

**Cooper Rohde**

**ENGL 447**

**Final Project Link: <https://coopdoopity.github.io>**

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## **Identity Statement (February 5<sup>th</sup>, 2022)**

My name is Cooper, and I would say that I am from both major cities in Nebraska, Lincoln and Omaha because I grew up with my parents living in those cities. I am an English Major, with a focus on creative writing, especially in building vast worlds, which root themselves in the problems of the world that we currently live in. Another important aspect of my upbringing is that I grew up with the internet since roughly 5th grade, so the way I have experienced the world has mostly come in the form of using the internet. On top of that my travel experience is quite small, so using the internet has given me partial access to ideas, people, and media that I would not have every experienced, which is why I am interested in taking advantage of the medium that the internet provides for my future DH projects.

When it comes to my background with Digital Humanities, I would say I have many perspectives that my DH experiences have given me. Of course, there is the technical: basic HTML, XML, building Digital Exhibits. The digital exhibit I contributed to was called ["Out of the Shadows: Little Known Literature from 1924"](#) ([Links to an external site.](#)) This project required those technical skills as well as researching and documenting, which was a strange experience because it was the first time I had to go into "the stacks" and dig through books until I found poetry that I liked. This project also helped me learn more about literary analysis across time, but also critical research.

Another thing that is tangentially linked to Digital Humanities was my role in "Planet Junk" a collaborative worldbuilding experiment run by the World Building Institute. While most of my Digital Humanities projects up to this point looked to the past, Planet Junk used the past to think about the ways culture and societies can change in the future. We used a specialized

methodology for constructing worlds, as well as more typical research practices for getting inspiration, all of which will be compiled and posted as an exhibit when every university puts in their entries. This brought on a much larger collaborative experience to research, and creativity, which is something I hope to bring into my future DH projects.

My experiences both personal and with DH in particular have made me want to learn more about uplifting voices both in the past and now. When it comes to One More Voice I would love to try figuring out how I could possibly tie anything I learn about the authors with the idea of depiction, kind of like the article we read on depicting enslaved peoples because I am interested in compiling voices that make us think critically about representation in current media, both in news and fiction.

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**Author Introduction (February 3<sup>rd</sup>, 2022)**

**Sarojini Naidu**

# Important Historical and Personal Context

She was born in an incredibly progressive family both in the political climate with British imperial rule, as well as traditional Indian practices.

She had many artists in her family, which encouraged her creativity.

Her family were leaders of the Nizam College of Hyderabad, where it is noted that intellectuals were often visiting her home.

After getting educated in England (aesthete and decadent) she returned and kickstarted her political and creative careers.

She worked with the Indian Nationalist Movement alongside with Mahatma Gandhi

## Key themes in writing:

She primarily engaged in two forms of writing. Poetry, and Political Speeches.

So when it comes to topics she had a lot to talk about but some themes ranged from spring time, and its many intricacies, to political speeches on women's rights in the upcoming nation after British Rule ends, to

One interesting thing I noticed was how much of a motherly role she gives off when discussing the future of men

# Important Works/ Interesting Works

Poetry:

The Golden Threshold (1905)

The Bird of Time (1912)

The Sceptered Flute 1928

The Feather of Dawn (1961)

Called the Nightingale of India

Speeches:

Education of Women

True Brotherhood

The Arms Act

## So Why Should we be interested in her?

Well first of all she was a very reputable and important figure in the Indian Nationalist Movement, she has an interesting perspective on traditional Indian issues concerning caste,



# List of Sources

Writings and Speeches - Naidu

Wikipedia

The Bird of Time 1912

<https://archive.discoverysociety.org/2019/03/06/visual-arts-and-british-imperialism-in-india-in-the-eighteenth-century-a-colonial-society-in-the-making/>

Visual Arts and British Imperialism in the Eighteenth Century

## **Mobrise Review (February 5<sup>th</sup>, 2022)**

Mobrise is a website development tool that focuses on simplistic design, organizing its main constructive parts into what are called blocks. Blocks can serve many different functions, but their basic function is to display information or interactable that help a user get from point to point on the website. And with this in mind the website tends to do this block-based website creation approach really well. It is simple and easy to grasp, and there are a lot of options that you can use to make a nice but effective website.

That being said, I do have some quality-of-life issues that made developing on the platform feel a bit strange to me. Since the primary unit of the website is "blocks" I often struggled to really the fine-tuned customization I wanted within blocks. There were of course basics settings like changing colors and what text says within blocks, but often I wanted to reorganize where those objects were within blocks. Some things could be shifted to specific places. Text does not really shift around once you've placed it, and the same thing is it for any object within a block. They are templates, as the website explains, but when I went to create a blank page, I thought about how convenient it would be if I could introduce those smaller elements that are seen within blocks and move them about in the ways I want to. I think the website is close to being fully customizable but that is one glaring issue. Another small issue that I noticed is that if I make a page with an image, and there is a header, the image won't snap directly on the header depending on its size and will instead hide itself under the header.

My second critique of the website is that the information on how to upload your site to GitHub is really inconsistent. To this moment I still have not been able to get my Mobrise website to properly publish. My first issue was that I didn't want the new site to upload our

original HTML sites, because I we have to upload both of them, but there is no clear way to create a second website without overwriting the first one. The second problem is that when I created a second GitHub domain, the website did upload but none of the nice graphics that were added as a result of the creation tools showed up, and it instead looked like a basic html one again. I had to manually upload the files to git hub to get this:



To conclude, Mobirise is much easier to use than html just purely by the speed at which you can create a presentable website, but the HTML one uploaded without any problems, while the Mobirise one struggled to work.

If anyone knows how to get the Mobirise site to properly upload I'd love some feedback on that because all I got right now is the HTML one properly uploaded through github

here: <https://coopdoopity.github.io> (Links to an external site.)

Mobirise: <https://coopingin.github.io>

**(THE LINKS ARE DEAD BECAUSE I DIDN'T KNOW HOW TO MAKE NEW SITES ON GITHUB AFTER I ALREADY UPLOADED ONE)**

(529)

This was the HTML site



The links would have taken you to:

[https://drive.google.com/file/d/1mtAW34DQ3\\_e2h-vN7fm8cRL593\\_ONk-\\_/view?usp=sharing](https://drive.google.com/file/d/1mtAW34DQ3_e2h-vN7fm8cRL593_ONk-_/view?usp=sharing)

<https://cdn.discordapp.com/attachments/371882935781163008/934125113589260358/VV2.mp4>

## **WordPress Review (Feb 12<sup>th</sup>, 2022)**

Working with WordPress took a little more time to get used to than Mabrise. This isn't necessarily the website's fault, but it is important to understand where this difficulty comes from. WordPress can create good looking websites, but it seems that the service was developed with blogging in mind. Seeing my first post against my second post, I can say that my understanding for how the website functioned at the time was different when I made those two posts, which is why there is such a difference in quality. For my first post I was trying really hard to move the objects in ways that I wanted them to move, but I realized, similarly to Mabrise, the site limits where you can place website elements. This can be a bit frustrating when I was trying to place about different items and images but there was usually an issue with where it could be placed, or I hadn't selected a proper column set up so I couldn't add more than one image, or I needed to use a gallery. These confusions became more alleviated as I started viewing WordPress as doing what it was good at, making POSTS, which it has a specific section for. When you frame your creation on posting, the workflow becomes a lot more streamlined, especially with how convenient it is to just press '/' then selecting what block you want to use. That doesn't mean that there weren't some problems that I still had (look at post 2 when I ended up having to put an image at the bottom of the post instead of just putting it on the side like the other image.)

Overall, the pros are that WordPress, for the most part easy to use and has a lot of customization. In my opinion it is better for blogging than for dedicated website creation, since a lot of the things I wanted to do were really difficult, due to the fact that I couldn't just move things how I would normally.

Cons: As said above, moving around some things and formatting in general can be a bit to get used to, but if you really want to make a website, they do offer templates, and coding options to personalize things more.

<https://thecoopzones.wordpress.com/2022/02/12/post-1/>

# Website Creation Tools:

When considering how to create a website for our One More Voice Satellite Projects, we are going to need to consider what each type of website creation tool gives us. Identifying the goals of the project becomes really important when trying to determine what creation platform we should use.

If I want to, let's say, reflect on the class readings and my thoughts, I might go ahead and use something like WordPress. It has a lot of ways it can be used but it really feels that Word Press is built for blogging better than the other sites we have used.

Mobrise on the other hand is better at creating dynamic pages that aren't necessarily made for a blogging purpose. The base functionality without payment gives a lot of wiggle room for expression and creative functionality. That being said I imagine that a lot of functionality would come from being able to edit the code, which Mobrise doesn't allow without payment.

HTML of course is the fully editable functionality but requires more knowledge on the subject of coding to get it to work the way you want it to, which makes it good for adding features that you might not have

## Planning: Creating a Home Page

Website creation can be difficult without knowing how you want your visual layout and hierarchy of information functions on the screen.

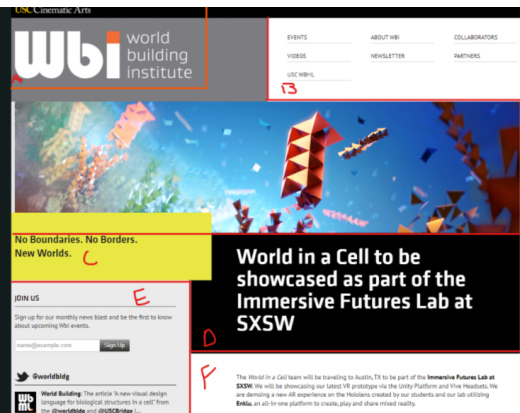
What I recommend is mapping out how you want your website to look before you start making it! That being said it is important to consider what your website creation tools limitations organizing the information you want to make.

On WordPress here I have a lot of options for organizing information, but and I am only limited by my ability to code different layouts, which for me is a pretty big limitation.

Specifically, laying out your homepage and your means for getting back to the home page should be consistent across all pages, to make movement through the site easier.

Some things you can do to start thinking about how to organize a website is to look at other websites and see how the information/interactable tabs are laid out, where images are etc.

Lets take a look at the front page of The World Building Institute website and the different elements on the page.



## Author Introductions and Bibliographies (Feb 17<sup>th</sup>, 2022)

In the midst of the British Colonization of India, characterized by cruelty, exploitation<sup>3</sup>. Sarojini Naidu grew up in the Hyderabad State with a unique and diverse family life. One that

was definitely built to raise a revolutionary such as Sarojini Naidu. Many people in her family were artists, and education was an important aspect of her family. Her mother was a poet, and her father worked closely with the Nizam college, with intellectuals frequently visiting her house, which encouraged her artistic interests particularly in poetry like her mother <sup>6</sup>. On top of that she had family that were already engaging in the revolutionary activities at the time. Before turning eight-teen she studied abroad in Britain with those in the decadent movement but was inspired by many British poets outside that movement. Despite this inspiration, Naidu was capable of using what she had learned to create her own unique voice and represented aspects of her home culture, referencing the life, plants, animals, as well as the struggles at the time involving British colonization as well as women's rights. Edmund Gosse, wrote for her, an introduction to her poetry collection, "The Bird of Time <sup>5</sup>," claiming that, "She indeed, I am not disinclined to believe that she is the most brilliant, the most original, as well as the most correct, of all the natives of Hindustan who have written in 'English,'" among many other positive messages about her and her writing as well as place for cultural identity for India.

After graduating from university in Britain, she returned to India to focus both on her poetry career, but also an incredibly successful political career, where she worked closely with the Indian Nationalist movement alongside Ghandi. Here she practiced one of the core tenants of the movement "Ahisma" which represents nonviolence, and particularly in this context peaceful protesting against the British who sought to retain control of the region. This provided a perfect entry point for women in the movement, "and without a doubt, "Naidu and many other women engaged. Naidu became the first Woman to be a governor, and president of the congress, in the newly independent Indian nation<sup>6</sup>. During her political career, Naidu became a very prominent voice for women's rights using her strong oration skills, making the argument that the

deprivation of woman's civility was a goal of the British, and to actively stand in the way of the rights of women was to support the British<sup>1</sup>. Her message was powerful, and while she is not the only one to explain massive turnout for women in protests she did contribute. In a sense womanhood and nationalism started to become intertwined during this moment, and this was representative of Naidu's writings and calling for the help of everyone including those who had previously been left in the domestic sphere of life<sup>4</sup>.

Her political career was not everything, though, as she had a majorly successful and influential writing career, as shown by Gosse above. She continued to serve as governor and write throughout the rest of her life, publishing works such as, "The Bird of Time," "The Golden Threshold," and "The Broken Wing" as well as giving many speeches that were compiled from topics ranging to the role of motherhood, what to do with arms in India, as cultural things she did not agree with such as the burning of widows, which made her not only revolutionary against the British but within her own culture.



## Works Cited

1 Alexander, Meena. "Sarojini Naidu: Romanticism and Resistance." *Economic and Political Weekly*, vol. 20, no. 43, Economic and Political Weekly, 1985, pp. WS68–71, <http://www.jstor.org/stable/4374972>.

This source really attempts to contextualize Naidu's career both politically and as a writer. It starts with her graduating from school and explains how she went from a poet to a prominent member of the Indian Nationalist movement as well as small bits about her personal life. The article also really focuses on her feminism as well and how that found itself in every part of her life. The key point to be made about this source is that it is brief, being only 4 pages, it doesn't go super in depth, and more summarizes things about her.

2 Gandhi, Leela. "Concerning Violence: The Limits and Circulations of Gandhian 'Ahimsa' or Passive Resistance." *Cultural Critique*, no. 35 (1996): 105–47. <https://doi.org/10.2307/1354573>.

This is an article about the idea of Ahimsa, the concept of non violent. Put into application non-violence is the act of non violent protesting. This article goes on to examine the purpose of non violent protesting and if it is truly effective against and fair to the colonized.

3 Thakur, Kundan Kumar. "BRITISH COLONIAL EXPLOITATION OF INDIA AND GLOBALIZATION." *Proceedings of the Indian History Congress* 74 (2013): 405–15. <http://www.jstor.org/stable/44158840>.

This book aims to give context on the British Colonization of India. It states its goals, the philosophy and material conditions that started the exploitation of India. It also talks about the role of globalization and the exploitative forces that it can bring.

4 Thapar, Suruchi. "Women as Activists; Women as Symbols: A Study of the Indian Nationalist Movement." *Feminist Review*, no. 44 (1993): 81–96. <https://doi.org/10.2307/1395197>.

This article primarily talks about the Indian Nationalist movement but focuses specifically on how women played a part in the movement. Another interesting aspect of this is that it discusses the philosophies of the movement, specifically Ahisma or "nonviolence"

5 Naidu, Sarojini. *The Bird of Time; Songs of Life, Death and The Spring*. New York, NY: London, W. Heinemann, 1912.

I am utilizing this resource, which is one of her own books, not for the content of her poetry but instead for the interesting information at the beginning of the book in the introduction. Here it really gets at Naidu's legacy as an author and as a figure in history.

6 Wolpert, Stanley. *Encyclopedia of India*. Detroit: Charles Scribner's Sons, 2006.

As a grander source, this encyclopedia discusses a lot of topics from historical perspectives on India and Britain, as well as the nationalist movement. On top of that, this is a more chronological account of Sarojini's life and biography starting earlier in her life for information.

## **Platform Presentation 1 (February 25<sup>th</sup>, 2022)**

# Platform Presentation: Wix

By Cooper

# Wix.com (the basics)

- Provides an easy way to develop many different types of websites. (blogs, product displays, monetization methods etc.)
- VERY Strong blogging tools, like wordpress.
- Templates focus on a very minimal aesthetic.
- Created by Avishai Abrahami, Nadav Abrahami, and Giora Kaplan.
- Ethical Concerns?
- Wix also owns deviantart, which ruined my childhood.
- Also they make it really easy to get information on your sites users, which sounds kinda like a breach of privacy, but that might just be me.



## wix-window

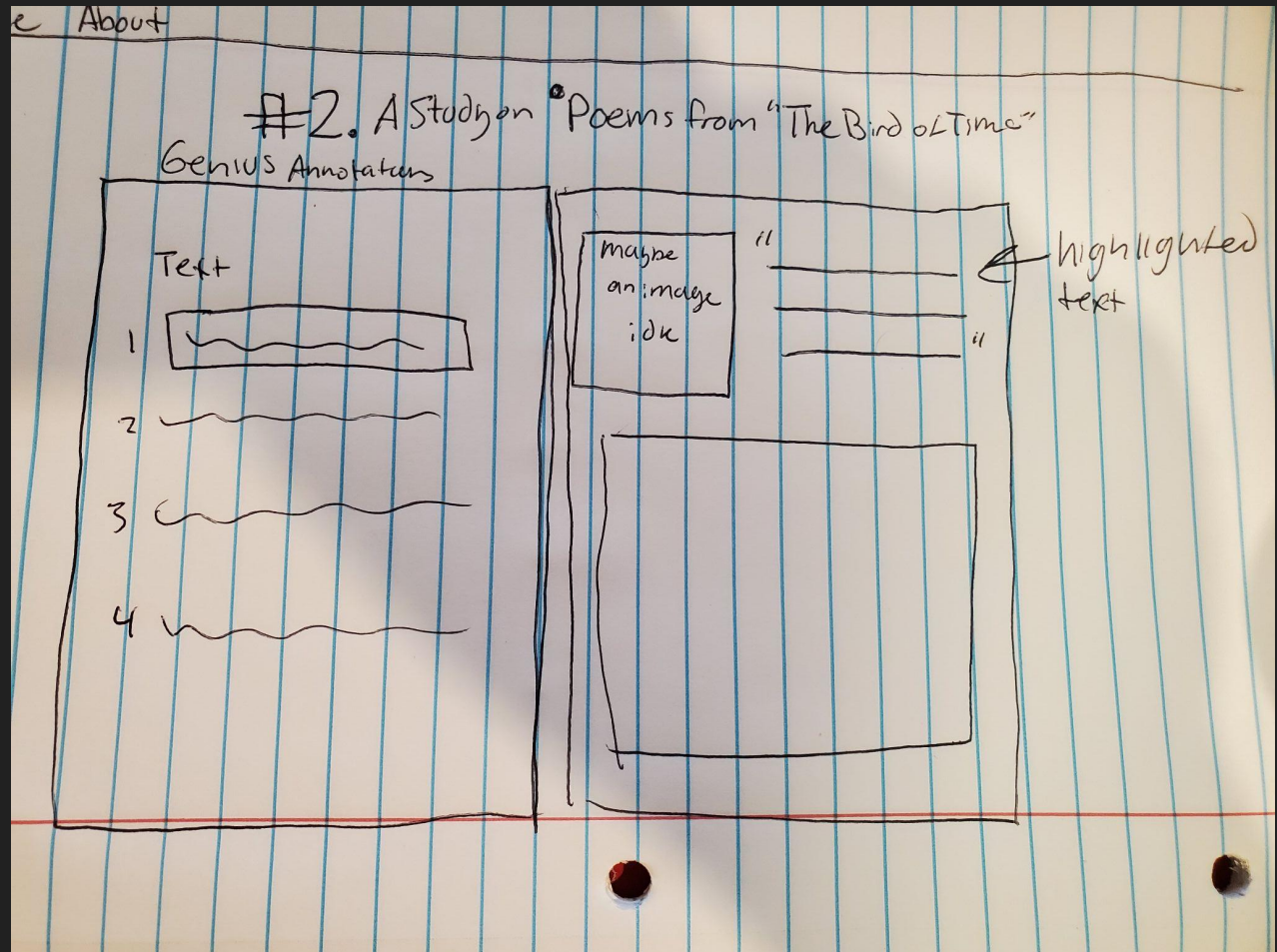
[This API](#) is used for working with the current user's window. You can get information such as whether the user is on a mobile browser, the size of the browser window, and the locale of the user's environment. You can also perform actions like opening lightboxes and scrolling the page. The wix-window API can be used in your site's front-end code.

# The Goal:

A quick "pre mapping exercise" diagram of what I was trying to achieve specifically with my wix site.

Spoiler:

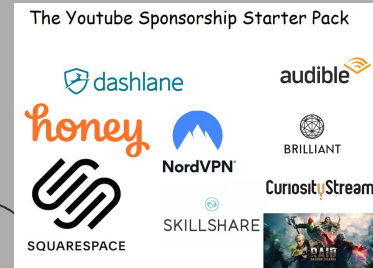
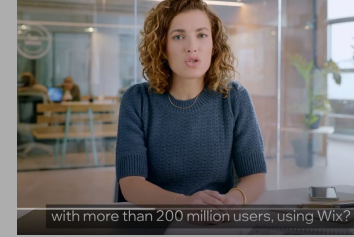
I didn't quite get what I wanted.



# How did I find out about this:

Madilyn recommended it, but I swear this is in my subconscious too after seeing so many website creation advertisements.

The part of the brain that internalizes the advertisements I see on youtube.

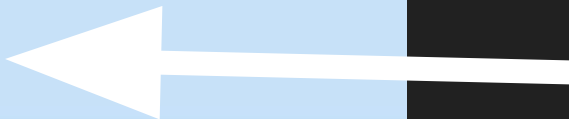
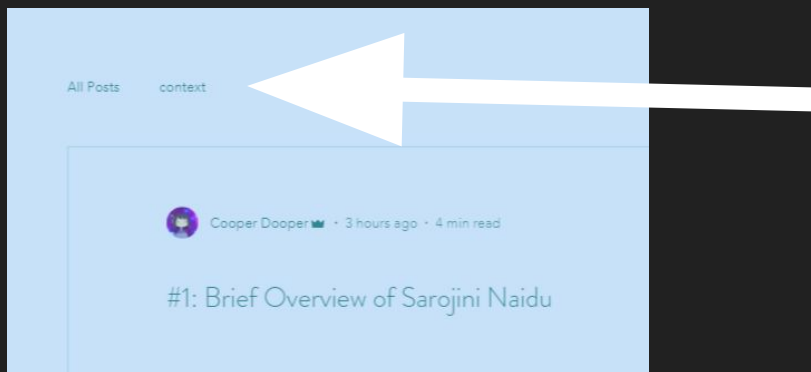
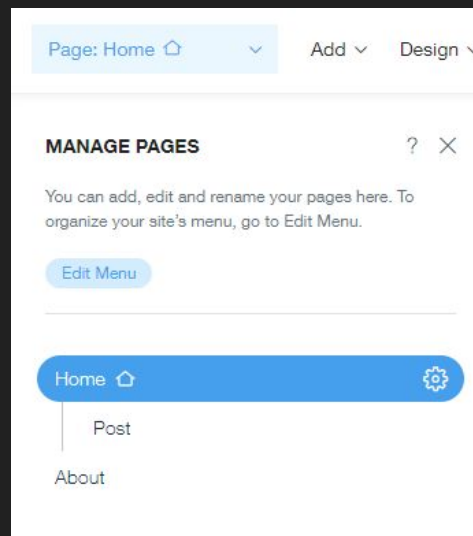
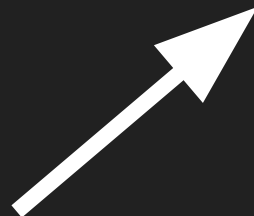


# The Allure:

EASE OF USE!

This button is a game changer:

All the basic functions I expected it to have work, but in an easier way.

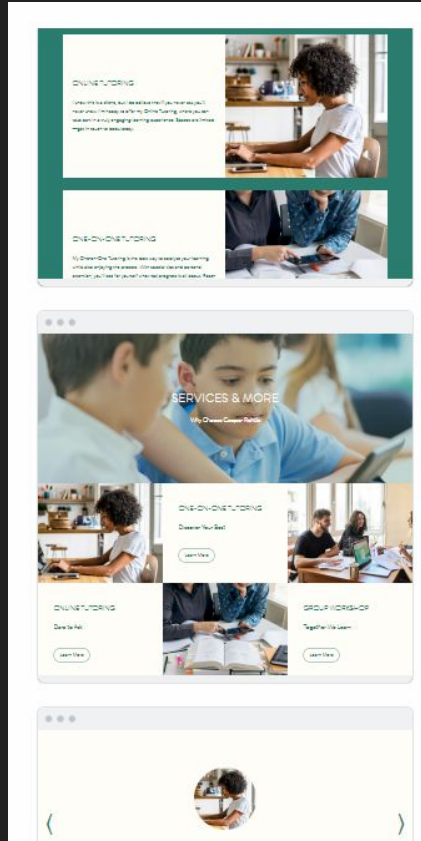


Has cool metadata/tagging features for your posts. Allows for much easier archiving.

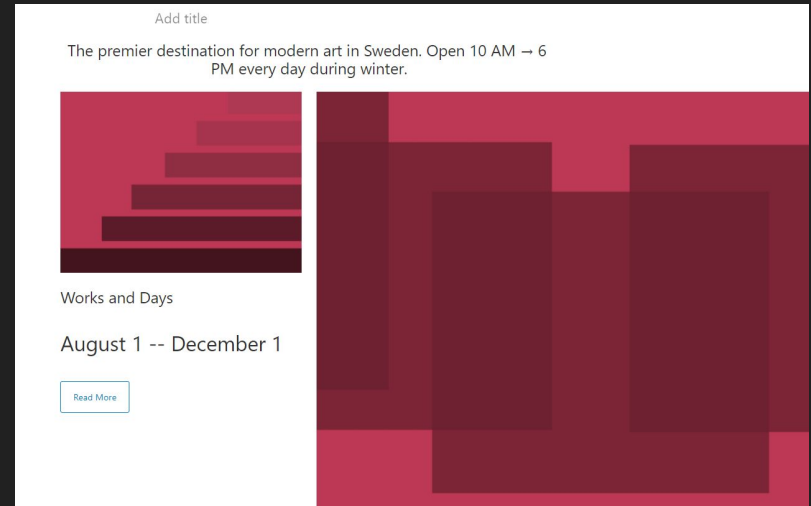
# Templates are good/Starting from blank is good too!

Templates are much more FUNCTIONAL

I feel like I know what I'm supposed to be doing with the options I'm given.



What am I supposed to do with this, Wordpress?!



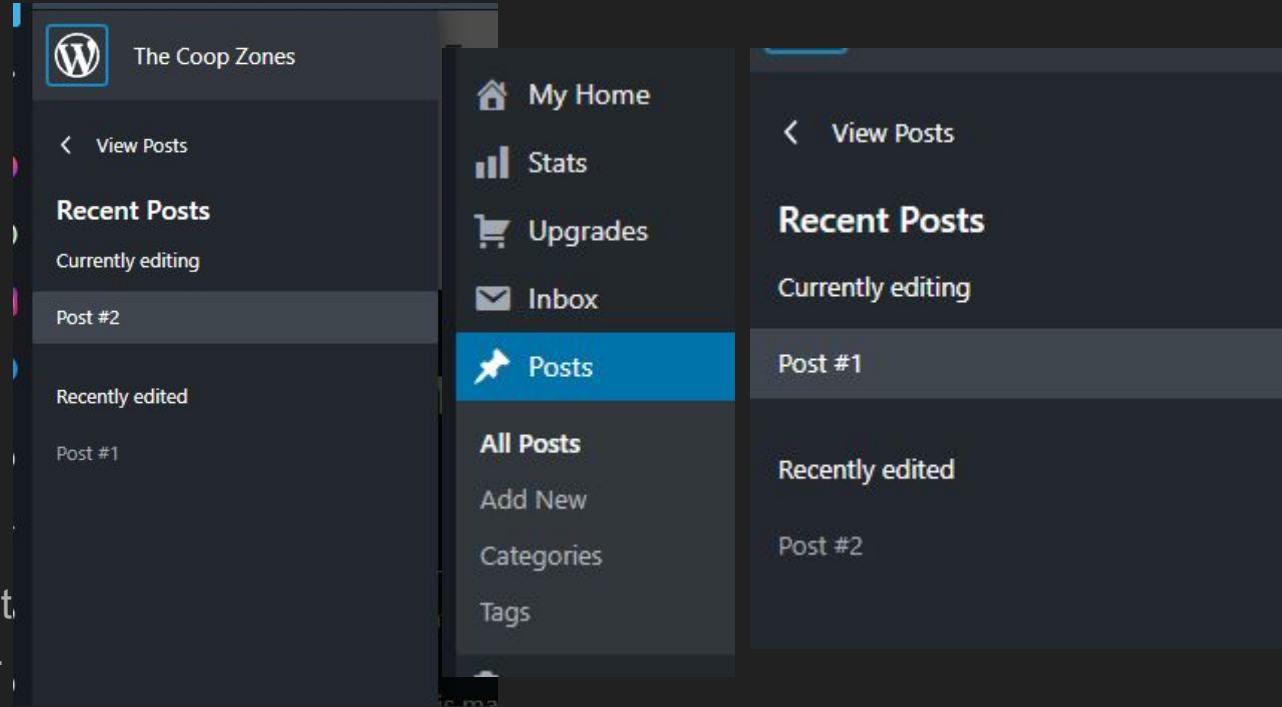


# Nitpick time: On Wordpress it is a few more buttons and menus

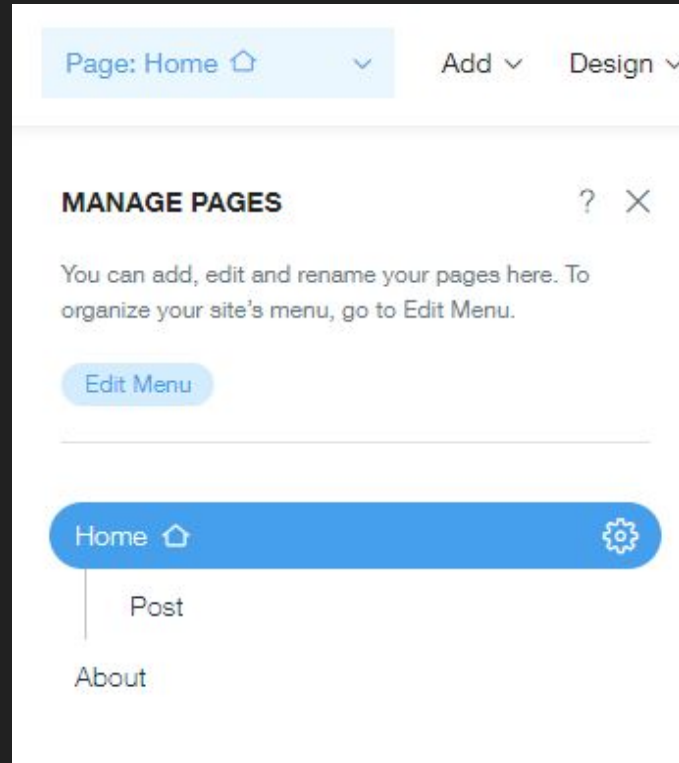
Where are my other pages?

Oh wait they are called POSTS

I could see this being easier if you need significantly more organization, but for my purposes, I don't need that extra level of organization.



ONE BUTTON to find all of your stuff = way easier and makes iterating way faster.



# The Bad:

Despite all the Wordpress hate: It still has a lot more options for free.

Wix has some functionality locked behind paywall.

Base functionality is still better than Mobrise, because at least you can somewhat edit with code for free, but worse than wordpress.

My domain is my email.

The image shows a screenshot of Wix's pricing page with four plans. Each plan has a '50% OFF' badge at the top. The 'Pro' plan is highlighted with a blue 'Select' button.

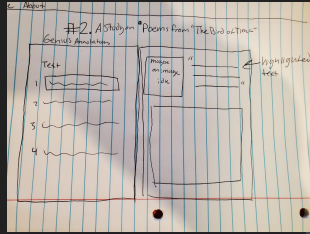
Plan	Key Feature	Original Price	Discounted Price	Button
VIP	First Priority Support	\$39.00	\$19.50/month	Select
Pro	Complete Online Branding	\$23.00	\$11.50/month	Select
Unlimited	Entrepreneurs & Freelancers	\$18.00	\$9.00/month	Select
Combo	For Personal Use	-	\$14.00/month	Select

<https://crohde502.wixsite.com/website>

Connect Your Own Domain

# On bonus functionality:

I WAS SO CLOSE! Javascript support supposedly exists, but I couldn't get it to implement this feature directly into the cite. And even when I got it to work like this there were problems on getting connected to the Genius Servers.



genius.it/crohde502.wixsite.com/website/po

(240) How to Make... Outlook Notation -

This site was designed with the **Wix**.com website builder. Create your website today.

Start Now

In the midst of the British Colonization of India, characterized by cruelty and exploitation<sup>3</sup>. Sarojini Naidu grew up in the Hyderabad State with a unique and diverse family life. One that was definitely built to raise a revolutionary such as Sarojini Naidu. Many people in her family were artists, and education was an important aspect of her family. Her mother was a poet, and her father worked closely with the Nizam college, with intellectuals frequently visiting her house, which encouraged her artistic interests particularly in poetry like her mother<sup>6</sup>. On top of that she had family that were already engaging in the revolutionary activities at the time. Before turning eight-teen she studied abroad in Britain with those in the decadent movement, but was inspired by many British poets outside that movement. Despite this inspiration, Naidu was capable of using what she had learned to create her own unique voice and represented aspects of her home culture, referencing the life, plants, animals, as well as the struggles at the time involving British colonization as well

Sarojini Naidu grew up in the Hyderabad State with a unique and diverse family life.

You need a Genius account to do that—Sign up!

 Connect with Facebook

 Connect with Twitter

 Connect with Google

 Create a Genius account

Have a Genius account? [Sign in](#)

bangingmyheadagainstawall.png

# WHOOOPS!

Something went wrong - we've been notified, but [hit us up](#) if this keeps happening

# Conclusion: I did not get what I wanted, but I am getting there.

## The Full Text of "Bright star, would I were stedfast as thou art"

1 Bright star, would I were stedfast as thou art—  
2 Not in lone splendour hung aloft the night  
3 And watching, with eternal lids apart,  
4 Like nature's patient, sleepless Eremite,  
5 The moving waters at their priestlike task  
6 Of pure ablution round earth's human shores  
7 Or gazing on the new soft-fallen mask  
8 Of snow upon the mountains and the moors—  
9 No—yet still stedfast, still unchangeable,  
10 Pillow'd upon my fair love's ripening breast,  
11 To feel for ever its soft fall and swell,  
12 Awake for ever in a sweet unrest,  
13 Still, still to hear her tender-taken breath,  
14 And so live ever—or else swoon to death.

## "Bright star, would I were stedfast as thou art" Summary

Bright star, I want to be as steady and unchanging as you are—though I don't want to hang alone in the night sky, with my eyes always open, like a hermit who never goes to sleep, patiently watching the earth's oceans wash the shores in the same way that a priest ceremonially washes people to purify them, or looking at the new-fallen snow on the mountains and hills. I don't want to be still in that sense, but I do want to be steady and unchanging, lying on my beautiful lover's chest, always feeling its rising and falling, always awake, in a pleasant sleeplessness, always hearing her breathe in and out. I want to live that way forever—or I want to die.

## "Bright star, would I were stedfast as thou art" Themes



### Love and Steadiness

"Bright Star" contrasts two kinds of steadiness. In the first eight lines of the sonnet, the speaker describes a star, watching ceaselessly over the earth from far away. The star is an ideal of steadiness and constancy, but it is also isolated and lonely, far away from the world of human life. In the final six lines, the speaker imagines a different kind of steadiness: an intimate embrace between two lovers that lasts forever. This embrace serves as an ideal, a dream, which the speaker deeply desires, even if

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## **Text Introductions and Pull Quotes Statement (March 7<sup>th</sup>, 2022)**

To try and sum up the works of Sarojini Naidu would be a difficult task, but a good place to start is where she stands in relation to world of poetry at the time when she as well as the things that shaped her work. Most people who discuss Naidu describe her work as unique to her and her life, while at the same time being inspired by English movements. The decadent movement was going on when Naidu attended university, but her poetry seems to be more inspired by romantic poets like Keats due to strong focuses of romanticization of nature, but also a sense of sorrow.

“The Bird of Time” (Naidu 1912) was Naidu’s second poetry collection and considered by her mentor and colleague, Edmund Gosse to be a much more mature collection compared to her previous works. There are a few strong critical reads of Naidu’s work. Vishwanath S. Naravane, wrote a book on her poetry and expresses that, “The subtitle of this volume is ‘Songs of Love and Death’. The theme of love predominates—love in nature no less than in human life” (Naravane 1996). Satvinder Kaur describes her poetry to represent the “Indomitable struggle to live on by passing, through fears and failures, sufferings and pains” (Kaur 2003). From my own reading of this collection, I would have to agree that there is a much larger focus on love and beauty, but that doesn’t mean that the twinge of sadness isn’t ever absent. Another key thing she tends to talk about in her poem, and something that Edmund Gosse felt added to her unique voice, was her ability to speak on the Indian world through her own unique romantic lens. Nature and references to the natural world that Naidu knows is spread throughout the entire collection, but specifically in “Songs of Springtime.”

To give some context on to where these emotions come from, it is important to note that Naidu was a political activist fighting against the British Empire's colonization and exploitation of her country. With that activism comes not only a fight for independence, but what is beyond freedom. She speaks on many different topics about things after the war in a collection of her speeches (Naidu 1919). Naidu speaks on women's rights but also the role of men in creating a new Indian society. She speaks on breaking certain traditions that are harmful to women, and she talks about people that they have lost during her time as an activist and leader. In these speeches one could see where some of this struggle that Gosse, Satvinder, and Kaur speak on, even if some of these speeches were spoken after Naidu's second poetry collection.

These two texts work well together in study despite their differences in medium. Oration and speeches typically give off a different goal or purpose than poetry, especially in the context that Naidu was an activist attempting to rally people into working with her. There is an interesting connection between her poetry and her speeches, though, as one might notice that speeches are often an external expression, and her poetry still can have an external direction, but can also be pointed much more inwardly in more expressive ways. Naidu finds a way of playing with those senses that one might have about these mediums with moments of extreme personal feelings and introspection during oration, that can often be seen in her poetry.

**To save space, The Bird of Time= BOT and Speeches and Writings= SW**

Theme: Maturity and Growth

Page 2 BOT: "Indeed, I am not disinclined to believe that she is the most brilliant, the most original as well as the most correct of all the natives of Hindustan who have written in English"



There are a few quotes from the introduction that I want to include because they give some of that context that I discussed in the summary. Some of these speak for themselves though. Though, the important part of this is that she is considered to be one of the most original, which is something that is often talked about when she is discussed on a critical level. This also shows that she has grown to find her own voice.

Page 2 BOT: “In the mature work of Mrs.Naidu I find, nothing or almost nothing, which the severest criticism could call in question.”

Another Gosse quote explicitly stating her maturity as a writer. It is important to note that Edmund Gosse sites a lot of her maturity due to not only her growth as a writer, but also because of her experience as a political activist and the struggles that come along with that, which gives her work more strength. Perhaps it is not only the struggle but the overcoming, her being able to discuss love in a world where there is so much sorrow.

Page 96c SW: “My reproach is to the women of India in India, and though I make it in their presence I do it as a woman speaking to women and do it with the fullest realisation of what I am saying because I feel the voices of millions of my sons crying out from one end to another end. Let the womanhood of the country wake and work. Let us strengthen the hands of our men.”

This quote connects to maturity and growth not just in relation to Naidu, but to the society she wants to foster. She wanted to see the growth of an educated population of girls and women as well as women helping out men. It is interesting to because she also talks about women getting educated and joining the workforce as a way to regenerate the nation, but also encourage the future generations.

Theme: Overcoming struggle and love’s place in that.

Page 20 BOT: “O Love, I dreamed my soul had ransomed thee, /In thy lone, dread, incalculable hour/ From those pale hands at which all mortals cower./And conquered Death by Love, like Savitri.” (Lines 5-8)

This poem is interesting. It has two main parts, a dream and waking up. The quoted text shows the second part of the dream, where she refers to Savitri, who saved her husband from dying through love. It ends on her waking up from this dream stating that love could not ease the pain of the loved human heritage and save them from death. This poem gives almost an opposite feeling that love predominates struggle, but it is preceded and followed by poems on love more directly, which almost makes love sound like a struggle in of itself, but perhaps one worthwhile.

Page 7 SW “I know I am speaking rightly, because I also in my earlier youth was afflicted with the same sort of short-sightedness of the love. Having travelled, having conceived having hoped, having enlarged my love, having widened my sympathies, having come in contact with different races, different communities, different religions, different civilisations, friends, my vision is clear. I have no prejudice of race, creed, caste or color. Though, as is supposed, every Brahmin is an aristocrat by instinct, I am a real democrat, because to me there is no difference between a king on his throne and a beggar in the street. And until, you, students have acquired and mastered that spirit of brotherhood, do not believe it possible that you will ever cease to be provincial, that you will cease to be sectarian — if I may use such a word— **“that you will ever be national.”**

I made it smaller to fit, but this quote is excellent. Naidu is approaching love in a very different way than one would expect. One struggle she describes is the aristocratic classes, and some traditional values that make it hard to grow as a nation. She speaks to describe that living through love and having experienced many things inspires an ideal nation of India for her, which involves the same love and equality despite differences.

Page 84 SW: India’s Gifts. “When the terror and tumult of hate shall cease/And life be refashioned on anvils of peace,/And your love shall offer memorial thanks/To the comrades who

fought in your dauntless ranks./And you honour the deeds of the deathless ones/Remember the blood of thy martyred sons!”

This quote comes from a poem called “India’s Gifts” in the speech collection. It is an interesting poem because it first discusses the exploitation of India- the gifts being the things that were stolen from the country, the ending though ends on a grim note, but an important message: To remember those who have fallen in battle for independence. Another important note is that this poem was written for the Ladies’ War Relief Association, which again connects to the role that she wants women to have in society.

Theme: Nature and Romanticism

Page 45 BOT: In praise of Gulmohur Blossoms “What can rival your lovely hue/ O gorgeous boon of the spring ?/The glimmering red of a bridal robe./Rich red of a wild bird's wing?/Or the mystic blaze of the gem that burns/On the brow of a serpent-king

This is a direct reference to a specific thing found in nature. The way that Naidu describes it does reflect a deep sense of romanticism. She speaks to the gorgeousness of these flowers, uses bright colorful language to depict the way that the color of this flower looks to her. In the second stanza Naidu gets more into the emotions of the flower, which she describes as “valiant joy”.

Page 37 BOT: “Wild bees that rifle the mango blossom./ Set free awhile from the love-god's string,/ Wild birds that sway in the citron branches. Drunk with the rich, red honey of spring./ Fireflies weaving aerial dances/ In fragile rhythms of flickering gold./ What do you know in your blithe, brief

season/ Of dreams deferred and a heart grown old?/ But the wise winds know, as they pause to slacken/  
The speed of their subtle, omniscient flight./ Divining the magic of unblown lilies,/ Foretelling the stars of  
the unborn night.

A Song in Spring really gets at the romanticism of a spring. It starts out with simple but beautiful lines on nature. But half way through the second stanza things get more introspective and thoughtful in romantic fashion.

### Bibliography

Anand, Shahla. "Poems And Rhetoric Of Sarojini Naidu (1879–1949)." *South Asian Review* 17, no. 14 (December 1, 1993): 25–33. <https://doi.org/10.1080/02759527.1993.11932157>.

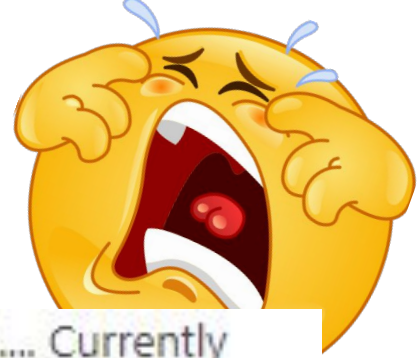
Kaur, Satvinder. *Sarojini Naidu's Poetry/ Melody of Indiannes*. New Delhi: Sarup & Sons, 2003.

Naidu, Sarojini. *Speeches and Writings of Sarojini Naidu*. Madras: G.A. Natean & Co., 1919.  
———. *The Bird of Time*. London: W. Heinemann, 1912.

Vishwanath S. Naravane. *Sarojini Naidu: An Introduction to Her Life, Work and Poetry*. Himayatnagar, Hyderabad: Orient Longman Limited, 1996.

That's right it's platform  
presentation 2

GENIUS



## The Journey So Far:

[Annotation Studio](#) ("suite of tools for collaborative web-based annotation... Currently supporting the multimedia annotation of texts... will ultimately allow students to annotate video, image, and audio sources") **COOL But doesn't export to websites**

[Brat Rapid Annotation Tool](#) ("online environment for collaborative text annotation"; focused on structured annotation of text, e.g., tagging named entities such as persons, organizations, etc., and their relationships) **COOL But doesn't export to websites**

✓ [CommentPress](#) ("open source theme and plugin for the WordPress blogging engine that allows readers to comment paragraph-by-paragraph, line-by-line or block-by-block in the margins of a text. Annotate, gloss, workshop, debate: ... do all of these things on a finer-grained level, turning a document into a conversation") **EXACTLY WHAT I NEED BUT \$33... A MONTH**  
If any one here knows how about wordpress after my last presentation just know it's worse now.

# There's hope?! There's:

Instead of annotating text, I could try using an image of the text I'm trying to annotate.

Turns out this is extremely difficult. BUT This was a really important first step towards finding the tool that would actually help.



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18 <img id="loveanddeath" sr
19 </body>
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22 </html>
```

The background of the image shows two hands, one from the left and one from the right, reaching upwards to hold a bright, glowing orb. The orb is positioned directly behind the 'o' in 'Recognito' and the 'S' in 'JS'. The sky is a vibrant sunset with orange, yellow, and purple hues, and the sun's rays are visible through the orb. The hands are silhouetted against the bright light of the orb and the sunset.

Recognito

It's made by the same person

JS



# RecogitoJS



**Rainer Simon**  
rsimon


[Follow](#) [Sponsor](#)

A collector of things worth knowing and things not worth knowing.

79 followers · 12 following

Vienna, Austria  
[rsimon.github.io](https://github.com/rsimon)

- Technically multiple contributors, but the person I see this most associated with is, Rainer Simon
- Not a lot of info on them, they have a youtube channel where they upload demos of the projects on their github
- I found it after hours and hours of searching through forums and DH suggestions, and then I came across a curated list of open source tools made by Heartex on github:
- <https://github.com/heartexlabs/awesome-data-labeling>
- No ethical concerns that I can think of



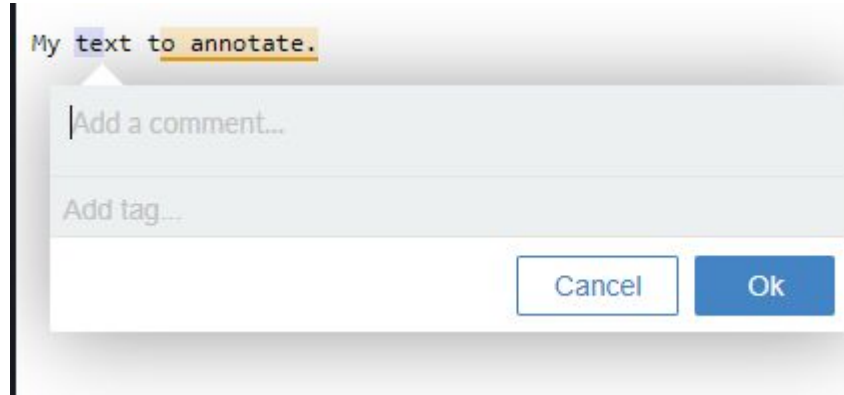
**Heartex**  
Data labeling and exploration tools for Machine Learning

San Francisco <https://labelstud.io/> [hi@labelstud.io](mailto:hi@labelstud.io)

# So what does it look like though?

HTML and JavaScript based. It isn't like wix or mobrise or- (not gonna say wordpress)

So ultimately it is up to YOU to develop the site, but I will look into if I can add the files to a website platform



# Pros and Cons

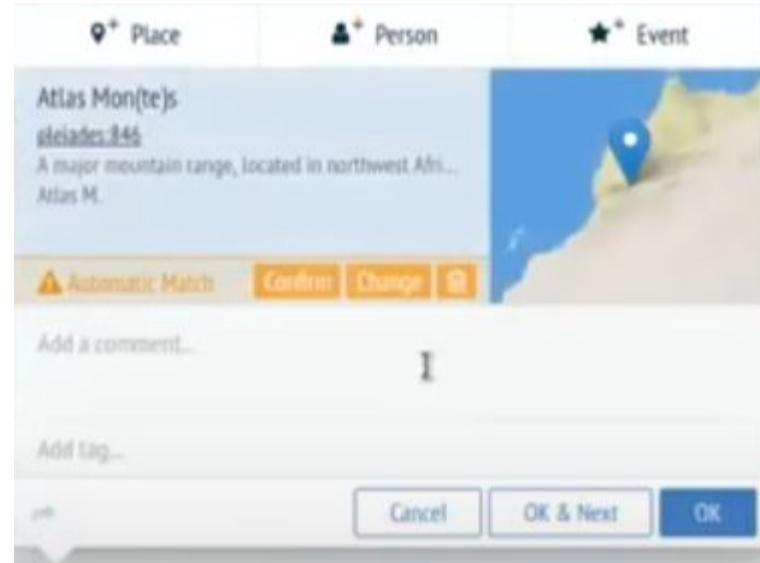
Well once it works, it's really easy!

It doesn't work by default. I still need to set up a place that can receive incoming annotations (if I want to make it an actually interactable site)

Since its open source you have a lot of options on what your "editor" can look like

You also have a very minimal website since its just HTML.

Saves my wallet but not my time!



Step one figure out how to format your text so it works the way you want it to.

#### Love and Death

I DREAMED my love had set thy spirit free.  
Enfranchised thee from Fate's o'ermastering power.  
And girt thy being with a scatheless dower  
Of rich and joyous immortality ;  
O Love, I dreamed my soul had ransomed thee,  
In thy lone, dread, incalculable hour  
From those pale hands at which all mortals cower.  
And conquered Death by Love, like Savitri.  
When I awoke, alas, my love was vain  
E'en to annul one throe of destined pain.  
Or by one heart-beat to prolong thy breath ;  
O Love, alas, that love could not assuage  
The burden of thy human heritage.  
Or save thee from the swift decrees of Death.

#### Step two: Annotate


##### Love and Death

I DREAMED my love had set thy spirit free.  
Enfranchised thee from Fate's o'ermastering power.  
And girt thy being with a scatheless dower  
Of rich and joyous immortality ;  
O Love, I dreamed my soul had ransomed thee,  
In thy lone, dread, incalculable hour  
From those pale hands at which all mortals cower.  
And conquered Death by Love, like Savitri.  
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E'en to annul one throe of destined pain.  
Or by one heart-beat to prolong thy breath ;  
O Love, alas, that love could not assuage  
The burden of thy human heritage.  
Or save thee from the swift decrees of Death.

Making reference to Savitri, who was able to save her husband from death through love.

Add a reply...

Add tag...



# How could I use this to better suit my project?

Hopefully I'd be able to still utilize a good tool on more than my own html websites.

Find ways to expand upon the editor, add images maps, links etc.

Find the way to make certain annotations permanent even when I leave the site.

## Images Overview + Captions (March 25<sup>th</sup>, 2022)

Adbh266. 2020. "Nizam College." [https://commons.wikimedia.org/wiki/File:File\\_Nizam\\_college.jpg](https://commons.wikimedia.org/wiki/File:File_Nizam_college.jpg).

Dr. Aghorenath Chattopadhyay (the father of Sarojini Naidu, Nightingale of India) was appointed as the first principal of the college. This is one of the places of Indian intelligencia, and a place where revolutionary thoughts were stirred. Since Naidu's father was the principal, he was well connected and often brought highly educated people to their house, where Naidu would be encouraged to continue perusing art and her studies. For more general context, this was one of the most prestigious universities in India.

Fowler&Fowler. "Victoria Queen 1862 Empress 1866.Jpg," 1862.

<https://commons.wikimedia.org/wiki/File:VictoriaQueen1862Empress1886.jpg>.

These are coins from the early British Raj showing off "Empress Victoria." These coins went through many variations throughout the British occupation of India, but these were the first rupees. This has no direct connection to Naidu but it shows the state of Occupation Naidu begins to be born in it. This was 15 years before Naidu's birth, which I think gives more perspective on how long the occupation lasted.

"Girton College, Cambridge, England, 1890s.Jpg." 1890. Cambridge, England. Library of Congress.

[https://en.wikipedia.org/wiki/File:Girton\\_College,\\_Cambridge,\\_England,\\_1890s.jpg](https://en.wikipedia.org/wiki/File:Girton_College,_Cambridge,_England,_1890s.jpg).

Girton college, one of the places Naidu studied, was important contextually due to its own goal of spreading higher education to women. Since its founding it has been a center for women's education in

England, though it is to be noted that it was not always considered an official college of Cambridge until later.

Kashyap, Srikar. 2015. "Golden Threshold in Abids, Hyderabad.JPG." Abdis, Hyderabad.

[https://commons.wikimedia.org/wiki/File:Golden\\_Threshold\\_in\\_Abids,\\_Hyderabad.JPG](https://commons.wikimedia.org/wiki/File:Golden_Threshold_in_Abids,_Hyderabad.JPG).

The Golden Threshold is an off campus annex of the University of Hyderabad. This became a center of reformism with focuses on education, women's rights, literature, and marriage. The Golden Threshold also ended up being named after Sarojini Naidu's famous book, "The Golden Threshold"

photodivision.gov.in. 1947. "Sarojini Naidu Plants a Tree in Mehrauli, Delhi."

[https://commons.wikimedia.org/wiki/File:Sarojini\\_Naidu\\_plants\\_a\\_tree\\_in\\_Mehrauli,\\_Delhi.jpg](https://commons.wikimedia.org/wiki/File:Sarojini_Naidu_plants_a_tree_in_Mehrauli,_Delhi.jpg)

After restoration of Indian independence, many political figures started made a joint effort to create a week that is similar to our Arbor day. Many famous political figures, including Naidu got involved in the planting of trees. This time period generally lasted for a week.

Unknown Author. "The First Indian National Congress," 1885.

[https://en.wikipedia.org/wiki/Indian\\_independence\\_movement#/media/File:1st\\_INC1885.jpg](https://en.wikipedia.org/wiki/Indian_independence_movement#/media/File:1st_INC1885.jpg).

The first session of the Indian National Congress in 1885. Previous rebellions had gone up against the empire in the past, but this was the first one that was considered modern. This would be the group that ends up mobilizing India against the British. This relates back to Naidu because this is the organization that she ends up working with.

Unknown Author. "Ghadar Di Gunj," 1913.

[https://en.wikipedia.org/wiki/Indian\\_independence\\_movement#/media/File:Ghadar\\_di\\_gunj.jpg](https://en.wikipedia.org/wiki/Indian_independence_movement#/media/File:Ghadar_di_gunj.jpg).

The Ghadar Di Gunj was initially published in the United States, but it focused on the British colonization of India. It was considered Socialist Literature that included poetry and songs. Eventually it was banned by the British Government. This has no direct connection to Naidu, but it is interesting to see poem and song be used as the form of protest for this book.

Unknown Author. 1919. "Native Crawling up Street Where Miss Sherwood Was Assaulted 1919.Jpg."

[https://commons.wikimedia.org/wiki/File:Native\\_crawling\\_up\\_street\\_where\\_Miss\\_Sherwood\\_was\\_assaulted\\_1919.jpg](https://commons.wikimedia.org/wiki/File:Native_crawling_up_street_where_Miss_Sherwood_was_assaulted_1919.jpg).

This is a photograph taken on April 13<sup>th</sup> 1919 during the Jallianwala Bagh Massacre. This picture showcases the dominance that the British Empire has over the area. The massacre started when the British soldiers shot at a crowd of protestors who were protesting the arrests of political leaders. There were between 300 and 1000+ deaths. Sarojini ended up becoming more inspired to join the fight against British Imperialism after this event.

Unknown Author. 1930. "Mahatma & Sarojini Naidu 1930.JPG."

[https://commons.wikimedia.org/wiki/File:Mahatma\\_%26\\_Sarojini\\_Naidu\\_1930.JPG](https://commons.wikimedia.org/wiki/File:Mahatma_%26_Sarojini_Naidu_1930.JPG).

This image is a photo of Mahatma Ghandi and Naidu during a the Salt March of 1930. The Salt March was a protest march where people traveled across India and would grab people for the protest along the way. It was in protest of the British Salt monopoly, which made it so that India had to buy salt from British vendors.



Unknown Author. "Noncooperation Movement1922," 1922.

[https://en.wikipedia.org/wiki/British\\_Raj#/media/File:Noncooperation\\_movement1922.jpg](https://en.wikipedia.org/wiki/British_Raj#/media/File:Noncooperation_movement1922.jpg).

This is a photo of people from the Indian National Congress and Muslim League gathering clothes to be burned for the Non-Cooperation protest in 1922. Specifically foreign clothes were burned.

## **Intervention Statement (April 8<sup>th</sup>, 2022)**

One More Voice as a web platform is a really great start for locating primary materials made by writers, political figures, and artists. There are a few things the site lacks, which is not synonymous with issues of the site. The first major thing that the site lacks is in depth information about the authors. As a reader one will get the basic information they need, dates where they lived, the region they are from, as well as some pictures and works that they created. One More Voice does a great job of telling a user, "Here is where you can find useful information," but the site by design does not attempt to dig deeper into any of the people it is depicting, instead people are asked to simply view what the work that the people on the site took part in creating. This is a great start, and the site builds itself as something that can obtain new links of information. My project intervenes with One More Voice as a new link of information that focuses on an a specific aspect of Sarojini Naidu, that the One More Voice site won't get into, which is critical analysis of select poems and speeches of Naidu, along with furthering any historical context that might be important to understanding her work. My project does not aim to be a biography of Naidu, but might sometimes get into biographical information if that is necessary to understanding certain poems and speeches.

Another feature that One More Voice does not is the ability for direct involvement, which is understandable not all sites should have that. I'm sure One More Voice would have no problem with additional contributors from the areas of interest, but the website is not built for direct connection with readers as contributors. My website aims to include a robust commenting system, that allows for me to write my own comments and annotations on the work that I have curated, as well as allow users to add comments, which can go under review by me. I found this to be an important feature because, even with all the research in the world, as a person who has

not lived in the same cultural time or space as Naidu, I will never 100% understand the things that Naidu wrote, and I will never understand as well as someone who lived in the same region. That is why if people read the annotations on the site, and either decide that they have something to contribute, or something that they think could be edited, they could put in information directly, which allows voices of others to write their interpretations as well. This open design is not there to replace the work of my own interpreting and research, but instead allow it to be supplemented by those more knowledgeable than me.

## **Values Statement (April 15<sup>th</sup>, 2022)**

My primary values that I have attempted to represent and include in my project are, respectful interpretation and open design. I also want to say that there are things going into this project that I do not value, which is hard data.

When talking about the work of a person from another culture that I am not a part of, it is important to recognize that because I do not share that space, I do not share the same cultural references that said author might be making. That being said, as an artist myself I try to write with interpretation in mind and feel that most artists do that themselves. As the creator of my site, I realized that it is important to be able to interpret and analyze Sarojini Naidu's work in my own way, while trying my best to keep in mind the space that Naidu wrote in so that complete misrepresentation doesn't occur. This will primarily be done through historical, and cultural research that will be located under the poems I have selected. I understand that even with research I might not catch every reference that I run into, which is why my second value is open design. While this site might never be advertised, if someone who did have the knowledge that I do not have wanted to suggest interpretations or suggest ideas they could. I value making art accessible as well as open to discussion. I want to make it easy for someone to suggest interpretations of their own to transform the site from being only about poetry but also about its readers and what they might think about the things they have learned. Open design, though, not only can invite others to collaborate with the site's contents it also means that the site is accessible, which is another thing I value. My site manages to be accessible because it is available on mobile and desktop, and since it is mostly bare html and CSS, it uses little computing power. I could have made a much larger focus on analyzing the lines of text through

images, but by transcribing text and reformatting it to fit its original format, it will be able to make the site run smoothly there as well. Lastly, I wanted to say something that I do not value as a DH creator, which is finding meta-analysis of texts using word scrapers and finding hard data. I wanted to keep the site down to earth and very focused on the essence of reading and understanding texts from a human perspective not from the perspective of how many times does Naidu use x style or word. The reason why I didn't want to do that is not because I do not find that work important but moreso I find it to not be relevant to the way I interact and understand poetry and writing in general. Going back to my second value, open design, I want the site to be able to be a start for conversation on what text means to people, not the tiny mechanics of writing, that can be found from deep analysis tools.

## **Final Project/Project Narrative (May 6<sup>th</sup>, 2022)**

When I started this class, I was a bit worried and unsure about what kind of project I would want to make. I have those aspirations to make something that is not quite the same as what I've done in previous classes, and I also wanted to try and push myself in a direction that would challenge me. When I discovered Sarojini Naidu I knew that she was the person that I wanted to cover. I was unsure about how to make a site that would do a good job representing her, but I knew that I was drawn in by the poetry collection titles, "The Bird of Time" and the "The Golden Threshold." As I did some skimming around through her life and poetry I learned that she was also a prominent leader, and so I thought it would be interesting to consider these sides of her life as I progressed further into the project.

As we progressed through the first few assignments and got some familiarity with theory as well as platforms, I started to think a bit more about what I wanted to do. Inspirations came from some of my own personal research on website design such as <https://divinecomedy.digital/#/eng/viz>, which featured the work of Dante and the subsequent inspirations, or things that might have inspired it. Despite all the benefits of utilizing a platform like Wix or Wordpress, what I ended up deciding was that a little bit of HTML can go a long way, so even though I initially wanted to use Wix as my main platform, I started re considering what I liked about HTML to create websites. In a sense, beginner HTML gives off this DIY look, while also managing to have really solid colors and stringent fonts. The other benefit that I also ended up really liking was that it was flexible and that it was free, be it at the cost of time since I am incredibly new to web development from scratch. Even though it was time consuming that was another positive to me though, because I wanted to challenge myself to code. Another thing

I really liked about HTML is that it allowed me to use any coding feature I wanted, and this included JavaScript, which ended up becoming the main reason why I chose HTML over the other options I had. My goal was to create a site that was reminiscent of sites like:

(<http://criticaldh.roopikarisam.com> , <https://genius.com/25047547>.) Both sites not only feature built in annotations but a sense of open design. As shown in my value statement, that was a big goal of my project, though I must admit that the open design part was a bit difficult, given that the JS tool I ended up using, Recogito.JS ended up being a bit more complicated than I had hoped.

```
<h1>LOVE AND DEATH</h1>
<h2>Sarojini Naidu</h2>

<pre id="my-content">
I dreamed my love had set thy spirit free.<br>
Enfranchised thee from Fate's o'ermastering power.<br>
And girt thy being with a scatheless dower<br>
Of rich and joyous immortality ;<br>
O Love, I dreamed my soul had ransomed thee,<br>
In thy lone, dread, incalculable hour<br>
From those pale hands at which all mortals cower.<br>
And conquered Death by Love, like Savitri.<br>
When I awoke, alas, my love was vain<br>
E'en to annul one throe of destined pain.<br>
Or by one heart-beat to prolong thy breath ;<br>
O Love, alas, that love could not assuage<br>
The burden of thy human heritage.<br>
Or save thee from the swift decrees of Death.<br>
</pre>
<script type="text/javascript">
(function() {
  var r = Recogito.init({
    content: document.getElementById('my-content') // ID or DOM element
  });

  // Add an event handler
  r.on('createAnnotation', function(annotation) { /** */ });
})();
</script>
```

Defeated, I felt like I had spent a lot of time working on something that just didn't work. (this is a bit of a sidetrack) In the few days after realizing that what I wanted probably wasn't going to work in a reasonable amount of time, I spent some time thinking about other things. I had gotten really interested in ancestry and looked into my own. I wanted to get dual citizenship in Germany and move there, and in the process of looking for the city that my Great-Great-Great-*GREAT, Grandpa*, Albert Rohde was from I found this HTML site, for the city that he was from. <http://www.koenitz-thueringen.de>. I don't know why but seeing this funky looking HTML site from the early 2000s made me realize what I did like about HTML, despite this site being very clearly a bit of a mess. There is just so much character regardless!

So, when I went back to my site I had to rethink about my approach. I went back to my initial thoughts, considering the different sides of Naidu. I realized that one thing that I could do was create a sort of narrative on the different sides of Naidu through her work. So, I ended up picking new poems, and speeches, and decided to focus on a few themes: Theme#1: Naidu as a poet, as a thinker, and as a person who thinks more abstractly. The conceptual. Theme#2: Naidu's cultural representation. It is important to note that her culture is in everything she writes, but other times it is much more apparent, especially her folk tunes, so I wanted to include a poem about her being Indian, and what that means, which led to my selection of "The Festival of Serpents." Theme#3: This one was more specifically surrounding the effects of British exploitation explored much more directly. I wanted to make sure that I showed this side of her life, but not make it the only focus because people are more than their struggle, and so I wanted to make sure that this wasn't the only thing I talked about in the poems section. When it came to the speeches, I was a bit less picky. Most of them in this section did have to do with Britain's



exploitation of India in some way, but all of them approached it from a different angle, which is something I hope that readers find interesting.

My last point is that, even though I am turning this site in, I will consider it a work in progress after its due. There is still much to learn as well as lots of QOL things I'd love to add, such as better mobile support, which was another one of my goals. I guess I start to take stuff like Wix for granted when I am faced with the fact that in HTML I have to manually program myself, but ultimately I am proud of the design that I ended up coming up with especially for this particular page which features the Indian flag's colors and black borders which focus the page instead of it being blindingly white on all sides. That being said the biggest part of the process was mostly just constant iteration, until I got something that I liked. That is the part that takes the longest since most of it is experimentation, but it is worthwhile experimentation because it ends up being a neat thing to share and something I can say that I made.

Home Poetry Speeches About

## LOVE AND DEATH

Sarojini Naidu

I dreamed my love had set thy spirit free.  
Enfranchised thee from Fate's o'er-mastering power.  
And girt thy being with a scatheless dower  
Of rich and joyous immortality ;  
O Love, I dreamed my soul had ransomed thee,  
In thy lone, dread, incalculable hour  
From those pale hands at which all mortals cower.  
And conquered Death by Love, like Savitri.  
When I awoke, alas, my love was vain  
E'en to annul one throe of destined pain.  
Or by one heart-beat to prolong thy breath ;  
O Love, alas, that love could not assuage  
The burden of thy human heritage.  
Or save thee from the swift decrees of Death.

Sarojini Naidu's, "Love and Death" comes from her collection "The Bird of Time"