between animals, orcas aggressively assert dominance within the tanks. In 1989, Kandu V died in SeaWorld San Diego after aggressively ramming into Corky, an orca with a different background. SeaWorld veterinarian Jim McBain stated in an interview, “[Kandu V] was asserting her dominance by going after

Corky with her mouth open” (11). When Kandu V slammed into Corky, she severed a blood vessel and bled to death over the course of forty five minutes. Within a confined space, aggressive behavior between pods and kinds of orcas is magnified. At Sealand of the Pacific, aggression between orcas became a nightly occurrence. Former Sealand trainer Erik Walters, stated in an interview, “We stor[ed the orcas] at night in what we call[ed] a module... When [we] let them out in the morning, [we] would see new tooth rakes” (16:25-16:43). Tooth raking is an aggressive behavior involving an orca slicking their teeth against the less dominant orca’s skin. The two female orcas, Nootka and Haida, displayed their dominance against the smaller male whale, Tilikum, through the aggressive behavior called tooth raking. Nootka and Haida also raked each other to vie for dominance within the small orca group. Although orcas may share the same enclosure, killer whales do not form a stable, strong pod in captivity.

Killer whales require strong social bonds in order to thrive. According to Baird, in the wild, “[orcas] live in highly stable matrilineal pods averaging 12 animals; there is no case of individuals changing pods in over 21 years of study” (Rendell and Whitehead 154). According to Kirby, orcas have been documented engaging in highly social behavior such as aiding in birth and holding hurt pod members upright to enable breathing (1-15). The pod is essential to the life of killer whales due to their social nature. Since orcas remain within the same pod for the entirety of their lives, orcas rarely stray from their pod. If an orca loses its pod, the killer whale may search for a social interaction from other sentient beings to create a surrogate pod (Theodore). Luna, the juvenile orca lost his pod, so he adopted a community living off of Vancouver Island as a surrogate pod. He engaged with boaters with playful games, and he appeared to be most content when humans socially stimulated him (“The Whale”, 2011). In order for killer whales to thrive, they must receive the proper socialization.

Within captivity, orcas are deprived of a natural pod. In larger marine parks such as SeaWorld and Loro Parque, the orcas reside with other orca whales. However, each of the orcas within the care of facilities with multiple whales derives from different backgrounds and different native pods, thus giving them different calls. According to

OSHA Docket 10-1705, “Management personnel at the parks buy and lease killer whales from each other and engage in frequent communication regarding interactions with killer whales” (5). Since orcas are shuffled from various parks to enable a larger, healthier gene pool for breeding, orcas cannot form long-term healthy social structures. The stress of the killer whales can be measured through the natural breeding success in captivity. Eaton argues, “Natural breeding within captivity is typically unsuccessful due to the stress of the mother orca” (499). Although the most known marine parks have multiple orcas, many marine parks do not have several killer whales in a single exhibit. Eaton argues, “In 1979, we conducted a survey of the world’s aquariums and learned that most aquariums had no more than a single orca” (488). Facilities such as the Miami Seaquarium that possess a singular orca have orcas that lack the social interaction they crave when not in shows or trainer bonding sessions. Since the pod is important to orcas, singular orcas show signs of distress in captivity since they lack a basic need for them. Under both circumstances, orcas engage in aggressive and stereotypical behavior. Stereotypical behavior is defined as any unnatural behavior that captive animals engage in response to boredom and stress such as gnawing concrete, bobbing, and swimming in a circle. Aquarium-goers do not fully understand how to read the stress behaviors of orcas.

Due to the normalcy of zoos and aquariums, most aquarium goers rarely question the care of the animals in the facility. According to Petto and Russell, “People are also affected by captivity through viewing captivity, even when not humane, as a natural part of society through desensitization”(302). Since captivity is a common practice and most patrons have not seen the natural behavior of the animals, patrons rarely question the behavior of the animal. Aquarium goers may believe that the orca is better off in captivity because it has access to veterinary care and numerous specialists resulting in a feeling of complacency. According to Eaton, people perceive aquatic space as more extensive than it actually is because of the adaptations to land (447). Due to this skewed spatial perception, people may believe that the tanks are an adequate size for an organism that swims roughly 100 miles a day, thus giving the public a misleading idea about cetaceans. Resulting from misleading information, working with killer whales proves to be a dangerous endeavor.

Orcas have been kept in captivity, but due to the lack of proper social interaction among killer whales, many have engaged in aggressive behavior against their trainers when the trainers are performing water work. As noted in OSHA Docket 10-1705, “Not all killer whales are amenable to [water work with trainers]” (6). With the stress of captivity, orcas may engage in aggressive behavior, and the behavior adversely affects the trainers. As noted in both OSHA Docket 10-1705 and Kirby, orcas have not been documented in the wild engaging in aggressive behavior to humans. However, in captivity, orcas have been prone toward aggression toward the trainers resulting in trainer deaths and injuries, the most notorious being the death of Dawn Brancheau. Besides the possibility of aggressive animals, trainers often sustain long term sports injuries from performing show behaviors with the powerful creatures thus rendering trainers unable to safely work with such powerful creatures. Within the stipulations of being an animal trainer are the risks of training animals, but the risks of the career may outweigh the benefits.

Working with orcas poses to be a hazard for the trainers, furthering the ethical discussion of captivity. Although there are several recorded cases of orca aggression toward humans in captivity, Kirby notes that there are no documented cases of aggression toward people in the wild (3). In 1991, Tilikum, Haidi, and Nootka drowned their trainer, Keltie Byrne, at Sealand of the Pacific in Canada. Byrne fell off of the back of the orca during a show, and one of the orcas grabbed Byrne’s foot. The three orcas proceeded to pull her under the water several times resulting in her death. One of the orcas involved in this incident, Tilikum, killed his trainer, Dawn Brancheau in 2010 at SeaWorld Orlando. Tilikum grabbed Senior Trainer Brancheau’s ponytail and dragged her to the bottom of the pool and thrashed around. Two months prior to Brancheau’s death, Keto killed trainer Alexis Martinez Hernandez at Loro Parque. Keto tossed Hernandez from his back during a show and crushed Hernandez’ chest. Orcas also injure their trainers. Kasatka broke both of Kenneth Peters’ feet during a show at Shamu Stadium in 2006. Kasatka pulled Peters below the water several times, but Peters managed to escape from the pool. Several other trainers have sustained serious injuries while working with killer whales. Since this job poses many risks toward the trainers, orca captivity may not be ethical for the trainers.

The basis of ethics centers the worth of rewards in contrast with the risks of a particular scenario. With the argument of captivity, humans benefit, but orcas do not receive comparable benefits. According to Petto and Russell, “If ... any learning activity will include the use of live animals... the teacher should first provide a ... significant pedagogical justification for such use” (298). Marine parks offer educational opportunities for the guests to learn about the species as well as the conversational needs of that particular species. However, marine parks also host killer whale shows, an event in which orcas perform extensions of natural behaviors for guests. By creating a spectacle, many argue that marine parks primarily focus on entertainment rather than education. The National Science Foundation argues to, “...one in five visitors (21%), the physical layout and aesthetics of the surroundings were important and memorable...[and] (61%) talked to us about what they learned” a year after an experience at a marine park (11). Since most people remember the educational purposes of marine parks, these facilities have their positive impacts upon killer whales; but the negative traits of captivity outweigh the benefits.

Although the clear positive of education results from the captivity of orcas for humans, orcas are not treated ethically. According to professor of philosophy, Carl Cohen, the flora and fauna within a particular region have intrinsic value. However, this value does not merit an organism any rights. Captive killer whales ought to be treated ethically (27). Tom Regan explains in *The Case for Animal Rights* that the responsibility of people is to care for captive killer whales despite the orca’s inability to perform right or wrong decisions and inability to understand its own actions (22). Orca whales behave aggressively as a reaction toward their living conditions rather than of malice toward the trainers. Hebb explains that humans find difficulty in interpreting animal behavior without anthropomorphizing the animal, thus creating an unscientific view of the animal’s behavior (Rollin 70). The behavior of the orcas must be contemplated scientifically in order to deduce ways to ethically care for these animals in captivity.

As social hunters, orca whales in captivity cannot engage in the natural behaviors of their wild counterparts due to the constraints of captivity. While addressing ethical living environments, Petto and

Russell argue that the environment must provide for the animal's two basic needs: space and enrichment. They further note that an animal, if a social animal, must be within a suitable social environment to provide for its basic needs (302). As highly social creatures, orcas must reside within a pod with other orcas that utilize the same call. Wild orcas also swim roughly 100 miles a day along their home range in order to hunt. With a functioning pod and the stimulating activity of hunting, wild orca whales remain content. In order for orcas to be ethically housed in captivity without stress to the animals, both of these basic needs must be met. However, current marine parks cannot provide these necessities for life due to the resources needed. Eaton argues, "...few aquarium visitors ever see ... orcas exhibiting what is the equivalent of pacing in a zoo animal" called stereotypical behavior (488). Trainers and animal behaviorists easily identify these behaviors thus being a measurable way to evaluate the condition of the captive animal. Once orcas within captivity do not display these behaviors, orcas can be ethically housed in marine parks.

With rigorous rehabilitation, the orcas in captivity can be released into open sea pens, netted off bays. Keiko, the star of *Free Willy*, was successfully rehabilitated and released into the ocean after 25 years of captivity. At his park, Reino Aventura, Keiko had skin lesions, a poor immune system, and no hunting instinct. After rehabilitating him in a sanctuary in Oregon, Keiko was able to be successfully released into an open sea pen in superb health (*The Free Willy Story: Keiko's Journey Home*). Keiko, the only captive killer whale to be released into the wild, died of natural causes two years after his release into the wild. Although no other captive orca has been released into the wild, Keiko's release success illustrates that it is possible to rehabilitate captive orcas.

Although it is possible to house killer whales within captivity, orca captivity is not ethical under the current conditions. Each kind of orca possesses its own pod specific calls since they require social interaction with others of their pod. However, the killer whales in captivity exhibit stereotypical behavior since they do not receive the proper amount of social interaction, thus creating stressed and agitated cetaceans. The technology to locate the native pod of captive killer whales is not currently available, but the orcas may be able to thrive in open sea pens where they can live a stable life within a natural orca

habitat. With rehabilitation, the orcas can form a functioning social group that can successfully live in an open sea pen. Marine parks can continue to sell tickets to view the orcas and learn about the species and conservation while the orcas can be ethically taken care of.

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 ENG 241-01

The Complexities of Appropriation in the Segmented United States of America

If in fact we evolved from apes, then would it not be safe to assume that we, as the human race, are still evolving? Soon after rising to it's feet, not only in actuality, but in regards to higher intelligence, to reason and learn, the human race used its newfound abilities to advance upon their base instincts of survival by discovering fire and building tools. How soon after their creation were fire and tool no longer used only to cook and cultivate, but to burn and wound? Is this adversity to one another that exists, and has existed, within the human race an unavoidable causality or yet another obstacle in man's crawl through evolution? For prosperity's sake the latter must be true for behind the reality of war is the reason for war, where or why to throw the spear proceeding the act of, because action must follow decision.

It is from this cycle that the idea is born that one must know the past in order to understand the future, to learn from former mistakes. To think that every person has the same definition of the aforementioned saying would be a falsehood, because if this were so then the division of man would cease to exist. The apparent division of ethnicity, gender, class and faith pales in comparison to the uncountable scenarios that fall between the cracks of general description into reality that is simply unimaginable to any person without direct experience. Only those who have been enslaved know the chains of slavery. John Howard Griffin's experience posing as a black man in the south was only that, an experience. He could, at any point, go back to being a white man. His time spent experiencing life as a black man was a secondary experience to his ultimate life experience as a white man. This truth is important to keep in mind while reading *Black Like Me*. For example, when Griffin goes out looking for a job and, despite having the same manner of dress and education as a presentable white man, is repeatedly turned down, the basis being entirely on the color of his skin. While Griffin certainly experiences discrimination, he remains distanced from the reality of the

discrimination as a white man submerging himself in a society that is not, and can not be, his own, to write a piece on. In this way Griffin is only borrowing from other's reality. Even after the hate mail and the burning of his effigy, Griffin still possesses the ability to pick up and move his family from the hostility. Though he did experience immediate danger, an escape or light at the end of the tunnel ultimately remained available. All this is not to say that Griffin's story failed to produce something, for it aided in bringing to light an injustice in society, an injustice that the majority of society was, before Griffin's exposure, unable to know, let alone wonder about. John Howard Griffin appealed to the commoner or under spoken in white society, people that perhaps saw the injustice, but remained silent due to fear of "the real racists" or simply the ease of ignorance. They were as the common folk of Nazi Germany, quiet, reserved, diplomats. What *Black Like Me* gave was a way for white people to have a narrative of what life is like for a black man in a segregated society from a voice that was familiar and safe, providing the opportunity to feel empathy through a convenient medium. A perfect contrary to the events in *Black Like Me*, is the story of Rachel Dolezal. Much like Griffin, Dolezal, a white woman from Montana, changed her appearance to become a black woman. This is where the similarity between Griffin and Dolezal ends however, because wherever Griffin was outspoken and selfless Dolezal was subversive and egocentric. She used her new identity for personal gain, obtaining grants and eventually became president of the NAACP. There is no way that Dolezal could have assumed this identity with purely good intentions, lest she has a severely delusional conscience. She grew up white and had the advantages of a white child, those advantages that warrant the existence of the kinds of grants like the one she stole from a deserving person who grew up without those advantages. This alone makes Dolezal not only an offender of the law, but also an offender of morality. Narcissism should be in question while thinking of her even accepting the title of President of the NAACP while posing as a black woman. If in fact she identifies as a black woman, any forgiveness for her is erased with the secrecy and lying behind the transition of her appearance. Giving Dolezal the benefit of the doubt, perhaps it was that she was unaware of her privileges as white person, one could go as far to say that she may have been blinded to her racial advantages by her disadvantages as a woman, but if this is true, especially if both instances are true, then it

is apparent that an awareness of these privileges must be created if equality is to be granted.

It is important to bring to attention to something greater, the fact that the ability to transition seems to be impossible or at least alien to an African American. Even in works of fiction such as *The America Play* by Suzan-Lori Parks. Her main character is a black man impersonating Abraham Lincoln. He is recognized despite skin color and authenticity of Lincoln's infamous beard. The image of Lincoln, an important white man, steps beyond the boundaries of skin color. In fact, the race of her character only strengthens Parks' theme within her play. Ultimately Lincoln is remembered at first by his appearance, then his assassination, and finally a murky understanding of what he accomplished in office. In a non racist Society that is both fair and just, an African American with the same rights and privileges of that of his fellow white American would be the result of Abraham Lincoln's accomplishment's. It is unfair of a society that claims to be the epitome of freedom to necessitate the abortion of an outlying minorities culture, and under these constitutes one race should not wish to be the other. Only in a society that is not ones own would one have to "wear the mask", a line from Paul Lawrence Dunbar's poem of the same name. A poem in which Dunbar illustrates the suppression of the true feelings of a segmented society with the intention to make ease of the day to day. It is also an offering of hope, for this suppression may hurt, but they as a people will be stronger for it. These works hark truisms from a segmented society that aches for change, but cannot find meaning if their audiences remain predominantly uneducated and unable to process injustices beyond those that they themselves experience.

In 1970, school teacher Jane Elliot, following the assassination of Martin Luther King Jr., seized the opportunity to implant an awareness of what it's like to be disadvantaged in her third grade class. In dividing the class Elliot created a palpable experience that stuck with the children of Riceville, Iowa into their adult lives. She helped to bring awareness not only to her classroom, but to the spotlight of the whole country. The power behind this creation of awareness lies in education, to learn of the awareness instead of being aware of the disparity. One can easily see a problem, but if they aren't knowledgeable of the factors creating it then a solution will never be found, and once again advancement will be

delayed. For instance, an uneducated individual seeing Robert Downey Jr.'s performance in *Tropic Thunder* will have a different reaction than that of the educated individual. While both may find it amusing the educated individual will come out of the experience with their morals intact while the other becomes open for possible misguided representation or impersonation. The educated individual would realize why it's funny while the uneducated individual would know only that it's funny. The same realization goes for understanding or thinking why Parks' character impersonating Abe Lincoln is a black man beyond it being abnormal, and why for that matter it is abnormal. Same goes for realizing the message within Dunbar's message to suppress one's feelings. It is in education which lies the ability for wrongs to not only be seen, but understood and only from this understanding can right be made.

It is the educated and selfless mind that possesses the ability to appropriate the experiences of those wronged in society in a manner that properly communicates reality to the rest of society, whom are alien to these wrongs. It is this same mind that can, or at least attempt to, see a problem as a whole and with this disrupt the continuity of an issue despite the depth in which it has been ingrained within a society. With this the work of Griffin and Elliot was born out of necessity in response to the dormancy of a society so plagued with injustice. They, and countless others, helped spark change in society by heightening awareness of injustices by their teachings of the unknown experiences of the disadvantaged members of society. Their push would be for not without works the like of Dunbar's *We Wear the Mask* and Park's *The America Play*. These are, a few couple of, exemplary works both proving that humanity and intellect are not home to any one race and that disparity and disadvantage do indeed exist within, at least, their segment of society. The complexities of a segmented society are too immense for any one person or any one solution and instead require an incredible amount of time and participation from those unifying in one voice for change. If we, as the human race, are to advance beyond the archaic device known as racism, then we must be informed and be willing to inform in ways that aid understanding, despite the ramifications.

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