

# ENVI

The background is a deep blue space filled with white stars of varying sizes. Two hands, rendered in a glowing blue and white style, are positioned as if reaching towards each other. The hand on the left is lower and more curled, while the hand on the right is higher and more open. Several thin, white, curved lines resembling orbits or paths of light crisscross the scene, adding a sense of motion and complexity.

v o l u m e 2  
i s s u e 3

c o s m o s i s



VOLUME 2, ISSUE 3

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THE UNIVERSE

THE UNKNOWN – PAGE 32



# FROM THE EDITOR'S DESK

Dear Reader,

This theme was perhaps our most challenging one yet. As an anthropology magazine, we aim to highlight the diversity of human experiences, which becomes much harder when you're focusing on space, not Earth. While this issue does explore around the cosmos, we also want to reimagine human perspectives from within them. We were very inspired by Carl Sagan's *Pale Blue Dot*, and you may observe its influences throughout this issue. The idea of everything familiar to us being so minute—a speck of nothing within the incredible expanse of the universe—led us to try to emphasize scale and magnitude throughout this issue.

We introduce *Cosmosis* with "The Known": everything that is familiar to us, both on Earth and beyond, spanning from the Moon, the Solar System, to the Milky Way. We conclude the issue upon reaching The Universe, and end with "The Unknown", nodding to the unresolved human desire to understand worlds beyond our own. In such a technology-oriented, AI-driven, limit-pushing society like our own, we wanted to explore the bounds of human reach—intellectually, emotionally, and physically.

This issue is very special, not only because it marks one full academic year of *Emic's* new course structure, but also because it is the last issue produced by many of our original staff members. I am proud to announce the graduation of Adriana Fortier, Julia Whisenhunt, Theo Miller, and Gabrielle Christie, most of whom have been involved with the 'zine since Issue 1. I am so proud of the growth that these students and *Emic* have seen over the last year! Change can be scary, but much like the rest of the universe, it is beyond our control. Instead, we can push past the anxiety-inducing nature of uncertainty and choose to look ahead toward all the new beginnings that arise from the unknown.



Sacha Sides  
Editor-in-Chief  
*Emic* Magazine

e o s m o s i s  
vol. 2 issue 3

The Anthropology department hosted its annual Honors Thesis Slam celebrating the research achievements of its senior undergraduate class. These theses explored broad ranges of topics, including archaeological studies of the Americas and Africa, anthropological perspectives on healthcare provision and patient identity, stable isotopic analyses of skeletal remains, and more! We want to congratulate **Yasmine Budman, Ryan Cassidy, Kendal Docherty, Adriana Fortier, Sarah Grimes, Emma Hanley, Sophia Lara, Audrey McAnally, Alessa Mendoza, Alysa Miller, Mahir Rahman, Julia Rocco, Sarah Schmitt, Sabrina Khanam Yeahia**, and the rest of the senior Anthropology graduating class for their wonderful accomplishments!



# MEET THE STAFF



Sacha

## EDITOR IN CHIEF

Sacha is a 3rd year Anthropology major at UF. He is interested in studying primate anatomy, and serves as the editor-in-chief for *Emic*. In his free time, Sacha enjoys embroidery, reading, video games, and digital art.

## DESIGN TEAM

Julia is a senior at UF working her way towards a BA in digital arts and sciences. She is a part of the design team and works hard to utilize her knowledge of 2D and 3D art to make the zine look above and beyond.



Julia

## DESIGN TEAM

Gabrielle is a senior at the University of Florida majoring in Digital Arts and Sciences. She is interested in game design and development and is a part of the *Emic* design team. She enjoys art, musical theater, video games, and baking in her free time.



Gabrielle



LIZZY

## EDITOR

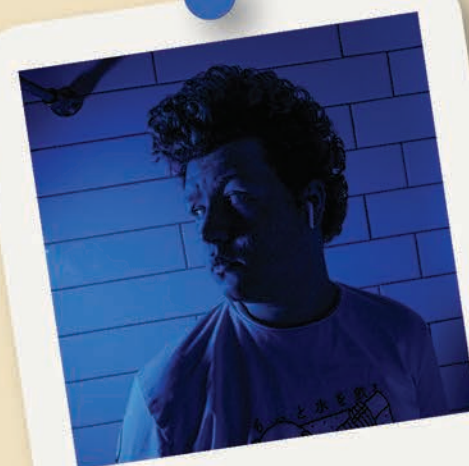
Lizzy is a 2nd year Anthro and Education Sciences major at UF. She's interested in exploring how museum education can promote educational equity and serves as an editor for *Emic*. She loves spending her time reading, doing research, geeking out in museums, and dancing.

## LEAD DESIGN EDITOR

Del is a 2nd year graphic design major at UF. They are interested in design as a bridge between art and communication. In their free time, Del gardens, writes, sews, and home brews chai.



Del



Theo

## EDITOR

Theo is an English Editing Writing and Media major at FSU. On *Emic*, they help with look development and layout. Outside of magazine duties, they can be found geeking out on cars, cooking, cartoons, or cameras.

## DESIGN TEAM

Adriana is a senior majoring in anthropology and minoring in FYCS at the UF. Her current research focuses on health equity and how power is exercised within healthcare institutions. Adriana enjoys fencing, crocheting, cooking, and game nights.



Adriana





> EARTH

# THE KNOWN

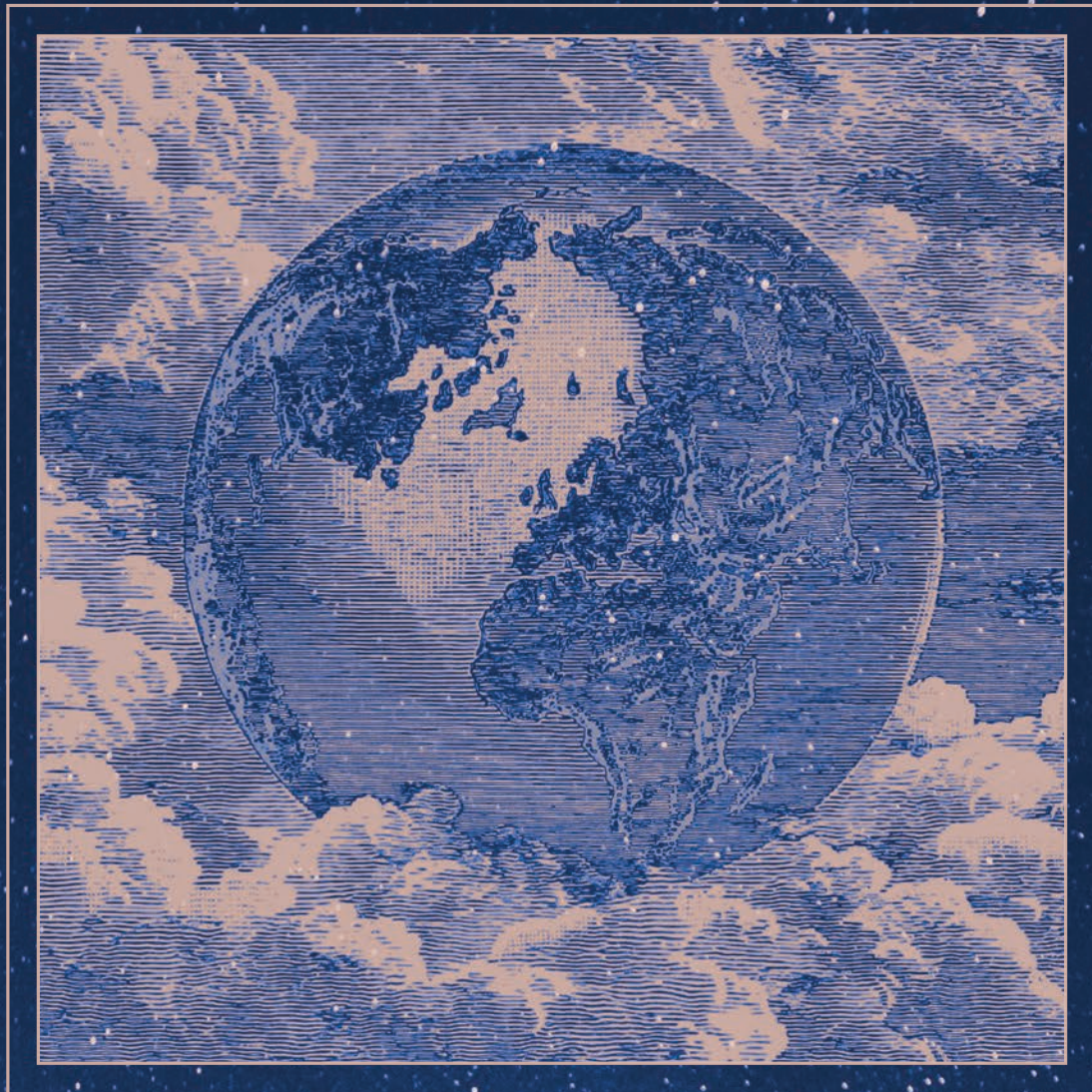
*“The Earth is the only world known so far to harbor life. There is nowhere else, at least in the near future, to which our species could migrate.”*

- Carl Sagan, *Pale Blue Dot*, 1994

Let's travel from the Earth to the moon, the solar system to the galaxy, anywhere else to everywhere else.

There's a whole universe to explore.





vol. 2 section i:  
earth

# BLACK THURSDAY: A HISTORICAL WALKING TOUR

Earlier this semester, over 50 students gathered to learn about the events of Black Thursday through a new Historical Sites Walking Tour held on UF's campus. This event, organized as part of a collaboration between multiple campus programs such as the Samuel Proctor Oral History Program and the African American Studies Program, directed students across campus while describing the events leading up to Black Thursday, as well as the events of the day itself.



On April 15th, 1971, UF's Black Student Union staged a sit-in of 70 students at Tigert Hall after President Stephen O'Connell failed to address their demands regarding the absence and mistreatment of Black students and workers on campus. This peaceful demonstration came 13 years after UF was desegregated, and it was met with violent retaliation by O'Connell, who ignored the students and called the police to have them removed. These protestors were gassed and arrested; the event ultimately culminated in over 100 students withdrawing, and several faculty members being fired or leaving. This event was a powerful demonstration of Black students' resilience and eventually led to the establishment of UF's Institute for Black Culture (IBC) and the Office of Minority Student Affairs.



The tour began outside Turlington Hall, where students explored the Center for African American Studies inside. The tour continued to Tigert Hall, where the events of the day had taken place only 53 years before. It ended at the Institute for Black Culture, where students enjoyed food, met with the tour program directors, and learned about the resources available to them through the IBC and other programs at UF.

## DEMANDS OF THE STUDENTS

1. A commitment on the part of the University to recruit and admit 500 Black students out of the quota if 2,800 freshman and a continuance of the critical year freshman program.
2. Establishment of a deoartment of Minority Affairs under the direction of a full Vice President, and the immediate elevation of Mr. Roy Mitchell and his Vice Presidency.
3. Hire a Black administrator in Academic Affairs with the advise and recommendation of department of Minority Affairs to coordinate the recruitment of Black faculty.
4. The hiring of a Black assistant manager in personnel.
5. Intensification of recruitmenr and hiring Black faculty so as to refelet the ratio of Black students admitted under the proposal in number 1.
6. The fair and equal treatments of our Black brothers and sisters, who are employed by the University.



# ANTHROPOGENIC NETWORKS

AN INTERVIEW WITH DR. JEFFREY JOHNSON

**Q: Can you start by telling us a little bit about yourself and your research?**

“I got my PhD at UC Irvine, and I did my dissertation in Bristle Bay, Alaska. I worked at a fish camp for 2 years—2 salmon seasons—and I did an ethnography on the salmon fish culture. I worked as a carpenter fixing their boats for these 2 seasons.

“I studied market relationships and how it influences dynamics. After my dissertation, I worked at a marine institute in North Carolina where I...spent many years studying issues related to fishing and fishing management. I had to understand their cultural perceptions, either good or bad perceptions about fish, to make a marketing campaign.[Using] cognitive anthropology in products and marketing is a unique application that can change people’s behaviors.

“[I look at] social-ecological systems, food networks, and networking methods for looking at food webs. [This allows us to] link human networks to

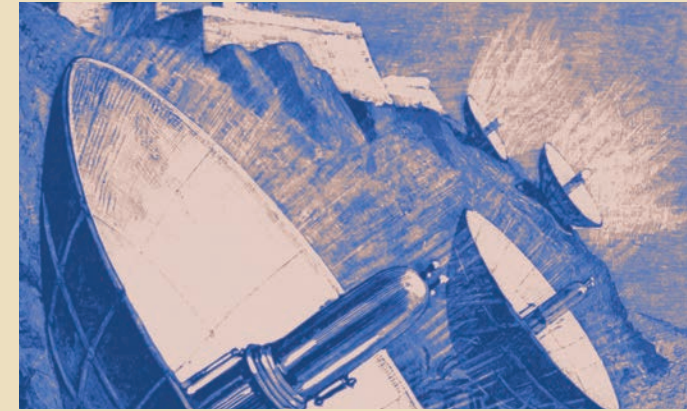
food web networks. If there is a decline of species in food webs, how does that impact fishermen’s behaviors? What are the ripple effects between fishermen’s behaviors from one area to another?”

**Q: What is your background, and how did that lead to your interest in biological and marine sciences?**

“I was an engineering major, but due to the engineering market [at the time] it didn’t seem like a good job at that point, and so I took an anthropology culture and language class, and I changed my major to anthropology. I got asked as an undergraduate if I would be interested in getting a Ph.D. at Irvine, and I’d always been interested in the marine environment. There were job openings at the marine institute in North Carolina, which maintained my interest in doing marine things. I then worked in the Duke marine labs. [I have a] love of the water. I’m a surfer, so I always thought that if I am going to have a job, I wanted to do one that would keep me near the water.”

**Q: How has an interdisciplinary approach helped you as an anthropologist?**

“I’m interdisciplinary, and most issues are dominated by anthropologists. We made it clear that we don’t manage fish, we manage people. Most problems in marine issues don’t get regulated by managing fish, you have to know about the people, because that’s the thing you are affecting. Anthropology is in the [new] bill itself [from] 1976: you have to have a social anthropologist on staff. You have to understand the human dimension. I helped pave the way [for this bill] alongside my colleagues, to show how human effort [impacted this issue].”



**Q: Are biologists or ecologists typically surprised when you join the research team?**

“Because I did (social) network analysis, I was lucky enough to work with someone who did species networks. The mathematical foundations are all similar, so we could talk about it. Most complex problems require an interdisciplinary team. [Most issues are] a combination of all those things. I did food web modeling, and for many years biologists ignored humans in the [practice of] food web modeling. But we eat things. Now, we are including humans in the food web, and incorporating humans in the food web becomes more challenging, but we need to do it for it to be more realistic.”

**Q: Can you explain what a network model is?**

“A network is a relationship between one item (a node) and another item (a node)—a dyadic connection between two things. Networks can be represented as matrices, and we can look at their characteristics or the characteristics of the nodes. Maybe some outcomes lead to better outcomes. Cohesive networks versus divisive networks leads to happier groups, [and cohesive groups are] much better than multiple cliques that are battling one another. A network has properties, and those properties have implications, [regardless of] whether that is [referring to] proteins or humans.”

**Q: Are there other ways you can apply network models to future projects?**

“When we are studying migration and climate drivers of migration, we look at migration networks... and [we ask:] is it conflicts that drive people or climate variables that drive people, like food scarcity or water scarcity, [or] political things like economics, instability, or democracy? The relationship between these different entities—the nodes—can be viewed as a network system.

“As we move to social media, we don’t have social connections the way we used to, which leads to division and lack of trust. There are connection bubbles where people have [social] connections [in these spaces] but no connections outside of them. We are declining in our connections, and those declines are not good. They lead to divisions, distrust... [even] willingness to allow someone to be a dictator. In our own country, we are very much in a period of division and not connection..even among people who we think shouldn’t lose connection. These are the things that are separating people or pulling people apart. What we want to do is come together, not divide.”

**Q: The theme of this issue is “Cosmosis”, which broadly explores human perspectives on the universe, but especially focuses on themes of connection, communication, togetherness, and perspective. Can you speak on how this theme relates to your work, and what that term first brings to your mind?**

“One of the classes I want to teach is Interstellar Migration and Human Experience. I was funded by people studying astronauts, and [that leads me to ask questions like]: What is going to happen to people when we go to the stars? What is going to happen to us culturally, linguistically, physically, biologically? What does it mean to be human when we go into space?”

“WHAT WE WANT TO DO IS COME TOGETHER, NOT DIVIDE.”





# RECLINE

AMANDA DEROSA

A soft orange light flows through the window of a bedroom  
gentle colors mesh inside the room  
on the walls and hidden drawings  
creating a tranquil tune of warm honeyed sweetness  
Outside the window, the grass blades sway in unison  
the wind speaking softly.  
On the windowsill lays one plucked purple flower  
and the carpet of the bedroom, like the light,  
tinted orange yet  
treaded and rough with use,  
spilled and unseen, glitter in between the fibers,  
And lying on the floor, colorful markers  
waiting to streak their next page.

“RECLINE” IS A POEM TOLD THROUGH THE EYES OF AN ARTIST. IT EXPLORES THE FEELING OF BEING OPEN TO THE WORLD’S BEAUTY AND LOVE THROUGH CREATION.



vol. 2 section *ii*:  
moon



# FINDING YOURSELF IN THE NARRATIVE

AN INTERVIEW WITH DR. DORI GRIFFIN

**Q: Can you introduce yourself and your work?**

“I teach design history and design practice at the University of Florida. My most recent published project is a book called *Type Specimens*, which looks at the history of the typographic specimen. We’re looking at them [specimens] to see what they tell us about designers, how designers construct identity, and how we think of ourselves as designers and others that we may or may not include in that definition.”

**Q: What introduced you to this body of work?**

“My very first introduction to the idea of a type specimen was when I was a *Typography I* student. Almost every typography student does some kind of type specimen project. It’s a very traditional, systematic, visual, and functional way to introduce designers to thinking about type faces. So, I was introduced to the type specimen in *Typography I*, and we looked at famous examples from wealthy white men. And they’re beautiful and they deserve to be well known, as they are, but there are also many other facets of the story of typography. I was interested as a teacher of typogra-

phy in complicating that narrative and thinking about how the famous examples show us one thing and one way of seeing typographic practice. But what if there are other ways of seeing?”

**Q: For our readers unfamiliar with design practice, could you define some of these terms: typography, type setting, visual narratives, and narrative media?**

“Typography: The study and practice of letter forms and the way we use them say something about who we are and where we come from. Type setting: The act of taking one typographic sort (e.g. the letter ‘T’) and controlling how it behaves and looks on a page. Visual narratives: The stories about who we are and where we’re coming from told by the things that we’re looking at. Narrative media: Any kind of media (e.g., television, social media ads, radio, etc.) that’s telling us a story.”

**Q: Can you speak more on recuperative narratives and the power of intentional design in the pursuit of social change?**

“A recuperative narrative looks back and tries to recover stories that have been edited out. Scholars argue about the val-

ue of this, [whether it’s] worthwhile to spend time looking back and finding narratives that have been cut away. Some people say no, and that we should only look towards the future, and that this is a waste of our time and energy. And I can see where they’re coming from, but I don’t agree with them. I always return to this moment in *Typography I* when I was introduced to Beatrice Warde as a budding female designer in my undergraduate career. I had this moment of identification with her, and that was powerful for me. I so strongly believe every student deserves to have that moment. Without the work of historians doing the work of tracking down those narratives and making sure we see and share them, it’s not going to happen.”

**Q: How do you think consulting with native speakers of a language that typographers don’t speak is different now than it has been in the past?**

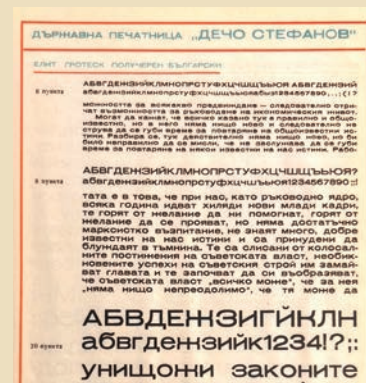
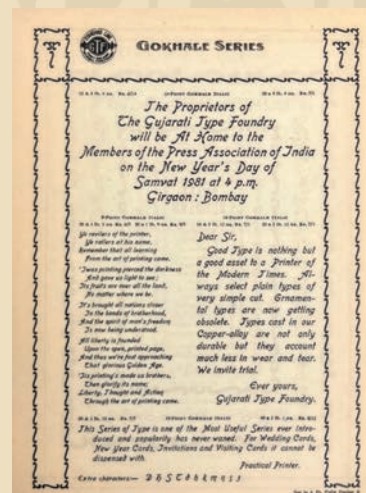
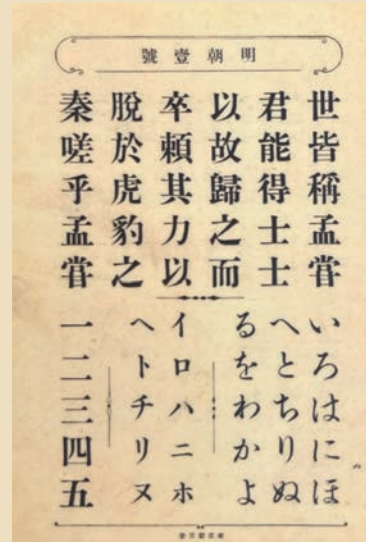
“Some typographic efforts to be more globally inclusive were more successful than others. Some of the early errors were fundamental, in terms of the shapes of the letters themselves. Diacritical marks (accents of any kind) were problematic for early type designers because they didn’t physically fit into the system they were putting together, so a lot of times they would just leave them off. This can change not just the shape of the letter, but the meaning of the word. Readability and legibility automatically improve when you’re working with someone who speaks the language because they can tell you when you’re making mistakes. In terms of cultural identity, just being able to say that someone who knows about this language and contributed to the development of this type face changes the cultural meaning of that type face. Folks who have a genuine problem in their community have contributed to solving that problem and contributed to that narrative as well.”

**Q: Have you had any negative or positive experiences as a researcher in a culture that prioritizes STEM programs over other types of research?**

“I’ve had lots of interesting conversations about typography through the lens of digital fonts. As it turns out, a lot of computer scientists and programmers and communications scientists are interested in fonts and font design from a very technological standpoint. They’re interested in questions of legibility, accessibility, Unicodes, programming, and how that is impacted by an eternally growing set of characters. So, I’ve had a lot of really interesting conversations with STEM folks and discovered a lot of unexpected overlaps. I’m very much at home with the humanities and arts and the ethnographic research methods in the social sciences. But code and math have historically scared me, so it’s fun to talk with folks who have made that their life’s work and to discover that we have things in common, things we can talk about. Sometimes I’m envious of their funding opportunities, but at the same time I don’t think I would change what I do for something else.”

**Q: How do you balance the demands and detached nature of academia with your pursuit of real-world change and accessible community resources?**

“I think there’s a myth about academia that we’re interested in things that are so obscure that they can’t possibly impact how we’re practicing design now. I’ve never met any other teachers who are up to that. Anybody I’ve ever met or worked with is really passionate about figuring out how we solve problems, how we bring others with us as we solve those problems, how we provide access, [and] how we make sure that resources are available in a really equitable way.”





# ENDOMETRIOSIS

AN AUTOETHNOGRAPHY ON THE EFFECTS OF A CHRONIC CONDITION  
ON PERCEPTION OF TIME AND THE FUTURE  
BY KIARA LAURIA

“IT’S ALL  
PART OF  
BEING A  
WOMAN.”

This is the simple phrase millions of women around the world are told daily when they express their pain from menstrual cramps. This is the simple idea millions of women around the world are convinced to believe when they reach out to medical professionals about the excruciating pain that comes along with a condition like endometriosis.

Endometriosis is defined as a chronic condition in which a woman’s endometrial tissue grows abnormally both in location and behavior. Interestingly, some women with endometriosis never experience symptoms and are discovered to have it only incidentally during a procedure. On the other hand, some women experience painful cramps, chronic pelvic pain, and, in many cases, eventual infertility, disrupting quality of life and the path toward adult-

hood that society pressures us to follow. I am a part of the latter group.

The normative passage into adulthood includes five objective life events: “completing education, entering the labor force, becoming financially independent, getting married, and becoming a parent,” which according to Pamela Aronson, “are based on outdated assumptions about class and gender” (quoted in Jaffe, 2018). But when I begin to think about the timeline I have set for myself based on society’s expectations I can’t help but wonder if my diagnosis will get in the way.

I plan on graduating from the University of Florida with a Bachelors in Behavioral and Cognitive Neuroscience within the next few years. While working towards this, I want to continue working so that I can enter and pay for my medical school with as little debt as possible. I plan on taking a gap year to work full time and strengthen my medical school applications. Medical school will then be four years long followed by a minimum three-year residency. I also want to get married but I want

to start a family once I have a stable job as a medical professional. There is a small problem with this timeline, though. My endometriosis diagnosis threatens my dream of becoming a mother. After speaking to numerous doctors, the consensus is the same: the longer I wait to have a child, the less likely it is for this dream to come true.

This realization and the consequent anguish and disappointment is shared amongst the approximately 190 million women that have endometriosis around the world, according to the World Health Organization. How can something like getting pregnant- which is so simple for others it happens “accidentally,” possibly be so difficult for so many women? My endometriosis diagnosis, coupled with the fact that female physicians have higher rates of infertility, miscarriages, and complications, (Stentz et al. 2006) I feel I will have to choose between two dreams. If I don’t choose, I will eventually run out of time and be left without the latter of the two.

In this autoethnography, I will explore the effects

of an endometriosis diagnosis both from medical and personal perspectives on mental health, physical health, quality of life and impact on the future. There is not yet a cure for endometriosis. By educating others and sharing the stories of women like me, I hope to bring empathy and respect to the millions of women around the world that are ignored because of a pain that cannot be physically seen.

that it can “cause pain during intimacy, bladder dysfunction, urinary frequency, bladder pain, pain with urination, and intestinal dysfunction which could be constipation [and] pain with bowel movements.” (Dr. Sprague, personal communication, November 2, 2023). In short, endometriosis can grow into other organs and can affect how they behave.

For many women, endo-

“A DEBILITATING AND  
CHRONIC DISEASE”

(DR. SPRAGUE, PERSONAL COMMUNICATION, NOVEMBER 2, 2023)

Endometriosis occurs when endometrial-like tissue grows outside the uterine cavity. Most commonly, this tissue affects the fallopian tubes and the ovaries, but it can also impact the bladder and the intestines. The endometrial tissue that grows within the uterus is ordinarily shed during a woman’s monthly menses. Yet when the endometrial tissue grows beyond where it’s supposed to, it is not broken down but rather built up, resulting in irritated tissue, scar tissue, and pain beyond the days of the standard menstrual cycle.

I interviewed Dr. Sprague, an obstetrician-gynecologist in Weston, Florida, about endometriosis and its impacts. When I asked about the disease’s effects on other areas of the body, he explained

metriosis entails the experience of waiting- waiting for providers to acknowledge their pain and waiting for the clarity of a diagnosis. Because endometriosis is currently only officially diagnosable through laparoscopic surgery, millions of women around the world suffer in silence for years before they are heard for their pain. Because laparoscopic surgery is an invasive and expensive procedure, many women have no choice but to forgo an official diagnosis that can get them the help they need. Left untreated, endometriosis can continue to overcome surrounding organs and cause debilitating symptoms. In many cases, it affects a woman’s fertility and can prevent a woman from becoming pregnant. According to Massachusetts General Hospital, infertility is experienced by

30-50% of people with endometriosis. Additionally, women without endometriosis have a 10-20% chance of getting pregnant each month, while those with surgically documented endometriosis have a chance of only 1-10% (Massachusetts General Hospital). These are already alarmingly small statistics- but in my case, I must reckon with the fact that female physicians in the United States are known to have greater difficulty than non-physicians in achieving and sustaining a pregnancy.

From 2012 to 2013, Stentz et al. (2016) studied perceptions of fertility and their impacts on decision-making. They found that many female physicians have dealt with infertility and have regrets about the way they planned their future. Considering the fact that medical school and training interfere with a woman’s prime reproductive years, it is not entirely surprising that, paired with the demands of a medical career, those with existing reproductive difficulties, such as endometriosis, have even greater difficulty with pregnancy. It is surprising, however, that there is “a substantial chance of infertility among the American female physician population—a rate twice that of the general population, with nearly a third of that infertility related to age” (Sobotka and Martinez et al., 2012). Keeping in mind that fertility rates decrease significantly after age 35, many women choose to have



children before beginning their residency training, but this is a feat in itself (Cleary-Goldman et al., 2005). The demands of residency pose a unique risk to a woman's physical and emotional health during pregnancy, with "an increase in gestational hypertension, placental abruption, preterm labor, and intrauterine growth restriction" having been reported in female residents of the study (Phelan, 1988). Having to choose between facing risks with pregnancy before residency or not being able to sustain one at all afterwards, female physicians are faced with a difficult, life-altering decision.

## “ARE MY DREAMS CRUEL FOR SHOWING ME A WORLD THAT MIGHT NOT BE POSSIBLE DESPITE MY GREATEST EFFORTS?”

It is in our human nature to look to the future, to dream of the possibilities of what

our ideal world can be. Millions of women dream of living free from the effects of endometriosis; free from the excruciating cramps that send us doubled over in pain, causing us to miss school, work, holidays; free from the financial burden of taking expensive hormone medications to manage our symptoms; free from the social stigma that comes with openly discussing a woman's menstrual cycle; free from the pressure of telling our partner that we might

not be able to deliver on one of the most intimate aspects of a relationship; free from the pressure society places on us to have children by a certain time. Our dreams serve as the motivation to work harder, to study more, to become better versions of ourselves because we know there is hope. But what of those dreams that are beyond the scope of our capabilities? What of those dreams we physically cannot work for and must leave up to the chances of life?

In their 2011 graphic novel *Daytripper*, Fábio Moon and Gabriel Bá examine the fragility of life and the uncertainty that

what my life can be once I open my eyes. My dreams tell me who I am” (p. 223).

For women with endometriosis, our dreams and our reality conflict. Our dreams trick us into imagining a life in which our goals are all achieved if, according to Moon and Bá, we simply open our eyes. But the real world can be cruel and unforgiving—the burden that comes with a chronic condition is heavy, and balancing the consequences with goals and society's expectations is exhausting. Despite our greatest desires, the reality that women with endometriosis might have to choose between having children and starting a career in the medical field is terrifying.

I interviewed a fellow

(KIARA LAURIA, PERSONAL COMMUNICATION-JOURNAL ENTRY, NOVEMBER 10, 2023)

student with endometriosis, “Katie,” who shared her worries about being able to balance her career and her dream to start a family. Currently on the pre-PA path, she said, “I also worry, if I wait until I'm out of PA school, and if I wait until I'm a few years into my career and established, is that going to be too late? And I feel like I shouldn't be worrying at 22 years old...if I'm going to be too old to have kids.” (personal communication, November 2, 2023). In a constant race

against time, it is difficult to accept that our dreams could have to be put aside to give way to the reality of life.

Touching upon some of the most unique aspects of

## “ONLY OVER TIME DOES HAVING A CHRONIC CONDITION BECOME BEST UNDERSTOOD.”

(DR. SPRAGUE, PERSONAL COMMUNICATION, NOVEMBER 2, 2023)

the women's experience, endometriosis impacts reproductive health, physical health and mental health. Excluding the small subset of women that do not have symptoms, endometriosis significantly affects a woman's quality of life and her perception of her future, as well as the past.

In his obituary, Brás continues, “I can't really tell how old I am, only that I'm too young to wonder if I asked the right questions in the past, and too old to wish the future will bring me all the answers” (p. 223). Similarly, Dr. Sprague says so many women question themselves when

they are diagnosed with endometriosis. He explains that so many women, ignored for their pain for so many years, come to discover they have endometriosis when they have difficulty conceiving. At this stage in life, assisted reproductive therapies may be required to even attempt achieving pregnancy. He shares that so many women question themselves at this stage in their life, wondering, “If I took care of this earlier, maybe I would be able to have children, maybe I would've been able to manage the pain a little bit differently, maybe

my life would have progressed in a different way” (personal communication, November 2, 2023). This continuous scrutiniz-

ing has a significant impact on mental health. In my conversation with “Katie,” she shared the role guilt plays in her life, explaining, “I worry that I'm not gonna be able to have kids and then I also worry that I'm not gonna be good enough for somebody because I can't have kids...I feel like I would be disappointing somebody else” (“Katie,” personal communication, November 2, 2023). Fearing what the future entails is mentally draining, especially when there is a high risk of disappointing someone else—despite our greatest efforts.

Negatively affecting reproductive, physical, and mental health, among other areas,

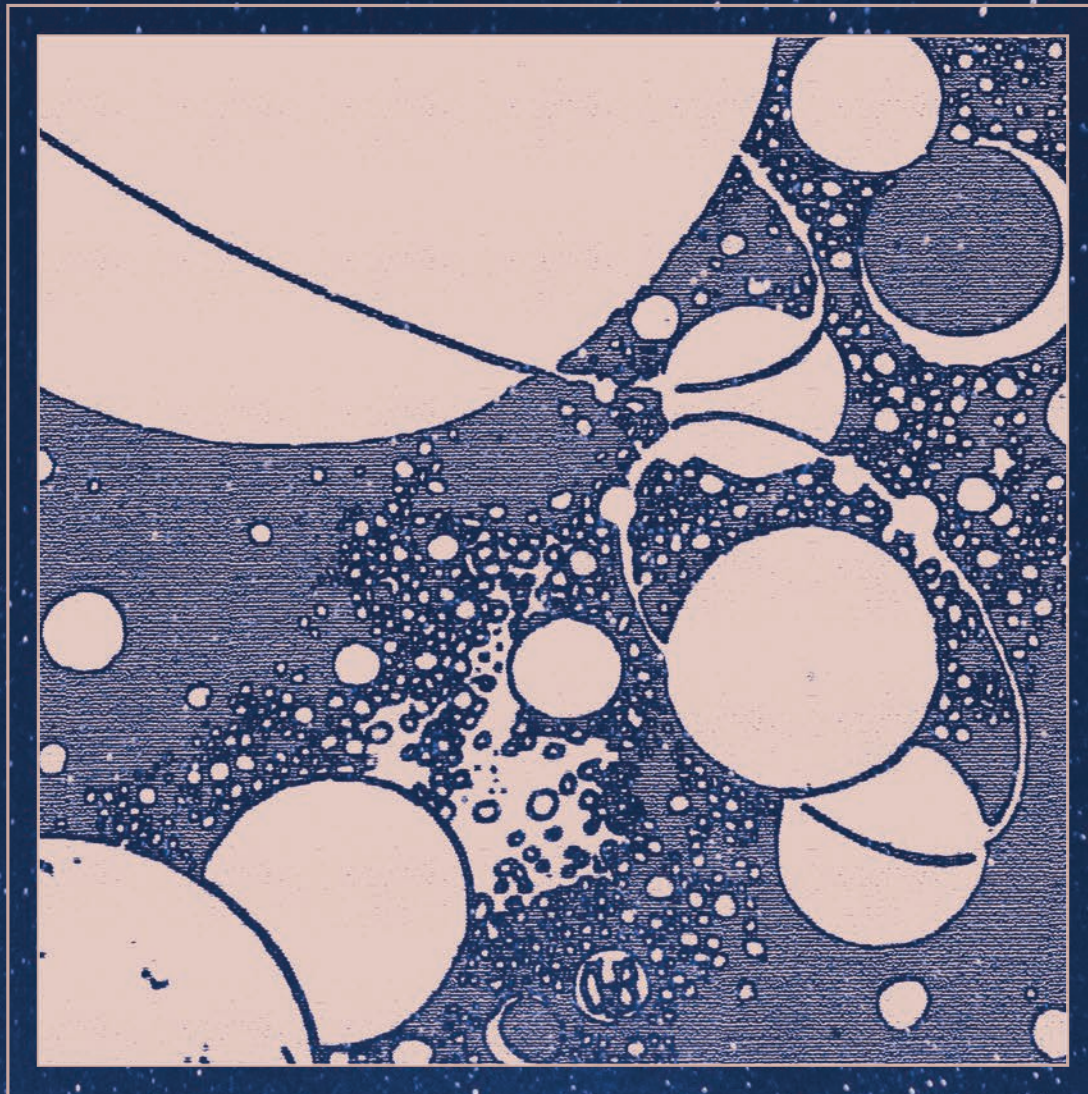
## “SUFFERING IN SILENCE... BECAUSE I THOUGHT IT WAS JUST NORMAL.”

(“KATIE,” PERSONAL COMMUNICATION, NOVEMBER 2, 2023)

endometriosis has a way of making women rethink their dreams and reevaluate their goals. Although it may be easy to succumb to a diagnosis of such gravity and let it alter the way we view ourselves and our future, we must not let a diagnosis define us. We have the power to create change and reduce the stigma around women's menstrual health so as to increase education on conditions like endometriosis and their impacts on daily life.

By learning from both personal and medical perspectives, we can truly understand how endometriosis affects women around the world— and how we can support women with endometriosis. Perhaps there will be a cure for this disease, but in the meantime, we can be more compassionate and respectful of others' pain so that no woman will ever again hear the words, “It's all part of being a woman.”





vol. 2 section *iv*:  
solar system

# BEACON

DAY HALTER

Bird feeder  
sunbeams dance  
of glass and curtain

on my windowsill,  
through two layers  
to meet half-closed eyes.

I dreamt they painted  
my building yellow,

so bright it burned  
to look,

though I knew  
of something brighter.

by our wide, winged eyes  
out to your roof.

Recall the stars owned  
the birthday we snuck

a puzzle  
the pieces.

My life then:  
to which you held

was twined with blazing,  
colored bands,

All summer,  
the radar

warning of the wind's  
unspeakable cruelty.

Rain beat  
the dusk I knocked  
of your front door,  
behind my left rib  
clawing its way

at my back  
on the worn gateway  
beast barred  
intent on vengeance,  
up my throat -

until you opened  
indestructible beacon  
burning everything  
at the same time  
the edges of your damp

the door,  
of your living room fan  
inside me away  
it illuminated  
hair in gold.





# TRANSCENDING EGOISM IN AN ECOLOGICAL FUTURE

AN INTERVIEW WITH DR. TERRY HARPOLD

We spoke with Dr. Terry Harpold, an Associate Professor of English at the University of Florida, about his work exploring stories of environmental crisis and climate change in science fiction literature and film, and through UF's Imagining Climate Change initiative (<https://imagining-climate.clas.ufl.edu>), which he directs. His research, teaching, and activism reflect a humanities-based approach to understanding the natural world and the role(s) humans might play in it to promote a better future for all species.

**“TO SURRENDER HUMAN PRIVILEGE DOESN'T DIMINISH HUMANITY.”**

Dr. Harpold discussed the relationship between humans and our zoological kin—other animals—citing it as a fundamental point of contention in the modern world and a direct cause of accelerating ecological degradation, biodiversity collapse, and species extinction. He described humanity's earliest relationships with animals as a flattened hierarchy, in which we humans saw ourselves as equal to—if not in some ways less than—our zoological counterparts. Much of our modern sense that we stand apart from other species can be attributed, he observed, to the rise of industrialization. Dr. Harpold explained how our newfound ability to reshape and control natural landscapes led to a conviction that we are in some way irreducibly different from other species and thus we deserve the power that we unthinkingly exert over them. The sophistication of our language is perhaps the only aspect of our species that distinguishes humans from other animals, he suggested, and even that is unclear: the symbol-making and communication skills of other animals are more complex than humans once believed. In any case, those aspects of other animals' culture are as sophisticated as they need them to be in order to thrive under their own terms. (He wondered aloud if perhaps our culture is not really as up to that task as we think.) It is increasingly clear, he observed, that most practices that humans used to claim as uniquely ours—for example, toolmaking, artistic expression, cultural memory—are also aspects of the lives of nonhuman animals. That we still refuse to see this enables humans to perpetuate, unreflectingly, unjust exertions of power over other inhabitants of the natural world, he added, because we reject their capacity for self-definition. This has altered our relationship with the environment;

**“WHAT IS THE WORLD YOU WANT TO LIVE IN?”**

our failure to recognize how the natural world shapes us much as it shapes any other species, and that this happens in feedback cycles of invention and self-creation, robs us of more vital, exuberant, bidirectional connections to the world; it impoverishes our imaginations. One consequence of this is an instrumentalist and extractivist mindset, in which humans see the world as primarily a collection of resources useful towards specific ends for us, and not as a wild and vigorous, spirited reality that operates also on its own terms, including but also independent of our interests.

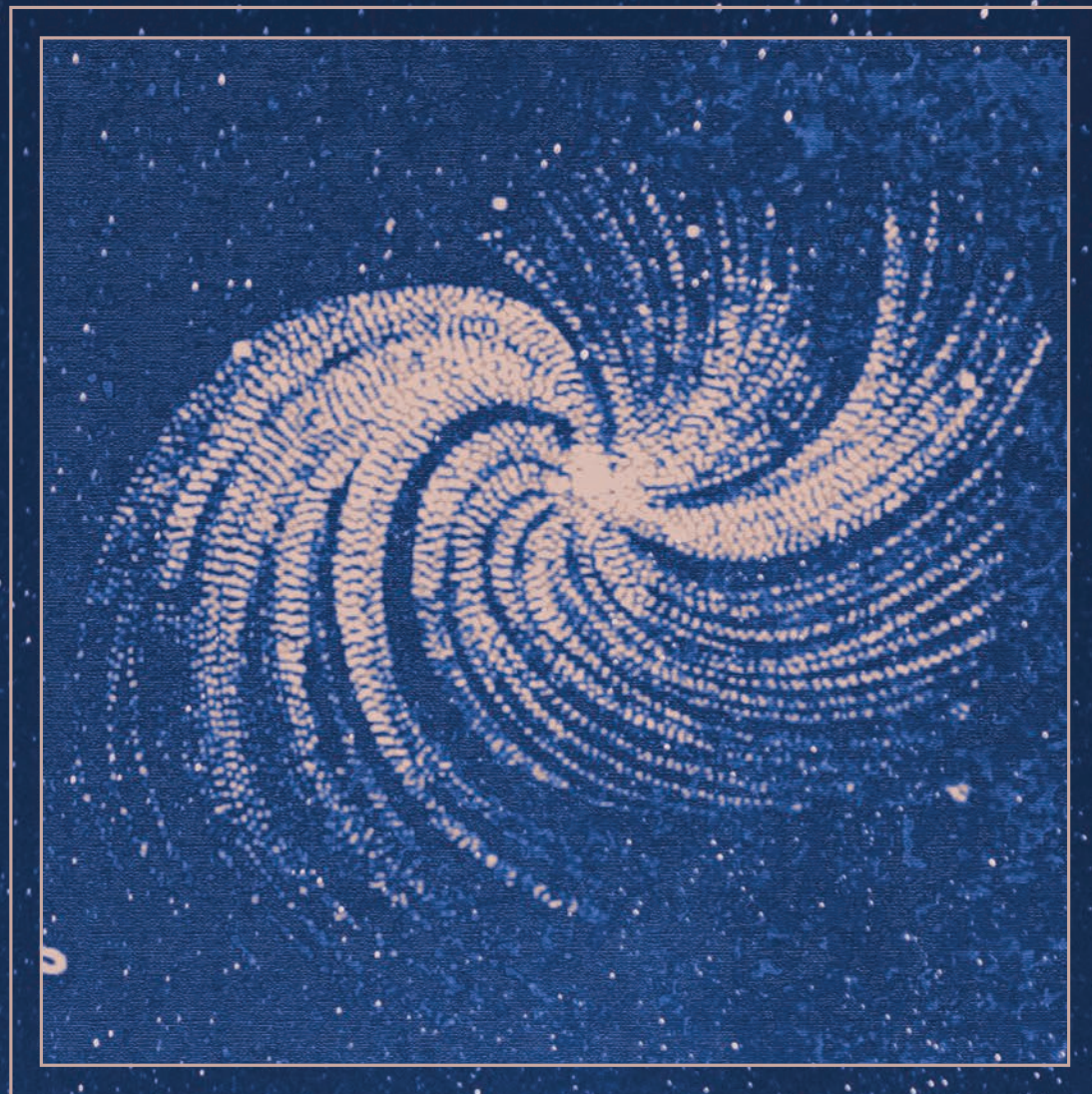
**“BECAUSE WE INSISTED SO MUCH THAT WE STAND APART, IT MADE IT EASY FOR US TO CRUELLY SEPARATE OURSELVES FROM OTHERS, AND THEN FROM EACH OTHER.”**

Dr. Harpold connected these ideas to a larger commentary on how best to consider the climate crisis from the perspective of the humanities. He reflected on the ways in which he has, over time, changed his approach to our collective ecological futures. Recalling how both he and his students were initially terrified by climate fiction plots that project only terrible worlds of deprivation and anguish, Dr. Harpold has shifted to seeking out stories of surviving and thriving: worlds in which, he said, there may be less to share with others but in which it is possible share more equitably and joyfully, and to honor the diversity and beauty that includes us all. He described his process of looking for stories of resilience, hope, and love to reframe alarming climate narratives with his students in honest but also generative ways. He emphasized the importance of overcoming the human ego when we imagine where we are headed in this century and beyond: a variety of futures is still possible, some will be hard—probably very hard—and some will be less hard, he said. But we must first surrender the dangerous conviction that every future will be about *us*.

**“THERE'S STILL A BEAUTY IN A WORLD WITHOUT US.”**

When asked how to move forward with these ideas, Dr. Harpold suggested that all people could actively give back to the natural landscape, reframe their relationships with the more-than-human world, and “enjoy the experience of the world more honestly and more consciously.” Imagining futures equal to the worlds that can still be, he said, involves committing to more just, equitable, compassionate, and diverse societies for all living beings. He commented that “simply imagining that there will be a future, I think, is one of the most important things that I and my colleagues at this university can do with our beautiful, young, vital students, who are longing for reasons to hope and act on hope. Many in our time are telling them that hope is misguided, that there won't be a future worth striving for, that it will only be one of sacrifice and despair. We must take it upon ourselves to help them see that they have the power to reimagine and to recreate a place for humanity within more-than-human worlds in which everyone might live as honorably and fully as possible.”





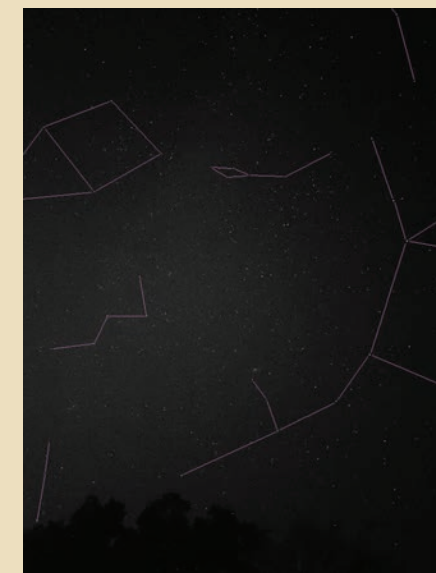
vol. 2 section *iii*:  
milky way



This is an image of the night sky in the north hemisphere's autumn. If you look carefully, you can see the Milky Way, the constellation Cassiopeia, and even the Milky Way's biggest neighbor, the Andromeda Galaxy. It was taken at Cuscowilla Retreat and Nature Center on October 14th.

Along the left edge, top to bottom, we have Cepheus, Cassiopeia, and (just the head of) Perseus. Along the right side, we see one of Cygnus's wings, then Pegasus and Andromeda. In the middle we have Lacerta. Next to Andromeda (the constellation's foot), you'll see a fuzzy oval—that's the Andromeda galaxy. And, passing through Cassiopeia and Cepheus, arcing from the bottom left to the top middle is the Milky Way.

IMAGE WITH CONSTELLATIONS



## AUTUMN'S SKY

PENELOPE PLANET



# NEPHILIM

By TURNER TOLIUSZIS

"NEPHILIM" IS A MONOTYPE PRINT TRIPTYCH MADE BY PRINTING LAYERS OF YELLOW AND VIOLET INK ONTO PRINTMAKING PAPER. THE SERIES USES A MOTIF OF PAPER STARS AND HANDS, PAINTED IN A SKETCH-INSPIRED STYLE, TO REPRESENT VARIOUS VICES AND THE WAYS THAT PEOPLE RESPOND TO THEIR INNER POTENTIAL.





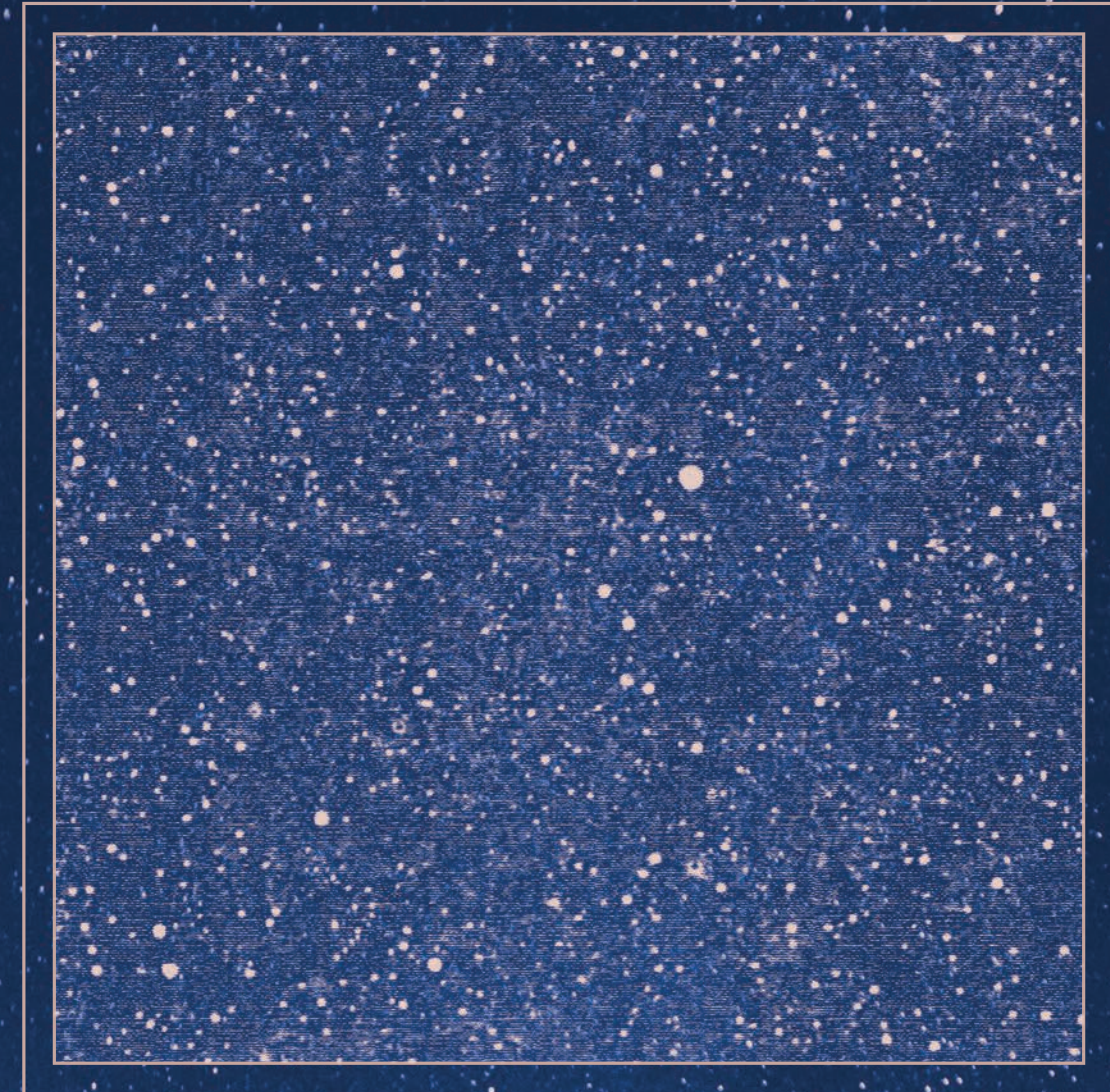
# PRIMATE OF THE MONTH: TARSIERS

SCIENTIFIC NAME: *Tarsiidae*

*Tarsiidae* encompasses a unique family of Haplorrhine primates known as tarsiers, primarily inhabiting the forests of Indonesia, the Philippines, and Malaysia. Tarsiers get their name from the elongated bones of their ankles and heels, termed tarsal bones, which grant them the ability to leap incredible distances; some species can cover upwards of 15 ft in a single bound. These tiny, noctur-

nal primates lack a tapetum lucidum, which is a reflective tissue present in the eyes of most nocturnal animals. In order to

maximize their vision at night, tarsiers have huge eyes, each larger than their brain or stomach. Their eyes are too big for them to move, so tarsiers compensate by rotating their heads 180° in each direction. Tarsiers are truly some of the strangest primates, and their alien appearance makes them the perfect primate for *Cosmosis!*



vol. 2 section *v*:  
universe



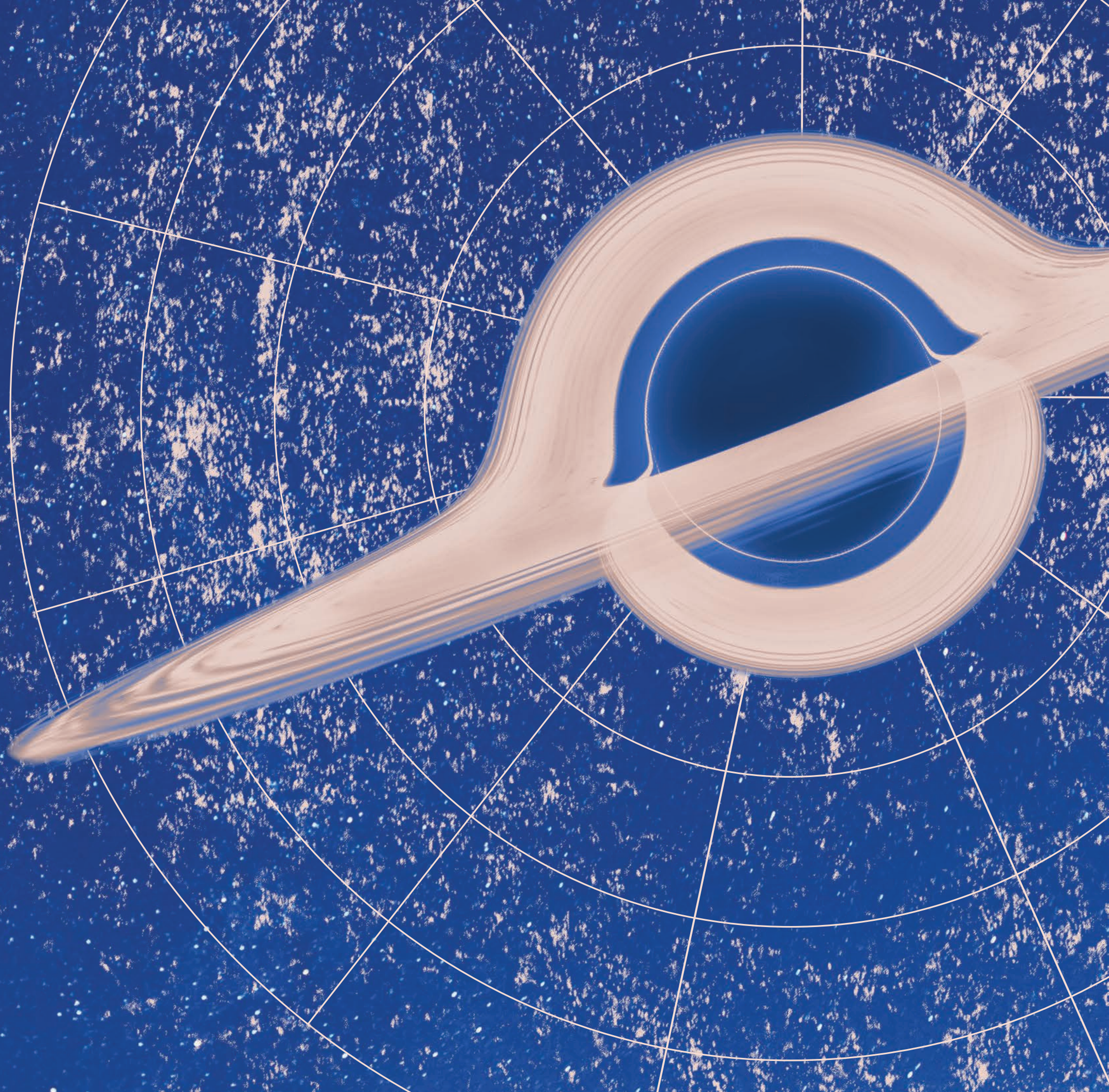
# THE UNKNOWN

*“From this distant vantage point, the Earth might not seem of particular interest. But for us, it's different. Consider again that dot. That's here, that's home, that's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives.”*

*“To me, it underscores our responsibility to deal more kindly with one another, and to preserve and cherish the pale blue dot, the only home we've ever known.”*

- Carl Sagan, *Pale Blue Dot*, 1994

>UNIVERSE





# Movement

[a change or development]



ST BENET  
Stepney

ST LUKE  
Stepney

ST PAUL  
Bow Common

ST ANNE  
Timehouse

ST ANDREW  
Bromley St Leonard

ST GABRIEL  
St Bromley

ST STEPHEN

ST MATTHIAS

ST BARNABAS

ST STEPHEN  
Old Ford

ST JOHN

HOLY TRINITY

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