

VOLUME 9 • ISSUE 2

THE JOURNAL OF STUDENT LEADERSHIP



The Journal of
STUDENT LEADERSHIP

VOLUME 9 • ISSUE 2

A PUBLICATION OF THE DEPARTMENT OF
STUDENT LEADERSHIP AND SUCCESS STUDIES

UTAH VALLEY UNIVERSITY

© 2025 *The Journal of Student Leadership*

No part of this publication may be reproduced, stored, or transmitted in any form or by any means without the prior written consent of the journal.

ISSN 2575-7253 (print)

ISSN 2575-727X (online)

Department of Student Leadership and Success Studies

800 W. University Parkway, MS 275

Orem, Utah 84058

Cover art titled “Forgotten Strength”

by Olivia Oquist Mard Errico

For subscriptions, submissions, and other JSL information: uvu.edu/slss/jsl

This journal is available online at journals.uvu.edu/index.php/jsl

Email the editors at JOSL@uvu.edu

Disclaimer: The opinions expressed within this issue do not necessarily represent the views of authors, JSL staff, the department, college, or Utah Valley University. Authors assume responsibility for accuracy of data and facts published in their work. The publisher, JSL staff, department, college, and Utah Valley University cannot be held responsible for errors or any consequences arising from the use of information contained in this journal.

ABOUT THE COVER



FORGOTTEN STRENGTH

Forgotten Strength symbolizes the quiet strength within each of us. It's the resilience and courage we carry even when we don't recognize it, reminding us that we are stronger than we think. It's a reminder that we all have the potential to lead even if we don't see ourselves as leaders.

OLIVIA OQUIST MARD ERRICO
UTAH VALLEY UNIVERSITY
Oil on Canvas

EDITORIAL STAFF

EXECUTIVE STAFF

SENIOR EDITOR BENJAMIN A. JOHNSON, PH.D.
FACULTY EDITOR..... SANDRA C. BENNETT, M.ED., M.S.
STUDENT EDITOR-IN-CHIEF.....MORGAN MCDUGAL

EDITING

MANAGING EDITOR A. GRACE BELNAP
ASSOCIATE EDITOR..... CAMILLE WAYMENT
ASSOCIATE EDITOR..... OLIVIA G. HARSTON
ASSISTANT EDITOR JACOB T. GORDON
ASSISTANT EDITOR LOUISA G.
ASSISTANT EDITOR CHILER L. MOORE
ASSISTANT EDITOR ETHAN R. STEWART

PUBLIC RELATIONS & MARKETING

PR & MARKETING MANAGER..... RHETT H. TURLEY
OUTREACH SPECIALIST DARIAN D. HENSEL
SOCIAL MEDIA SPECIALIST..... C. JENKINS
PR & MARKETING SPECIALIST MATTHEW L. BISHOP
PR & MARKETING SPECIALIST KELLYN P. LE
CONTRIBUTOR.....CRISTINA ALVES MORAIS

DESIGN

DESIGN MANAGER..... KAYLEY TOLMAN

GRAPHIC DESIGN SPECIALIST LUJA M. WILHELMSSEN

DESIGN SPECIALISTS. BARR

DESIGN SPECIALISTR. DENISE SANCHEZ

DESIGN SPECIALISTAMELIA J. WILSON

EDITORIAL BOARD

DAVID M. ROSCH, PH.D.
UNIVERSITY OF ILLINOIS,
URBANA-CHAMPAIGN

BELINDA S. HAN
ED.D. CANDIDATE
CREIGHTON UNIVERSITY

DOUGLAS S. GARDNER, PH.D.
UTAH VALLEY UNIVERSITY

KEVIN S. ZAYED, PH.D.
INDEPENDENT SCHOLAR

EILEEN DOYLE CRANE, J.D.
OREM, UT

THERESA HAUG-BELVIN, ED.D.
UTAH VALLEY UNIVERSITY

JASON LANEGAN, MFA
UTAH VALLEY UNIVERSITY

BROCK JONES, PH.D.
UTAH VALLEY UNIVERSITY

VIVECHKANAND S. CHUNOO, PH.D.
FLORIDA STATE UNIVERSITY

CONTENTS

LETTER FROM THE EDITORS.....	i
EVALUATION OF THE OFFICER AND CHAIR TRANSITION PROCESS OF A STUDENT ORGANIZATION AT A DOCTOR OF PHARMACY PROGAM: BUILDING BETTER LEADERS	5
Rachel Basinger, PharmD, BCACP, CTTS, DipACLM Edwin Silva Gutierrez	
ROTTEN GOLD.....	14
Staci Rachele Gonzalez	
FROM TYRANNY TO HUMANITY: LEADERSHIP LESSONS IN THE EPIC OF GILGAMESH.....	15
Aimree Swift	
THE Z GARDEN.....	25
Maria Duersch	
DEAR UNSUNG HERO	27
Conner Reisner	
MY INNER ME.....	28
Luis Diego Pivaral Juarez	
THE PARABLE OF THE PINE CONE	30
Cara Uhl	
THE <i>MALLEUS</i> IN MASSACHUSETTS: THE LEGACY OF EUROPEAN DIABOLISM AND GENDER IDEOLOGY ON THE SALEM WITCH TRIALS.....	31
Jim Tucker	
SELF PORTRAIT.....	44
Jamis Winther	
CUTS.....	46
Abigail Peterson	
CIRCLED IN MY ARMS.....	48
Ian L. P. Hintz	
THE IMPACT OF LEARNED BEHAVIOR IN THE ART OF SHOOTING PENALTIES	49
Omar Mendoza	

CONTENTS

PEACE	62
Parker Killian	
THE CHIRPING BIRDS AND WAILING	
SIRENS INFORM EACH OTHER	63
Kimball L. Bigelow	
ORDINARY TREASURES	64
Eden Black	
NO ONE IS COMING TO SAVE YOU	66
Stephanie Morley	
FRUMENTUM CAESARIS:	
THE LOGISTICS OF THE ROMAN CIVIL WAR	67
Jack Charlesworth	
GIFTED	77
Jackson Rosser	
JUST GIVE ME A TRY	81
Luke Evans	
M/WE	82
Christian Heftel	
IN THE MIST BETWEEN SEA AND SEA	84
Olivia Olquist Mard Errico	
CROSS OCEANS.....	85
Aurora LaPorte	
NOBODY'S HERO	87
Aubrey Jones	
THE GENTLE LEADER	88
Linda Cameron	
BETWEEN FAITH AND FICTION: EXPLORING THE	
GIFT OF DIVERSE LITERATURE IN	
PUBLIC SCHOOL LIBRARIES.....	89
Raquel Ellis	
STRUCTURAL INTROSPECTION	96
Ken Carter	

CONTENTS

THE RELATIONSHIP BETWEEN COGNITIVE DISSONANCE AND JUDICIAL DECISION MAKING	97
Madison Scott	
KNIGHT	104
Sam Brower	
NOBLE AND GREAT	106
Jessica Leany	
A DIFFERENT KIND OF LEADER.....	107
Jessica Bradshaw	
POCKETKNIFE (RESHARPENED)	113
Tatum Bunker	
THE WEIGHT AND WORTH OF LEADERSHIP	117
Dallas Bateman	
THOSE DIRTY SHOES	119
Treyson Penman	
MUSINGS OF A STUDENT	120
J. Kaydence Calder	
TURN TO HELPING	123
K. Hawes	
WOMAN POLICE OFFICER.....	124
Shelby Evans	
CONTRIBUTING AUTHORS AND ARTISTS	125
SCHOLARSHIPS	130
CALL FOR PAPERS	131

LETTER FROM THE EDITORS

DEAR READERS,

We are delighted to share with you our Fall 2025 issue of *The Journal of Student Leadership*. This issue is filled with compelling dialogue surrounding themes of leadership from an unorthodox perspective. Reading forward, you will see discussions surrounding the purpose, identity, and creation of a true community leader. Our contributors, some of whom are mentioned in our letter here, offer unique perspectives expressed through scholarly articles, poems, creative prose, and stunning artwork that will cause you to reflect on the leadership you see in others as well as the leadership within yourself.

The concept of leadership is familiar to us all; one we've heard time and time again in sayings of "be a leader," "follow the leader," "lead from the front," and many more. Digging deeper and analyzing these ideas can unlock the potential power in each of our readers. Leadership is fluid, taking new forms and shapes constantly. As a collective, our contributors brought their insights and perspectives to the table, creating a complex and rich image of leadership.

Throughout this issue, authors such as Aimree Swift, Raquel Ellis, and Jim Tucker guide you through a journey of academic essays touching on gender ideology, war strategy, and humanity. Poets, such as Abigail Peterson paint a vivid picture of leadership through language and action. You will also find captivating pieces of art by artists like Ian L. P. Hintz who asks, "Who leads a generation?" These pieces and others inspire and promote leadership in everyone—even those who might not initially view themselves as leaders.

While collecting submissions for this issue, our team held conversations with several students, commonly hearing the sentiment "I am not a leader." The notion of this didn't sit right. Leaders can be found in a variety of people and places—not just the stereotypical ones you might think of. These thoughts are reflected in Aubrey Jones' poem *Nobody's Hero*. Leadership is not a quality of only the best-of-the-best. It is not a

trait held solely by a small percentage of people. Leadership is action: something that everyone takes in different ways.

During the curation of this issue, our institution was faced with a moment of crisis and grief—a juncture that called for students, faculty, and the community to rise and take action toward unity. In light of these events, *The Journal of Student Leadership* made a call for personal narratives, something we have never before included in our publication. The goal of this was to show the raw, personal moments of leadership seen at our university in the days following the September 10th assassination of Charlie Kirk on our campus. To guide these submissions, we offered three separate prompts:

- How can we lead through difficult conversations?
- How has the leadership of others affected you or inspired you?
- What actions help a community process grief and begin the journey toward healing?

Many students took these prompts as inspiration and others gave their own interpretations of personal narratives, which have all been placed in a collection in the last portion of this issue. We encourage you to step into the shoes of these students and their leadership experiences through a tumultuous semester.

The creation of this distinctive and revelatory issue of *The Journal* is fully credited to our ambitious staff. There were long days and late nights dedicated to marketing, designing, editing, typesetting, and reviewing. We are proud of the passion and innovation echoed throughout the entire staff over the course of the semester and can now be felt by you, as a reader, on each page ahead.

We also extend our most sincere gratitude to the JSL Editorial Board, faculty-level, and student-level blind peer reviewers who assisted in the decision of papers, artwork and prose included in this issue. We wish to

express our appreciation to Dr. Doug Gardner, Beth Reid, and department assistants Eden Black and Marcos Ortiz, along with the Department of Student Leadership and Success Studies at Utah Valley University, for their steadfast commitment and invaluable support in advancing this double-blind, peer-reviewed scholarly publication.

It is our wish that you are enlightened and encouraged as you read and view these accounts of leadership. Without further ado, we present Volume 9 Issue 2 of *The Journal of Student Leadership*.

Warm regards,

BENJAMIN A. JOHNSON, PH.D.

SENIOR EDITOR

SANDRA C. BENNETT, M.ED., M.S.

FACULTY EDITOR

MORGAN McDUGAL

STUDENT EDITOR-IN-CHIEF

EVALUATION OF THE OFFICER AND CHAIR TRANSITION PROCESS OF A STUDENT ORGANIZATION AT A DOCTOR OF PHARMACY PROGRAM: BUILDING BETTER LEADERS

RACHEL BASINGER, PHARM.D, BCACP, CTTS, DIPACLM
EDWIN SILVA GUTIERREZ
TEXAS TECH UNIVERSITY

Leadership is taught in the doctorate of pharmacy curriculum, but the majority of leadership development is sharpened through a student's active participation in professional student organizations. A survey was conducted to identify areas for improvement in the current transition process of a student organization at a doctor of pharmacy program in Dallas, Texas. The survey included both incoming and outgoing officers and chairs of an organization with a total participation of 22 out of 24 officers and chairs. Results revealed moderate preparedness of outgoing leadership, strong advisor support, and optimism from the incoming leadership. Students stepping into their new roles felt more prepared than their predecessors did when they started the position. Both groups commented that a more structured training meeting and ensuring training resources are up to date would improve the transition process.

Leadership development is the cornerstone of professional growth in healthcare education, especially when early experiences shape future roles in clinical practice. The Accreditation Council for Pharmacy Education (ACPE) requires all pharmacy programs to incorporate several competency areas into their doctoral curriculum. These competencies include medical knowledge, patient care, communication skills, system-based practice, professionalism, problem solving, practice-based learning, and critical thinking¹. Leadership is taught in the doctorate of pharmacy curriculum touching on several of the above-mentioned competencies, but most of the leadership development is sharpened through a student's active participation in professional organizations. Pharmacy students that are involved in professional organizations often assume leadership positions that demand time management, delegation, and strategic skills planning.

Prior research shows that structured leadership training enhances student confidence, role clarity, and long-term leadership engagement. However, poorly coordinated leadership transitions can lead to burnout, loss of continuity, and diminished organizational performance. Lack of training can hinder the growth of students leading to feelings of inadequacy or failure.^{2,3}

Phi Delta Chi, a student organization at a doctor of pharmacy program in Dallas, Texas established in 2020, has a leadership transition process. In this organization, all officers and chairs are elected at the end of the spring semester to serve the following year. During the year, these officers and chairs are required to update the documentation for their position as resources in a shared Google Drive. Furthermore, each officer and chair are required to host an individual training meeting with their successor. The structure of the shared resource folder and training meeting is determined by the outcoming officer or chair. In addition, the university and school hosts training sessions to review general student organization policies and procedures. This training is required for all officers and advisors and optional for chairs of any organization.

Despite the various resources available, both internal and provided by the school, the transition of leadership from one year to the next has been found wanting. Leadership has asked for a better process, but there has not been a formalized review of the strengths and weaknesses of the procedure. The present study evaluated the current leadership transition processes of this student organization to identify strengths and areas for improvement in the overall process.

METHODS

This is a cross-sectional survey-based design with two parallel surveys distributed to 2024-2025 outgoing and 2025-2026 incoming officers and chairs. The survey was delivered electronically via email and open from May 13, 2025 until May 30, 2025. This time frame was chosen to capture outgoing officers and chairs at the end of their tenure and before the newly elected officers and chairs assumed their roles. Terms of office in this student organization extend from the start of the summer semester to the conclusion of the spring semester. Participation was voluntary and anonymous. All elected and appointed officers and chairs were eligible to participate in the survey and there were no exclusions.

The survey included both quantitative and qualitative items, consistent with previous student survey-based studies, as well as additional questions developed by the study organizers.^{4,5} The surveys were tailored to the experience of each group. With more experience to comment on, the outgoing leadership survey was slightly longer with 15 versus only 10 questions for the incoming leadership survey. The quantitative measures used a 5-point Likert scale to assess different domains for outgoing participants included preparedness, feeling of success, feeling supported, responsivity as compared to other organizations, collaboration and chapter advisor support. Higher numbers on the Likert scale represented positive response to the various questions. For incoming leadership, the Likert scale was used to assess domains that included understanding of their position and responsibilities, rating the transition process, and the feeling of being supported from the chapter advisor. The qualitative questions for outgoing leadership included open-ended questions about their transition meeting, what they wish they knew before starting, advice for new leadership, and ideas for improving the chapter or transition process. For the incoming leadership, the qualitative questions included previous leadership experience, inspiration to accept this leadership position, about their transition meeting, and what resources are missing or needed. Both surveys also included free response section for general comments as depicted in Tables 1 and 2.

Table 1. *Questions asked to outgoing leadership*

How prepared did you feel to take on your leadership role at the beginning of your term?
Did you have an official transition meeting with the previous officer or chair? If Not, why not?
Were there other resources, trainings, or individuals that helped you succeed in your role? If so what were those resources, trainings or individuals?
How challenging was it to be successful in your position?
How often were you provided the support when you needed assistance to complete the duties of your office?
Describe one accomplishment from your term that you are especially proud of.
What do you wish you had known at the start of your term?
How does leadership responsibilities of your position compare to other pharmacy organization workload that you have been a part of?
How well did you collaborate with other officers and chairs?

How supported did you feel by your Chapter Advisor(s)?
How has serving in this role impact your personal or professional development?
What advice would you give to Brothers considering leadership in Phi Delta Chi?
Are there any changes or improvements you recommend for how this role operates in the future?
What leadership or operational resources would you recommend the Chapter provide to future officers or chairs?
Please share any other comments:

Table 2. *Questions asked to incoming leadership*

What previous leadership positions have you served in Phi Delta Chi or other professional organizations or employment?
What inspired you to run for this position?
What personal or professional skills are you hoping to develop through this leadership role?
Did you have an official transition meeting with the previous officer or chair? If no why not?
How would you rate the transition process into your new role so far?
Do you feel like you have a clear understanding of the expectations for your position?
How confident are you in your understanding of the expectations for your position?
What resources or guidance do you feel you are missing or still need?
How supported do you feel by your Chapter Advisor?
Please share any other comments:

RESULTS

A total of 24 students were invited to complete the survey. Participants included first through fourth year (P1–P4) pharmacy students and most of them were female. All the outgoing leadership responded ($n=12$; 100%) while two of the incoming officers did not respond to the survey ($n=10$; 83.3%). The total response rate was 91.6%.

The quantitative categories for outgoing officers that were neutral trending positive were for preparedness, support when needed, workload

compared to other organizations, and collaborations with others. Advisor support ranked highest with agree to strongly agreed. Difficulty of the role ranked the lowest with average score indicating the roles were challenging. See figure 1.

Figure 1. *Average Likert score categories for outgoing leadership*



The outgoing leadership reflected on their terms with a seeming mix of pride and lessons learned. Many pointed to accomplishments such as clearing chapter debt, expanding recruitment, hosting successful fundraisers, and improving reporting systems. They acknowledged that while they each had a transition meeting with their predecessor and access to helpful resources, the support they received from one another could at times feel inconsistent with workloads heavier than expected. Several wished they had known more about their position and how to properly execute their ideas such as planning fundraisers, managing paperwork, and the challenges of engaging members. Perceived limited understanding of roles and inadequate training resulted in several comments regarding burn out. Student leaders felt inadequately ready to fulfil their duties. In addition, lack of involvement by others made their effort feel unappreciated. Despite these hurdles, they emphasized the positive impact leadership had on their personal and professional growth, including conflict resolution, teamwork, and confidence-building. Their advice to future leaders was

centered on persistence, teamwork, asking for help when needed, and ensuring clearer roles and outlines with a stronger support system.

The ratings for the incoming leadership regarding the transition process, confidence in meeting expectations, and advisor support were all ranked positive. See Figure 2.

Figure 2. *Average Likert score categories for incoming leadership*



The incoming leadership reported having a wide range of past leadership backgrounds from no prior experience to having been a leader in multiple other organizations before. Many were inspired to run out of passion for the organization, encouragement from their peers, and their desire to strengthen their leadership and communication skills. They felt confident and supported in their new positions, with all those that participated in the survey noting they had transition meetings and understood their role and expectations. The skills most often given for possible growth included communication, collaboration, and presentation abilities. Most felt they had access to adequate resources, though a few noted challenges navigating shared drives and accessing documents. In general, the new leadership expressed a strong sense of clarity, motivation, and optimism for their new leadership position.

DISCUSSION

This study reveals both strengths and weaknesses in leadership transition within a professional pharmacy organization. Advisor support emerged as a consistent strength, though slightly higher with the incoming

than the outgoing leadership. Mentorship has been previously identified as an important and central to leadership identity development.⁴ The qualitative findings highlighted the need for a more structured leadership transition meeting to enhance organization continuity and increased leadership performance. Clarity in roles, expectations, and proactive mentorship have been associated with stronger leadership outcome.⁶ Shared resources were identified as important but insufficient onboarding on where to find and how to use these resources limited their effectiveness.

Burnout was another notable theme. Leadership reported difficulty balancing organizational responsibilities with academic demands as stressful and very difficult. Burnout could be a contributing factor to skewing a student's feeling of accomplishment and success. Addressing burnout requires both academic institutional and student organizational support. Cultivating a culture that values healthy school-life balance would be important not only to the student's individual success but that of the student organization.

Based on the survey outcomes, potential improvements include implementing a standardized check list for transition meetings, ongoing leadership development workshops, and creation of role-specific handbooks. In addition, education to better understand the roles of fellow officers, chairs, and committees may help identify areas for collaboration to enhance feelings of community and share workloads to potentially reduce the chance of burnout.

The study strengths included the combination of a qualitative Likert scale and qualitative open-ended responses. These types of questions allowed for both measurable trends and deeper insights into the leadership transition process. Including both the incoming and outgoing leadership provided a more holistic view of leadership from two different perspectives. A high response rate also shows that the information gathered is representative of the organization's leadership.

The study did have limitations as well. It was conducted at a single pharmacy organization on a single campus. The pharmacy program included in this study has four separate regional campuses in which students attending the Dallas campus tend to commute for school. Organizations

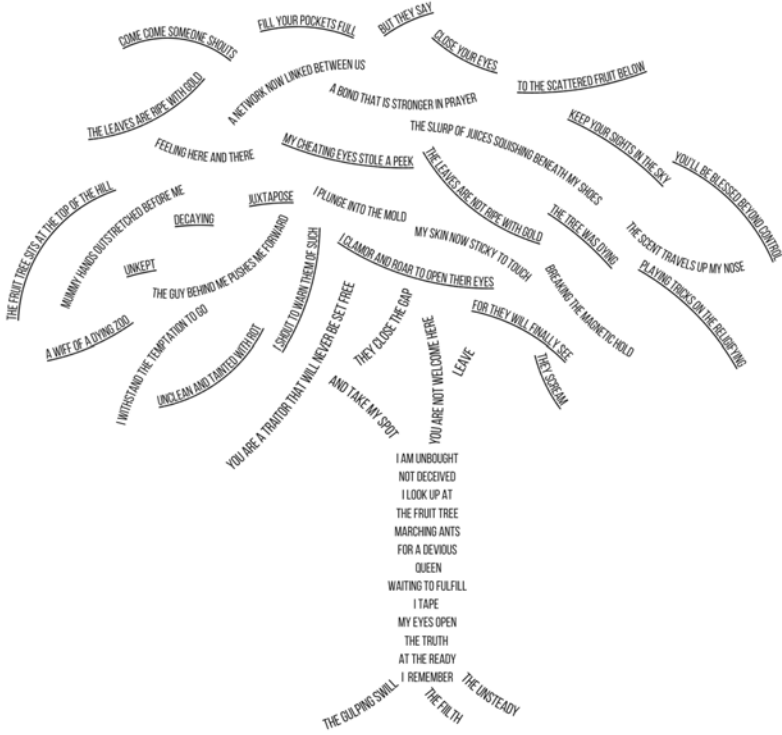
with members that live closer to campus and spend more time with each other may have more face-to-face communication opportunities. However, with more pharmacy schools expanding to regional campuses or hybrid online programs, student organizations utilizing virtual meetings and communication is expanding and the barriers identified in this study may be applicable to these types of programs. Other limitations include small sample size which limits the generalizability of the results. There is also the potential for biases with self-reporting questionnaires. Since the information was deidentified, there is no ability to rule out individual confounding factors that may have contributed to individual hurdles or success. The experiences of each individual year and the personality of each person greatly effect the transition meeting held and a survey of one year may not capture organizational strengths and weaknesses. Lastly, the study was also cross-sectional so progressions overtime could not be measured.

CONCLUSION

The study provided valuable insight into student perception of the leadership transition process for this organization. Overall, the transition process has several features that were found to be helpful, such as access to resources and required transition meetings with the outgoing and incoming officer or chair. However, these same strengths of the process were also noted to be areas of greatest improvement as well. This single organization-single center study is a great starting point for taking a deeper look into how student organizations can develop pharmacy leaders and promote adequate training during the transition period. Future studies should include multiple organizations, and longitudinal data collection to show any positive or negative changes over time.

REFERENCES

1. Accreditation Council for Pharmacy Education. (2025). *Accreditation standards and key elements for the professional program in pharmacy leading to the Doctor of Pharmacy degree* ("Standards 2025"), <https://www.acpe-accredit.org/pdf/ACPEStandards2025.pdf>
2. Martin, J. E., & Williams-Diehm, K. (2013). Student engagement and leadership of the transition planning process. *Career Development and Transition for Exceptional Individuals*, 36(1), 43–50. <https://doi.org/10.1177/2165143413476545>
3. Gaufin J.R., Kennedy K.I., Struthers E.D. (2010) Practical and affordable ways to cultivate leadership in your organization. *Journal of Public Health Management and Practice*, 16(2), 156-161. <https://doi.org/10.1097/PHH.0b013e3181c8cb63>
4. Komives, S. R., Owen, J. E., Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a leadership identity: A grounded theory. *Journal of College Student Development*, 46(6), 593–611. <https://doi.org/10.1353/csd.2005.0061>
5. Posner, B. Z. (2012). *Effectively measuring student leadership*. *Administrative Sciences*, 2(4), 221–234. <https://doi.org/10.3390/admsci2040221>
6. Wang, X., Wang, M., & Xu, F. (2022). The role of synergistic interplay among proactive personality, leader creativity expectations, and role clarity in stimulating employee creativity. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.699411>



ROTTEN GOLD

STACI RACHELE GONZALEZ

UTAH VALLEY UNIVERSITY

Rotten Gold pertains to leadership in the structure of the story itself. It's about individuals following the crowd, following leaders, to what their end game is or their goal. In the poem, the narrator sees a product, the fruit, that is being sold, is actually rotten, and it's difficult to leave or gather others to leave a toxic situation. In society, we heavily rely on leaders to guide us as a mass itself, and it's not always positive when it happens.

FROM TYRANNY TO HUMANITY: LEADERSHIP LESSONS IN THE EPIC OF GILGAMESH

AIMREE SWIFT

BRIGHAM YOUNG UNIVERSITY

The Epic of Gilgamesh (c. 2100 BCE), one of humanity's oldest stories, offers timeless lessons on leadership, mortality, and personal growth. Initially portrayed as a tyrannical king abusing his power, Gilgamesh undergoes profound transformation through friendship and loss, ultimately embracing empathy and responsibility. His journey reminds us that true leadership stems not from strength or status, but from humility, change, and the acceptance of life's impermanence.

There are many stories from ancient times that are often discussed in history classes today. We memorize dates and the names of ancient documents, but how often do we even consider what we can learn from them? The stories they left behind, and the remnants of their human lives, can teach us so much about how we can be better people and leaders today. Originating in ancient Mesopotamia around 2100 BCE, the story of Gilgamesh (Gil-Ga-Mesh) is one of the most well-known and discussed, and by far one of the most perfect and clear examples.¹ A great and terrible king: a man in a story from thousands of years ago. We don't know if Gilgamesh was a myth from the start, or if similar to Sargon, king of Akkad, his story became mythicized as the years went by. But the story of Gilgamesh contains lessons which continue to hold true.

¹ Sophus Helle, "Gilgamesh in the Twenty-first Century," Yale University Press, December 14, 2021, <https://yalebooks.yale.edu/2021/12/14/gilgamesh-in-the-twenty-first-century>

The parentage of Gilgamesh was said to be a goddess for a mother and a king for a father, which gave Gilgamesh a perfect body and great strength, like one of the gods, but the blood of his father made him mortal. Whether or not this fact of his own mortality haunted him from the start and caused his later maltreatment of his citizens, is never stated or explained in any of the various retellings. Whatever the cause of his actions, Gilgamesh was described as a terrible, arrogant man. Greed without limits and the savageness of a bull.² The people Gilgamesh left in his wake cry out and 'lament' saying: "*No son is left with his father, for Gilgamesh takes them all...His lust leaves no virgin to her lover, neither the warrior's daughter nor the wife of the noble*"³

Gilgamesh was given the heavy responsibility to govern the land and take care of the people. Instead, he took their wives, their livelihood, he raped and left those in his wake to suffer. He took his power and responsibility, the vulnerability of those who relied on him, to his advantage and instilled fear rather than security. He was a terror among his own people. When Anu, god of the sky, sometimes said to be the father of all gods and specifically mentioned as the father of Enki⁴ (En-key), hearing the suffering of the people he brought this to the attention of Aruru (A-roo-roo), the goddess of creation. Anu pleaded with Aruru, saying "*You made him, O Aruru; now create his equal; let it be as like him as his own reflection, his second self; stormy heart for stormy heart. Let them contend together and leave Uruk in quiet.*"⁵ So Aruru dipped her hands in water and "clipped off clay" and created Enkidu (En-Key-Doo).

He is described being as virtuous as "the god of war" with hair that waved like that of the goddess of corn, and as like the god of cattle, his whole body was rough and hairy. Enkidu was strong and innocent and knew nothing but the forests and the beasts of the land. He ate with them, lived with them and even found joy with them. But the peaceful innocent life he had in the vast areas outside of the cities could not last; that was not the purpose Aruru made him for.

² "The Coming of Enkidu," in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 5.

³ "The Coming of Enkidu," *Epic of Gilgamesh*, 5.

⁴ "The Coming of Enkidu," *Epic of Gilgamesh*, 5-7.

⁵ "The Coming of Enkidu," *Epic of Gilgamesh*, 5.

One day he was found at a drinking hole by a local trapper who lived under the reign of Gilgamesh. The trapper was horrified by the sight of him, so filled with terror he ran back to his father. They devised a plan and sent a “Harlot” to entice him. Together they spent six days and seven nights and she showed him the world and ways of men.⁶ This led Enkidu to be rejected by his “home in the hills.”⁷ So, Enkidu found himself in the city, surrounded by the unknown. When the virtuous Enkidu sees Gilgamesh trying to force himself on a local woman, he goes to him and a great battle ensues!⁸ This is how Gilgamesh came to meet his dearest friend, Enkidu. It was this battle that showed them their equalness, and it was Enkidu who softened Gilgamesh and Enkidu who really is the catalyst for Gilgamesh’s own story. After this day Gilgamesh was different.

Enkidu presented a dilemma that Gilgamesh had never had to wrestle with before; he was his equal. In strength and in size, Gilgamesh could not beat him, but also could not overpower him. If Enkidu had been able to dominate over the strength of Gilgamesh, one could reasonably assume this could lead to bitterness and hatred still as strong as the unforgiving entitlement and sense of grandiosity he had previously demonstrated. They fought each other until neither one of them could continue to fight. Gilgamesh did not quit nor win. He quite literally could not continue to battle Enkidu; his physical strength had been exhausted. Then for the first time Gilgamesh felt respect for another living thing, noticing that Enkidu was just like him in *almost* every way. This respect allowed him to see Enkidu as an individual and not just an *obstacle* in his way. This kind of respect is necessary for anyone to be a good leader, and it opened the door for Gilgamesh to experience another sensation previously foreign to him; he loved someone. He grew as a king and leader, allowing his relationship with Enkidu to change him. Enkidu was virtuous, kind, and innocent, and that virtue and kindness began to rub off on Gilgamesh as he began to humble himself and relinquish his sense of entitlement. As his care and love for Enkidu grew, so did his capacity for love and empathy as a whole, and his people began to experience a better king. In fact, it is written that it was during this period of time “that Gilgamesh

⁶ “The Coming of Enkidu,” *Epic of Gilgamesh*, 6.

⁷ “The Coming of Enkidu,” *Epic of Gilgamesh*, 7.

⁸ “The Coming of Enkidu,” *Epic of Gilgamesh*, 6-7.

turned his thoughts to the country of the living; on the land of cedars the lord Gilgamesh reflected,”⁹ for the first time in Gilgamesh’s reign he is shown to think about the wellbeing of the kingdom he was entrusted to protect. Gilgamesh showed his love and gratitude by taking Enkidu in and introducing him to the wonders of the world beyond the trees, taking him on adventures to far off lands, and together they sought to kill the evil in the land, slaying the great beast Humbaba¹⁰ (Hoom-Ba-Ba), and later battled the bull of the heavens.

Sadly, it was this last event where Enkidu, in defense of his dearest friend, offended Ishtar (Ish-tar), the goddess of war, love, intimacy and fertility, beyond what they could mend. Ishtar, enraged at his offense, came upon Enkidu and made him sick, draining the life from his body, killing him.¹¹

THE DEATH OF ENKIDU AND THE MOURNING OF GILGAMESH

Gilgamesh was tormented with grief. Enkidu changed his whole life; he changed the very core of Gilgamesh and now he was gone. One can only imagine the guilt Gilgamesh may have felt and how he might have blamed himself. The whole reason they were fighting the bull of the heavens in the presence of Ishtar in the first place was her love (or maybe lust) for Gilgamesh.¹² Ishtar had presented herself to Gilgamesh and proposed to him, only for him to refuse her offer. Ishtar was enraged and sent the bull of the heavens to avenge her. It was after they defeated the bull of the heavens that Ishtar cursed Gilgamesh.¹³ In an attempt to defend Gilgamesh from her wrath, Enkidu turned to Ishtar, and throwing the right thigh of the bull of the heavens at her said, “If I could lay my hands on you, it is this I should do to you, and lash the entrails to your side.” and with that, his fate was sealed.¹⁴

⁹ “The Forest Journey,” in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 16.

¹⁰ “The Forest Journey,” *Epic of Gilgamesh*, 16.

¹¹ “Ishtar and Gilgamesh, and the Death of Enkidu,” in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 19-23.

¹² “The Coming of Enkidu,” *Epic of Gilgamesh*, 18.

¹³ “Ishtar and Gilgamesh, and the Death of Enkidu,” *Epic of Gilgamesh*, 19.

¹⁴ “Ishtar and Gilgamesh, and the Death of Enkidu,” *Epic of Gilgamesh*, 19.

Gilgamesh's sorrow is palpable in his speech at the death of Enkidu, saying,

*I weep for Enkidu,
my friend,
Bitterly moaning like a woman mourning I weep for my brother.
O Enkidu, my brother, You were the axe at my side,
My hand's strength, the sword in my belt, The shield before me...
Enkidu, young brother.
Hark, There is an echo through all the country like a mother mourning.
Weep all the paths where we walked together...
What is this sleep which holds you now?
You are lost in the dark and cannot hear me.¹⁵*

It is written that after he said this, he placed his hand on Enkidu and felt for the beating of his friend's heart once more, then laid a veil over his face. He "raged like a lion"¹⁶ and made him "rest on a royal bed"¹⁷. And for seven days and seven nights Gilgamesh bemoaned over the loss of Enkidu. This sorrow, mourning, and maybe even the guilt of putting Enkidu in that situation in the first place, weighed on Gilgamesh and ignited an existential crisis of sorts. He cried out his deep fear of death and wished to be able to bring Enkidu back from the underworld Gilgamesh wandered and roamed the forests, fields, and plains and asked the most human question one can ask, "How can I rest, how can I be at peace? Despair is in my heart. What my brother is now, that shall I be when I am dead. Because I am afraid of death I will go as best I can to find Utnapishtim whom they call the Faraway, for he has entered the assembly of the gods."¹⁸

THE SEARCH FOR UTNAPISHTIM

Gilgamesh left the land he cared for, distraught and confused. Enkidu had changed the person and leader he was. If Enkidu could die so easily, what did that mean for him and all the lessons Enkidu taught him? Was empathy and care a weakness? Enkidu died standing up for him, Gilgamesh, his closest friend whom he cared for deeply. In his wanderings, Gilgamesh decided to seek Utnapishtim (Ut-Na-Pish-Tim),

¹⁵ "Ishtar and Gilgamesh, and the Death of Enkidu," *Epic of Gilgamesh*, 22-23.

¹⁶ "Ishtar and Gilgamesh, and the Death of Enkidu," *Epic of Gilgamesh*, 23.

¹⁷ "Ishtar and Gilgamesh, and the Death of Enkidu," *Epic of Gilgamesh*, 23.

¹⁸ "The Search for Everlasting Life," in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 24.

the man who was granted immortality after surviving the great flood (a myth that has been around much longer than the Christian and Jewish bibles). Gilgamesh hoped that it would be he who could give him the answer to his question, "How do I obtain immortality?" When Gilgamesh finally reached Utnapishtim, he did not understand why immortality was even something Gilgamesh would want, saying,

There is no permanence. Do we build a house to stand for ever, do we seal a contract to hold for all time? Do brothers divide an inheritance to keep for ever, does the flood-time of rivers endure? It is only the nymph of the dragon-fly who sheds her larva and sees the sun in his glory. From the days of old there is no permanence. The sleeping and the dead, how alike they are, they are like a painted death.¹⁹

Upon hearing the grief of the king of Uruk, Utnapishtim took pity on Gilgamesh and gave him an opportunity to prove himself worthy of such a gift. He instructed Gilgamesh to "prevail against sleep for six days and seven nights." Though Gilgamesh tried he was still just a mortal man who had endured a rough journey, and he quickly fell asleep. Utnapishtim woke him seven days later, and tells him to go home, but again Utnapishtim showed mercy to the mourning king who pleaded with him and give to Gilgamesh a secret, "*There is a plant that grows under the water, it has a prickle like a thorn, like a rose; it will wound your hands, but if you succeed in taking it, then your hands will hold that which restores his lost youth to a man.*"²⁰ Determined, Gilgamesh set out in search of the plant.

But once he had it in his possession, Gilgamesh would not hold it long. For he set it down to take a bath, and a snake approached, taking it from him. Some sources say the snake ate the plant, while others say the snake simply coiled around the plant and vanished. But either way when Gilgamesh noticed it was gone, he began to lament once again. Why had he done all this; gone on this journey, tired himself out, and gotten his hopes up? Now after everything, after being so close, he had to return home empty-handed.²¹

¹⁹ "The Search for Everlasting Life," *Epic of Gilgamesh*, 28.

²⁰ "The Return," in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 32-33.

²¹ "The Return," *Epic of Gilgamesh*, 33.

CONCLUSION

In the end, Gilgamesh lost his closest friend, failed his “quest” and died. So, why do we continue to share his story? A myth where in the end our main character fails²² and yet there are people who dedicate their entire academic lives to the many writings of his story. The story shared here is one of many, and very simplified, but it paints the picture of why Gilgamesh is so important.

Gilgamesh was a leader, a king, and a demigod, and at the start of his story he was *not* a good person. It was not his power or position that made him good. It was not his wealth or influence. It was love for his friend Enkidu. It was this love that allowed him to self-reflect and ask the bigger questions in life. It was this love that changed him on a fundamental level and made him a better person. In a simple way, it is what taught Gilgamesh how to empathize. He was a leader who accepted and embraced change. But he was also just a mortal man, filled with all the fears mankind is tormented with. He was cocky and could be harsh. He mourned the loss of his closest friend and sought a way to put everything back to how it once was. He wanted Enkidu back. He wanted to fix the “weakness of mortality” and didn’t want to die himself. If Enkidu, the man just as strong and capable as him could die so easily, he could too. That fact filled him with terror and unease. But this fear led him to a greater understanding that people of all walks of life have been holding to for thousands of years.

Whether he was a real king or not, I’d be confident in saying the story isn’t all true. However humans tell stories to teach important morals or lessons, and a possible reason the name of Gilgamesh has lived for so long is threefold:

First, there is so much we don’t know about life or what comes next and those questions can be scary at times. And everyone, no matter their size or position will deal with the basic fundamental fact of humanity that is death. It happens to each of us; rich or poor, famous or isolated, no matter what country, gender, or religious belief, death comes. There is no escaping it. You may believe something comes after, or maybe you

²² “The Death of Gilgamesh,” in *The Epic of Gilgamesh*, trans. N. K. Sandars (London: Penguin Books, 1960), 34.

don't. Whatever you believe, each and every one of us must die. Gilgamesh was terrified by this reality and did everything he could to escape it and yet, in the end, he too had to accept it. But it was not just accepting the reality of death, he had to learn to embrace it and continue to live a life where he actually tried. It was written that the good Gilgamesh did was of an importance that changed everything, His people who once feared him, mourned his death, lamenting:

*He overcame evil, he will not come again;
Though he was strong of arm he will not rise again;
He had wisdom and a comely face, he will not come again;
He is gone into the mountain, he will not come again;
On the bed of fate he lies, he will not rise again,
From the couch of many colours he will not come again.²³*

This leads to a second point; a good life does not have to be eternal. To leave an impact and make a difference, one does not need all the time in the world. Enkidu died prematurely but left a mark on Gilgamesh, changing him and, in turn, the entire community of Uruk. Gilgamesh became a better king, leader, and friend. He did not sit back and accept the reality of his own death, nor did he wallow in hopelessness for the rest of his mortal life. He did not return to his abusive ways or indulge in his own wants and pleasures without consideration for those he was meant to lead. Because now he knew they would all die anyways. Rather, he returned to his kingdom, empty handed, and ruled with such grace that some of the most beautiful imagery was used to describe the sorrow which followed his death. He made a choice; he chose to leave good behind.

Finally, a leader who accepts faults and makes changes is inspiring and needed. A cocky, arrogant, entitled ruler, will not make a good leader, no matter the power, no matter the money. The story of Gilgamesh teaches this so clearly. It is a lesson we are all drawn to as it is still a concept that affects us today. We can allow ourselves to grieve losses and failures, to change the things we once fervently and publicly believed. Like Gilgamesh, we can continue to show up and strive to make positive change, collaborate, and show respect and empathy. Simply put, a good leader embraces the human aspects of themselves and their human limitations.

²³ "The Death of Gilgamesh," *Epic of Gilgamesh*, 34.

The myths, beliefs and insights of the past are not some products of simple, unintelligent, early peoples. They are the result of thousands of years of coming to terms with the human condition, embracing love and empathy, and at the same time accepting the mortality and insignificance of it all. The people of the past asked the same questions we asked. They felt all the range of emotions we do. We can learn from them, the stories they left behind and the remnants of their human lives. And in turn, we can become better leaders and friends. We can build a better society. And there is *no* example which makes this clearer than that of the legend of Gilgamesh.

*Gilgamesh, the son of Ninsun, lies in the tomb.
At the place of offerings he weighed the bread-offering,
at the place of libation he poured out the wine.
In those days the lord Gilgamesh departed,
the son of Ninsun, the king, peerless, without an equal among men,
who did not neglect Enlil his master.
O Gilgamesh, lord of Kullab, **great is thy praise.**²⁴*

²⁴ "The Death of Gilgamesh," *Epic of Gilgamesh*, 34.

BIBLIOGRAPHY

- Abusch, Tzvi. "The Development and Meaning of the Epic of Gilgamesh: An Interpretive Essay." *Journal of the American Oriental Society* 121, no. 4 (2001): 614–22.
- George, Andrew, trans. *The Epic of Gilgamesh: The Babylonian Epic Poem and Other Texts in Akkadian and Sumerian*. London: Penguin Books, 1999.
- Helle, Sophus. "Emotions in Gilgamesh: Fear, Sorrow, and Love in Desire, Grief, and Identity in the Standard Babylonian Epic of Gilgamesh." PhD diss., University of Copenhagen, 2016.
- Helle, Sophus. "Gilgamesh in the Twenty-first Century." Yale University Press, December 14, 2021. <https://yalebooks.yale.edu/2021/12/14/gilgamesh-in-the-twenty-first-century>
- Lambert, Wilfred G., Manfred Krebernik, Andrew George, and Ryan D. Winters. "An = Anum and Related Lists: God Lists of Ancient Mesopotamia." In *God Lists of Ancient Mesopotamia*, edited by Wilfred G. Lambert and Ryan D. Winters, 1–768. University Park, PA: Eisenbrauns, 2023.
- River, Charles, ed. *The Religion of Ancient Mesopotamia*. Vol. 3. Boston: Charles River Editors, 2025.
- Sandars, N. K., trans. *The Epic of Gilgamesh*. London: Penguin Books, 1960.
- Thury, Eva M., and Margaret K. Devinney. *Introduction to Mythology: Contemporary Approaches to Classical and World Myths*. New York: Oxford University Press, 2005.
- Tigay, Jeffrey H. *The Evolution of the Gilgamesh Epic*. Wauconda, IL: Bolchazy-Carducci Publishers, 2002.

THE Z GARDEN

MARIA DUERSCH

UTAH VALLEY UNIVERSITY

It's okay not to be okay. Something I've heard many times but never used to heed. Why would I? I didn't want to be "not okay," and I felt like I was going crazy trying to convince myself that I was okay. Why did I do that? The root of the cause is not a single explanation, nor could it be for anyone, really, because roots are many, and their health depends on the care of the soil.

My soil, throughout my life, has struggled to be nutritious and strong, especially considering that I denied myself the right kind of help from the right kind of gardeners. I had to accept that my actions had consequences and that I was not careful about how I was growing. I found out that it is okay because sometimes a simple correction can save any plant. So, what did I do? More sun? More water? Grafting dying branches with healthy ones? The answer is yes to all the above. But what does that mean for a human who is clearly not a plant (as far as you know)? It means I add more good things to my life and left behind the toxicity that was killing me. I had to begrudgingly accept that I was, in fact, in crisis, and then look for help outside of myself. Which is not easy, by any means, but a plant can't water itself or pull out the invading weeds. (And if you've seen a plant that can, you might want to consider taking a nap.) Don't be fooled, this process followed four years of prior hell. But once it started, I felt like blooming again.

You don't know me, guaranteed, but if you did, you'd probably be amazed. Not because I am amazing, but because my transformation is unbelievable, especially considering the experiences I have lived through (and the ones I am still going through). It all began with looking up. Sounds simple, but when you spend years with eyes cast down and knees on the ground, well, it's one of the hardest things to do. For some, you may roll your eyes and think, "I bet she's going to bring up God or religion." And

though you're partly right, as someone who is a living enigma, don't discount me. My beliefs do not discount the lesson. Yes, I did give my life to God and felt saved by the Gardener and Savior himself, Jesus Christ. But I also met better people (not necessarily religious) and chose to work on loving and respecting myself.

I am, if not obvious in some ways, a recovering people pleaser. Not that I don't like to serve and love others now, but I have boundaries and know my worth. Truthfully, I'm still working on it, but the change is significant because I can stand up for myself. I now have a clearer vision of the beautiful flowering tree I'm becoming, with considerably healthier soil, and more than one gardener (including myself, now that I understand I have the biggest influence on my own growth). I know my generation is one of the most resilient, but living in the most depressing times. We have to stick together and water each other if we wish to become the most beautiful garden anyone has ever seen. Believe me, once you look up and realize that it's not about what kind of fertilizer you prefer, or whether you want to be pollinated by a bee or a hummingbird, but that we're all just struggling to bloom and grow to our full potential, it makes all the difference. I don't care what kind of plant you are, what color your leaves or petals are, or who you choose to help care for your soil. I care about your growth, and about you getting everything you need to thrive. I've gone through droughts, my soil has been cracked, my roots have been weak and untamed but here I am. I deserve to be here, and so do you. We all do. So, bloom, and let's face the storms together in this unearthly garden we're planting.

DEAR UNSUNG HERO

CONNER REISNER

SOUTHERN UTAH UNIVERSITY

To the absolute unknown, to the people who will never know your impact
How it is to be the peace to never have anything cease
There will be more and more that forget they used to be on the right track
The true leader will never try to decrease
Peace is always on the mind of the world
How every person feels the importance of who they truly are
We never see how fate was curled
To the impact of who people can be, who they were, and the past that
was marred
The examples, leaders and preachers, that took you far
Will feel as though they never truly, made the mark they wanted
Never finding who needed them in their time of need
Those who never have seen who they were going to be
Wanting everything, the fastest answer, they never cared about the speed
Speed of excellence, shortcuts, finishing it all, but never able to see
The leader in front of them, clapping them on
Giving the pupil their all in all
The silencing so deafening their answers will never come to dawn
Understanding their pupils' shadow makes their shadow tall
Standing underneath without a word is the leader that helped shape
their world
Never leaving, surrendering, or betraying them in the dark
Is their shadow underneath, that has let the other rise never being whirled
By those who doubted them saying you'll never reach your highest arc
When in fact the others never know the blood, sweat, tears of a titan
Lifting them up never to detract
To the absolute unknown, to the people who will never know their impact

MY INNER ME

LUIS DIEGO PIVARAL JUAREZ

UTAH VALLEY UNIVERSITY

The life is a long way
A way to return to yourself
Everything is harder than before
Getting back my color is taking so long

Usually when you're in the dark
The thing called "light" never arrives
I'm probably the one who is bad
I'm not the kind of hero you want to look at

Outside is not secure
And you should be afraid
I don't want this anymore
I want to be myself

The time is now gone
The light is so dark
I don't understand, who I really am
And that's not bad, and that's not bad
In the world of colors being gray is alright

The leaves are falling
I try to avoid them

This tree called life is not growing
I know I'll be fine, I need to relax
I am more than colors in the sky

I need to be brave
I need it for them
They want someone strong
To escape from this cave

I try to be in a world of colors
I try to be like them
You believe darkness is a horror
It's better than trying to paint yourself

In the mirror I see a gray rainy cloud
In their eyes they see a rainbow of proud
This way is full of rocks and holes
Even if it's hard, I go through to those

The person in my mirror seems great
Maybe he can be my new best friend
No matter if it is night or day
I know I don't smile often and that's okay

A rainy cloud makes grow a tree
Flowers bloom like my dreams
A true leader can walk this way with decision
A true leader can smile in the mirror



THE PARABLE OF THE PINE CONE

CARA UHL

UTAH VALLEY UNIVERSITY

Photograph

We hold within us the same potential as even the smallest pine cone to pursue the light.

THE *MALLEUS* IN MASSACHUSETTS: THE LEGACY OF EUROPEAN DIABOLISM AND GENDER IDEOLOGY ON THE SALEM WITCH TRIALS

JIM TUCKER

UTAH VALLEY UNIVERSITY

This paper investigates how witch-hunts made their way across the Atlantic from Europe into early American settlements. Although witchcraft beliefs were fading out in Europe as the Americas were being colonized, fear of witches and the drive to hunt them persisted and migrated overseas. Most notably, the Salem Witch Trials showcase the cumulation of mass witchcraft fear in the Americas, marking one of the largest outbreaks of witch hunts in the early colonies. This paper establishes a historical basis for understanding witchcraft beliefs and witch-hunting manuals through analyzing the Malleus Maleficarum, a seminal medieval text on carrying out witch-hunts. It emphasizes the role of local leaders and authorities in driving witch-hunting once they embraced the ideas in the Malleus. Ultimately, the paper traces the Malleus' influence on American Puritan pastors and beliefs, showcasing how faulty systems of beliefs among leaders can have devastating outcomes particularly for marginalized groups like women. Finally, the paper argues that witch-hunts are often stopped when opposing leaders intervene to halt them, demonstrating the potential for authority to exert a positive influence.

Witch-hunting has a long and complex history in Europe, but by the seventeenth century witch trials were on the decline. How is it, then, that witch-hunting found its way to colonial America, culminating in the infamous Salem Witch Trials around the end of the century while the same trials in Europe were declining? Of course, there are numerous reasons as to why witch-hunts gained a footing in the Americas. In medieval European beliefs, witchcraft and magic often intersected religious and scientific ideas, providing explanations for phenomena that seemingly had no other cause. In this context, early modern Protestants held a variety of superstitious beliefs in magic and in the power of the Devil. Witch-hunting manuals, demonological treatises, and other literature on magic was widespread in Europe and when European

immigrants came to the Americas, they brought with them this ideological baggage. These centuries-old ideas about diabolic magic—stemming from the misogynistic *Malleus Maleficarum* in the late 1400s—blended with Puritan notions of gender roles alongside unique American demonologies and uncertainties about the future. The backdrop of fear, mistrust, and anxiety leading to the Salem Witch Trials was stoked by religious and political leaders who subscribed to views from the *Malleus*. It would take subsequent authorities with less connection to magical ideas about women to put an end to the persecution of witches in Salem.

The ideas about witchcraft that landed in Puritan America are deeply rooted in a medieval European tradition. Magic, folklore, superstitions, and other occult beliefs and practices can all generally be traced back even further than the Middle Ages. Regardless, an early and influential European text on witchcraft was produced by Regino of Prüm in the tenth century, which is called the *Canon Episcopi*. In the *Canon*, Regino describes magic, sorcery, and various pagan practices as illusions conjured by the devil.¹ Regino's take on magic framed witchcraft as a sinful illusion, wherein anyone caught practicing sorcery need only repent through regular fasting just like any other sin. Furthermore, the *Canon* begins making gendered distinctions in understanding magic, as Regino specifies how “wicked women” are “seduced by the illusions and phantasms of demons,”² subtly suggesting that women may be more prone to participating in witchcraft. While Regino's words do not demonize women as completely as later texts will, he nevertheless provides a basis for increasingly radical depictions of women's alleged wickedness. Under the *Canon*, both men and women may partake in the sinful illusion of witchcraft. The introduction that women are simply more likely than men to be seduced by these illusions is an unfounded result of the entangling between gender roles and witchcraft.

European witchcraft ideas, stories, and rumors continue to circulate and develop for a few hundred years before eventually culminating in a violent turn. In 1486, the *Malleus Maleficarum* (or “Hammer of Witches”) is published in Latin and spreads through Europe, becoming known as

¹ Regino of Prüm, “A Warning to Bishops, the *Canon Episcopi* (ca. 906),” in *Witchcraft in Europe 400-1700: A Documentary History, Second Edition*, ed. Alan Charles Kors and Edwards Peters (University of Pennsylvania Press, 2001), 60-62.

² Regino, “*Canon Episcopi*,” 62.

the first witch-hunting manual. Authored by Catholic Inquisitor Heinrich Kramer and Dominican Friar Jacob Sprenger, the *Malleus* grows notorious in Europe and provides many foundational concepts of early modern witchcraft that is known in modern scholarship as diabolism.³ Because of its influence, the *Malleus* plays a significant role in justifying and informing what historian Christopher S. Mackay calls the “savage efforts undertaken to stamp out witchcraft in Western Europe in the sixteenth and seventeenth centuries.”⁴ Mackay published a full translation from Latin to English of the *Malleus Maleficarum*, providing various contextual information and synopses of the complete text. In this translation, he enumerates six core beliefs the *Malleus* presents as the activities of sorcerers, which include; entering a pact with the Devil, having sexual relations with the Devil and demons, secret flights to attend assemblies overseen by Satan, the performance of maleficent magic, and the killing of babies.⁵ These activities become foundational to how priests, friars, and judicial members understand the actions of accused witches.

Additionally, the *Malleus* cements misogyny into its views on sorcery, as the work is permeated by hostile, negative perspectives on women as a whole.⁶ One need only look as far as the section and chapter titles in the work to find full segments devoted to female witches that explain “why women engage in sorcery more than men do,” or, “why it is that women are chiefly addicted to evil superstitions.”⁷ These instances highlight how Kramer and Sprenger extend the foundations set previously by Regino’s *Canon* to a more extreme end. Such extension is accomplished primarily through crystallizing and making explicit the supposed link between women and witchcraft. Gone is Regino’s notion of women being merely seduced and tricked by illusions. The *Malleus* instead frames women as intentionally engaging in sorcery more than men and as full-blown addicts to evil. Reading further into the text of the *Malleus* only highlights its misogyny

³ Christopher S. Mackay, *The Hammer of Witches: A Complete Translation of the Malleus Maleficarum*, (Cambridge University Press, 2009), 1.

⁴ Mackay, *The Hammer of Witches*, 1.

⁵ Mackay, *The Hammer of Witches*, 19.

⁶ Mackay, *The Hammer of Witches*, 26.

⁷ Mackay, *The Hammer of Witches*, 13; Heinrich Kramer and Jacob Sprenger, “The *Malleus Maleficarum* (1487),” in *Witchcraft in Europe 400-1700: A Documentary History, Second Edition*, ed. Alan Charles Kors and Edwards Peters, (University of Pennsylvania Press, 2001), 181.

more clearly. Kramer and Sprenger refer to women as the “fragile feminine sex,”⁸ offering women’s perceived inferiority to men as one reason why women are more readily seduced and addicted to the Devil’s pact.

The *Malleus* continues to depict women as carnal and weak, claiming that “when a woman thinks alone, she thinks evil,” and, “all wickedness is but little to the wickedness of a woman.”⁹ As before, Kramer and Sprenger pull the misogynistic attitudes of witchcraft belief to the forefront. Under their view, women become the supreme arbiters of wickedness, particularly when they are thinking or acting alone. Without the guidance and leadership of a man, women are destined towards wickedness and evil. Such thinking demonstrates an underlying belief these men have in a specifically patriarchal order of the world. Kramer and Sprenger’s arguments make it clear that witchcraft in Western Europe became a gendered sin, targeting wayward women with punishment and correction. Notably, this framework of witchcraft as feminine diabolism comes from authority figures such as Regino, Kramer, and Sprenger who are educated friars and priests. Witch-hunting would not happen were it not for leaders with power being convinced of the *Malleus*’ points.

The gendered witch-hunting in Europe continued over the next few centuries, eventually beginning to slow down and come to a stop throughout the end of the 1600s and into the 1700s. Before the cessation of Western witchcraft trials, the European colonies in America saw their own persecutions of witches that reflected the ideas of the *Malleus*. Historian Carol F. Karlsen’s work in *The Devil in the Shape of a Woman* seeks to understand witchcraft specifically in Puritan New England, associating American witchcraft trials with womanhood. Karlsen explores the social, demographic, and economic context of New England and the culture its settlers brought from England to elucidate Puritan witch trials in America. In starting this project, Karlsen explains that “New England witchcraft had its roots in the villages and towns of England. It was so much a part of the culture the settlers transported from the old world to the new that the continuities rather than the differences stand out.”¹⁰ Rather than looking

⁸ Kramer and Sprenger, “*Malleus Maleficarum*,” 181.

⁹ Kramer and Sprenger, “*Malleus Maleficarum*,” 183-184.

¹⁰ Carol F. Karlsen, *The Devil in the Shape of a Woman: Witchcraft in Colonial New England* (W.W. Norton and Company, 1998), 2.

at how Puritan witchcraft beliefs in New England differed from those in England, Karlsen finds more intrigue in the similarities.

Karlsen provides a clear and powerful argument for witchcraft being a particularly gendered crime, mirroring the *Malleus*' misogyny. She argues that the strongest link between witchcraft in England and New England was the association of womanhood with the crime.¹¹ While men could theoretically be witches just as often as women—and there are instances of men being accused and tried—men's numbers among the suspected were disproportionately small while the numbers of accused women were disproportionately large.¹² Karlsen found in instances of non-outbreak witch trials (meaning smaller and more isolated accusations) a bias towards women as witches is particularly noticeable, especially when it comes to convicted witches.¹³ In larger outbreak cases, such as the notorious and culminative Salem Witch Trials, suspicions and fears over witchcraft heighten and more men are accused. Despite this, Karlsen provides multiple tables of data that show how witch-hunting still accused, tried, and executed women at a much higher rate than men. In her table on outbreak cases in New England (below), Karlsen presents her demographic findings on the gender of witches. Her data shows women being accused and executed at around triple the rate of men while being tried and convicted about five times as often as men.¹⁴ Out of the 205 people accused of witchcraft across various cases between 1620 to 1725, nearly three quarters of accusations target women. Of these accusations, 36 lead to convictions and 23 end in execution. Only 6 men are executed as a result of their being accused, whereas 17 women end up killed. In every step of the witch-hunt, women are overrepresented in accusations, trials, convictions, and executions. These numbers show a clear association between the crime of witchcraft and womanhood.

Carol Karlsen is not alone in her gendering of witchcraft accusations. Many other historians point to trends in the gender norms and views of Puritan New Englanders that contribute to the proliferation of women accused as witches. Elizabeth Reis argues that Puritan expectations of

¹¹ Karlsen, *Devil in the Shape of a Woman*, 3.

¹² Karlsen, *Devil in the Shape of a Woman*, 3.

¹³ Karlsen, *Devil in the Shape of a Woman*, 48.

¹⁴ Karlsen, *Devil in the Shape of a Woman*, 49.

manly strength or of feminine frailty were mirrored in how Puritans viewed witches across sexes. Reis claims that Puritan beliefs in the natural strength and fortitude of males led to male witch accusations being more prone to concerns of physical violence or feats of unusual strength.¹⁵ In contrast, Puritans shared the misogynistic views of the *Malleus Maleficarum* that portray women as weak and more susceptible to the Devil's influence. Reis writes, "A woman's feminine soul, jeopardized in a woman's feminine body, was frail, submissive, and passive—qualities that most New Englanders thought would allow her to become either a wife to Christ or a drudge to Satan."¹⁶ This perception of women's weakness carried a dual potential: women could be seen as able to channel piety more readily than men, yet they carried Eve's legacy¹⁷ of possibly being greater dispensed towards Satan's influence. Thus, in the fearful and uncertain context of witchcraft outbreaks, Reis shows that New Englanders emphasized the "vulnerability of women's bodies and souls to the Devil, rather than their openness to regeneration."¹⁸ Such gender ideology positions women as the likeliest scapegoats for social issues and by extension the most important targets of witchcraft persecution.

The links drawn between the *Malleus Maleficarum's* treatment of gender and New England Puritan's conceptions of masculinity and femininity provide one avenue to trace European witchcraft beliefs into the New World. Another route is found in the demonological treatises and sermons written or shared by Salem's influential pastors and clergymen. Increase and Cotton Mather, notable father and son ministers of New England, engaged in contextualizing and discussing the Salem Witch Trials in the years following their outbreak in 1692. Reworking some material from previous sermons and including new insights, both Mathers had works published in Boston and London in 1693 that were made to engage with a wide audience.¹⁹ Sermon notes from Salem's own pastor Samuel Parris also contributes to providing a New England fabric of witchcraft beliefs that carry on the *Malleus'* ideology and set the stage for Salem's Witch Trials.

¹⁵ Elizabeth Reis, "Damned Women in Puritan New England," in *The Witchcraft Reader, Third Edition*, ed. Darren Oldridge (Routledge, 2020) 299.

¹⁶ Reis, "Damned Women in Puritan New England," 296.

¹⁷ Reis, "Damned Women in Puritan New England," 300.

¹⁸ Reis, "Damned Women in Puritan New England," 300.

¹⁹ Marion Gibson, ed., *Witchcraft and Society in England and America, 1550-1750* (Cornell University Press, 2003), 217.

Cotton Mather's publication, *The Wonders of the Invisible World*, demonstrates a New England usage of the diabolic model of witchcraft first presented in the *Malleus*. In the following excerpt, Mather refers to an "Army of Devils" at work on New England, which he calls the central and first-born English settlement. He concerns himself with how these devils are tormenting and torturing the good lives of Puritan children, servants, and settlers of New England. Mather writes,

An Army of Devils is horribly broke in upon the place which is the Center, and after a sort, the First-born of our English Settlements: and the Houses of the Good People there are fill'd with the doleful Shrieks of their Children and Servants, Tormented by Invisible Hands, with Tortures altogether preternatural. After the Mischiefs there Endeavoured, and since in part Conquered, the terrible Plague, of Evil Angels, hath made its Progress into some other places, where other Persons have been in like manner Diabolically handled.²⁰

Notably, Mather specifically refers to the treatment of New Englanders by these supposed devils as being "Diabolically handled," making a direct connection to the *Malleus Maleficarum* and its model of diabolism. Mather goes on to discuss some unique aspects of uncertainty that drive New England's witch-hunts, which primarily are the difficulties of colonizing and establishing Puritanism on new territory.²¹ Both Cotton and Increase Mather also profess interest in legal debates about the processes of American witchcraft trials, which offer less insight into the ideological and intellectual framework behind said trials. Instead, these add emphasis to the legal and systemic impact that witchcraft beliefs had on American settlements.

Increasingly narrowing in on witchcraft in Salem provides further evidence of the *Malleus*' lasting influence, while also demonstrating the lived consequences, primarily for women, of the diabolical model of witchcraft working its way to the Americas through men like the Mathers and Samuel Parris. Parris is of particular concern regarding Salem, as his

²⁰ Cotton Mather, "The Wonders of the Invisible World (Boston and London, 1693)," in *Witchcraft and Society in England and America, 1550-1750*, ed. Marion Gibson (Cornell University Press, 2003), 218.

²¹ Mather, "Wonders of the Invisible World," 219.

daughter Elizabeth “Betty” Parris and his niece Abigail Williams were among the four children who ignited the Salem Witch Trials. Reports of strange illnesses and behaviors presented by these girls eventually led to an official accusation in February of 1692.²² Before these formal accusations, Parris’s presence in Salem Village had been controversial. Residents of Salem Village desired a church, for which they were in need of a pastor, yet Parris made negotiations for payment and for ownership of the ministry house, which typically remained town property.²³ This unprecedented deal in 1689 left Parris to begin his ministry with uneven support from the village parishioners, just three years before the formal start of the Salem Witch Trials.

Betty Parris and Abigail Williams began being noticed exhibiting strange behaviors and illnesses around January of 1692, a few months after they had been using a “Venus glass”²⁴ to predict their prospects. The Parris family kept a close watch on the girls before having them examined in February after a flaring of symptoms, wherein a local physician “feared the hand of Satan was in them.”²⁵ Days later, the Putnam and Hutchinson families, whose daughters were undergoing similar symptoms, made an official accusation that Sarah Good, Tituba Indian, and Sarah Osborn were suspicious of witchcraft.²⁶ Fueled by the injuries done to the young girls, Good, Tituba, and Osborn were accused of harming the girls through diabolic magic and were sent to jail in Boston by March of 1692.²⁷ These three women, the first of the accused, all held unique positions in Salem’s society. Tituba, an Indian slave of the Parris residence, had a direct connection to the afflicted girls via her proximity. As a non-White, non-Puritan slave, she held little social standing and was easily determined

²² Marilynne K. Roach, *The Salem Witch Trials: A Day-by-Day Chronicle of a Community Under Siege* (Taylor Trade Publishing, 2004), 21.

²³ Frances Hill, *The Salem Witch Trials Reader* (Da Capo Press, 2000), 117.

²⁴ Roach, *The Salem Witch Trials: A Day-by-Day Chronicle*, xivii. A “Venus glass” refers to a type of superstitious magical practice which involved dropping an egg white into water and watching the patterns that it formed. The patterns would be interpreted to make predictions about the future.

²⁵ Roach, *The Salem Witch Trials: A Day-by-Day Chronicle*, 19.

²⁶ Roach, *The Salem Witch Trials: A Day-by-Day Chronicle*, 21.

²⁷ Jonathan Corwin, “Examination of Sarah Good, Written by Jonathan Corwin,” SWP No. 63.4, in *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, ed. Paul Boyer and Stephen Nissenbaum (Da Capo Press: New York, 1977), 63.4.

as a witch. Good was disliked in her community, considered an unsavory old hag. In popular depictions, Good has become the stereotype of the frail old witch in a devilish pact. Lastly, and perhaps most intriguingly, is Osborn's situation. Sarah Osborn was a widow, whose husband's will left her in command of a vast swath of land. Possessing such property independently of a man was a serious violation of New England's gendered roles, making Osborn a target for criticism and witch accusations.

After the three women had been accused and examined through the experiences of Betty Parris and Abigail Willaims, Sam Parris's sermon notes from March showcase increased concern with devils and their influence in the church. Parris prepares to teach his congregation about John chapter six verse seventy in the Bible, specifically a line reading, "Have not I chosen you twelve, & one of you is a devil."²⁸ Regarding this clause, Parris extrapolates three important propositions to preach to his parishioners: "1. There are devils as well as saints in Christ's church. 2. Christ knows how many of these devils there are. 3. Last: Christ Knows who these devils are."²⁹ These propositions seemingly serve as justification for the witchcraft accusations towards Sarah Good, Tituba, and Sarah Osborn. The *Malleus's* diabolism encompasses several key themes of witchcraft, one of which was a pact between witches and the Devil, detailing how demons work through witches. This pact effectively conflates the actions of an accused witch with those of a devil, unveiling how Parris could use Salem's Puritan beliefs to construe the recent witchcraft instances as examples of devils running rampant. Combined with Cotton Mather's 1693 publication which professes that an "Army of Devils" was afoot in New England, it becomes clear that certain Puritan concerns with demons and their powers were actualized through the persecution of witchcraft.

Within this contextual blending of gender notions, religious beliefs, and deep-rooted magical conceptions, Salem's Witch Trials were ignited by the strange and inexplicable symptoms suffered by Betty Parris, Abigail Williams, Ann Putnam, and Elizabeth Hubert. Betty and Abigail had been seen crouched and twisted under chairs, performing odd gestures

²⁸ Samuel Parris, "From: Samuel Parris's Sermon Notebook," in *The Salem Witch Trials Reader*, ed. Frances Hill (Da Capo Press, 2000), 124.

²⁹ Parris, "From: Samuel Parris's Sermon Notebook," 125.

and babbling nonsense.³⁰ Later court examinations fill in more details about the afflictions the girl's faced. Tituba Indian, the Parris family's slave, plays into diabolic notions of devils conscripting women to cause suffering as witches. Questioned about Betty and Abigail's symptoms, Tituba spoke of strange men and various creatures appearing to her and attempting to convince her to harm the girls, though she claims to have resisted all such attempts.³¹ Betty and Abigail go as far as appearing in court and revealing their symptoms when faced with the women who stand accused. In an examination of Sarah Good, the two girls appear in court to accuse Good face to face. The girls, upon making their accusations, are briefly seen being tormented and tortured in the courthouse before doubling down on their charges against Good.³² These afflictions exhibited by the girls combine with the rhetoric of Samuel Parris's preaching and the cultural baggage of New England Puritans to ignite an outbreak of witch-hunting.

The role of Betty and Abigail in the launching of Salem's Witch Trials is representative of some of the main role's historians find women fulfilling as witnesses and witches throughout witch persecutions. By interpreting the *Malleus Maleficarum* and witchcraft beliefs as misogynistic, the role of girls like Betty and Abigail and more interestingly adult women acting as accusers presents a challenge. If witch persecutions represent a war between sexes,³³ why do women participate in the witch-hunting process? Clive Holmes describes three key roles that women fulfilled in witch persecutions, including testifying as possessed victims³⁴ as seen in Betty and Abigail's case. Women also performed physical examinations of those accused, searching and reporting on any possible markings found on a witch's body that indicate her complicity with Satan.³⁵

³⁰ Roach, *The Salem Witch Trials: A Day-by-Day Chronicle*, 7.

³¹ Jonathan Corwin, "Examination of Tituba, as recorded by magistrate Jonathan Corwin," SWP No. 125.4, in *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, ed. Paul Boyer and Stephen Nissenbaum (Da Capo Press: New York, 1977), 125.4.

³² Corwin, "Examination of Sarah Good," 63.4.

³³ Clive Holmes, "Women, Witnesses and Witches," in *The Witchcraft Reader, Third Edition*, ed. Darren Oldridge (Routledge, 2020), 302.

³⁴ Holmes, "Women, Witnesses and Witches," 303.

³⁵ Holmes, "Women, Witnesses and Witches," 303.

The roles women play in witch persecutions, as laid out by Holmes, do indeed appear to complicate the interpretation of witch-hunting being primarily focused on women. Reflecting again on Carol Karlsen's work becomes paramount in showing the statistical data that reveals sharply disproportionate consequences for women in witch-hunts. Additionally, as to why women may have joined the hunt as accusers, Louise Jackson ideates on instances of women self-confessing to being witches that offer insight into the broader existence of women accusers. Jackson suggests that "women's insecurities as wives and mothers as well as traumas about experiences or events, were being played out through the framework of the witchcraft confession."³⁶ To Jackson, women adopt the language of diabolism, which was circulated popularly by various authorities (i.e. pastors, governors, scholars), to understand and cope with their own guilt or emotional trauma.³⁷ Extrapolating Jackson's view on self-confession, women accusers can be positioned as actively adopting the popular language and notions of diabolism to understand the world around them.

While the language of diabolism and its views on witchcraft had been widely accepted in magical discourse for centuries and certainly played a significant role in New England, its popularity was starting to wane by the time Salem's witch-hunt broke out. Certain Puritans like Samuel Parris, the Mathers, and both men and women accusers adopted diabolism and promulgated it, yet the Trials began to slow the same year they began. A large part owing to the governor of Massachusetts Bay, William Phips. In a 1693 letter to the Earl of Nottingham, Phips describes actions he took in the fall of 1692 against the witch-hunts in Salem. Worried about the increasing number of likely innocent citizens being held in jail, Phips puts an end to a special witch court and releases over fifty people.³⁸ Phips explains that the people released had only spectral evidence against them,³⁹ which essentially consists of accusations that the accused appeared to other

³⁶ Louise Jackson, "Witches, Wives and Mothers," in *The Witchcraft Reader, Third Edition*, ed. Darren Oldridge, (Routledge, 2020), 352.

³⁷ Jackson, "Witches, Wives and Mothers," 352.

³⁸ William Phips, "Letter of William Phips to the Earl of Nottingham," SWP No. 163.3, in *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, ed. Paul Boyer and Stephen Nissenbaum (Da Capo Press: New York, 1977), 163.3.

³⁹ Phips, "Letter of William Phips," 163.3.

residents as apparitions and is impossible to prove or disprove. Phips's disregard of spectral evidence provides an example of an authority figure who was not as wed to the *Malleus*' traditional model of diabolism as Parris and the Mathers appear to be. Phips's disbanding of a witch-specific court marks the beginning of the end for Salem's Witch Trials.

Over centuries, witchcraft ideas and the concept of witch-hunting have developed throughout Europe. Before European witch persecutions fully ceased, Puritan ministers and settlers brought their cultural understanding of witchcraft across the Atlantic Ocean and into the American colonies. New England in particular, became a hotbed for these ideas in the New World, with the infamous Salem Witch Trials erupting out of an intense combination of diabolic notions of magic, Puritan gender and religious ideology, and fears surrounding the establishment of New England. Witch-hunts across Europe and in America were predominantly focused on persecuting women, though women took up an important role as accusers and confessors via the adoption of popular witchcraft rhetoric. Ultimately, the influence of medieval Europe's diabolism presented by the *Malleus Maleficarum* persisted in the minds of Puritan settlers who, uncertain of their futures and the afflictions they face, channel their worries into the persecution of witches and women. Finally, witch-hunts eventually came to an end when influential opposing leaders intervened to halt them.

BIBLIOGRAPHY

- Corwin, Jonathan. "Examination of Sarah Good, Written by Jonathan Corwin." SWP No. 63.4. In *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, edited by Paul Boyer and Stephen Nissenbaum. Da Capo Press: New York, 1977. <https://salem.lib.virginia.edu/n63.html#n63.4>
- Corwin, Jonathan. "Examination of Tituba, as recorded by magistrate Jonathan Corwin." SWP No. 125.4. In *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, edited by Paul Boyer and Stephen Nissenbaum. Da Capo Press: New York, 1977. <https://salem.lib.virginia.edu/n125.html#n125.4>
- Gibson, Marion, ed. *Witchcraft and Society in England and America, 1550-1750*. Cornell University Press, 2003.
- Hill, Frances. *The Salem Witch Trials Reader*. Da Capo Press, 2000.
- Holmes, Clive. "Women, Witnesses and Witches." In *The Witchcraft Reader, Third Edition*, edited by Darren Oldridge. Routledge, 2020.
- Jackson, Louise. "Witches, Wives and Mothers." In *The Witchcraft Reader, Third Edition*, edited by Darren Oldridge. Routledge, 2020.
- Karlsen, Carol F. *The Devil in the Shape of a Woman: Witchcraft in Colonial New England*. W.W. Norton and Company, 1998.
- Kramer, Heinrich, and Jacob Sprenger. "The *Malleus Maleficarum* (1487)." In *Witchcraft in Europe 400-1700: A Documentary History, Second Edition*, edited by Alan Charles Kors and Edwards Peters. University of Pennsylvania Press, 2001.
- Mackay, Christopher S. *The Hammer of Witches: A Complete Translation of the Malleus Maleficarum*. Cambridge University Press, 2009.
- Mather, Cotton. "The Wonders of the Invisible World (Boston and London, 1693)." In *Witchcraft and Society in England and America, 1550-1750*, edited by Marion Gibson. Cornell University Press, 2003.
- Parris, Samuel. "From: Samuel Parris's Sermon Notebook." In *The Salem Witch Trials Reader*, edited by Frances Hill. Da Capo Press, 2000.
- Phips, William. "Letter of William Phips to the Earl of Nottingham." SWP No. 163.3. In *The Salem Witchcraft Papers: Verbatim Transcriptions of the Court Records in Three Volumes*, edited by Paul Boyer and Stephen Nissenbaum. Da Capo Press: New York, 1977. <https://salem.lib.virginia.edu/n163.html>
- Regino of Prüm. "A Warning to Bishops, the *Canon Episcopi* (ca. 906)." In *Witchcraft in Europe 400-1700: A Documentary History, Second Edition*, edited by Alan Charles Kors and Edwards Peters. University of Pennsylvania Press, 2001.
- Reis, Elizabeth. "Damned Women in Puritan New England." In *The Witchcraft Reader, Third Edition*, edited by Darren Oldridge. Routledge, 2020.
- Roach, Marilynne K. *The Salem Witch Trials: A Day-by-Day Chronicle of a Community Under Siege*. Taylor Trade Publishing, 2004.

SELF PORTRAIT

JAMIS WINTHER

UTAH VALLEY UNIVERSITY

Mixed Media

In today's circumstances we often find ourselves struggling with ourselves, with our surroundings. It's important now more than ever to push forward, to keep going even when you feel stuck. To keep moving forward and strive for what is right even when the world is out to get you. That is leadership, as you will inspire others like you to push forward as well.

Self Portrait is how I often feel myself. But despite how muddy and uncontrolled the ground beneath me feels, despite how hard it feels to push forward. I am in motion. Dragging myself forward, slowly but surely. I keep moving forward not just for myself, but for others that can see themselves like this. To show it is possible to keep moving despite all things.



SELF PORTRAIT
JAMIS WINTHER
UTAH VALLEY UNIVERSITY
Mixed Media

CUTS

ABIGAIL PETERSON

UTAH VALLEY UNIVERSITY

This poem was born out of a small action that shook me with such magnitude, it stays with me today. I had been waiting in line for hours, feet sore, legs tired, a symphony of complaints surrounding me. We were in line at a standstill—hardly moving at all—when I heard snickers and jeers coming from the front. People were hopping under and around the ropes organizing and guiding us fairly to the front. Whatever forced smile I had managed to plaster to my face slipped away instantly, and I began to wonder desperately, “Where is their respect for the rest of us?” It bothered me so much that I threw the question towards one of the strangers cutting me in line. “You know it’s not fair, so why? What are you doing?” Cuts explores that instinct, the human tendency to conform, the temptation to comply, and the bravery of resisting.

It’s just a line
at a concert
That shouldn’t matter if it’s cut
But it does.

It does because when I ask why,
The man that cuts in front of me screams,
“If you can’t beat ‘em, join ‘em,” and
smirks smugly at the sky.
And I have one of those moments where my mind stumbles,
as I try to grapple
with the whats and whys—
The strange place between disbelief and disappointment.

It’s a phrase I can’t shake from my memory, a phrase that
reminds me of oh, too many of humanity’s failures.
If you can’t beat ‘em, join ‘em.
And so, they joined in killing millions of people.
If you can’t beat ‘em, join ‘em.
And so, they killed some more.

If you can't beat 'em, join 'em.

And so, it became separate but equal.

Why was that ever fine?

If you can't beat 'em, join 'em.

So, they bullied him or became bystanders.

And one more sob story later, they said

their apologies at his grave site—

Not knowing he'd jump,

shoot,

hang.

Not knowing that joining in the masses was the

exact thing that was tearing the world apart.

If you can't beat 'em, join 'em.

And so, nothing bad changed

and nothing good ever happened.

And we continued with our sad little lives,

believing that change

does not

exist.

But it does.

Because someone like you exists.

Someone like *you* doesn't join 'em.

Someone like *you* dares to be different,

dares to challenge the crowd,

dares to stand out in it.

So, dare to lead.

Because God knows we need someone

to shine a light on our errors,

someone to voice what we've never given a voice to,

someone like *you* to lead us in the right direction.



CIRCLED IN MY ARMS

IAN L. P. HINTZ

UTAH VALLEY UNIVERSITY

Digital Graphic

Our parents are the first and usually most significant influence in our lives. Parenthood is a role that transcends the literal biology often associated with the term, and is a great blessing for those who grow up with supportive families. Whether we choose to be like our parents or not, they will guide the course of our lives. Someday, when we grow and become parents ourselves, let us guide the next generation to a better future.

THE IMPACT OF LEARNED BEHAVIORS IN THE ART OF SHOOTING PENALTIES

OMAR MENDOZA
UTAH VALLEY UNIVERSITY

This paper is a thought experiment that attempts to find tentative explanations, from a behavioral perspective, for what happened with the Peruvian soccer player, Christian Cueva, and why he didn't participate in the penalty shootout that deprived the Peruvian team from the opportunity to be part of the 2022 Qatar World Cup. The paper analyzes widely known principles of learning such as classical and operant conditioning, and how its subsequent phenomena, like one-trial learning and extinction, can be applied to elite sports players. Memory will also play an important role since renewal effect and reinstatement can explain how retrieval failure influences and determines behavior due to exposition to certain environments or specific visual cues. Lastly, the paper explores what motivates a person to get involved in a highly stressful activity like shooting a transcendental penalty, and how operant conditioning can provide a powerful explanation to specific behaviors that could be perceived as aversive by the public. Understanding how we acquire knowledge through association, and how this new information influences our behavior, could make a huge difference when we are in leadership positions and our performance dictates the outcome of a goal that took us years of hard work; and in a developing society, such as Peru, resistant to accept the influence of psychology phenomena in sports like soccer, this type of work finds meaning as a cultural and academic contribution to the field of psychology.

It is the second half of the extra time that will determine who will get the last spot for the 2022 Qatar World Cup. The game is still tied between Peru and Australia, 0-0; suddenly, Christian Cueva, a vital midfielder, lies down on the pitch and claims to be injured. After a brief conversation between Cueva and the team doctor, the player is substituted, and this means that he will not take any action on the penalty shootout that will grant Australia the final ticket for the coveted competition. Two days after what was catalogued by the Peruvian media as the worst failure in their sports history, it was revealed that Cueva only had a hamstring cramp, and he was not severely injured during the game. This raised many questions among Peruvians due to the conflictive relationship that the

talented player had with them, which was originally triggered by an event that took place four years before the decisive play-off against Australia. In 2018, Peru qualified for the soccer world cup after 36 years of prolonged absence, and Christian Cueva was one of the most important players in the achievement of that goal. However, during their first game in the 2018 Russia World Cup, with the entire country watching the game thanks to a perfectly timed holiday declared by the Peruvian president, Pedro Pablo Kuczynski, Cueva missed a penalty during first half, and Peru ended up losing the game against Denmark. Since that day, he received a disproportionate amount of criticism from the media, soccer fans, and even casual observers, since he was blamed for one of the biggest disappointments of the new century. And within this context, it did not take long until an obvious question arose among Peruvians: was Cueva really injured or did he just feign the injury so he would avoid taking a penalty against Australia and confront another potential failure?

The goal of this paper is not answering that particular question, but to explore how soccer players can be affected by learning and memory from a behavioral perspective. Three hypotheses will be suggested for potentially explaining Cueva's behavior facing the responsibility of shooting a penalty, all of which are built upon the premise that he acquired an aversive response thanks to classical conditioning and one-trial learning. The first hypothesis is memory retrieval failure through renewal effect by being exposed to the same context where the player was originally conditioned; second, also associated with retrieval failure, is reinstatement effect, given the presentation of the unconditioned stimulus before facing the conditioned stimulus; and lastly, voluntary avoidance of a non-rewarding situation thanks to operant conditioning and punishment. Nonetheless, it's important to clarify that this is an exercise that pertains to the realm of hypothesis, and it doesn't vouch or suggest any type of premise that should be accepted as real.

CONTEXT

In South America, soccer goes beyond the scope of being just a popular sport. Historically, it has been used by politics to deviate the attention of people towards specific regulations that could be perceived as controversial. One of the more popular examples for this type of tactics was the Operation Condor, an infamous secret alliance formed among countries

in South America in the 70's, with the purpose of exchanging political prisoners to capture, extradite, torture, and murder them, looking to obtain stability for their governments (Vásquez, 2019). This secret operation peaked when the 1978 Soccer World Cup was hosted—and lately won—by Argentina, one of the leaders of the operation. This title has always been discussed as a rigged championship, with the goal of maintaining the population distracted from the atrocities that took place during that year in Argentina (Gotta, 2008).

Within this context, it is time to analyze what the 2018 Russia World Cup represented for Peruvians. Peru was finally able to participate in a World Cup after 36 years of absence, and this represented the opportunity for a large percentage of new generations to go through the novel experience of watching their team play in one of the most watched sports competitions around the world. About fifty thousand Peruvians travelled an average of 32 hours to Russia to watch at least one of the three games that Peru would play during the competition (Pinzon, 2018), and the huge expectation built upon those three games was not different for the Peruvian players, since none had been born before Peru's last World Cup game in 1982. Tragically for Peruvians, the first game ended up being a loss against Denmark, 0–1, and Christian Cueva was the main protagonist of the game: he missed a penalty during the first half, while the game was still 0–0.

Understanding the social implications that an event like the 2018 Russia World Cup had in the Peruvian society is important for this paper because it provides information on the magnitude of the stimulus that Cueva went through when he shot the penalty. It will provide some context for analysis on how Cueva could have been conditioned based on one-trial learning.

LITERATURE REVIEW

CLASSICAL CONDITIONING AND THE POWER OF ONE-TRIAL LEARNING

Classical conditioning is a type of learning that has been widely studied and that is part of the core concepts that constitute behaviorism. It states that animals can learn how to respond to specific stimulus based on prediction of an outcome. This concept requires four elements

that are identified as the unconditioned stimulus (US), unconditioned response (UR), conditioned stimulus (CS), and conditioned response (CR). The association was originally studied by Pavlov, and he used the activity of feeding his dog as his main focus of study when it came to this phenomenon. He realized that every time his dog was presented with food (US), it will start to salivate (UR) as a physiological response intrinsically attached to hunger; he then decided to pair a bell sound (CS) with the presentation of food, and after several trials, the dog will eventually start to salivate (CR) by the sound of the bell, based on the anticipation that there will be food presented soon after the sound. In this example, the dog learned to associate the bell sound with the food, and he also learned how to respond to this stimulus based on the prediction of the outcome, which was receiving food.

Now it is time to analyze how classical conditioning can be applied in the context of a soccer player shooting a penalty. It only takes a couple of minutes to google the words “Cueva” and “penalty” to understand the disproportionate amount of destructive criticism that Cueva was exposed to by the media and public after he missed the penalty in the game against Denmark during the 2018 World Cup. From a behavioral perspective, I will hypothesize that after Cueva missed the transcendental penalty, he was conditioned by its tragic outcome: general disapproval and criticism. In this scenario, the US is exposure to criticism, and the UR is experiencing a feeling of pain by disapproval. Once Cueva missed the penalty, he learned to associate the activity of shooting a penalty (CS), with a painful outcome (CR); but there is one big consideration that this framework requires and that is missing in this scenario: it takes several trials to pair two stimuli with an almost identical response. At the end of the day, repetition is what cements the strength of the association between the stimulus and behavior (Roediger III & Arnold, 2012). However, this is when one-trial learning comes in handy.

One-trial learning has been studied as a phenomenon that is exclusive to specific circumstances when it comes to classical conditioning. For instance, this is predominantly found in conditioned taste aversion, and the idea behind this concept is that it only requires one-trial exposure to acquire full conditioning to the presentation of a stimulus. Edwin Guthrie, a prominent psychologist associated with behaviorism, was one of the

main supporters of the idea that learning only took one trial to obtain full acquisition from a stimulus. Moreover, he justified the common graph that is found in the learning curve after different trials by proposing that the graph was only the consequence of associations that are created with the different elements that are part of a stimulus during trials (Bouton, 2016). This was later supported by Irvin Rock, a psychologist specialized in perception, who was also intrigued by the role of repetition when it comes to building associations. He was responsible for a study that was based in learning a set of paired letters and testing the strength of the associations among them, based on repetition and one-trial learning. What he hypothesized was that participants did not get better at this task just because repetition works as some type of practice or reinforcer that strengthens the associations; it is actually because they are only capable of making a limited number of associations at the same time (Rock, 1957).

Evidently, this phenomenon has been heatedly debated among researchers since it usually takes repetition to learn when it comes to most types of association; but it is clear that one-trial learning can happen under certain circumstances, and one of them is associated with the salience of the unconditioned and the conditioned stimulus (Bouton, 2016). If I take this into account, it is widely known that one of the most stressful experiences that any person can go through during a soccer game, either as a spectator or a direct protagonist, it's resolving a game in a penalty shootout. It is a duel between the goalkeeper and the penalty taker that sixty thousand people in the stadium, and millions of people in front of a screen around the world, are witnessing: the spotlight effect. If I extrapolate this to the penalty shot by Cueva and consider the variables 1) the penalty he shot was the first penalty ever confirmed by the new VAR technology established by the FIFA that year, 2) it was shot during the most important competition of the most popular sport across the world, and 3) the image of millions of Peruvians watching the game, it is not delusional to consider that the stimulus of shooting a penalty that day was very powerful.

DID CUEVA STOP SHOOTING PENALTIES?

Adhering to the theory of one-trial learning and classical conditioning, after what happened in 2018, Cueva would have stopped shooting penalties due to the conditioning that he went through based on the

consequences previously mentioned; but this did not happen. For a player of his exceptional talent, it is difficult to avoid the responsibility of shooting a penalty since he had a high success rate at this task prior to the incident during the 2018 World Cup. According to Transfermarkt, a website with a soccer database, Cueva had only missed two out of a total of 20 penalties he shot in his entire career before the game against Denmark. Based on the data, it is fair to say that he was a good penalty taker (as a matter of fact, that was probably the main reason why he volunteered himself to shoot the penalty during the game against Denmark). However, it took him two years to shoot a penalty again. It was not until February of 2020 that he took the responsibility of shooting a penalty during a game with his former club, Club de Futbol Pachuca. Between 2020 and 2021, he shot three penalties and scored all of them. I will call this, the process of extinction.

Extinction is the decay of a learned behavior in the absence of the unconditioned stimulus when the subject is exposed to the conditioned stimulus (Mowrer, 1939). When Cueva successfully scored a goal in the penalties he shot during 2020 and 2021, it could be hypothesized that he stopped pairing shooting a penalty with going through a painful experience. Nevertheless, there is something important to consider in the extinction trials that he went through during those years: those trials were performed in a different context than the original event that took place in 2018. First, there were no fans in the stadium due to the spread of Covid-19. The public was prohibited from attending soccer games in most countries across the world, and the penalty kicks he shot during the extinction trials were in competitions that did not have the transcendence of the soccer world cup (one was shot while playing in the Mexican first division, and the other two while playing in the Saudi League). The difference in the context of the extinction trials gained importance in July of 2021, when Peru and Paraguay faced each other in the quarterfinals of the Brazil Copa America, an important soccer competition in South America.

During the penalty shootout to determine which team will qualify to the semifinals, Christian Cueva was in charge of shooting the fifth and decisive penalty with the option to qualify Peru to the next round if he scored the goal. The outcome? He missed it. The Paraguayan goalkeeper blocked the goal; but this time, the consequences were not only criticism,

but also satire: *Who was the genius that put Cueva in charge of the final penalty given his record?* was the main questions among Peruvians. Peru still qualified to the next round thanks to an outstanding performance of their goalkeeper, Pedro Gallese, but extinction suffered a step back, and now the consequences of the event reinforced the way he started to appraise shooting penalties. *Is it really worth taking the risk of shooting a penalty in exchange of all the criticism associated with missing?* Operant conditioning might have an answer.

OPERANT CONDITIONING, FRUSTRATION, AND MOTIVATION

It is widely known that when soccer teams are about to enter a definition via penalties, it is the responsibility of the coach to come up with a list of the initial five takers and then give the list to the referee in charge of the game (in the past, they needed to respect the names and the order stipulated in the list, but nowadays the order is interchangeable). What teams usually do before coming up with the names of the list, is to ask for volunteers; but why would someone ever decide to expose themselves to a highly stressful situation of being in charge of taking a penalty during a frantic penalty shootout? The answer lies in the reward. The most coveted asset in soccer is scoring goals. If a match ends 1–0, the MVP of the game will be the player who scored the one goal. Goals in a sport like soccer are not necessarily abundant, so having the chance to be the main protagonist of the match and take all the praise associated with it is a strong motivation based on a considerably pleasant reward.

Operant conditioning is another type of associative learning that is based on the response generated by a specific behavior. It is how behavior is controlled by the consequences of actions, and this could be done through either punishments or rewards. When it comes to sports, if we receive a reward (praise), it reinforces the behavior; and if we receive a punishment (criticism), then we learn to avoid that behavior and that way we decrease the chances that it could happen again (Leeder, 2022). In Cueva's case, before the game against Denmark, he shot 18 penalties that were reinforced with general praise since he scored in all of them. Even two penalties were shot with the Peruvian national team during the 2018 Russia World Cup Qualifier against Ecuador and Argentina. He associated the success of shooting a penalty with the powerful reward of

fifty thousand people screaming “goal” in the stadium, his name being all over the media receiving praise from the public and being a trending topic on Twitter during the next 24 hours. Volunteering to shoot a penalty is an acquired motivation, which is a motivation not influenced by drives or needs, but learned through experiences (Bouton, 2016). Players learned that the reward of scoring a goal via penalty is more powerful than the unpleasant feeling of the stress and anxiety experienced before taking the shot; but what if the penalty does not end in a goal? Then frustration and how it influences behavior is important to analyze in this scenario.

“All I can do now is work twice as hard to be what I can be” (James, 2018), said Christian Cueva a couple of days after missing the penalty kick against Denmark in 2018. It is interesting to analyze this phrase from the perspective of how frustration influences behavior. Frustration can be defined as an emotion that is experienced when not being able to accomplish a goal; but one of the main features of frustration is that it energizes behavior. In a study performed by Amsel and Roussel (1952), they reported how hungry rats responded to frustration elicited by the absence of a reward (food) when they expected that specific reinforcer. Whenever rats did not receive the reward, they started behaving in a more energetic way. This led the researchers to propose that, “frustration is a motivational state.” The problem is that we do not know how this energy is catalyzed: it could be by running away, avoiding the exposure to the same event, or by reengaging in the same task looking to finally accomplish the initial goal. Based on what Cueva said, it is fair to assume that he showed signs of focusing that energy into the idea of putting extra work to be prepared whenever he was presented again with the chance of accomplishing a goal that previously represented misery and suffering for him. If I analyze his statistics after the game against Denmark in the 2018 Russia World Cup, and before the game against Australia in 2022 World Cup Play-off, he shot 10 penalties and he had an 80% success rate; however, from those 10 penalties, only one of them was taken during a game with his national team, and regrettably, he missed it. It is important to make this distinction because, as previously stated, context is essential. The frustration that he went through when he missed the penalty kick during the 2021 Brazil Copa America could have energized his behavior in a completely different way than what was shown before based on the

initial statement in this paragraph; in the next section I explore the initial discussion and the events that took place in June of 2022, during the Qatar World Cup Play-off match between Peru and Australia.

DISCUSSION

RENEWAL, REINSTATEMENT, AND MEMORY

Even though the word extinction might be associated with total or complete disappearance of a specific element, this semantic connotation does not apply when it comes to behavior. Pavlov introduced the idea that it was not feasible to extinguish a behavior in its entirety, and that the real process behind extinction might be involved with the association of specific elements as inhibitors for the undesired behavior (Bouton, 2016). He suggested this based on the encounter of spontaneous recovery, which is the return of a previously extinguished behavior while being exposed to the conditioned stimulus after some time has passed since the last trial was performed. In Cueva's case, he might have identified elements like the type of competition he was playing at as an inhibitor for pain as a conditioned response for shooting a penalty. Since most penalty kicks he shot from 2018 to 2022 were only for local competitions with the Mexican and Saudi Arabian soccer leagues, the elements that worked as inhibitors during the extinction trials could have been the lack of cues in the stadium involving national jerseys, lack of proper protocol ceremonies (national anthems) dictated by the FIFA whenever an international game is played, no extra time, no World Cup merchandise in the banners, the absence of his teammates and coach from the Peruvian national team, among others. The problem was that during the game against Australia, all those cues mentioned before were there, and this made Cueva vulnerable to renewal effect.

Renewal effect is a retrieval failure in memory that happens when trials for extinction of a behavior have been performed on a context that differs from the one originally associated to the behavior. The subject might go through extinction successfully, but once they are placed in the original context where the behavior was learned, they will show the same response before the extinction trials. Bouton and King (1983) conducted four different experiments in order to understand how the context could affect extinction when it comes to fear conditioning. They found that when rats went through the process of extinction in a different context where

the conditioning pairings were done, once they were exposed to the original context and then to the conditioned stimulus for a new test, the fear towards the CS was renewed. This is the first option for what could have happened with Cueva. As the clock was getting close to the 120-minute mark that dictated the end of the game, he started to identify elements that were part of the original stimulus presented when he missed the penalty against Denmark (e.g. the extra time). A few minutes away from the penalty shootout, he found himself responding involuntarily to the imminent presentation of the stimulus that he learned to associate with pain, and this pain was focalized on his hamstring, bursting into a cramp that did not allow him to keep playing.

The second option is also related with a retrieval failure in memory, and it is reinstatement. Reinstatement differs from renewal effect because the first does not require the return of the subject into the initial context where the behavior was originally learned; instead, it involves the exposition to the unconditioned stimulus itself, eliciting the same behavior when exposed to the conditioned stimulus prior to extinction trials. In a study conducted in 1975, rats that were previously fear-conditioned to a tone of 1,800hz (CS) paired with the presentation of an electric shock (US), went through an extinction process that consisted of five days of exposition to the CS without the US. The next day, researchers exposed the rats only to the electric shock, and when they tested their response to the tone, rats showed fear conditioning even though the extinction process seemed to be successful during those previous five days (Rescorla & Heth, 1975). It is important to consider that five minutes before the initial 90 minutes of the game were over, Cueva laid down on the pitch and requested medical assistance. This happened 25 minutes before he was substituted, and this time he professed pain in his right hamstring. He was checked by the doctor, and Cueva continued playing. What is of paramount importance in this event is that when the game was stopped so the doctor could check on him, the Australian public started booing Cueva because they believed he was feigning the injury and trying to waste time to end the game in a draw (this is a common practice in soccer). This small exposition to criticism, combined with the possibility that during the break his teammates reminded each other to be aware of the imminent chance of resolving this game in a penalty shootout, could have

elicited the reinstatement of Cueva's behavior when being presented with the conditioned stimulus, and triggered the cramp on his left hamstring that took him out of the game in the 115th minute.

LACK OF MOTIVATION

The last option I will discuss here—and probably the most controversial one—is the lack of motivation to participate in a penalty shootout due to learned avoidance based on potential punishment. Through operant conditioning, Cueva learned not only once, but twice, that shooting a penalty while playing with his national team, could lead to huge amounts of suffering, frustration, and feelings of failure. In a context where social media represents a huge parameter of approval or disapproval for our actions, soccer players are not the exception of this new world. The second time he missed a penalty with the Peruvian national team during the 2021 Brazil Copa America, he received a disproportionate amount of destructive criticism from all types of media; and unlike what apparently happened when he missed the penalty in 2018, this time his frustration energized a behavior that was more related to avoidance rather than reengagement. Through different trials, he learned that the possible reward did not justify engaging in shooting a penalty with his national team, and he ended up deciding that it was better to use a cramp in his left hamstring as an excuse to not participate in an action that could have extremely unpleasant consequences for him. Another element that supports this possibility is the different statements provided by retired soccer players criticizing Cueva for leaving the pitch and not participating in the penalty shootout that left Peru without the final ticket for the coveted world cup. They argued that a cramp is usually not a strong enough reason strong enough to be substituted due to the low intensity/brevity of pain that players experience with this injury, and also because of how transcendental the game was (La Republica, 2022).

CONCLUSION

I still remember the day that Peru played against Denmark in June of 2018. The game was on a Saturday morning at 10:00 am. I woke up at 7:00 a.m. to watch the previous game between Argentina and Iceland, and I had breakfast with my dad who had traveled from Peru to Utah to watch the game with me. I am convinced that Christian Cueva has a similar—or even more—vivid memory about what happened that day, and

most importantly, of the event that conditioned him for a good portion of his career. It is impossible to determine what really motivated him to leave the pitch four years later during the game against Australia, and the importance of this paper does not rely on resolving that question, but to offer tentative ideas that could explain the event from a behavioral perspective for academic purposes.

It is important to understand how conditioning happens everywhere, every time; and even though we might not be fully aware of how much we are exposed to the influence of conditioning when it comes to learning and expanding our repertoire of behaviors, we should be conscious of how this determines our responses when facing different stimuli throughout our lives. It is also important to highlight that through renewal effect and reinstatement, even after the process of extinction, the previously learned behavior can return anytime if we are exposed to the required context. This does not mean that we do not have any autonomy over the things that condition us in our lives and how they dictate our behavior; on the contrary, it shows us the necessity to understand their role, and learn how to live with it. It is a beautiful metaphor that states that at some degree, we can't escape from the things that have shaped us in the past.

Christian Cueva is, nowadays, an almost retired player due to his poor performance during the 2023 soccer season. He has been involved in different scandals with alcohol consumption, and fined by his current club, Alianza Lima, for not showing up to regular training sessions. And only three years ago, he was playing the 2022 Qatar World Cup Playoff with Peru. Would his life have been different if he had not missed the penalty in 2018? Maybe if he would have been aware of the consequences of this powerful event and approached it from a behavioral perspective, he would not have left the pitch in 2022 and played in a second soccer world cup. But maybe the Peruvian team still wouldn't have qualified even if he scored his penalty. This is all counterfactual and fostered by the many hypotheses I can think of influenced by mere uncertainty. However, memory and learning can provide us with certainties on how previous experiences determine our responses and behaviors. Ultimately, it is like Jimmy Gator said in the critically acclaimed film *Magnolia*, "we might be through with the past, but the past ain't through with us."

REFERENCES

- Amsel, A., & Roussel, J. (1952). Motivational properties of frustration: I. Effect on a running response of the addition of frustration to the motivational complex. *Journal of Experimental Psychology*, 43(5), 363–368. <https://doi.org/10.1037/h0059393>
- Anderson, P. T. (Director). (1999). *Magnolia* [Film]. Miramax Films.
- Bouton, M. E. (2016). *Learning and behavior. A contemporary synthesis* (2nd ed). Sinauer.
- Bouton, M. E., & King, D. A. (1983). Contextual control of the extinction of conditioned fear: Tests for the associative value of the context. *Journal of Experimental Psychology*, 9(3), 248–265. <https://doi.org/10.1037/0097-7403.9.3.248>
- Galván critica a Cueva tras anotar ante El Salvador: “¿De qué te sirve patear este penal?” (2022, September 28). *La República.pe*. <https://larepublica.pe/deportes/2022/09/28/seleccion-peruana-carlos-galvan-critica-a-christian-cueva-tras-penal-ante-el-salvador-lo-hubieses-pateado-ante-australia>
- Gotta, R. (2008). *Fuimos campeones: la dictadura, el Mundial 78 y el misterio del 6 a 0 a Perú*. Edhasa.
- Leeder, T. M. (2022). Behaviorism, Skinner, and operant conditioning: Considerations for sport coaching practice. *Strategies*, 35(3), 27–32. <https://doi.org/10.1080/08924562.2022.2052776>
- Mowrer, O. H. (1939). A stimulus-response analysis of anxiety and its role as a reinforcing agent. *Psychological Review*, 46(6), 553–565. <https://doi.org/10.1037/h0054288>
- Pinzon, D. (2018, June 15) Con más de 40 mil aficionados, Perú es local en el Mundial de Rusia 2018. *TUDN*. <https://www.tudn.com/mundial-rusia-2018/con-mas-de-40-mil-aficionados-peru-es-local-en-el-mundial-de-rusia-2018>
- Rescorla, R. A., & Heth, C. D. (1975). Reinstatement of fear to an extinguished conditioned stimulus. *Journal of Experimental Psychology*, 1(1), 88–96. <https://doi.org/10.1037/0097-7403.1.1.88>
- Rock, I. (1957). The role of repetition in associative learning. *American Journal of Psychology*, 70(2), 186–193. <https://doi.org/10.2307/1419320>
- Roediger III, H. L., & Arnold, K. M. (2012). The one-trial learning controversy and its aftermath: Remembering rock (1957). *American Journal of Psychology*, 125(2), 127–143. <https://doi.org/10.5406/amerjpsyc.125.2.0127>



PEACE

PARKER KILLIAN

UTAH VALLEY UNIVERSITY

Digital Illustration

Leadership is about inspiring hope and positive action. There is so much despair and fear in a world that is constantly changing and in a country that is on a path to authoritarianism. What we all need is the hope that things can get better, and the path to get there. I want my work to help make those things happen.

THE CHIRPING BIRDS AND WAILING SIRENS INFORM EACH OTHER

KIMBALL L. BIGELOW

UTAH VALLEY UNIVERSITY

the birds discuss the weather,
but the sirens cruel retort
leave feathered folks frightened
screaming of pain and anger

the siren means no harm
it merely wishes safety
but fears for the worst
the birds are unaware of this

they flee and flock and freak out
the siren doesn't care
the sirens mission lies elsewhere
no time for avian mischief

the siren rumbles past
and fades into the distance,
the birds return with glee
and continue their discussion

ORDINARY TREASURES

EDEN BLACK

UTAH VALLEY UNIVERSITY

Mixed Media

In this work titled Ordinary Treasures I wrapped the following items in party streamers: a razor, a candle, bobby pins, toothpaste, and toilet paper. Each item comes from our everyday lives and is often taken for granted. I chose to use items that other people may need but don't have access to. They are wrapped together to look like gifts as I aim to highlight their value and encourage the appreciation and celebration of these items.

The process I followed of wrapping and presenting is meant to encourage individuals to celebrate small wins, as well as show leadership in its most compassionate form: recognizing and taking the initiative to address the needs of others. I hope *Ordinary Treasures* inspires others to take the lead in their communities, offering support and resources where they can.



ORDINARY TREASURES

EDEN BLACK

UTAH VALLEY UNIVERSITY

Mixed Media

NO ONE IS COMING TO SAVE YOU

STEPHANIE MORLEY

UTAH VALLEY UNIVERSITY

“No one is coming to save you.” These words
rang in my mind when the car was
spinning its wheels deep in the snow,
when it was ticketed and towed.
When I need words that
inspire me to lead,
be brave, and
to be
more

than
a thing
to be acted
upon, I use these.
I cannot expect someone else
to live my life for me.
I must be proactive, and choose to
act, to speak, to rise. These words I
live by: “No one is coming to save you.”

FRUMENTUM CAESARIS: THE LOGISTICS OF THE ROMAN CIVIL WAR

JACK CHARLESWORTH

UTAH VALLEY UNIVERSITY

Managing logistics is an important aspect of leadership as any operation is doomed to fail if adequate supplies are not secured. This is especially true for the ancient world, as supplies could not be moved around as easily as they can in modern times. Logistics became an important aspect of the Roman civil war as the pre-existing logistical system was divided between the two military factions: the Caesarians and the Pompeians. Logistics thus became a key element of Caesar's strategy and demonstrates his capability as a leader. This paper examines how the Roman logistical system operated and the intricate relationship of logistics and strategy to determine that Caesar built his strategy during the war around his understanding of logistics in order to use supply lines as a weapon against his enemies.

Logistics are an important aspect of any military, playing a key component in strategy. Without proper planning, any army is doomed to fail. During the early republic, Rome had a relatively simple logistical network. After the Second Punic War, Rome's expansion into the western Mediterranean as a major power required it to develop a more sophisticated logistical system. Throughout this period, The Senate held authority over the supply lines of the military, with them requiring the consuls to obtain senatorial approval to procure supplies.¹ This system saw a major transition during the late republic. As Rome waged wars further away from Italy, this system became impractical, and the generals of the armies gained control over the logistical system. This resulted in each network being unique to each general during the late republic. As Caesar waged war against Pompey, the supply networks of their armies would have been different from one another's, acquiring their grain through

¹ Jonathan P. Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)* (Boston: Brill, 1999), 245-50; Bret C. Deveraux "Organization of the Military Food Supply: Rome," in *Brill's Companion to Diet and Logistics in Greek and Roman Warfare*, ed. John Donahue and Lee L. Brice, (Brill, 2023), 314.

various methods and provinces that owed them allegiance. Logistics were a key element of Caesar's strategy during the civil war. From the Battle of Ilerda to his confrontation with Pompey, Caesar's primary strategy during the civil war was to cut his enemies off from their supplies. This paper examines how the Roman logistical system operated to show the intricate relationship of logistics and strategy which is of the utmost importance to any leader. Caesar thus built his strategy during the war around his understanding of logistics; he was able to cut off his enemies from their supplies using traditional methods and new innovations, such as the use of ditches, while ensuring his forces remained supplied, which demonstrated his capability as a leader.

BASICS OF ROMAN LOGISTICAL OPERATIONS

To understand how logistics factors into strategy, the basics of Roman logistical operations must be discussed. Jonathan Roth defines logistics as "[...] the supply and transport of the Roman army's food, fodder, and firewood."² The Romans relied on two methods to supply their armies, either using supply lines or through foraging;³ often they employed both methods as it allowed for the most strategic flexibility. Foraging was used as a way to supplement the supplies they already had, as traveling with enough food to supply the army without foraging became highly cumbersome, as it increased the size of the baggage train.⁴ The Romans had four words for foraging, depending on what they were collecting: *frumentatio* when collecting food, *aquatio* when collecting water, *lignatio* for wood and *pabulatio* for fodder.⁵ This shows that the Romans considered these as different operations. Foraging was highly susceptible to ambushes, which the Romans countered by being battle ready during their foraging operations. Due to the Romans favoring heavy infantry, they were particularly weak to cavalry during these operations.⁶ Foraging offered the Romans two advantages; (1) they could keep themselves well supplied while simultaneously depriving their

² Roth, *The Logistics of the Roman Army at War (264 BC- AD 235)*, 3.

³ Supply lines were the land, sea, and river routes that were used to transport supplies.

⁴ For statistics on pack animals and how much they can carry see Donald W. Engles, *Alexander the Great and the Logistics of the Macedonian Army* (Berkeley: University of California Press, 1978), 16-24.

⁵ Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 118

⁶ Paul Erdkamp, *Hunger and the Sword: Warfare and Food Supply in Roman Republican Wars (264-30BC)* (Amsterdam: Brill, 1998), 122-126.

enemies of supplies and (2) foraging prevented them from being overly reliant on supply lines. The way in which the Romans conducted these operations was that an entire unit would have been assigned to one of these tasks, and never an individual foraging for themselves.

It was standard practice for a general to amass supplies before a campaign began. As it was impractical for an army to carry all of its provisions, they would make use of three types of bases during the storage and transportation process: operational bases, depots, and tactical bases. Operational bases were the headquarters for an army in an area. Local provisions and supplies from other provinces would be shipped to operational bases for the army. The ideal operational base would be a port city with river access for ease of transportation. These bases were used to keep the food supply secure from the enemy, as they were preferably located a distance away from the enemy. A disadvantage of the operational base is that it was not easily moved, as the base required massive storage facilities and access to water transport.⁷ Since they were the location of massive stores of supplies, they also became desirable targets for enemies.⁸ The tactical base was the ultimate destination for the supplies that were sent from the operational base. The marching camp of the army was most often the tactical base. Depots acted as intermediaries between the two bases when the tactical was a great distance away from the operational.⁹ The reason for using this system was to cut down on the baggage train, which resulted in higher mobility for the army itself. The average legionnaire would carry a three-days' ration on them, with the pack animals carrying more rations.¹⁰ The base system allowed for stable supply lines for protracted operations within a given area.

THE TRANSPORTATION OF SUPPLIES

There were three methods in which the Roman military moved its supplies: shipping, river transport, and overland transport, each with its own pros and cons. The Romans preferred to move their supplies by sea, as it was the most cost-effective method due to ships being capable of carrying far more than the baggage train. If an army was operating

⁷ Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 169-177.

⁸ Erdkamp, *Hunger and the Sword*, 52.

⁹ Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 182-189.

¹⁰ Michael Grant, *Army of the Caesars* (New York: M. Evans & Company, Inc, 1992), xxi.

along a coast, a fleet would often accompany them, providing supplies. However, this form of transportation was not possible during the winter as the Mediterranean produces a great number of storms during this season. Following sea transport, the Romans preferred moving supplies using rivers. River transport was more effective than overland transportation but was not as cost-effective as shipping. The rivers, like the sea, were affected by seasonality; during periods of excessive rainfall, they would flood and be unusable, during droughts, they would dry up. The last mode of transportation the Romans used was overland transportation. This was the most expensive and slowest mode of transportation. It was expensive due to its speed, and that the pack animals used would also need to eat a portion of the fodder that was being transported, making it the most inefficient method for moving supplies.¹¹ However, the Romans were required to wage battles away from coasts and rivers, so transporting supplies overland was necessary, and the “Romans would have been willing to transport food items at a financial loss for military and strategic purposes.”¹²

THE SPANISH CAMPAIGN

The first battle of the civil war occurred in Spain. After Caesar had crossed the Rubicon, Pompey and his allies fled to Brundisium and with the approach of Caesar, they fled to Greece. Thus Caesar “in sixty days and without bloodshed had become master of all of Italy.”¹³ Caesar then set his sights on taking Spain from the Pompeians. There are two reasons behind this; by removing the enemy forces from Spain, he did not have to worry about Italy being invaded while he was confronting Pompey in Greece. The second reason was for financial and logistical advantage the Spanish provinces offered. Spain had a large amount of gold and silver mines within it and an existing infrastructure that would have made it easy to tap into as a resource—and the primary sources show that Caesar needed money.¹⁴ Caesar had raided the treasury of Rome to acquire money to fund his campaigns during the civil war.¹⁵ He also took out

¹¹ Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 189-208; Erdkamp, *Hunger and the Sword*, 52-75.

¹² Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 199.

¹³ Plutarch, *Life of Caesar*, XXXV, trans. Bernadotte Perrin (Cambridge: Harvard University Press, 1998), 529.

¹⁴ Richard W. Westall, *Caesar's Civil War: Historical Reality and Fabrication*, Vol. 00410 (Leiden: Brill, 2017), 90.

¹⁵ Plutarch, *Life of Caesar*, XXXV, 529.

loans from his military tribunes in order to pay the legionnaires to win their support for the oncoming conflicts.¹⁶ This support was integral to Caesar's success as it meant that the legionnaires would continue to fight for him rather than defecting to Pompey's faction. This shows that Caesar was destitute to fund his war against Pompey, so the financial resources of the Spanish provinces would have been a major strategic asset.

The Battle of Ilerda is a great demonstration of how Caesar was able to use logistics tactically. Caesar, to have speed as a tactical advantage, traveled without a large baggage train, including only basic supplies.¹⁷ Caesar upon arriving in the province had established his camp between two rivers, giving his army a water supply and access to supplies via river transport. Afranius and Petreius, legates of Pompey, established their camp near Ilerda, as it was acting as their operational base. Caesar attempted to cut his enemies off from their supplies and starve them. He sent his army to take a pass leading to Ilerda but they were unsuccessful in their attempt. If this attempt had been successful, Caesar would have cut the enemy off from supplies while being able to supply his army with the provisions at Ilerda. Due to the failure, the enemy remained supplied. Caesar was later cut off from his supply lines as the region experienced heavy rainfall and flooded rivers, making them unnavigable while destroying the two bridges that his legate had built.¹⁸ This left Caesar with foraging as his only option, which was difficult to do since his enemies had harvested the region of its resources. Caesar had his men construct boats in the British style to navigate across the rivers, while his legate finished constructing a new bridge. Caesar's fortunes improved when several Spanish cities defected to him and began sending food to him.

With the spirits of the adversaries thoroughly terrified by these affairs lest the cavalry must always be sent across the bridge on a great patrol, Caesar found a sufficient location to make a number of trenches thirty feet in width, with which a part of the Sicoris was averted and to produce a shallow in that river. With these things almost finished, Afranius and Petreius came into great fear, lest they were cut off from all food and fodder sources, because Caesar

¹⁶ Caesar, *Bellum Civile*, 1.39, 3-4.

¹⁷ Goldsworthy, *Caesar*, 402.

¹⁸ Caesar, *Bellum Civile*, 1.48.

was stronger in cavalry. So, they decided to leave this location and shift the war to Celtiberia.¹⁹

Here Caesar is showing his deep understanding of logistics as he is able to completely counter the foraging parties of Afranius and Petrius while also cutting off their supply lines to Ilerda with ditches.

With the Pompeian forces in retreat, Caesar's strategy was to harass them with his cavalry to prevent them from foraging. Caesar had split his forces, the cavalry keeping pressure on the enemy while the infantry marched.²⁰ He had two legions remain at the camp near Ilerda to protect the baggage train, whereas the Pompeians fled with a massive baggage train as they carried a twenty-two-day supply of rations with them.²¹ There were two benefits that came from this strategy: the Caesarian infantry would have been able to intercept any incoming supplies from Ilerda while the cavalry continuously harassed the enemy. Every time the Pompeians made camp, they were prevented from foraging due to Caesar's cavalry. These foraging operations were primarily for food and fodder, as Roth states that foraging food did not have to be conducted every day, but the foraging of water and fodder had to be done every day.²² The Pompeians tried to forage at night, but they were slaughtered by the Caesarian cavalry. This continued for a few days until the Pompeians had to make camp away from a water source. This location was a logistical disaster as Caesar wrote "on the first night, no one went out of the camp for the sake of water. On the next day, with guards being left in the camp, all of them went out for water. No one was sent out to acquire fodder."²³ As they were not acquiring fodder, the Pompeian cavalry would have been in a weakened state and not have been able to compete with the Caesarian cavalry. It also would have caused their pack animals to eat into their rations, which "they ordered all of the beasts of burden to be killed led

¹⁹ Caesar, *Bellum Civile*, 1.61,1-2.

²⁰ Cavalry, due to its speed, was used to flank (an attack from the rear) the enemy in a pitched battle (where both armies are in formation across from each other). Cavalry units were also used to harass the enemy, which would prevent them from foraging for supplies. Infantry units were highly susceptible to cavalry units when foraging.

²¹ Caesar, *Bellum Civile*, 1.78,1.

²² Roth, *The Logistics of the Roman Army at War (264 BC-AD 235)*, 118.

²³ Fodder was the food, usually lower quality grain, that was used to feed the pack animals, Caesar, *Bellum Civile*, 1.81, 5-6.

to by both a lack of fodder and to be unencumbered.”²⁴ Shortly after they capitulated, and Caesar now controlled the Spanish provinces.

The Spanish campaign shows that Caesar was able to use logistics as a tactical weapon. He was able to dislodge his opponents for their position while cutting them off from their operational base. His strategy of continuous harassment was extremely successful as he was able to defeat the Pompeians without a pitched battle, even though this was unpopular with his own men. With the enemy being neutralized, he no longer needed to fear an invasion of Italy in his absence while he capitalized of the large amounts of gold and silver of the region. He could now focus on a direct confrontation with Pompey.

MARSEILLES AND AFRICA

There were two operations that occurred while Caesar was waging his Spanish campaign. The first was the siege of Marseilles. This was an important operation as Marseilles was logistically valuable. With the people of the city accepting one of Pompey’s allies, they would have likely supplied his forces in the Spanish provinces while Caesar was fighting them. Caesar also mentioned that “[...] from ancient times there was a great number of military supplies prepared in the town.”²⁵ By taking this city, Caesar prevented his enemies from receiving grain from this region and Pompey from receiving military supplies such as catapults that he could have used in his invasion of Italy. The second operation was Curio’s taking of Sicily and his subsequent invasion of Africa. The acquisition of Sardinia and Sicily was highly important as they were major grain producers and could supply the city of Rome and Caesar’s legions.²⁶ If Curio had been successful in taking Africa from the Pompeians, Caesar would have been well supplied as Westall says:

In terms of sheer volume, the most important of the products of Africa was grain. Passing the provinces of Rome’s empire in review, to underscore the magnitude of Pompeius’ elimination of piracy in 67 B.C.E., Cicero specifically dilates upon the provinces of Sicilia, Africa and Sardinia to the edification of the masses. For Cicero

²⁴ Caesar, *Bellum Civile*, 1.81,7.

²⁵ Caesar, *Bellum Civile*, 2.2,1.

²⁶ For Sicily’s and Sardinia’s role in the military grain supply see Erdkamp, *Hunger and the Sword*, 84-94.

and his audience, these are the three pillars upon which Rome's grain supply rests.²⁷

With the grain supply of Rome disrupted due to failing to take Africa, Caesar had to react fast and face Pompey before he could invade Italy.

THE GREEK CAMPAIGN

Caesar had decided to cross the Adriatic in the late fall. This was a dangerous undertaking as the seas were dangerous during this season, but this prevented Pompey from being able to invade Italy. Caesar traveled with very little provisions which allowed for swiftness; however, this forced him to live off of the land as supplies crossing the Adriatic were nearly impossible during the winter. The land was depleted of grain as Caesar's men had to subsist off a root that grew in the area that was called *chara*.²⁸ Pompey had established Dyrrachium as his operational base in Epirus. Caesar decided to create an enclosure around Pompey's camp to cut him off from his supplies. This had prevented Pompey's cavalry from foraging, forcing the men to provide some of their barley for the horses.²⁹ Pompey led a counterattack which disrupted part of the enclosure. With this defeat, Caesar's army was without supplies. He made the decision to flee the area, knowing that without a stable source of supplies, his army would have succumbed to Pompey. Thus, he and his army fled to Thessaly to procure supplies. This demonstrates that Caesar was a capable leader that had an aptitude for factoring logistics into his strategy.

As it was now nearing late summer, there was a greater amount of grain that could be foraged, and Thessaly was a fertile region.³⁰ The time foraging in Thessaly was highly important as it replenished the morale of Caesar's army and returned them to a fighting condition.³¹ According to Plutarch, Pompey's strategy to defeat Caesar in Thessaly was to prevent

²⁷ Westall, *Caesar's Civil War*, 185.

²⁸ Caesar, *Bellum Civile*, 3.48.1.

²⁹ Caesar, *Bellum Civile*, 3.58.

³⁰ For Thessaly's agricultural production see Erdkamp, *Hunger and the Sword*, 195-197.

³¹ For the effect of hunger on fighting condition see Louis Rawlings "... They Were Routed: Cohesion and disintegration in Ancient Battle" in *Unit Cohesion and Warfare in the Ancient World: Military and Social Approaches*, ed. Joshua R. Hall, (London: Routledge, 2023), 161-162.

him from foraging and starving him out.³² However, there were some issues with this plan. As Caesar's army was smaller and traveled with a small baggage train, it could outmaneuver Pompey's. As Pompey also would have to forage, the resources of the area would be limited since Caesar would also be extracting the local resources and because Pompey's army was bigger, he would need a greater amount of food to supply his army. If Pompey chose to remain stationary, he ran the risk of being enclosed again, cut off from foraging. This would have weakened his cavalry, which he saw as one of his advantages over Caesar. Pompey's camp also lacked a water source, so his men would be dehydrated if they remained there for too long and could not receive supplies via river transport.³³ Pompey eventually decided to confront Caesar in a pitched battle near Pharsalus, most likely due to the logistical constraints. Pompey ultimately lost the battle, and thus the war.

CONCLUSION

An understanding of logistical operations is important for any leader. Any operation, whether military or civilian, is doomed to failure if it cannot be supplied adequately; therefore, understanding logistics is an integral part to quality leadership. Caesar had such a great understanding that he was able to incorporate logistics as a key element of his strategy during the war. He achieved this by using innovations, such as ditches, to cut off enemies from their supplies and by securing major resource producing areas for himself. He understood that the grain supply had to be secured in the event of a protracted war, so he sent Curio to take the three most important grain producing provinces of the empire. His main tactic during the battles of Ilerda and Dyrrachium was to cut his opponents off from supplies by taking their operational base. When these maneuvers failed, he then attempted to enclose his enemies to prevent them from foraging. This either forced them to surrender or fight in a weakened state. Even though he had issues with providing food to his forces, this was not due to incompetence, but rather it was a risk he took to gain a tactical advantage. Using Caesar as a case study, it becomes apparent that logistics is an integral element of good leadership.

³² Plutarch, *Life of Pompey*, LXVII, trans. Bernadotte Perrin, (Cambridge: Harvard University Press, 1998), 289.

³³ Caesar, *Bellum Civile*, 3.97,2-3.

BIBLIOGRAPHY

- Caesar. *Bellum Civile*.
 Deveraux, Bret C. "Organization of the Military Food Supply: Rome." In *Brill's Companion to Diet and Logistics in Greek and Roman Warfare*, edited by John Donahue and Lee L. Brice, 311-338. Brill, 2023.
- Engles, Donald W. *Alexander the Great and the Logistics of the Macedonian Army*. Berkeley: University of California Press, 1978.
- Erdkamp, Paul. *Hunger and the Sword: Warfare and Food Supply in Roman Republican Wars (264-30BC)*. Amsterdam: Brill, 1998.
- Goldsworthy, Adrian. *Caesar: Life of a Colossus*. New Haven and London: Yale University Press, 2006.
- Grant, Michael. *Army of the Caesars*. New York: M. Evans & Company, Inc, 1992.
- Plutarch, *Life of Caesar*, XXXV. Translated by Bernadotte Perrin Cambridge: Harvard University Press, 1919.
- Plutarch, *Life of Pompey*, LXVII. Translated by Bernadotte Perrin, Cambridge: Harvard University Press, 1998.
- Rawlings, Louis. "... They Were Routed: Cohesion and Disintegration in Ancient Battle." In *Unit Cohesion and Warfare in the Ancient World: Military and Social Approaches*, edited by Joshua R. Hall, 158-179 London: Routledge, 2023.
- Roth, Jonathan P. *The Logistics of the Roman Army at War (264 BC-AD 235)*. Boston: Brill, 1999.
- Westall, Richard W. *Caesar's Civil War: Historical Reality and Fabrication*, Vol. 00410. Leiden: Brill, 2017.

GIFTED

JACKSON ROSSER

UTAH VALLEY UNIVERSITY

“Only take one if you think you’ve earned it.” The overextended and never-paid mother-of-some-kid-on-the-team explained. Apparently, she did not count correctly when buying plastic trophies for the gaggle of six-year-olds. Six-year-olds that now had a question to answer; *did I earn a trophy?* You don’t recall a single practice, a game, or a minute with the bat in your hands, but you do remember what you told yourself. *Yes. I’ve earned this.*

Being good at Kindergarten T-ball was like, well, like being good at Kindergarten T-ball. There couldn’t be an easier sport so long as your grapefruit of a head could see out of the helmet made for a slightly larger grapefruit. After that hump, you were good as gold. Gold like the plastic cup you earned. You earned it because you were good. It was proof that you were good at something. You remember it felt good to be good at something.

When you got older, you realized that sports are actually supposed to give this thing called a “challenge.” Well, that was okay. You didn’t need sports anyways. You had school instead—Times Table Records, “Most Awake Student,” Honor Roll. Your attendance awards were so wonderful that you refused to throw them away. You refused to believe they were merely participation ribbons. It never occurred to you that you’d be missing one—a leadership ribbon. Those were for students who accepted that thing called a “challenge.” It didn’t matter, you had plenty of ribbons and the best part was that all you had to do was arrive, memorize the instructions poured into your mind, and follow them. Simple. Your GED eventually hung next to those ribbons. A wooden-framed throne

with steps of shiny, colorful polyester. You never needed to be grateful for it. You earned it yourself. You were good at school.

Then it changed. Teachers made sure that their courses were a “challenge.” You kept driving yourself to class until, suddenly, that wasn’t enough. The only instruction they gave you was to impress them. They asked you to make something new, things they haven’t seen before. Things you hadn’t heard before. Ridiculous demands that you’d never done before. Never done. You received your first B+. You failed. You changed your major. A-. You failed again. So, you left. That was okay. You didn’t need school anyways. You had work.

You were a part-time night janitor for your college. Almost 5 hours a night, you did a job that only took 2. You were that good. Then they asked you to go full-time. A challenge. You had never worked full-time before. Well, that was okay. You didn’t need a job anyways. You lived at home with parents who had jobs. Parents who were so proud of your grades (only the ones you showed them), your technicolor attendance ribbons and GED, your Times Table Records, and even a miniature T-ball trophy that would sit in their closet for years. You were good at being their child. Good enough. Enough. A little less than that. Not enough. Soon, not even close. That little T-ball trophy could be anywhere right now. You could’ve been anywhere by now. If you were good at one more thing. One thousand things. Everything you didn’t do because you weren’t good at them. It felt good to be good at something. It wasn’t worth being bad at everything else.

You don’t feel ashamed, yet. You don’t have to feel ashamed because you haven’t failed. You haven’t failed because you haven’t tried. Friends and family tell you stories of the hard things they did and of their failures, and you feel vindicated. One of them, a man, said that he had just lost his job. He was a nurse and when the world got sick, they didn’t want him. It was wrong, but it made you feel good. You were right to never try. A trophy shelf exists in your mind, so full of awards that the little wooden screws that hold it in place tremble. They shudder in awe of your made-up achievements on the shelf. It couldn’t possibly fit anymore. Not a single ribbon. You’re still in some classes; you’ve chosen the easiest ones in the easiest major for the easiest degree. You refuse to believe they are that easy.

You want to tell stories about the hard things you did, but your stories are going to be without the failures.

The most valuable thing you find is time alone. Time that you can concoct these stories. The battles. The performances. The lyrics. The lies. The trophy shelf that no one else can see gets bigger. It has a spot for your guitar, now gilded in bronze. A spot for your follower count, now in the millions. A whole shelf is given to hold a Grammy, an Emmy, a Tony, an Oscar. Two of each, even. *Actually*, you think, *that's too much*. The spot for that leadership has long since been filled by these awards. Why wouldn't it be? These trophies are better than those ribbons you had before. So, you keep making them. Conjured from the thin ever-thinning air in your mind. Sometimes they appear on their own; you become obsessed with them.

You look away from that shelf but only when you must. Harmless hours dredge into days, mutate into months. Finally, a year. The shelf has taken up so much room that you can barely fit anything else in your mind. Not even another ribbon, this time even if they're real. It's a new feeling. No, not new, an old one. A challenging one. A challenge that cannot be run from, not this time. It slithers like an eel, but it's heavy like a bear. You can't be sure. It hurts too deeply to look directly at. So, it slinks around, shaking the trophy case and everything else in your mind for that matter. You try hunting it, but you can't seem to track it down at first. It's hidden and hiding. Darting out just to knock you over. You search and chase and search, but the feeling isn't anywhere you look.

The feeling can't be found because you built your trophies on top of it. It's been there all along, beneath the floorboards, beating like a tell-tale heart. It's the old feeling that comes with failure. It lives behind those trophies, the ribbons, the gilded guitar, the Grammy, the Emmy, the Tony, the Oscar. It left its shadow on the A-, the B+, all the grades that were too easy to earn. One might wonder if other people had beaten this creature. They might think that a leader is a person that faces it. You do not. You do not wonder; you do not face it. It's been marking everything in this room for your whole life. You told yourself it wasn't real, wasn't there. You thought you could avoid it forever. You were wrong.

What are you supposed to do when the one place you can run to, the place you've spent these months, becomes home to the one thing you've been running from? You actually don't have the attention to ask this question. If you did, you might have found a better answer. But better was never the objective. Easy was the objective. So, you find an easy answer instead.

You sit with that answer on a new shelf. You reach for it every time that feeling rumbles its way up. It doesn't leave, but it doesn't move either. It still hurts to look at. The two of you face each other, your eyes squeezed shut. A blind standoff. Neither one of you wants that trigger to be pulled. You've begun to realize that's the only way this ends. No one else could see your trophy case. No one could reach you when you were gone into your mind. You knew that. It's what made the retreat so common, so wonderful. You did not know, however, that someone noticed you when you were gone. A nurse. A nurse that no one wanted.

The nurse was watching when no one else was. They saw you disappear, and they decided not to let you go. You didn't think anyone could follow you in, certain that the door locked behind you. But the nurse had a key. They used to have a room just like yours. The night they came in, you realized that. You also realized that they faced that creature before. You also realized that they couldn't be a nurse no one wanted, because you wanted them there. You wanted them to take that easy answer from your hands and hold them as they walked you through the harder answer. You needed them there and they convinced you that you were needed, too. A leader is someone who can see when you've gone missing. The time you spent in your head was invisible to everyone else. Not to them. You've heard their stories—they inspired some of yours. A leader finds you in a blind standoff. They aren't afraid to move. To enter. The leader that found you held the door open with one hand and beckoned with the other. They weren't afraid to look you in the eye, not like you were afraid. A leader is someone who lives with that feeling you're afraid of. Then they help you live with it too. They see you as gifted. Then help you use those gifts.

A leader is someone who found me.

Now I'm looking for you.

JUST GIVE ME A TRY

LUKE EVANS

UTAH VALLEY UNIVERSITY

People judged me by my looks and how I talked,
they mocked my clothes and the way I walked.
They didn't see my strength, my hidden light,
in classes they feared, I did alright.
So now as you see me, don't judge so fast,
get to know my heart, let first impressions pass.
There's more to me than meets the eye,
I'm more than the surface—just give me a try.

Author's Note:

I hope this poem can be a powerful reminder to withhold judgment and seek genuine connections which allow us to recognize the worth and potential each person has. It's not just one type of person who can become something special; anyone can be a leader and help those around them, helping them to see themselves with this same paradigm: that looks do not define us.

M
—
W e

CHRISTIAN HEFTEL

*He and she, they and them, all of you differ
Across these languages and lands,
But not me, and not what's mine:*

*Mē, moi, meg, менé, mich;
Meum, mon, min, miü, mein.¹*

They all begin with that self-soothing hum,
The sound of suckling, of mothers and mammae,
Of good food mindfully enjoyed,
Measured disappointment, disapproval, or deep thought,
The start of the sob of the barely born yet hungry,
Who've not yet learned to cry as humans do.

“All this,” I say, “moves me, is mine”:
*My pursing of lips, my wrinkling of brow,
My way to meet the world as owner and as object.*

A kind of blessing, yet may I also
Find my way to opening, to the vowel,
The release of restriction that sounds like singing,
And thus, prepare to meet the infinite you's:

*Sie and du, ni and vous,
Ustedes, I, você and dokter²*

¹ Me and mine in Latin, French, Norwegian, Ukrainian, and German

² Forms of the singular, plural, formal, and informal you in German, Swedish, French, Spanish, Danish, Portuguese, and Norwegian Nynorsk

For so we learn the greater words,
 The sounds and selves beyond our own,
 And crawl from infancy into the childerness,
 With its cares and rivalries to ford,
 Its packs of feral things like us.

Patrolling in this tortuous terrain,
 We friend and fight, hate and love,
 Find boundaries and bonds,
 Territory and home range.
 As jealous, lonely beasts,
 We practice the maze of words
 And myriads of ways to be together:

We and our, vi og vårs.

Nous, notre, nosso, nós³

And so, we walk and so we stand,
 Leading through the labyrinth we are,
 With all we hold of monsters, heroes, monks, and stars,
 And fight and pray to learn that animal and holy art:
 To be together and yet ourselves.

³ Forms of we and ours in Norwegian, Swedish, French, and Portuguese



IN THE MIST BETWEEN SEA AND SEA

OLIVIA OQUIST MARD ERRICO

UTAH VALLEY UNIVERSITY

Oil on Canvas

The stormy sea is a great metaphor for leadership. The violent waves embody the courage it takes to navigate during tumultuous situations and to face challenges that come your way. As a leader you need to be able to guide others through the turbulence until you reach the calm.

CROSS OCEANS

AURORA LAPORTE

UTAH VALLEY UNIVERSITY

It wasn't polite to stare, my father said. Still my seven-year-old self couldn't help looking at the girl who sat in front of us on the bus, twisting little Mardi Gras necklaces into different shapes. I watched her build a snowflake, then twist the edge of it into a loop, making it into an ornament.

The bus made a stop, and her mother rose, signaling her to follow. But before she did, she turned, smiled at me, and handed me the snowflake ornament.

I still have it to this day.

I've always been what they call a lover girl. Someone who loves hard, who gives too much, who falls so hard I end up landing on my face. Growing up, giving my heart away so freely more often than not ended up with me in tears, and I soon began to close myself off, thinking that if I expressed how much I liked someone, whether platonically or romantically, it would be seen as foolish, naive, and "cringe." Being overly friendly, which had once gotten me all my friends, started to feel like a weakness, and in high school, I retreated into my shell, depressed.

A quote began circulating on social media during that time: "Don't cross oceans for people who wouldn't cross a puddle for you." But someone reposted it with the caption, "No, do it. Do cross oceans for people. Love people, all people. No conditions attached, no wondering whether or not they're worthy. Cross oceans, climb mountains. Life and love aren't about what you gain, it's about what you give."

Slowly, my shell began to crack.

I was 13, on a train to Portland during the rubber band bracelet craze. I had a pack full of colorful, ring-sized rubber bands, and was braiding them together when I saw a little girl in the row in front of me had turned in her seat, watching unabashedly as my fingers weaved.

Once, I had been her.

“What are your favorite colors?” I asked.

“Pink and purple,” she said, her eyes lighting up as I pulled the colors out of my bag.

It was my favorite bracelet I ever made, and the only one I still remember.

In *Unreasonable Hospitality*, Will Guidara explains that unreasonable acts of kindness of an employee in a restaurant or hotel can not only improve the wellbeing and happiness of the recipient, but actually leaves a mark on all those who witnessed the act of unreasonable kindness, increasing their mood and making them more likely to do a good deed for someone afterwards.

To be the type of leader that heals the world, not harms, we must be the first to have our hands outstretched to others. The ones to be unreasonably kind, even to those that hate us, even when it makes no sense to.

In the wake of tragedy, it is tempting to let fear overtake us. But to heal the world, we must be the first ones to reject this, to be unreasonably kind, unreasonably good, unreasonably hopeful.

NOBODY'S HERO

AUBREY JONES

UTAH VALLEY UNIVERSITY

What if I can never be
The person whose shoulder you lean on,
Whose pain you share?
What if I'm not strong enough
To help lift your burdens,
When I've held my own for so long?
What if I'm the reason you slip through the cracks?
Will I be the one to pull you up,
Or will I be the one to watch you fall?



THE GENTLE LEADER

LINDA CAMERON

UTAH VALLEY UNIVERSITY

Composite Fine Art Photography

Good teachers are leaders in the quiet, everyday moments. They do not lead by standing above their students and colleagues, but by nurturing the curiosity and confidence of their learners. This is how we create a better tomorrow- by putting leaders in the classroom.

BETWEEN FAITH AND FICTION: EXPLORING THE GIFT OF DIVERSE LITERATURE IN PUBLIC SCHOOL LIBRARIES

RAQUEL ELLIS

UTAH VALLEY UNIVERSITY

This paper delves into the intricate and often contentious relationship between religion and book banning, shedding light on the motivations and rationales behind both proponents and opponents of this debatable practice within the context of public schools. While acknowledging the significance of parents' rights in guiding their children's literary exposure, this essay proposes a novel third approach, emphasizing collaborative efforts among educators, librarians, and parents to cultivate an intellectually stimulating yet culturally sensitive learning environment. Religious beliefs have long influenced societies and their education systems. This has prompted passionate debates about the appropriateness of certain literary materials in the classroom. Building on this discourse, this paper examines the reasons behind religious influence and extremist efforts to gain greater control over what children and adolescents can access in public and school libraries.

Proponents of book banning argue that certain texts may contain content deemed objectionable or contradictory to their religious doctrines. These voices get an equal opportunity to explain their fear of exposure to such materials that might lead to moral confusion or undermine the values they wish to instill in their children. Opponents who advocate for freedom of expression and unrestricted access to diverse perspectives, asserting that banning books curtails intellectual growth and stifles critical thinking are equally represented. The concept of a middle ground is nothing new, however. It is an exploration of harmonious balance between intellectual freedom and parental rights, an issue that deserves a closer investigation.

In communities where religious beliefs hold significant sway, it could be argued that the practice of book banning has been influenced by the perceived importance of theological doctrine and certain moral principles. Supporters argue for protecting sacred texts from blasphemy while preserving faith and integrity, emphasizing the need to shield believers from potentially harmful ideas. In contrast, opponents advocate for intellectual freedom and the open exchange of ideas, warning that book banning based on religious grounds stifles creativity and hinders critical thinking. Additionally, critics of book banning assert that such practices can lead to censorship, limiting the potential for personal growth and societal progress.

Conservative values come to mind when assigning strong beliefs in preserving first amendment rights. What do we teach our young people when we choose to ban certain literary works? Understanding these diverse perspectives is essential in navigating the balance between respecting religious beliefs and upholding the principles of intellectual liberties and constitutional rights.

With an informed and unbiased exploration of the complex relationship between religion and book banning, light will be shed on the reasoning behind both proponents and opponents of this debatable practice happening in our public schools. This topic doesn't have to be binary. A third approach balances youth intellectual exploration with parents' right to choose what their children read and are exposed to with the help of educated librarians and teachers working together with the best interests of society in mind. Our children too can be empowered to make decisions on the material they wish to explore with guidance from parents and trained professional librarians.

A pragmatic approach acknowledges the complexities of the issue and seeks a centered position between opposing views. This perspective calls for thoughtful leadership that balances the protection of community values with the promotion of intellectual freedom, recognizing that some material may indeed contain content that could be deemed offensive or harmful to certain individuals or groups, while still celebrating diversity and the freedom to exchange ideas.

In an interview conducted with Representative Carol Spackman Moss, a 30-year English and literature teacher, and current Utah State Representative, she was asked what material might be considered harmful and how these concerns should be addressed. Moss states,

Books that are racist, have hate speech, antisemitism, or other hateful or conspiratorial language or comment, should not be in a school or public library. Again, parents, librarians, and teachers should advise students of harmful content, even though some of it might be subjective. Sometimes kids need to read things themselves and then they can make their own judgment about not wanting to read books that are racist, misogynistic, or violent. (Moss, 2023).

Representative Moss goes on to say when considering censorship of literature there are many factors that should be considered. She says,

First and foremost, a book should be read in its entirety to judge whether a passage is obscene or violent. In context, a book that depicts a rape or a racially violent act might illustrate the harmful and lasting effect such acts have on a person, like the main character Pecola Breedlove in Toni Morrison's *The Bluest Eye*. In that context, the passages are neither sexually titillating nor pornographic. (Moss, 2023).

This perspective also supports empowering parents, educators, and community members to be actively involved in guiding the reading choices of minors, rather than imposing blanket bans. However, Moss believes that it's important for kids to begin developing their own sense of judgment. Monitoring everything our kids read takes away choices and their ability to make decisions on their own. "They tire of those mindless books eventually and then read something more edifying." (Moss, 2023).

Historically, Christians have been the most ardent supporters of book bans, but not all Christian voices echo the same sentiment. One Christian perspective about banning books is shared in *Christian Century*, a non-profit magazine founded in 1884, and proud to be the first to have published the full text of Martin Luther King Jr's *Letter from Birmingham Jail*.

In an article published in May 2022, “Why books get banned”, the editors state that,

Books about difficult topics – when approached with openness and attention to context – can function similarly. They can show us our failures. They can impel us to make our society more just. They can transform us into more empathetic people and more responsible citizens. (Christian Century, 2022).

Literary contributors to this article, Schneider and Berkshire, continue in that same vein saying that public schools are faced with a seemingly unattainable task of helping parents raise the next generation in the face of a myriad of hurdles like racism, economic inequity, and geographic inequity (2022). They continue by stating, “When powerful people can orchestrate mass censorship through book-banning campaigns, it doesn’t just erode the First Amendment rights of educators and library patrons. It undermines this important work of formation (2022).

To date, no regime has ever succeeded in erasing ideas by destroying the pages that carry them.

The ironic absurdity is that the banning – or in extreme cases burning – of books has never achieved its intended goals. Presumably, those demanding the banning/burning are afraid that those who read the books might get and internalize some ideas that are a threat or are anathema to the ruling regime. (Gordon, 2023).

So why do proponents of book banning feel so passionate about their stance? Tamney and Johnson (1997) explain that fundamentalists don’t see censorship as opposing freedom; instead, they believe true freedom comes from following God’s laws. Therefore, censorship is viewed as a tool that protects people from sin and deception so they can live freely, clarifying they do not subscribe to this opinion, but they do believe in a worldview that offers true freedom for obeying God.

Supporters of banning books argue that certain materials should be restricted to protect vulnerable minds from harmful content. They believe that certain books may contain explicit or disturbing themes that could negatively influence young readers or sensitive individuals. By controlling

access to such materials, proponents claim that society can create a safer and more morally upright environment for everyone, especially children, who are still developing their understanding of the world.

Another reason in favor of book banning is the preservation of cultural or religious values. Advocates maintain that certain books may challenge or contradict the beliefs and customs of a particular community, leading to potential conflicts or erosion of their cherished traditions. They believe they can safeguard their cultural identity and maintain social harmony by limiting access to such literature. In their view, book banning serves as a protective shield against ideas that could disrupt a society's cohesion and stability rooted in shared values and norms.

In Utah, one anonymous submittal led to the banning of the Bible. In March 2022, Utah Governor Spencer Cox, a Republican, signed H.B. 374 into law (Utah State Legislature). The "Sensitive Materials in Schools Act" bans books with "pornographic or indecent" material from schools and school libraries. The law allows parents to submit book challenges for review. The anonymous parent cited the Bible as being "one of the most sex-ridden books around." They state the Bible has "no serious values for minors' because it's pornographic by our new definition. Get this PORN out of our schools!" (Anonymous, 2022). Essentially, they read the new law and turned it against the party of banning books by providing countless passages that discussed sex, incest, alcohol, nudity, rape, and more. This turn of events occurs amid an effort by US conservatives in multiple states to curb teachings of controversial topics like LGBTQ+ rights and racial identity. Ken Ivory, who wrote the bill scoffed at the anonymous challenge, calling it a mockery. He continued by stating the Bible is best studied at home with family (Matza 2023). Multiple attempts were made to contact Utah State Representative Ken Ivory to hear his opinion firsthand, but all attempts were left unanswered.

With the proliferation of information available to all on the internet and mobile phones, students now have access to a wealth of information at their fingertips. This has made it increasingly difficult for book bans to be effective, as students can easily access banned books online. Narayanaswamy and Weaver state there was a free flow of information and barriers that were once in place but are no longer there. People are

free to access information about virtually any topic (Narayanaswamy & Weaver 2015). This begs the question: are book bans effective if our young people can access anything they want via mobile phones?

Librarian Amy Affelt explains that the duties of librarians and libraries are to include providing materials and information that offer all points of view and educating accurately on current and historic issues. Affelt also believes libraries need to challenge censorship as a fulfillment of their responsibility as librarians to provide information and enlightenment (2022).

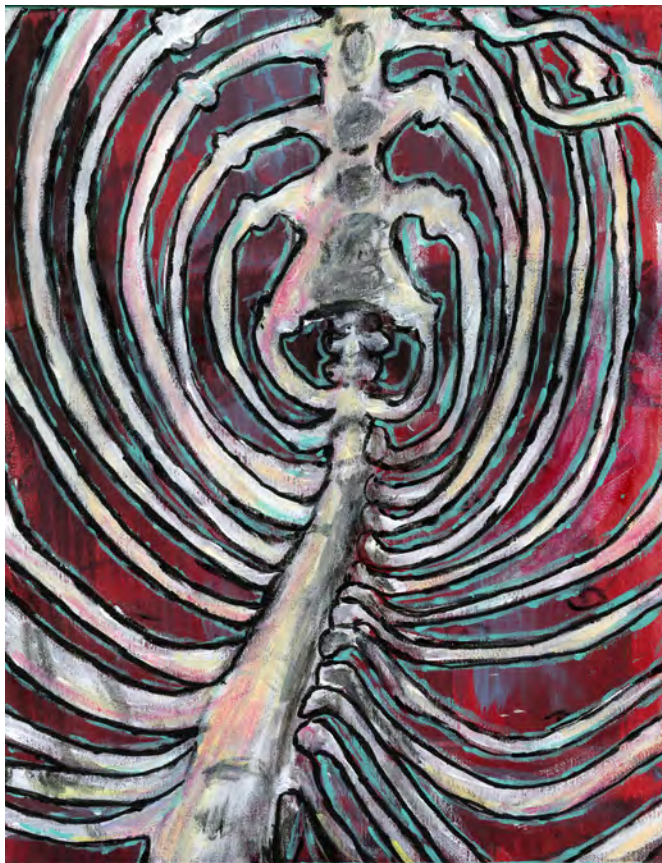
How does society separate the sometimes overwhelmingly loud desires of a few armed with megaphones to censor literature based on their own belief system and desire to raise virtuous adolescents? It will require a careful and thoughtful approach that respects both the principles of intellectual freedom and the concerns of proponents of censorship. Leaders must uphold the fundamental principle of freedom of expression and intellectual freedom, which allows individuals the opportunity to have access to a wide range of ideas and perspectives. By emphasizing the importance of diverse discussions and the opportunity for individuals to develop critical thinking skills, advocates are doing a service for the next generation by helping develop a democratic society.

Education and information must flow to promote and encourage civil discussions about the values of a democratic society and the importance of open dialogue in addressing sensitive topics. We can recognize that not all materials are suitable for all age groups. We must also be honest with ourselves knowing our children and adolescents have access to smartphones that provide anything and everything a young mind might want to inquire just one tap away. Knowing this, fear-mongering and biased censorship does nothing to protect the virtues and innocence of our young people.

Schools must advocate for inclusivity, ensuring a wide range of perspectives and experiences are represented by engaging in civil dialogue and encouraging respectful exchanges leading to a better understanding of each other's concerns. Thus, reflecting the diversity of the world we live in. If we proceed with respect, kindness, and an open mind to what might be possible, we succeed together.

REFERENCES

- Affelt, A. (2022). Beyond banning: New challenges to the right to read. *Information Today*, 39(2), 32–35.
- Tanner, C. (2023, March 22). “A Utah parent says the Bible contains porn and should be removed from school libraries: Here’s their full challenge.” *The Salt Lake Tribune*. <https://www.sltrib.com/news/education/2023/03/22/utah-parent-says-bible-contains>
- Gordon, M. (2023). The Blessings of Books. *Canadian Journal of Bioethics / Revue Canadienne de Bioéthique*, 6(1), 102–105. <https://doi.org/10.7202/1098566ar>
- Matza, M. (2023, June 3). Utah primary schools ban bible for “vulgarity and violence.” *BBC News*. <https://www.bbc.com/news/world-us-canada-65794363>
- Narayanaswamy, R., & Weaver, K. D. (2015). The impact of information and communication technologies on book challenge trends in the United States: An analysis. *Webology*, 12(2), Article a137.
- Tamney, J. B., & Johnson, S. D. (1997). Christianity and public book banning. *Review of Religious Research*, 38(3), 263–271. <https://doi.org/10.2307/3512087>
- Utah State Legislature. (2022). *H.B. 374: Sensitive Materials in Schools*. Utah Legislature. <https://le.utah.gov/~2022/bills/static/HB0374.html>
- Why books get banned. (2022, May 18). *The Christian Century*, 139(10), 7.



STRUCTURAL INTROSPECTION

KEN CARTER

UTAH VALLEY UNIVERSITY

Acrylic Painting

True leadership begins with the courage to look inward—to examine what lies beneath the surface.

THE RELATIONSHIP BETWEEN COGNITIVE DISSONANCE AND JUDICIAL DECISION MAKING

MADISON SCOTT

UTAH VALLEY UNIVERSITY

This paper explores the effect dissonance has on the judicial decision-making process. Leon Festinger (1957) introduced this theory and outlined how individuals attempt to avoid this feeling. Cognitive dissonance is the conflict that arises between two separate viewpoints that one person holds. This theory is applied to the different steps of the decision-making process and some behaviors that judges use to ease the dissonance. The paper identifies judges as leaders and examines how individuals examine their process and learn from it. Leaders are encouraged to analyze the judge's process and compare it with their own. The purpose of this paper is to inform and start a conversation on cognitive dissonance and leadership and how they apply daily life.

Judicial decision-making has fascinated researchers worldwide. Every day, judges hear cases and have to make decisions that may violate their personal beliefs. Some guidelines regulate the process judges go through; they must analyze the laws, legal ethics, and the evidence presented to them. Judges agree to stay unbiased throughout their deliberations, yet members within their governing body, the American Bar Association, have stated that bias in the courtroom is unavoidable (Frazier, 2022). These biases or beliefs cause dissonance, which plays a significant role in the method by which they make and justify their ruling.

Cognitive dissonance is not unique to the field of judges; it is something that all people face. Being able to make a timely and wise decision is a quality that leaders should have. It does not matter if you are deciding something about a large company or what you want to eat for breakfast in the morning. Understanding the strain that cognitive dissonance plays

in the decision-making process enables leaders to acquire valuable skills that can be applied to real-world situations. In this article, I will review the Cognitive Dissonance Theory and the part that it plays in judicial decision-making. I will also address how we can learn from judges and apply their methods to our own lives.

THE COGNITIVE DISSONANCE THEORY

Leon Festinger (1957) was the first one to propose a theory that explained why humans change or continue their behavior in the face of adversity. It can be explained as the mental turmoil that an individual goes through when they hold two beliefs that contradict each other. Festinger (1957) uses this example: “A person may know that smoking is bad for him and yet continue to smoke...” (p. 2). When feelings like this arise, they create tension, and it is human instinct to ease that tension; when you have an itch, you scratch it. The same can be said for dissonance; humans try to reduce the pressure of dissonance when they feel it.

Reduction of dissonance comes in a few different forms. The first method is to change the behavior. To add to the previous example, the smoker would simply quit smoking because they know it is bad. The second method is to change the surrounding environment to meet the expectations of an individual. This is less feasible in some social settings. Imagine a person walking up and down a staircase in their house; though they know that it is no different than the other steps, they always skip the bottom step. To resolve the dissonance, they may purposely break the first step; that way, reality matches up with their beliefs. In social settings, it can be hard to do more than change the people who surround you, which is not always a possibility.

Finally, individuals may completely avoid the topic, causing their dissonance, and only accept information that plays into their held beliefs. This relief method is similar to the concept of confirmation bias. Back to the smoker, they may only review the studies that say smoking is good for you and criticize any studies that say otherwise (Leon Festinger, 1957). This is essentially the problem that judges are faced with. Information presented in the courtroom may directly challenge beliefs held by the judge; however, despite this, a fair and just decision needs to be made.

THE DECISION-MAKING PROCESS

HOW JUDGES THINK THEY JUDGE

Capurso (1998) conducted a study that analyzed the way that judges perceive their decision-making and the way that attorneys see it. In this study, two judges who represented their profession were interviewed and their answers interpreted (Capurso, 1998). Judge A admitted to including external factors such as precedent, legal experience, and logic into their process. They also identified a few other factors that have the potential to sway them: political ideology, feelings towards a particular group, and equity. Judge B showed a similar awareness of their own biases and how they influence them. For example, "... after a vehicle was stolen from Judge B's household, it was more difficult for Judge B to remain unbiased when an alleged automobile thief was brought on charges before the bench" (Capurso, 1998, 29.1 U. Bait. L. F. 11). In this scenario, the judge already has an opinion on alleged car thieves, but they must decide based on the law; this is the type of situation where cognitive dissonance develops. To get an attorney's perspective, Capurso (1998) interviewed a local experienced practitioner. In their opinion, most judges can do their duty fairly and impartially, but there are a small few who only focus on results and allow themselves to be swayed by external factors that should not have a place in the procedure (Capurso, 1998).

INTERPRETATION AND MEANING

Much of a judge's time is spent analyzing legal statutes and precedent. It is becoming impractical to think that the law should be read and applied exactly as it is written. Mikołaj Pietrzyk (2025) points out that many judges follow the last method of dissonance reduction, "...dictionaries serve judges to confirm their linguistic intuitions and to support their understanding of legal provision. Empirical studies show that judges assess positive arguments that support their decision and negatively those that undermine it" (Pietrzyk, 2025, p. 11). In other words, the judges will use the new information that they receive from things like dictionaries to confirm their beliefs and thereby reduce feelings of dissonance. Pietrzyk (2025) continues by stating that because the legal text is open to interpretation and changes often, it is easy for judges to take their values and assert them as an interpretation of the text. This brings up the potential of judges' ruling to better serve themselves. While this is unlikely in many cases, it is still

important to consider how judges get their positions. While it varies by state, many judges get their jobs through an election, and because of the political party with which they are affiliated. This may pressure judges to make decisions that reflect favorably on themselves and those they are associated with.

However, it is easy to forget that cognitive dissonance is not purely an intellectual phenomenon; it can affect and influence our emotions. Judges are not purposefully interpreting the law in a way other than it was originally intended, or making their choices based on what their political parties think. There can be some extent of emotional stress caused by dissonance, and we cannot dismiss the influence that it has.

WRITTEN OPINIONS

In the Supreme Court, we see a practice that is a bit unique to that level. After a case has been decided, the justices may release concurring and dissenting opinions. Collins (2009) argues that this practice is a form of cognitive dissonance relief. It is an opportunity for them to justify themselves to others and potentially safeguard their popularity, "... demonstrating that the justices are more likely to author and join special concurring opinions to justify their discrepant voting behavior, are indicative that the justices are cognizant of the utility of being viewed as consistent decision makers" (Collins, 2009, p. 372). This practice is mainly seen in the higher courts, such as the Supreme Court, because these cases are publicized. When the audience is larger, there is a greater chance that the justices will be scrutinized. By getting a chance to explain their reasoning, they are relieving the pressure from dissonance, but also the pressure they may feel from the public.

Aronson et al. (2018) describe two subsections of self-justification that writing an opinion could fall into. The first is external justification, which can be defined as the act of looking for a reason outside of yourself to explain dissonant behavior (Aronson et al., 2018). Judges could write the opinion to say that precedent was there, or that a certain law indicates how the decision should be made, therefore taking it out of the judge's hands. The second is counterattitudinal advocacy, which is when you talk about a belief that opposes another one that you already hold (Aronson et al., 2018). Combining these two subsections produces a result that closely

represents the action of authoring an opinion after the fact. Judges may have to advocate for an opinion that directly counters their own, but they may justify it in such a way that it comes across as if their choice was the only one that could have possibly been made.

Nevertheless, interpretation, assignment of meaning, and writing an opinion are not the only steps in the whole process. Each judge has a unique way of approaching their duties. By studying their methods, we can gain deeper insight into how their mind works when tasked with this duty.

APPLICATION

Judges are often deemed leaders in their field; they are the people who know the most and are able to influence others around them. Their choices have the opportunity to influence the people in their community or the people in the whole country. When we think about the way our choices influence others, we should study the process that judiciaries go through and apply it to our own lives. In 2016, Benedikt Ahlfeld talked about the power that our choices bring and why we should focus on making better ones (TED, 2016). Reflecting on the process and potential traps that we fall into can help us become better leaders and make cognitive dissonance work in our favor.

Above, I briefly outlined some of the steps that judges take when deliberating. Now I will show how we can take those steps and use them in our own process. First, we need to analyze the situation at hand and the choice that needs to be made. In a legal setting, each side of the argument will specifically ask the judge what they are looking for and to rule in favor of one side over the other. However, this setup may not always be applicable to the choices that we need to make. So, digging deep and imagining a few outcomes of your decision will give you a roadmap and help guide you through the process. In his 2019 talk, Matthew Confer refers to this step as a premortem, which is taking the time to imagine what you want to happen and what could go wrong before planning (TED, 2019). This then leads to researching past decisions that have been made, and how they can apply to your situation. The best leader is one who learns from those who came before them. The past is a useful resource; we can learn from its triumphs and its failures.

Once we know vaguely where we need to go, we can start to analyze our own biases and ideas about the topic at hand. When the decision-making process starts to interfere with our own beliefs, dissonance occurs. The solution to that is to already know what your beliefs are and how proceeding may challenge them. This will not rid us of dissonance entirely, but it can allow us the opportunity to gain more knowledge and potentially develop our beliefs into something different.

The process that I have outlined here is not complete or all-encompassing. As you learn and grow as a leader, your own procedure will develop with you. While you are still learning, it is important to study other leaders around you and their unique practices. Many individuals look towards political leaders or the biggest names in the business world; I think that we need to start including judges on that list. They are a great example of facing adversity and embodying the ability to make timely decisions in the toughest circumstances.

CONCLUSION

The judicial decision-making process is unique to the individual performing it. There are similar steps, and within those steps are potential triggers for cognitive dissonance. Daily, judges interpret and assign meaning to new information, which results in a decision being made. To keep their process running smoothly and to make sure that they are fair, judges need to be proactive in their dissonance regulation. This can be done by recognizing the phenomenon, being aware of biases, and approaching new information with an open mind. We can take similar steps when making a decision. It is important to remember that while dissonance is uncomfortable and not sought after, the feeling can be a useful tool for addressing our personal beliefs and biases. By studying how cognitive dissonance manifests in decision-making, we as leaders can develop our skills and the steps we take to resolve the most complicated choices before us.

REFERENCES

- Ahlfeld, B. (2016). *The power of decision-making*. TED. <https://youtu.be/542qgGgL1s4?si=sbUDqFiWEXO7O7H8>
- Aronson, E., Sommers, S. R., Akert, R. M., & Wilson, T. D. (2018). The need to justify our actions. In *Social Psychology, Global Edition* (9th ed.). Pearson.
- Capurso, T. J. (1998). How judges judge: Theories on judicial decision making. <https://scholarworks.law.ubalt.edu/cgi/viewcontent.cgi?article=1909&context=lf>
- Collins, P. M. (2011). Cognitive dissonance on the U.S. Supreme Court. *Political Research Quarterly*, 64(2), 362–376. <https://doi.org/10.1177/1065912909352776>
- Confer, M. (2019). *Before you decide: 3 steps to better decision making*. TED. https://youtu.be/d7Jnmi2BkS8?si=Rr1PPT_Wuw_KFLGd
- Festinger, L. (1957). *A theory of cognitive dissonance*. Stanford University Press.
- Frazier, C. E. (2022, February 11). *Yes, court bias exists — and judges must attack it*. American Bar Association. <https://www.americanbar.org/news/abanews/aba-news-archives/2022/02/yes-court-bias-exists-and-judges-must-attack-it/>
- Pietrzyk, M. (2023). In search of “Happy ending” in legal interpretation: Cognitive dissonance in judicial decision-making. *International Journal for the Semiotics of Law - Revue internationale de Sémiotique juridique*. <https://doi.org/10.2139/ssrn.4680222>

KNIGHT

SAM BROWER

UTAH VALLEY UNIVERSITY

Charcoal

Titled *Knight*, this artwork conveys leadership qualities often admired—confidence, individuality, and the courage to stand apart. The black and white checkered horse serves as a striking symbol of contrast and uniqueness, challenging conventional expectations while embodying strength through difference. The title evokes the image of a knight, a figure historically associated with honor, duty, and leadership. Just as knights were expected to uphold noble ideals while navigating the complexities of their time, the horse in this piece reflects the tension between tradition and personal identity, standing boldly as both protector and outsider.



KNIGHT

SAM BROWER

UTAH VALLEY UNIVERSITY

Charcoal

NOBLE AND GREAT

JESSICA LEANY

UTAH VALLEY UNIVERSITY

The poet William Ross Wallace said, "All true trophies of the ages are from mother-love impearled; for the hand that rocks the cradle is the hand that rules the world." My poem, attached below, was written from my heart as a divine woman. I believe that the words can resonate with anyone who shares my desire to build up the next generation. Laying aside self-gratifying pursuits to provide for, care for, and protect children does more to lead the world than anything else. The universal hunger felt in our souls is filled when we believe the leader who says this can be your pursuit.

"Noble and great" a hero would say "it would be to brave a desert day"
But I want to do something new, something never done before—
Not to walk on the ocean floor, or to watch a war and keep score,
Not to write a secret song 'bout all the things man's 'er done wrong,
Not to tame a lion's pride and chiefly wear around his hide,
Not to read the starry skies with my naked human eyes
And say they show a secret way to put my name in worldly fame.
No, instead to give a life to a soul so true and bright
That God would keep him through the night until the day when I
 would stay
At the Rushing Sound of Great Waters and the prayers of my
 ancient fathers—
To bring a life into this world, one we have not yet heard,
One we all have long forgot, one ready to draw his mortal lot
And with God's sons to take his spot; yet in a cradle he'll first be caught.

A DIFFERENT KIND OF LEADER

JESSICA BRADSHAW

UTAH VALLEY UNIVERSITY

Can someone cry this hard? I mean really, it's been like ten minutes of crying nonstop. We are all scared but come on.

"It's going to be fine, Ashley." I said to my sobbing friend.

"No, it's not! How can you say that! Just because you get in trouble all the time, doesn't mean I do. I never..." her lip quivers as she breaks down into even louder wailing. Okay, whatever, I was just trying to be nice, and she attacked me. The door to the principal's office opens, and Lacy comes out also sobbing, her whole body shaking. The principal hands her off to the front desk lady and calls Ashley in next.

The door muffles Ashley's cries as Lacy's are fading down the hallway. Silence fills the space, and my brain can finally breathe. I understand what I did was wrong...and I am sorry, but this feels so overly dramatic. It's just Mrs. Lingtree, she isn't that scary. Ashley came out faster than Lacy did. Her eyes are puffy and red and won't look my way. She too is sent off with the front desk lady—who's already back. Lingtree turns to me.

"Come Alice." She doesn't wait for me, as she turns around and goes back into her office. I follow into the familiar square room. It is simple, a desk with miscellaneous papers and a closed laptop. My favorite lollipops are sitting in a jar by my beanbag in the corner. I grab one from the jar and sit down.

"No, not the beanbag today. Come sit over here." Mrs. Lingtree says before the bean bag can finish puffing out. I have never sat in the grownup chair. My heart for the first time starts pounding. My head feels light and

my arms are heavy. I put back my still wrapped lollipop and slowly walk to the chair...but I can't bring myself to sit down. It is too scary.

"Alice, I am very disappointed in you."

No, no, no, no, no. Please no.

"You vandalized school property," she continues,

"No, I..." she holds up a hand to stop my whiny protest.

"You tore the fence apart. You left the school property; you put more work on Mr. Jones, and worst of all, you dragged Lacy and Ashley into the whole mess." She sighs finally, putting her hands on her forehead. Then she seems to change her mind and straightens her spine.

"I have let Lacy and Ashley's parents know and their parents will decide what to do from there. You on the other hand will be helping Mr. Jones with his work for the next month."

"What! That's not fair." I say louder than I intended too. My whole body is shaking, and my tummy is hurting.

"He will need an extra hand to help him with his day-to-day tasks, so he has extra time to mend the fence—which is your fault."

"But... I didn't do it alone." I can feel my face going hot as tears threaten to fall. Mrs. Lingtree sighs once more. She comes around from her desk and sits in the matching chair to the one I am still hovering over.

"Do you know what a leader is?"

"Yes."

"Did you know that you, Alice Green, are a leader?"

"No, I am not." I finally sit, curling my legs up around me, trying to protect myself in any way.

"Yes, you are. You just don't understand how to lead correctly yet. But someday you will. I want you to try to understand that."

“How?”

“You will figure it out.”

She hands me a wrapped lollipop and sends me on my way. That night as I am lying in bed, I still can't wrap my head around what possibly she could mean. I am not a leader. No one follows me. I am never the one in charge of games or group stuff.

The next day I start my work with Mr. Jones. I scrub the floors, toilets, and walls, while getting a closer look at the ignored janitor. He is very tall with a pepper of white throughout his beard. I have never seen him without a baseball hat and today is no exception.

“Why do we have to clean the walls?” I finally ask Mr. Jones. We are in one of the first-grade classrooms. I am scrubbing the wall with a rag while he cleans the floor before vacuuming.

“Because it needs to be done.”

What does that even mean? Cleaning the wall is pointless. I bet he just has me scrubbing the wall because he doesn't need my help. I bet Mrs. Lingtree made up a random punishment. When I finish, I head back to class. Ashley and Lacy don't even look at me.

The next day and the day after went exactly the same. I would ask Mr. Jones why I had to clean something, and he would say the exact phrase, “*because it needs to be done.*” By the third week of cleaning every day, being ignored by my friends, doing my homework, my own chores, and responsibility on top of it all, I'm ready to explode.

“Why do I have to do this!” This time I am cleaning the gym floor with a tennis ball on a broken mop handle.

“Because...” Mr. Jones tries to say but is stopped when I sink to the floor letting the mop bounce off the floor. The sound rings across the empty gym.

“I don't understand why,” I try to stop my tears from coming, but I am losing the battle. “Why am I... what am I...” I break down into tears,

something I instantly feel humiliated about. Stop crying, what are you doing! Don't cry; this is so embarrassing.

Mr. Jones came and picked up the discarded tool and started to work. I eventually wiped away my tears and followed Mr. Jones. When I try to tell him that I can work again, he simply turns to me.

"Do you know why I clean?" He asks. I realize after a moment that he expects me to answer him.

"Oh um... because it needs to be done."

"Right, it needs to be done. I clean the walls for the next day. It's not even for me. It is for those little kids that come the next day, and the next. It's so those kids can have a safe, clean place to be."

"Okay." I have no idea how to respond. Mr. Jones turns away and continues his work as I follow him, feeling lost.

"Can I ask you something?" Mr. Jones asks.

"Yeah."

"Why are you here?"

"What?"

"Why are you here Alice Green?" He is scrubbing a spot, not even caring to look at me. Which is fine. I'm sure I look just as confused as I feel.

"Did Mrs. Lingtree not tell you? I mean you fixed the fence like the next day."

"No, she did. But why do you think you are here?"

"Because the world hates me." He tosses me a look of disappointment when I say this. I roll my eyes when he looks away. I sigh and try again, "She wants me to do... I guess to learn a lesson. Also, something about me being a bad leader."

"Not a bad leader, you just need to use your leadership in a better way."

"So, you do know!" I point at him as if I caught him in a trap.

"Yes, I do." He smiles slightly when he hands me the tool back. "Well, I hope you learned what you needed to."

I am still thinking of that as my siblings grab food off the table like starved wolves. I am still thinking about it as I brush my teeth behind a wall of other people, waiting for my turn to spit. I am still thinking about it as my mom comes to tuck me in.

"Mom, can I ask you something?"

"What is it Hon?"

"Am I a bad person?" I say it fast, nervous that if I don't and I sit on it for too long I would lose my nerve and never ask.

"What makes you think that?"

"I damaged school property... and I am a terrible leader."

"No, no, that was a mistake. Everyone makes mistakes. Even leaders." That makes me even more confused. Why is everyone so cryptic and annoying?

The next morning, I know I will meet with Mr. Jones after recess as normal. I head into class, where I am ignored, but I have to learn to just deal with it. It's been three weeks. I don't get why I am still shunned. Class went on and recess came about. I am sitting on top of the monkey bars when Ashley and Lacy approach me. I am mad at them. I don't even want to talk to them... okay yes, I do.

"What do you want?" I look down at them; they look at each other as if trying to decide what to do.

"Wait. I'm sorry." I say before they can run off. Lacy crosses her arms as if she is waiting for more. Ugh, maybe this isn't worth it. I turn around and flip off the monkey bars from the side and land awkwardly on the ground. I sit down on the poky bark.

"I am sorry guys. I am sorry I got you into trouble. I didn't mean it."

“Why did you do it?” Ashley comes and sits in front of me on the other side of the scuffed-up woodchip line.

“I don’t know.” That’s not true. “I wanted to go home. I thought if I could make a big enough hole, I could get out. I knew if I had your help, it would go faster.”

“That’s not fair to us.” Lacy sat beside Ashley, picking at the loose ground.

“I know, I’m sorry.” I feel like I have said it a thousand times. Why are they still being stupid and not accepting it?

“Do you want to play with us?” Ashley asks, while Lacy looks hurt that she asked.

“Yes.”

They both run off towards the grassy field. I follow behind when something Mr. Jones says comes back into my head. *“I clean the walls for the next day. It’s not even for me. It is for those little kids that come the next day, and the next. So those kids can have a safe, clean place to be.”* Saying sorry was how I was creating a safe place for my friends to be.

I wonder if being a leader is making people feel safe?

POCKETKNIFE (RESHARPENED)

TATUM BUNKER

UTAH VALLEY UNIVERSITY

Let's assume the boat is sinking. We, the survivors, huddle together on the inflatable lifeboat with the captain, a handful of the shivering passengers, and some selfish crew. By majority vote, the captain was unable to go down with the ship, as he has the nautical understanding we need to survive until help comes. If help comes.

Let's also assume the first mate is the captain's Brutus. The captain is distracted, mourning the loss of his sinking heart. The first mate spills hushed worries amongst the survivors; inevitably causing distrust in the captain. Still unaware, the captain reaches out towards the splintered remains of his boat. His fingertips grasp at the wood, water soaking his sleeve. Shaking, he pats the lifeboat, the only thing he has left as it dips down with the current.

In many cases of tense circumstances, there is an individual who makes a rash decision.

What happens when one stabs a knife into a lifeboat? Well, it goes just about as badly as you'd expect. Depending on how big the gash is, no one will notice until it is far too late. Then there's the accusatory jabs to find out who jabbed the boat, but that doesn't matter because everyone will end up splashing around the Great Blue.

And sure, we'll tread water for some time. We'll spit and cry at one another; at God, at the captain. Some will pray and some will swear. And like rocks, we will drop one by one. We'll feel them clawing at our feet, but we won't help because we know we're next. Air bubbles will foam and pop; we can practically hear the panicked desperation from the increasing depths. If the water is clear, we may be able to see their exhausted, defeated looks on their blue features. Until that is, they join Davy Jones.

What's ironic is that the only person saved (if any) will just so happen to be the one who initially poked the boat (with a stolen pocketknife). I know this to be true, as it's happened many times before, hasn't it Captain? But he doesn't respond, clutching his hat to his chest. The point has popped the boat; that's all said and done. I keep asking who, but we really shouldn't waste our oxygen on pointless questions anymore.

I'm not too curious about who slashed the boat. I don't think I'm the one who did the deed, who sinned the sin. But I did notice my pocket feeling rather empty, almost as if my old pocketknife was missing. So, where's the point?

I refrain from looking around as the water goes above my head because some people—*Et tu?*—will do anything to prove a point.

**PERSONAL NARRATIVES FOLLOWING
THE SEPTEMBER 10, 2025
TRAGEDY AT
UTAH VALLEY UNIVERSITY**

THE WEIGHT AND WORTH OF LEADERSHIP

DALLAS BATEMAN

UTAH VALLEY UNIVERSITY

When we imagine leadership, the figures that spring to mind are often bold, intelligent, and powerful: attributes that carry an exhilarating, almost euphoric appeal. This idealized vision, however, often neglects the heavy price a leader must pay. Beyond the prestige lies a profound responsibility: the constant burden of being in charge. This can range from a group of people, whether it's a family, a community, or an entire country. Bearing this weight requires a certain kind of strength—not always physical, but invariably mental and emotional.

The continuous work of problem-solving and decision-making is taxing. It can leave a person with the deep fatigue felt after an intense marathon or a prolonged conflict. Over time, this stress can be debilitating, which is why a strong leader must possess a truly strong mind. They must have a mental toughness required to handle unrelenting pressure, stress, and criticism. Military and intelligence behavior expert Chase Hughes provides insight here, suggesting that true confidence is the willingness to be socially “injured”—not the absence of fear, but the permission to fail or be judged.¹ At times, leaders must bear the brunt of ridicule and harsh judgment, even standing alone if necessary.

While mental toughness is crucial, so is emotional resilience. It's a misconception that strong leaders are unemotional. On the contrary, they experience many emotions but master how to control and express them

¹ Hughes, Chase. “How to Instantly Appear Confident in Any Situation,” n.d. https://www.youtube.com/shorts/23sD_vxQzaM

properly. Though no one is perfect, resilience is the capacity to stumble and immediately get back up, using the pain as fuel for growth.

Hand-in-hand with emotional resilience is emotional intelligence: the ability to effectively connect and communicate with others. A leader needs genuine empathy for the people they serve. Instead of viewing followers as people to be controlled, a leader should have compassion for their loyalty. Leaders, I believe, are held to a higher standard of responsibility than any other person. They are called to a duty of service and example. The focus is not on the self, but on the individuals they lead. This level of selfless duty would be impossible if the leader were cold-hearted or indifferent to their counterparts.

Ultimately, leadership is a mandate to serve those within one's sphere of influence. This heavy responsibility cannot be executed without error. It is vital for a leader to know their own weaknesses, possess the humility to admit them, and take responsibility for continuous self-improvement.

While this demanding portrait might sound grim, it is precisely what makes the experience so profoundly worthwhile. Leadership offers the opportunity to embrace life in its fullest meaning—to experience deep connection, challenging emotion, and significant consequences. Perhaps this is why it is so highly regarded: because of the unparalleled depth of the experience one gets to embrace.

THOSE DIRTY SHOES

TREYSON PENMAN

UTAH VALLEY UNIVERSITY

He dressed like a streetwise Jesus.
His opponent on the pulpit
commented about his slovenly appearance
unkempt hair, beard, and weary eyes
His opponent ridiculed his dirty shoes.

But those dirty shoes
took him miles
door to door
to listen to his neighbors.

Those dirty shoes
worked the garden
of his mother's house
who couldn't walk anymore.

Those dirty shoes
carried his brother
in his arms to the hospital
when he overdosed again.

Those dirty shoes
stood for hours
in the food kitchen
serving pasta to the homeless.

Those dirty shoes
brought him here
to speak the truth
When no one else found courage to.

He would rather have dirty shoes-
than clean lies.

MUSINGS OF A STUDENT

J. KAYDENCE CALDER

UTAH VALLEY UNIVERSITY

Written October 2nd, 2025

when we are first told
That our dreams have no meaning
it comes with an odd air of comfort
Like when we are told
That we don't get to choose
The world we grew up in
A dull satisfaction
A limited retrieve of choice
It disgusts me
Orange in shades of death
Yellow in shades of sick
Vibrance is vile
When complacency is all you know
Why are you still awake

The city life is pushing on me
I try to keep my head up
The crowds pull it down
I'm distracted and run into a light post
I look up and see nothing, but
Metallic Greys and synthetic blues
Muted reds and dingy greens
Softened, dilapidated purples
Oranges in shades of death
Yellows in shades of sick
Vibrance is vile
When dull is all you know
Why are you still awake

They say "corporate life getting you down?
 Go outside!" The fresh air is nice
 But October means that everything is starting to die
 The season is spooky for all the wrong reasons
 I wonder if they call it that because
 Life is such a wonder
 And it's wasted spending time inside
 And watching it die scares us
 I stare out the window
 My lunch break ended ten minutes ago
 And they won't let me back out in it
 In the
 Oranges in shades of death
 Yellows in shades of sick
 Vibrance is vile
 When work is all you know
 Why are you still awake

Context
 A beautiful thing
 A world full of iridescence and light
 Can be found
 With honesty and love
 But instead
 We get hammers thrown at us from above
 We stand up and we wake up and we find a chance
 to live
 And they take it from us
 They push us down with busy work
 As we stare out the window
 Watching the world die
 Watching our friends die
 Watching ourselves die
 Oranges in shades of death
 Yellows in shades of sick
 When pretense is all you know
 Why are you still awake

I walk around my campus grounds
The question echoes
Why are you still awake
I count the heads that are down
As I walk the halls and I wonder
Why are you still awake
I turn the corner
Another sign lingers
Another sign offers me this dance asking
Why are you still awake
I'm still awake because
I've seen the light before
It's dark but we can find it
Why am I still awake
Because I have to be
Because every waking moment I
Wonder what life could be
In spite of the way that it is
And I cannot wonder asleep
I remember when I was first told
My dreams have no meaning
And I told them to leave me be
Because I dream in full color
Shimmering silvers and deep, rich blues
Neon reds and lively greens
Vibrant, elucidated purples
Oranges in shades of love
Yellows in shades of gold
Vibrance is light and life and hope
Wake up with me and see the light
Please
Why are you still asleep?

TURN TO HELPING

K. HAWES

UTAH VALLEY UNIVERSITY

This piece talks about leadership in the context of the September 10th shooting on UVU's campus, the emotional fallout I experienced afterwards, and the journey since. I have very much felt like I have been in a mental rubble, digging myself out ever since. After that experience, I wasn't myself anymore and wasn't able to understand myself or my work in the way I previously had. What I'm grateful for is that I haven't been alone. Due to the individual compassionate acts of others, I've been piecing myself back together in a very intentional and meaningful way. The most tragic events are grief-filled, but that grief can create opportunities to become more compassionate and understanding. I'm surrounded by people who have shown leadership by sharing their compassion with me.

In a grief-filled moment, entire worlds shudder
And come apart; lives overwhelmed by choice
Grief takes hold—a voice for hearts to mutter
Something within their silent mourning
But in the rubble and unjust change
Walls and roofs are put back to full height
A vision of the self, restored, arranged
With hands that steadily hold
Pain is not just falling down, but a place
For hope to build, a chance
That compassion can turn to helping
And none are lost to circumstance



WOMAN POLICE OFFICER

SHELBY EVANS

UTAH VALLEY UNIVERSITY

Pencil and colored pencil

I drew this picture because I appreciate all the work the police officers do for us.

This submission is from a student in UVU's Wolverines Elevated Program.

CONTRIBUTING AUTHORS AND ARTISTS

RACHEL BASINGER, PHARM.D, BCACP, CTTS, DIPALCM is faculty at the Jerry H. Hodge School of Pharmacy at the Texas Tech University Health Sciences Center and advisor for the Delta Kappa Chapter of Phi Delta Chi (DK-PDC).

DALLAS BATEMAN is a civil engineering student at Utah Valley University. He is married with two children and works in excavation outside of school.

KIMBALL BIGELOW is a student at Utah Valley University who enjoys writing poetry, short stories, and criticism in his free time.

EDEN BLACK is an art and design student at Utah Valley University and has been involved with leadership on UVU's campus in a variety of ways: Working in the office of *Student Leadership and Success Studies* (SLSS), helping with the distribution of *The Journal of Student Leadership* (JSL), and serving as an officer in UVU's chapter of *Phi Theta Kappa: Alpha Sigma Theta*. She is pleased to be able to contribute to the JSL as she continues to develop her craft as an artist.

SAM BROWER is a student in the Art Education program at Utah Valley University. His work spans a wide range of genres and styles such as pop art, surrealism, realism, and abstraction. He currently works with special needs populations and is attending UVU to pursue a career as a high school teacher, aiming to give students the same inspirational experience in the arts that he also had.

J. KAYDENCE CALDER is an aspiring poet, author, director, and animator, and is a student at Utah Valley University. She is working towards her finance degree and is projecting to graduate in 2029. Writing is her passion, and she believes that sharing one's voice is deeply important. She often writes about themes of love, pain, and hope, even in difficult times. She tries to keep an air of positivity, humor, and whimsy in her day-to-day.

LINDA CAMERON is a composite photographer and aspiring elementary school teacher. She is currently enrolled at Utah Valley University,

working toward her second bachelor's degree in Elementary Education; her previous degree was in Speech and Hearing Science from the University of Utah. Linda has been featured by big name brands like Adobe Photoshop and Sony. She was recently awarded as the grand winner of Adobe's own 2024 Photoshop Remix Contest and Sony Alpha's Imagination Grant.

KEN CARTER is completing his bachelor's degree in Psychology at Utah Valley University. His academic and creative work explores themes of identity, introspection, and the relationship between structure and self. He has exhibited a six-piece painting collection at Under the Umbrella bookstore and café in Salt Lake City.

JACK CHARLESWORTH is majoring in History with a minor in Classical Studies at Utah Valley University. His research interests include Roman religion, particularly ritual practice, the Roman military and classical philology. He is currently in his senior year and plans to pursue graduate work with a focus on Roman religion.

MARIA DUERSCH is a passionate writer who is working towards a BA in Applied Communications at Utah Valley University. She loves dogs and plans on starting a non-profit to improve the lives of dogs and their owners through better animal education.

RAQUEL ELLIS is a proud Utah Valley University Wolverine graduating in December 2025. She is studying psychology with a minor in Cognitive Neuroscience and Public Health. She plans on attending graduate school after receiving her Bachelor of Science.

LUKE EVANS is a Health Science major at Utah Valley University. He focuses his time on mentoring other students pursuing the health professional career pathway. He currently works as a Supplemental Instruction mentor and aspires to be a surgeon someday.

STACI RACHELLE GONZALEZ is an emerging writer from Eagle Mountain, Utah. She is majoring in Public Relations and Communications at Utah Valley University and is on track for graduation in the Spring of 2025. She writes non-fiction, fantasy, and poetry. When she's not writing she can be found in her garden, engulfed in a book, or in a world of imagination with her children.

K. HAWES is an advisor in the College of Health and Public Service. She has presented locally, regionally, and nationally on topics related to advising, disability advocacy, and resilience.

CHRISTIAN HEFTEL, a former student and staff member at Utah Valley University, has been published in venues such as *Intergalactic Medicine Show*, *Dialogue*, and *Essais*. His writing focuses on language, embodiment, the natural world, and the work of healing from trauma.

IAN L. P. HINTZ has grown up in eleven cities in four states, but has always appreciated the support of his family, wherever he and they might be. His major is American Sign Language in Secondary Education, and he plans to work as a teacher, though he would also like to publish a couple stories someday.

AUBREY JONES is a senior at Utah Valley University, majoring in Creative Writing with a minor in Environmental Studies. She spent her first year of college at the University of Hawaii and has had the travel bug ever since, exploring different corners of the world as often as she can. In her free time, she enjoys baking, painting, and listening to heavy metal.

PARKER KILLIAN has been published in *Warp and Weave*. He is currently working toward his Bachelor of Fine Arts in Entertainment Design and expects to graduate in 2026. He works to inspire hope and positive action through his art.

AURORA LAPORTE is a Utah Valley University student majoring in Creative Writing with a minor in Public Health. One day she hopes to combine the two in order to trick her readers into becoming healthier and happier. In her free time, you can find her running, biking, or on the climbing wall.

JESSICA LEANY, a Christian conservative studying at Utah Valley University, seeks to further her education by currently working towards her bachelor's degree in Education, in hopes that it will benefit her present and future families and more fully enable her as a servant in her church and community. With a group of trusted friends, she re-established UVU's chapter of Students For Life as the co-president, with a personal motto: "Save babies, help families."

OMAR MENDOZA is a passionate psychology graduate interested in the impact of learning and memory on human behavior. voice through sculpture, printmaking, and other media.

STEPHANIE MORLEY is a junior at Utah Valley University and has been published in *Touchstones*, *Warp and Weave*, and *The Journal of Student Leadership*. She is working toward a degree in Graphic Design and Creative Writing. When she's not daydreaming, she's reading or being lovingly sat on by her cat.

OLIVIA OQUIST has been published multiple times in journals such as *Touchstones* and *The Journal of Student Leadership*. She was the 2025 recipient of the Vision of the arts James C. Christensen Scholarship and she is currently working on her Bachelors of Fine Art in Painting at Utah Valley University with her BFA show coming up this fall. In her free time she paints and when she sleeps she dreams about painting. She also has a dog named Christmas that she loves more than anything.

TREYSON PENMAN is a junior at Utah Valley University and is an English Major with an emphasis on Creative Writing. He hopes to invoke change in the world through writing inspiring pieces to help better the world.

ABIGAIL PETERSON is pursuing a dual degree in Accounting and International Business at Utah Valley University, with an expected graduation in 2028. She plans to one day own a non-profit of her own and also hopes to continue her ventures in creative writing and poetry.

CONNER A. REISNER is working on their masters in Professional Communication with an expected graduation in 2026 from Southern Utah University and hopes to work for a NPO in the future.

MADISON SCOTT is a Pre-Law student currently studying Communication at Utah Valley University. She works to apply the theories that she is learning to the legal system.

EDWIN SILVA is a 2026 PharmD candidate at Texas Tech University Health Sciences Center who served as an officer for Delta Kappa Chapter of Phi Delta Chi (DK-PDC) from 2023-2025.

AIMREE SWIFT is a senior at Brigham Young University, majoring in Ancient Near Eastern Studies. They believe that understanding the world's earliest civilizations and human records provides invaluable lessons for building a better world today. Their work seeks to locate these lessons and make them accessible to a modern audience.

JIM TUCKER, a student at Utah Valley University, is working to complete degrees in philosophy and in history education. Jim plans to pursue graduate studies in philosophy in New York and continue on to teach history and philosophy to students from middle school through college. Outside of his professional life, Jim enjoys reading, crocheting, gaming, and spending time with his partner and their dogs.

CARA UHL is an EMT-A working on her bachelor's of Fine Arts at Utah Valley University. She aims to delve into photojournalism to inspire and give hope to others.

JAMIS WINTHER is working on her bachelor's in Art and Design at Utah Valley University and is expected to graduate in 2026. She uses both 2D and 3D works of art to express her ideas and emotions through various mediums.



The Journal
of **STUDENT**
LEADERSHIP

UTAH VALLEY UNIVERSITY

Support the Journal's Student Scholarship!

***Your contribution directly helps
students create an engaging outlet
for research, writing, editing, and
publishing.***

Donate Here:



uvu.edu/slss/jsl/about

Journal Description and Call for Papers

The Journal of Student Leadership is a double-blind, peer-reviewed, interdisciplinary, academic journal that addresses ideas, theories, and issues of leadership. The journal's two purposes are to:

1. Contribute to the scholarship and discussion on leadership.
2. Provide an engaging outlet for research, writing, editing, and publishing.

We welcome papers and essays on leadership topics from all relevant disciplines, including business, education, law, policy, social sciences, arts, humanities, and technology.

We invite perspectives on leadership from every sector of the academic community. Academicians and students are equally welcome to submit their papers to the editors of the journal for feedback and consideration for publication.

What Topics Are Most Interesting?

Authors often wonder what topics would be of greatest interest to the editorial board or readers. The following topics are just a subset of appropriate areas that could be addressed: ethics in leadership, the need for diverse leaders, why and how people lead, the importance of communication in successful leadership, how to maintain integrity in leadership, what practices the best leaders implement, examples of excellent leaders and their contributions, and a broad range of other topics that relate to leadership. Likelihood of publication exists for those submissions that are able to incorporate current theories of leadership in their paper.

How to Submit an Article or Essay

For the latest on submission criteria, consult the following:

Email the editors at JOSL@uvu.edu
uvu.edu/slss/jsl/