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Jameson First-Year Writing Winners

First-Year Writing "equips students to grow as writers in the Wheaton College classroom and beyond." The course "is designed to prepare students to write effectively in a variety of social contexts and to improve student learning and performance in many other facets of their undergraduate education." At the end of the course, students present their research papers to one another at a student conference, and instructors award prizes for the best papers. The winners are chosen through a two-step process: instructors nominate students' papers from their classes, and then a panel of judges selects the best papers from the nominations. The following research papers received Jameson First-Year Writing awards in 2017-2018.

The Unspeakable Singaporean Identity

Emily Ding

Singapore's policy of having English as its official working language has enabled it to compete commercially with Western countries in the global arena. At home, however, its multi-ethnic population has developed and united under a unique tongue of its own – Singlish – a creole of English that has become an integral aspect of Singaporeans' national identity. Nevertheless, Singlish is regarded by many as an improper way of speaking English and has been explicitly discouraged by policy makers. Code-switching is therefore proposed as a viable means by which both Singlish and Standard English can co-exist without jeopardizing the objectives of maintaining Standard English as the official working language.

As the hegemonic forces of globalization take the world by storm, cultures are blending and different ethnicities are coming together to exchange information and learn about each other at an unprecedented rate. However, a broad definition of globalization could easily argue that the process is much older than we think. Historically, cultural exchanges have been an integral aspect of interactions between different ethnic groups that can be traced back to the era of colonization. These crucial years in which British officers ventured into the 'unmapped' regions of the globe were responsible for the development of English as the global language we recognize it to be today. Singapore, a member of the Commonwealth, has since created its own local creole that reflects the ethnic diversity of its people: an amalgamation of English, Chinese dialects, Malay, and Tamil, commonly referred to as Singlish. This home-grown icon of Singaporean culture has made its way into the hearts of Singaporeans, and onto the hit-list of their government, a staunch proponent of Standard English. Despite the Singaporean government's efforts to stymie the use of Singlish in everyday contexts, this unique variety of colloquial English has become so ingrained into Singaporeans' national identity that it ought to be nationally accepted as a common native tongue while co-existing, not conflicting, with the objectives of using Standard English as an official working language.

With the arrival of British officers in 1819 came the introduction of English to Singapore's shores (Leimgruber 1). Colonization saw the transformation of Singapore from a small, nondescript fishing village into a rapidly growing regional entrepôt of importance, given its strategic geographic location and free trade policy. The influx of international trade brought in merchants and migrants from China, India and European countries (Chua 185), who needed to use English in order to facilitate trading activities. In addition, several English-medium schools were set up and children were taught British English by Christian missionaries (Leimgruber 3). Essentially, English became the colonizer-enforced *lingua franca* of the community; a gatekeeper for daily interactions and transactions. In a society steeped with the ideology of Eurocentrism, Queen's English became the hallmark of the upper echelons of society with greater power and prestige, consisting of British officers and the select few Asians privileged enough to associate with them.

The status of English as having a "privileged place in Singapore" (Leimgruber 9) has been evident since the Singaporean government's implementation of English as its official working language, upon achieving independence from the British in 1965. This policy was enacted in recognition of English's "importance… for international

communication and economic progress" (Wong 14). In addition, English was mandated as the medium of instruction for all schools, with the introduction of a Bilingualism Policy requiring students to study English as a first language, as well as their own mother tongue in school. The model for the teaching of English in schools "[sought] to reflect an International Standard English close to British English" (Thumboo 271). Since English was not commonly spoken at home, Colloquial Singaporean English, or Singlish as it is commonly termed, essentially "originated in the classroom" (Wong 15) as students of different ethnicities conversed with one another in their newly-learned common language, while interspersing their speech with words from their own native tongues.

Singlish is a creole of English: a "product of 'influence' from languages spoken in Singapore" (Wong 33), mainly Chinese dialects, and Malay. It is "marked by a number of Southern Chinese features" (34) such as pronunciation of words, grammatical structure and some aspects of its lexicon (34). The native Singlish speaker's sing-song inflexions are reminiscent of the tonality in Mandarin and other Chinese dialects like Hokkien and Cantonese. Suffixes and particles such as "one", "*lah*", and "*lor*" are commonly used to add or change the meaning of a sentence, while honorifics and a specialized lexicon reflect cultural nuances and stereotypes commonly found in Singaporean society, such as the innate desire to grasp at every opportunity so as not to lose out, described as "*kiasu*", a recent inductee to the Oxford English Dictionary (OED Online).

The rise of Singlish as the default vernacular has put it at odds with Standard English as taught in schools. English has long enjoyed a place of privilege in postcolonial Singapore, and today, continues to be highly valued officially for its benefits in a globalized world. As an official language, English is prioritized above Chinese, Malay and Tamil, being the link that "connects Singapore with the rest of the world" (Wong 2), allowing Singaporeans to gain "access [to] modern science and technology…and the global market, and [giving them] a competitive edge" (2) for foreign investments and other business-related transactions. It is therefore a commonly-held belief that "non-proficient speakers are significantly disadvantaged" (Leimgruber 9) for their inability to access positions of prestige, being linguistically impaired, and therefore ill-equipped for the international arena.

This social stratification is further complicated by another popular attitude, especially among those in the heartlands, that Singlish is the language of the people. In the similar way in which English once was the common denominator between schoolchildren in the 1980s, Singlish is the *lingua franca* that places all Singaporeans on common ground today. By contrast, "English is the language of the elites" (Stroud and Wee 37). Given the unequal value attributed to both dialects, the way a person speaks English has become an indicator of his or her upbringing and social status. It is common for students in public neighborhood schools to hear and speak only Singlish. In a study of the teaching of English in Singapore, it was found that even English teachers, when instructing their students, often used Singlish to explain concepts to their class (42). While this seems to help students to understand lectures with greater ease, it does appear to be a counterproductive endeavor. On the other hand, students in elite schools, especially those founded by Europeans during colonial times, are exposed daily to Standard English, and taught to speak in a manner that tends toward Received Pronunciation.

Just as locals who spoke fluent English once were regarded with disdain as those who willingly subjugated themselves to Eurocentric ideology, in the present context, speakers of fluent Standard English can often be regarded as elitists who are out of touch with the rest of their fellow countrymen and would rather place themselves on a pedestal. Research has shown that among Singaporean teenagers, speaking Standard English is associated with "the fear of being labelled an attention-seeker or snob" (Stroud and Wee 39). In this light, fluency in Singlish is a symbol of safety, authenticity, and solidarity with the rest of Singapore. An informal survey of 750 undergraduates at the National University of Singapore found that 75.3% of respondents considered Singlish to be the feature that is most uniquely Singaporean (38). This demonstrates the commonly-held belief on the ground that Singlish is an intrinsic part of Singaporean culture and identity.

The formation of a national Singaporean identity is an issue of particular interest to policy makers. Given the ancestral heritage of Singaporeans that spans South and East Asia, the government has faced the mammoth task of developing an identity that unites its people under their new "Singaporean-ness", in what comparative politics professor Dr. Stephan Ortmann considers "a prime example of the attempt to construct an authoritarian civic national identity" (24). This policy aiming to create a Singaporean identity impacts the populace at the most foundational level, as the compulsory national primary school syllabus requires all students to study Social Studies, and other subjects often include anecdotes of Singaporean history or present-day achievements for purposes of "National Education". On a larger, national scale, the government and quasi-governmental organizations promulgate "the use of national symbols (like the flag, the national anthem, or the national pledge) and the annual National Day celebrations" (28) that

all students in Primary Five also attend as part of their 'National Education' requirements. Singapore's official "Shared Values" were introduced in 1991 (Lim) with the intention of creating a society that emphasizes harmony, respect, family and the value of a group identity above the individual. Such policies exemplify Ortmann's observation that "the definition of what constitutes Singapore's national identity is playing an increasingly important role in politics" (24).

In response to the proliferation of Singlish, however, the government has dedicated years of time and resources to the Speak Good English Movement (SGEM). Launched in 2000 (Sim), the SGEM aims to convince the public of the degeneracy of their colloquial default and the importance of Standard English by comparison. This movement that has endured for over a decade comprises annual themed campaigns addressing specific areas such as grammar, pronunciation, syntax, and commonly confused pairs of words. Posters are replaced each year with new slogans targeting specific age demographics, and occasionally involve the distribution of free informational booklets explaining basic grammar, complete with colorful entertaining graphics (Sim). The plentiful mass media is thus used in a "systematic attempt to influence the English language as used locally by steering it away from indigenized adaptations and closer to something internationally recognizable as standard English" (Bruthiaux 92).

Why would Singaporean authorities go to such great lengths to clamp down on the *lingua franca* of its citizens? The impetus for campaigning toward the eradication of Singlish is apparently to minimize the potential for miscommunication with foreigners. English was implemented as a national language with the intention of supporting international relations. As such, foreigners' inability to understand Singlish causes the ruling party to consider Singlish to essentially be "English corrupted by Singaporeans… broken, ungrammatical English… [that] English speakers outside Singapore have difficulties in understanding" (Goh). As Singapore's founding father and globally respected politician Lee Kuan Yew described, "Singlish is a handicap we must not wish on Singaporeans" (Lee). The government's pragmatism demonstrated by the SGEM is a tried-and-tested way to develop a rising generation of fluent English speakers; this much is evident from the success of their similar "Speak Mandarin" campaign twenty-five years prior, in which Chinese dialects were dissolved in favor of the more commonly understood Mandarin, for similar reasons (Lee), since "dialects do not fit in with [the government's] developmental plans very well, as they contradict the globalization of Singapore's economy" (Ortmann 36).

In light of the important role that Singlish plays in rallying the different ethnic groups together under a common tongue, it is ironic that the government desires to be so closely involved in the formation of Singaporeans' national identity that it has taken such pains to discredit Singlish, the one aspect of Singaporean culture that it seems to have no control over. The organic development of Singlish over the years, in fact, is what makes it such an authentic part of national identity. If the government is truly committed to the unity of its people, then Singlish can prove to be significantly more effective in achieving societal cohesiveness. Singlish is a much richer cultural artifact of the fusion of ethnic diversity found in Singapore.

The contributions each race brings to the development of this creole can be regarded as a national project of sorts, one which each member of the community can feel proud to be a part of, and be able to speak to be understood by his fellow countrymen. As a "multiethnic mixture of various cultures and languages" (Ortmann 36), Singlish encompasses all aspects of Singapore's cultural diversity, and hence should be embraced as an integral part of being a true Singaporean. Associate Professor of sociolinguistics at the National Institute of Education, Singapore, Rani Rubdy, regards "Singlish as a nascent symbol of identity" (345), observing that "in recent years, an increasing number of… Singaporeans have begun to accept and even expect the use of [Singlish] in the in-group" (345). This indicates an understanding of the local ubiquity of Singlish as it becomes what Ortmann considers "perhaps the most visible national characteristic" (36) of Singaporeans. The creole's "symbolic function as a language of solidarity, identity and pride" (Rubdy 348) is able to unite Singaporeans regardless of socio-economic background, race, or religion, using a unique code in which they can comfortably understand and be understood in their native environment.

The very fact that Singlish continues to be the widespread default language for most Singaporeans even after nearly twenty years of efforts by the SGEM suggests that it is highly likely here to stay. Given its current prevalence, it would be practical to simply embrace it as a functional day-to-day language for the masses. Contrary to the government's belief, this need not interfere with the use of Standard English as the official working language. Instead of seeing both as mutually exclusive in that the use of one will negatively affect the other, a more productive approach would be to consider the merits of code-switching. This skill has become increasingly common among young people in today's Singaporean society, who grew up speaking Singlish at home and learning Standard English in school. A study of undergraduate students

in 2013 showed that codeswitching is a common trait amongst those who have been educated under Singapore's bilingual policy (Ong and Zhang 167). In fact, they prefer its "linguistic economy" (164), believing it to be "the easy or 'lazy' option in formulating thought and speech" (163), given their tendency to lapse into English words mixed with Mandarin, which is a "semantic-syntactically simpler language" (163).

Therefore, instead of denigrating the colloquial manner of speech, perhaps a more constructive institutional response to Singlish would be to capitalize on its new generation of fluent 'code-switchers', and educate Singaporeans on when and where particular varieties of English are acceptable and useful for communication. In his study of the current politically-involved linguistic landscape, sociolinguist Paul Bruthiaux observed that "the very existence of SGEM…[betrays] a mindset of condescension on the part of the Singapore leadership. Singaporeans, it seems, cannot be trusted to decide for themselves what is appropriate in language use… without benefit of governmental guidance" (102). On the other hand, by explaining the contexts in which Standard English should be used, such as classroom lessons, workplace presentations, and formal occasions, while Singlish is perfectly acceptable in informal circumstances, we no longer undermine Singaporeans' ability to think for themselves and judge their environments to make an appropriate linguistic choice.

Furthermore, the ubiquity of English on a global scale has given rise to many different varieties of English, such that some countries even have multiple colloquial English lexicons. The ability to "shift across varieties… [is] a defining characteristic of every socially well-adjusted human, which no amount of intervention by language planners will suppress or even modify substantially" (102). Singapore's linguistic situation is not completely unique unto itself, and therefore Singlish should not be singled out as an errant strain of English.

In a society whose ancestors hail from the four corners of Asia, Singlish has made its mark as an important unifier and symbol of Singaporeans' common identity. They should therefore be encouraged, or at least not feel pressured, to change their familiar vernacular, and instead ought to be granted this basic freedom of expression. Simultaneously, by encouraging mindful codeswitching, the government's objectives of using Standard English to connect to the rest of the world can still be sufficiently met. This is not just making a case for Singlish. This is defending one's cultural artifact and identity from the ideology of unrelenting pragmatism upon which Singapore was built in its founding years. In this new era, however, Singapore has attained the status of a first-world country, with a society that is educated and sophisticated enough to understand that there is a time and place for everything, *lah*.

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Sustainable Packaging: Environmental Friendliness and Profitability Can Be Bedfellows

Jung Kun Song

In this age of consumerism, the majority of nations in the world are suffering from the increasing amount of packaging waste; while many scholars have developed ways to make packagings sustainable, such as biodegradable plastics and recycled materials, most companies refuse to use environmentally friendly packaging because they believe it will decrease their profits. In this essay, Song shows three reasons why companies can pursue environmentally friendly packaging and business profits at the same time: these reasons include positive public reputation produced by environmentally friendly packaging, optimization of the amount of packaging material used, and profitable cost-benefit ratio of sustainable packaging. Therefore, companies must incorporate sustainable packaging, with the incentive of profitability, to protect the environment and to increase companies' profit.

Introduction

In the age of consumerism, manufacturers need to package most goods they sell to increase durability and to attract customers to buy the products. As the size of the world economy grows, the number of goods that humanity produces increases every day, and the amount of packaging needed also increases. Consequently, packaging waste is becoming a huge problem. Negative environmental consequences of packaging waste include abiotic depletion (or exhaustion of nonrenewable natural resources), acidification, eutrophication, global warming, human toxicity, and photochemical oxidation. (Pires, Sargedas, Miguel, Pina, & Martinho 2017) Eutrophication is "gradual increase in [the] concentration of … plant nutrients in an aging aquatic system … [that increases] concentrations of algae." (Encyclopædia Britannica 2011)

Photochemical oxidation is smog in the earth's atmosphere caused by a reaction between emissions from fossil fuel combustion and the sunlight. (Baumann & Tillman 2014)

Since packaging is necessary to protect consumers from possible diseases or crimes, many scholars have developed ways to make packaging sustainable: durable yet environmentally friendly. Such ways include using biodegradable plastics and recycled materials. However, many companies are reluctant to make packaging more environmentally friendly; they claim that using sustainable packaging will reduce companies' profits. This research paper aims to disprove these companies' claims by showing that pursuing environmentally friendly packaging can minimize costs and maximize revenue. To achieve this aim, this paper incorporates several disciplines including psychology, mathematics, and economics; it introduces marketing benefits of environmentally

friendly packaging, optimization of the amount of packaging material used, and cost-benefit analysis of sustainable packaging.

Marketing Benefits: Maximizing Company Image

The first approach to pursuing environmentally friendly and profitable packaging is the psychological approach. Green packaging has marketing benefits that are significantly influential. Modern consumers care about not only the price and quality of a product but also the ethical reputation of a company, so companies can advertise the environmental friendliness of their products to improve their reputation. Dr. Esmaelipour, a professor in the Department of Marketing Management in Persian Gulf University, and his student Rajabi (2016) conducted statistical analysis to conclude that consumers' environmentally friendly attitude "impacts positively and significantly on his [or her] sensitivity towards recyclability of the product packaging." (p. 41) This result suggests that if a manufacturing company makes two exactly the same products but packages them in two different containers—one of which in environmentally friendly packaging and the other in traditional packaging—then customers are more likely to purchase the product in the environmentally friendly packaging material. The researchers further suggest that companies should make customers "aware of … green packaging through advertising." (p. 41) Advertising can make customers more easily notice companies' effort to minimize pollution and waste, and consumers will buy more products from those companies. This marketing effect of green packaging will increase the revenue of the companies, and thus the profit of the companies. While green packaging can be more costly than traditional packaging, increased revenue due to green marketing can help companies cover the costs and possibly make more profit.

However, not just companies' reputation on environmental friendliness but also individual packaging affects consumers' purchase. According to a survey done by Statista in March 2017, 59% of total 980 respondents reported that they "prefer products with little packaging" when they buy products. Shockingly, 9% of 980 respondents stated they "[do not] buy [a] product if it comes with too much packaging." It is important to note that there is a possibility of overestimation as there may be a social desirability bias. In other words, some people may have answered that when they buy products, they care about the level of packaging even though they do not because they have an unconscious desire to portray themselves as good individuals. Still, these figures are sufficiently high to suggest that the environmental friendliness of packaging attracts customers and brings marketing benefits.

Regardless, it is important for companies not to exaggerate their effort for environmental friendliness. If a company advertises its effort to protect the environment without actually putting enough efforts, customers may respond with buying fewer products from the company. According to Verghese, Lewis, and Fitzpatrick (2012), inaccurate environmental claims can make "a business … accused of 'greenwash.'" They define greenwashing as "actions … to make people believe that … [the] company is doing more to protect the environment than it really is." (p. 110) The researchers conclude that customers are sensitive to six types of inaccuracies in companies' claims of environmental friendliness. They are "hidden trade-off," or exaggeration, "no proof," "vagueness," "irrelevance," "fibbing," and "lesser of two evils," or stressing slightly less environmental effect of a product. (p. 124) These types of inaccuracies are not necessarily illegal or false, yet customers may respond by avoiding buying such products. Companies must be careful to be honest because the mass media has increased the transparency of the society, and the general public easily knows that the companies are not entirely honest with consumers. Hence, while companies should actively invest in using costly but sustainable packaging and advertise environmental friendliness for marketing benefits, they should not exaggerate any facts, or consumers may accuse the companies of greenwashing and cause marketing backlash.

Optimizing the Amount of Packaging: Cutting Down Unnecessary Costs

The second approach to achieving more

environmentally friendly packaging without losing profits is mathematical: optimizing the amount of packaging material used. Companies are known for using excessive packaging because insufficiently packaged goods result in customer complaints. These customer complaints can be costly both directly and indirectly. The direct cost is wages of customer service department workers and cost of exchanges or refunds. The indirect, long-term cost is losing revenue due to losing customers. To prevent such cost, manufacturers tend to use excessive packaging.

However, calculus-based mathematics can help manufacturers optimize the amount of packaging material used. As prominent mathematicians, Dr. Onay and Dr. Cetin (2016), from the Department of Quantitative Methods in the School of Business in Istanbul University, put it, "two mathematical models [can] optimize the packaging usage [by] minimizing the packaging waste when it is at the maximum level in the environment." (p. 126) The researchers argue that the perfect application of this mathematical analysis can reduce packaging waste by 86.8% in Turkey. If all manufacturers in the world practice this optimization technique, then global waste production may be decimated. Some may claim there are limitations because it is difficult for manufacturers to conduct difficult mathematical analysis that involves differential equations, and hiring mathematicians is costly. However, significantly excessive packaging means that the cost companies can save by optimizing the amount of packaging material is greater than the cost of hiring mathematicians. Also, companies have to process mathematical analysis only once unless they change the products or develop new products.

In addition to the cost saved by minimizing the packaging material, companies can spend less on storage and transportation. While packaging material may not be strikingly heavy, the volumes of products are heavily dependent on packaging material. Optimizing the packaging material means that the volume of packaged products is also minimized; goods with minimized packaging requires less inventory storage for companies and hence saves storage cost. Transportation cost, on the other hand, is also dependent on volume. Especially if it is an airplane or freight shipping, the cost difference between two different volumes

is huge. Also, transportation cost is sensitive to weight, and use of glass or metals for packaging material can further increase the transportation cost. Minimizing packaging material by mathematical optimization also decreases the transportation cost. The mathematical optimization technique thus decreases companies' material cost, storage cost, and transportation cost. Simultaneously, it promotes environmental friendliness by reducing package waste and usage of raw materials.

Economics of Future: Costly Traditional Packaging vs. Evolving Sustainable Packaging

The main reason why companies are reluctant to make their products' packaging more environmentally friendly is traditional packaging is much cheaper than sustainable packaging. However, the total cost of traditional packaging will eventually become greater than the cost of sustainable packaging. Governments are increasing regulations and taxes on the use of traditional packaging material to prevent both exhausting raw materials and damaging the environment. The purpose of government regulations and taxes is to internalize the negative externalities of pollution. When a company uses plastic packaging, the cost is not only given to the company itself but distributed to the members of society because of environmental impacts. Since the company does not suffer from the total social cost, the company uses plastic packaging more than what is market-efficient. The way to counter this externality is to internalize the cost with regulations and taxes. A prominent economist, A. C. Pigou (1877 – 1959), developed this theory and supported the imposition of environmental protection taxes. (Encyclopædia Britannica 2017) Increasing awareness of the importance of protecting the environment across the globe is resulting in a trend where many countries increase their taxes. According to the World Bank, in 2017, there will be 44 carbon tax implementations worldwide, which covers about 23% of total carbon emission. Compared to 2 carbon taxes (<1%) in 1990 and to 20 carbon taxes (approx. 5%) in 2011, there is a drastic jump in global carbon taxation trend. (World Bank 2016, p.13) In the long-run, these taxes and regulations will increase the cost of using

traditional packaging. Using sustainable packaging can prevent an increase in taxation.

In addition, the current government's estimation of social costs of carbon emission seems to be too low. The government has measured social cost of plastic as $37 per ton of carbon emission. When calculating the social cost, researchers normally estimate the environmental impact of carbon emission. However, the government should change the estimate of the social cost of carbon emission. According to a relatively recent study by Moore and Diaz (2015) at Stanford University, the social cost of carbon footprint is not $37 per ton but $220 per ton. They suggested that global warming causes secondary influence back on the economy at a significant scale. Increasing the social cost estimate of carbon emission means policymakers will have to enforce even higher taxes to internalize a greater externality. Companies can thus save an even greater amount of money by using sustainable packaging.

Some may argue, however, that biodegradable plastics such as polylactic acids (PLA) also emit carbon. While this claim is true, there are two notable advantages of PLA. Firstly, PLA, as a biodegradable plastic, can much more easily be decomposed than traditional plastics like polyethylene terephthalate (PET). (Gupta & Kumar 2007) Secondly, PLA emits much less carbon during the production than PET. Researchers Simon, Amor, and Foldenyi (2016) compared and contrasted the environmental impact of PET bottles and PLA bottles using the technique of life-cycle assessment (LCA). The research result suggests that the amount of carbon emitted during decomposition is similar for PLA and PET, but for production of water bottles that can contain 1000 L of water in total, PET emits 100 kg more carbon dioxide than PLA. This study is credible because the LCA technique that the researchers used is highly reliable. Researchers Varun, Sharma, and Nautiyal (2016) evaluated the LCA technique in assessing the cost of environmental damage. They concluded that "LCA as [the] tool gives … the opportunity to identify the "grey areas" that affect [the] environment." (p. 134) The stages of LCA include "goal & scope definition," "life cycle impact assessment," "life cycle data interpretation," and "life cycle inventory analysis." (p. 120) These complex stages produce an environmental

assessment that is much more comprehensive than just assessing one part of environmental impact such as global warming.

Combining Simon, Amor, and Foldenyi's research result with the Stanford estimate of the social cost of $220/ton, it can be concluded that for every 200 water bottles, around $48 more social cost is produced for PET water bottles than PLA water bottles. That is a difference of 24¢ per bottle. With the addition of social cost of decomposition time, the total social cost of PET is immense. New techniques like LCA can help governments know the total social cost of carbon emission, and these techniques are likely to urge governments to increase regulations.

While there are threats of increasing environmental protection regulations and taxation on traditional packaging materials, the quality of green packaging is enhancing. There are many technological developments that make green packaging more durable. Durability has always been one of the issues for sustainable packaging. However, Ahmed and Varshney (2011) argued that using a new technique called nanocomposition, or adding layers of other materials, can augment mechanical, thermal, and electrical resistance to PLA. Higher durability means fewer consumer complaints, which save huge costs for companies. In addition, companies can use less packaging material because the material itself is much more durable. In other words, companies can save storage and transportation costs.

As a result, traditional packaging will become more and more expensive while sustainable packaging will become cheaper and cheaper. At some point, companies will have to make a change. However, a long-term infrastructural change in a company has much lower fixed cost than a short-term infrastructural change in the company because the company is likely to get cheaper equipment by doing more research over long periods of time. In other words, starting earlier to prepare for a change from traditional packaging to green packaging brings lower fixed costs. Therefore, companies should start seeking this transition to reduce both short-term costs, by spending longer time for research, and long-term costs, by using sustainable packaging instead of traditional packaging.

Conclusion

This study investigated three approaches—psychological, mathematical, and economical—using more environmentally friendly packaging while not damaging the profits of companies. The psychological approach highlighted the marketing benefits through advertising. The mathematical approach accentuated that the optimization of packaging material can reduce the amount of material used for packaging. The economical approach suggested that companies can save more in the long-run by preparing for the change to sustainable packaging as the regulations are strengthening. Many companies have claimed that solving the problem of packaging waste will reduce their profits. This research paper demonstrates, however, that environmental friendliness does not necessarily go against profitability. Therefore, companies must incorporate these approaches to protect the environment and to increase companies' profit both in the short-term and the long-term.

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Entertaining God: Reconsidering the Central Role of Hospitality in the Christian Life in Regards to Ministering to Refugees

Amina Awad

As a Church, especially among biblical scholars and missiologists, there has been a lack of focus on an orientation of hospitality to respond to the refugee crisis. In light of the providential hospitality of God found in the biblical narrative, I argue for a missional theology of hospitality indispensable to the Christian life, and demand a new response from the Church in regards to the refugee crisis. Despite human limitations, we cannot ignore this urgent call to hospitality, lest we miss an essential part of the Gospel message.

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me…Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.
- Matthew 25: 35-40[1]

According to the United Nations Refugee Agency (UNHCR), there are 65.6 million forcibly displaced people in the world, 22.5 million of whom classify as refugees. As a Church, this is an issue we take to heart, especially in light of the passage above in Matthew 25, because we understand that as Christians, it is essential that we take care of the "least of these". Biblical scholars and missional theologians have long understood this concept to be true, but have often overlooked the role of hospitality in serving those most in need as applicable to the refugee crisis today. Although Christine D. Pohl and some others have written on a theology of hospitality in regards to refugees and migration, the scholarship has been minimal in this area, considering the relevant nature of the issue for the Church today. But in taking a closer look at Matthew 25, we find that hospitality does in fact play a foundational role for responding to this. Jesus intimates that when we are serving others, most especially the "least of these" in whatever context, we are in fact serving Him. Therefore, we must go beyond just performing acts of service, such as relief and food-aid to refugees, since we recognize that we are also building communion and relationship with God and with the body of Christ. This viewpoint completely changes the way that the Church follows in Jesus's footsteps, demanding a radical life of hospitality that requires vulnerability on the part of the Church—in being willing to enter into relationship with others we are serving—often found in the context of sharing a meal together. In light of the providential hospitality of God found in the Biblical narrative, I argue that there is a theology of missional hospitality indispensable to the Christian life, and demand a new response from the Church in regards to the refugee crisis.

Part I: The Biblical Basis for Hospitality

Happening upon God's Presence and Blessing
The Scriptures offer us a rather compelling narrative of unabashed hospitality, centered on the meal that knows no societal limits, as our model for the Christian life. The narrative starts from the

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beginning, in Genesis 18:1-7, with the scene at Mamre, which presents a theme of welcoming the stranger through radical humility that is also to be found throughout the gospels. Abraham "ran from the tent door to meet them [three strangers]," invites them to his table eagerly, washes their feet, and sets before them the "curds and milk and the calf that he had prepared". He is later blessed by them with the news of a longed-for child: part of the covenant promise of God. All this comes about by means of the generous, unhesitating hospitality of Abraham to strangers in the desert. His welcome presents a unique opportunity for God to enter into the everyday reality of his life. In her book, *Making Room: Recovering Hospitality as a Christian Tradition*, Christine D. Pohl, a professor of Christian social ethics, expounds upon this scene in Genesis 18. She interprets the passage to be a gradual realization on the part of Abraham as to who he is really entertaining; she sees this process, as well as the reception of the message and blessing of God, to be "revealed only in the context of hospitable welcome to strangers," (24). In other words, for the believer, God's blessing and our awareness of His presence are acutely present in a unique way in the life of hospitality.

This same providing presence of God is found within the Exodus story of the Israelites, in which God is at work in saving His often rebellious people from the hand of Pharaoh. He invites them to a Passover meal in Exodus 11, by means of which He saves them from His own wrath against Egypt, with the foreshadowing of Christ: all must partake of the unblemished lamb to be saved. Later, fulfilling a covenant to which they have not been faithful in Exodus 16, God provides the grumbling Israelites with manna, quail, and water from the rock to sustain them. God's hospitality is a sign of His faithfulness and blessing. The covenantal relationship God offers Abraham, the Israelites, and later us, is to be found around the table of a meal, reflecting the character of God as generous, later to be seen actively fulfilled in the very person of Jesus Christ.

Eating Together with the Unlikely

The life of Jesus is noticeably marked by the presence of hospitable meals. In the Gospel of Luke alone, there are ten scenes in which we find Jesus

at table with others, most notably present around the journey to Jerusalem (Kelley 123). At the Last Supper, we find a narrative eerily familiar, echoing much of what we find in the encounter of Abraham and the three strangers. There is again the humble washing of feet, the eating of the Lamb, who is now Host; Guest; and Food, and a moment of transparent divine revelation to strangers who are now friends. Here, we see the covenant with God even more deeply fulfilled. As Pohl explains, the "Eucharist most fundamentally connects hospitality with God because it anticipates and reveals the 'heavenly table of the Lord,'" (Pohl, *Making Room* 30). We find the complete context of living the Christian life in this scene precisely because, "Eating together, ritualized in the Lord's Supper, continually reenacts the center of the gospel… A shared meal is the activity most closely tied to the reality of God's Kingdom, just as it is the most basic expression of hospitality," (Pohl 30). Jesus's example becomes a means of showing us how to bring about the Kingdom here on earth: demonstrating what communion with the God who humbled himself to share meals with us looks like.

However, even before the Last Supper, we often find Jesus at table with unlikely guests and hosts, often to the dismay of the Scribes and the Pharisees of Jesus' time. His chosen disciples were already among the marginalized and the lowly; He called fishermen and tax collectors to follow Him while the uppity Jewish hypocrites wagged their tongues and fingers against Him. In Mark 2: 15-17, Jesus choses to eat with the tax collectors and sinners because, as He pointed out to the condescending Pharisees, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners." He beckons to the table those who are spiritually the least of these, so as to bring them into communion with himself. He offers the invitation to both the Pharisees and the tax collectors, but the Pharisees do not see their need for Jesus. The meal that takes place gives a glimpse of humility on both sides: for Jesus to eat with the rejected of society and for the rejected to see their need for Jesus. Before he suffered the humiliation of Calvary, Jesus chose to sacrifice and humble Himself for those with whom he associated, seeing all as equals at the table of God, even those otherwise marginalized in society.

Eventually, for all whom He beckons to the table, "being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross," (Phil. 2:8).

An Orientation of Humility

This act of humility begins even before the meal starts, as we find in the illuminating narrative John offers of the Last Supper in his Gospel. In examining John 13, Mary L. Coloe, of Australian Catholic University, finds the welcome of God to be in the act of Jesus washing his disciples' feet before the culmination of hospitality in breaking bread together. She takes note of the fact that his action of "laying aside" and "taking up" his garments "recalls the image of Jesus the Good Shepherd", who does the same with his life later in the passion narrative (407). Jesus's hospitality, she concludes, goes far beyond any act of servitude as it may seem, and bring us into the relationship of love in the Household of God (415). She clarifies:

> To the outside observer, love may appear to be a lowly service, as it can also seem to be a duty; but the experience of love transcends and transforms service and duty. This is why the attitude of love among disciples is so critical, for love is the essential dynamism of any household. At one level, Jesus' relationship with his disciples remains that of teacher and master, but as the 'hour' approaches, there is a deeper level of loving intimacy that he now reveals, knowing that it will not be understood until later. (415)

The hospitality of Jesus transforms lives and transforms relationships, gathering the flock into intimate communion with himself in perfect love. Later on the road to Emmaus in Luke 24, we find Jesus under the humble cloak of a stranger, allowing others to share His own story to Him, however ignorant their version may be, in order to fully tell them their own story in return, culminated in breaking bread with them and them later on asking each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" This walk in turn shows the character of these disciples to whom Jesus eventually reveals himself in blessing, because of their hospitality towards their unknown companion (Sorenson 17). To then try to be a Christian, without this radical and transforming imitation of hospitality, is to miss the Gospel message.

Part II: Hospitality as Vital to the Christian Mission

The example of Jesus, also displayed in the prior life of Abraham, is not one to be ignored, and neither is their example of hospitality. When we are called to the Christian life, it is a life of mission, whether it be in a more subtle sense of the word or in very direct and world-traveling sense of the word. Regardless, it is a missional life that is to be marked by a hospitality, without which, we could not call ourselves Christian—nor would they know us by our love. If this tenant of hospitality is to be central to the gospel, then we must know what it means to hospitable in the Christian life. There is the stereotypical definition that often comes to mind, often accompanied by images of open doors and welcoming in guests into cozy warmth during the holidays. But this hospitality that the Gospel offers is one that is radical to the point of being uncomfortable. As Quaker scholar, Parker Palmer, puts it in his book *The Company of Strangers: Christians and the Renewal of America's Public Life*, hospitality is:

> … inviting the stranger into our private space, whether that be the space of our own home or the space of our personal awareness and concern. And when we do so, some important transformations occur. Our private space is suddenly enlarged; no longer tight, cramped, restricted, but open and expansive and free. And our space may also be illumined… Hospitality to the stranger gives us a chance to see our own lives afresh, through different eyes. (132)

We look to Jesus' perfect example during his own life, knowing that we cannot ever obtain it as part of a very broken humanity—but striving nonetheless. We must keep in mind that the notion of hospitality is what we are aiming for, despite the fact that in practical application we often find obstacles in

our own selfishness and fear. As Dr. Cathy Ross, a lecturer in Mission at Regent's Park College, Oxford, UK, intimates, there is a degree of sacrifice in true hospitality, a sacrifice of ourselves often for someone we may not find among our close circles of family and friends ("Attending Global Christianity: I" 5).

We see this level of sacrifice especially around the table at a meal, because as Pohl insightfully claims, "Because eating is something every person must do, meal- time has a profoundly egalitarian dimension,' (*Making Room* 74). It is one thing to offer someone something to eat—it is a very different thing to actually sit down and eat with someone. Once you sit down and eat with someone, you acknowledge the dignity of that person, seeing them as offering something of value to you just as much as you might to them. This is contrary to what we are usually apt to do, and so we must continually remind ourselves that what we strive for are "hospitality relationships [that] should always be moving toward friendship and partnership models," as "long-term guest status becomes disempowering," (Pohl, "Biblical Issues" 13). We see that difference in the way Jesus lived his life. Pohl notes this difference, saying, "We are familiar with roles as helpers but are less certain about being equals eating together. Many of us struggle with being simply present with people in need; our helping roles give definition to the relationship but they also keep it decidedly hierarchical," (*Making Room* 74). Actually eating a meal with someone is such an unparalleled example of what we as Christians are called to do, which is to take the watered down version of hospitality offered by the world, and adding a posture of humility and sacrifice, especially in our encounter with those in need, however they may be in need. In this way, "hospitality is not a means to an end; it is a way of life infused by the gospel," (Pohl, "Biblical Issues" 11).

So then the first step as Christians is to be attentive to who is in need, and to recognize whom the neighbor is we are called to reach out in love to at that moment. As Ross emphasizes, we must listen to a crying world that is broken, as bearers of God's image, because we are the vessels of the hospitality of God and we reflect His constant attentiveness to His creation, ("Attending Global Christianity: II" 12). She sees this as being a vital point of reference for

healing the global Church of which we are all a part ("Attending Global Christianity: II" 13).

Part III: Hospitality as the Christian Response to the Refugee Crisis Today

The global Church today is facing the greatest refugee crisis ever known, one which calls urgently and especially on our role of hospitality to shed God's light on a dark time. Here we see the command of Jesus in Matthew 25: 35-40 is most applicable. As Pohl indicates, "Christians should be in the forefront of responding to the needs of refugees, internally displaced persons, and migrants because we have been called by the gospel to the most needy and vulnerable—whether they be found in refugee or migrant camps, inner cities, or overwhelmed border communities," ("Biblical Issues" 4). Pohl warns though of the danger of seeing hospitality as a short-term strategy in this crisis, or of being a "results-orientated culture", in which "we are hesitant about making commitments to people who 'don't have much to offer,'"("Biblical Issues" 11). The hospitality we need to offer is much more than just a variety of stratagem in order to put band- aids on the gaping wounds of our world; it needs to be healing ointment offered in the context of sharing meals and stories in a distinct way of life.

Marguerite La Caze, an associate professor at the University of Queensland, sees limitations in the use of universal hospitality, in light of Kant's Cosmopolitan, in application to the refugee crisis. She sees the concept of hospitality as a useful framework for facing the refugee crisis and respect for human rights, but sees it as impractical in the sense that "hospitality appears to be an inappropriate concept to apply to immigrants because they are not intending to visit but planning to stay," (320). I see this as being somewhat contrary to the Christian notion of hospitality, as she disregards the aspect of long-term relationship that we seek in the context of hospitality and looks only at the utilitarian short-term aspects of practicality. She seems to find hospitality to be only a singular action, when in light of Jesus' example, as Pohl emphasizes, it is an entire orientation of life ("Biblical Issues" 11).

This orientation of life is then something we can

apply in forming our relationships with refugees, if not so much on the political or international level, at least on a more personal level. But Pohl acknowledges that there are indeed boundaries to the notion of biblical hospitality. She concedes, "In a paradoxical way, hospitality is simultaneously mundane and sturdy, mysterious and fragile. As a practice it involves soup and bread, blankets and beds. But it always involves more than these, and certain tensions internal to hospitality make it fragile—vulnerable to distortion and misuse," (*Making Room* 127). She goes on to describe many of the limitations we, as human beings, have in providing true hospitality to those who need it. There is the matter of resources, of energy being used, and of the community saying yes to more than it can actually handle, for fear of turning somebody away. In her words, we tend as Christian communities to associate "a certain moral horror" with the concept of not being able to provide, to do enough (*Making Room* 128-35). The problem therein is that we rely on ourselves as a means of solving a problem much bigger than we are; we are left exhausted and cynical trying to accomplish it all. This in turn becomes service without love, which is never true Christian hospitality, and does not benefit the host or the guest. We need to acknowledge we are human, and that we can do something, but that we are not called to do everything. Pohl warns us, "Although boundaries are difficult to impose and sometimes contested by hosts and guests, ignoring limits can be a form of arrogance, a refusal to recognize finiteness," (*Making Room* 134). These boundaries protect and maintain a sense of dignity for ourselves and those we are serving, not trying to spread ourselves too thin—but truly being present with the people God places in front of us. It is not an excuse to do nothing, but instead a recognition that we are human, that we trust in God: who is bigger than the refugee crisis, and that we will continue to show Christ to those whom we serve in the spirit of true hospitality.

As of September 2014, there were "more than 400 informal tented encampments …registered around Lebanon to accommodate Syrian refugees," (Thorleifsson 23). In that same year, a case study, included in the *International Review of the Red Cross*, was done with help from the Lebanese Society for

Educational and Social Development (LSESD), on the food-aid provided by local Lebanese evangelical churches for Syrian refugees. In the church network, a concept that was recognized was the focus on building relationships with refugees and recognizing their dignity, often despite ideological or religious differences (Kraft 410-412). They found that the churches had formed family-like communities with the refugees, in spite of knowing that this kind of relationship-based system could be abused, because they continued to offer unconditional love (Kraft 410). They offered themselves in the same vulnerability that is found in sharing a meal together, imitating the provocative hospitality of Jesus. As Ross Langmead, a professor of Missiology at Whitely College, notes in ministering to refugees, "When a congregation is offering hospitality well it is extending God's hospitality in the way Jesus did and therefore is a holy place, a place of healing, of belonging, and of shared meals. As such it is a sign of the gracious realm of God," (43). There is something sacred in the vulnerability of imitating Jesus in welcoming the "least of these" to the table.

To truly be a Christian ministering to the refugees in our world today, one must express a personal hospitality that goes beyond just offering aid, that invites us into an equal and sharing communion with each other, and that the Biblical narrative exemplifies to the utmost degree. It is a hospitality that may seem foolish to the world, simply because for the world: it is. But as we know from the illustration of Jesus' life, Jesus was never one to follow what the world said. And so the Church offers an example of true dignity, because as Pohl claims, "When we offer hospitality, when we eat and drink together, and when we share in conversation with persons significantly different than ourselves, we make powerful statements to the world about who is interesting, valuable, and important to us," ("Biblical Issues" 10). When we serve, we must offer an invitation to fellowship: not just a meal, but a meal shared. We offer holy ground where both parties bring something to the table—where guest becomes host, and host becomes guest—where both come to recognize the person of Christ in each other. This is a type of hospitality the world has not really seen, but nonetheless a hospitality we are called to as the

Church. It is a hospitality that permeates all of our life, and welcomes God into our hearts, allowing Him to truly provide through us. As Pohl implicates, "Embodying the hospitality of the gospel requires a radical, costly reorientation of our lives, where we share not only our gifts, resources, and message, but also our very selves. Welcoming the stranger is then not something we do for a few hours a week in a fixed program, but how we live and how we orientate our families, churches, and mission organizations," ("Biblical Issues" 11).

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"Our Shakespeare": The Foreignness of Intercultural Theater in China and Japan

Elissa Johnston

The adaptation and performance of Shakespeare in foreign contexts is fraught with cultural dissimilarity, historical complexity, and impossibilities of translation. This paper examines various aspects of the cross-cultural tension inherent to adaptations of Shakespeare into the indigenous theatrical forms of Beijing opera and Japanese Noh. It calls for a greater awareness of the complexities of adaptation across barriers of artistic form, language, and culture.

Shakespeare's interactions with Chinese and Japanese dramatic traditions consist of an elaborate dance between vastly different forms and cultures. Formal and cultural parallels bridge a gaping cross-cultural divide, connecting Shakespeare's work to foreign dramatic traditions. Such parallels enable intercultural performance, but the chasm of dissimilarity between traditions never disappears. Glaring cultural and formal differences challenge adaptors and translators at every turn, shaping intercultural performance in myriad ways. This issue affects all modern performances of Shakespeare; contemporary European culture bears little resemblance to Shakespeare's early modern society. The difficulty intensifies, however, as one begins to cross historical, geographical, and linguistic lines. This fascinating dynamic can be found in the flourishing interactions between Shakespearean drama and traditional dramatic forms in China and Japan.

As Shakespearean drama has migrated into the theater traditions of Beijing opera and Japanese Noh, adaptors and translators have addressed these issues of parallel and dissimilarity in a variety of ways. No matter how vibrant, creative, and self-conscious the theater production, it is impossible to transplant the literary work of Shakespeare from its original home to new soil without affecting its cultural significance. The cultural and religious environments of early modern Europe and of China and Japan over the last few centuries are foreign to each other. This foreignness, which manifests itself linguistically as well as culturally, cannot help but shape the adaptation of Shakespeare in Asian cultures. The way in which Shakespearean drama entered cultural conversation in China and Japan further changes the significance of Shakespeare in these respective cultures and artistic traditions, particularly in China. A study of intercultural theater in China and Japan must consider both formal technicalities and historical context. Adaptations of Shakespearean drama into traditional dramatic forms contribute unique and valuable perspectives on Shakespeare's work, but such adaptations never transfer simply across cultures. Rather, adaptors and translators must delicately balance considerations of culture, history, religion, and language as they adapt Shakespeare into indigenous dramatic forms.

In her article "Adapting Shakespeare from Western Drama to Chinese Opera", Hui Wu examines

the formal parallels between Shakespeare's drama and the traditional structure of Chinese opera. In her consideration of performance similarities between the two, she points out that elements such as misunderstanding, disguise, buffoonery, and farce are strikingly similar in execution in both traditions (Wu 4). Likewise, both operate in simple scenes with interactive and poetic dialogue, and exhibit certain characteristics of modern drama such as independence between scenes, the mixture of tragic and comic elements, and monologues and asides addressed to the audience (Wu 4). These shared characteristics allow a great deal of flexibility and facility in adaptation. This relative ease of adaptation is an example of a bridge across the cross-cultural chasm. It facilitates the performance of intercultural theater.

After Hui Wu finishes laying out this formal bridge clearly for her readers, she moves to cross the chasm of dissimilarity in a different area. She attempts to build a cultural bridge, arguing that common moral values between Shakespeare and traditional Confucianism also facilitated the transition (Wu 3). She then states, "[Shakespeare] found his true audience in China" (Wu 3). This conclusion, however, fails to incorporate the excessively complex history of Shakespeare in Chinese society. She jumps from her partially completed cultural "bridge" to the other side of the chasm as if the chasm did not exist. This statement draws attention to a need for a consideration of the sociopolitical context of the interactions of Shakespeare with Chinese culture.

Shakespeare and China share a complex political and cultural history. China has exhibited many different attitudes towards Shakespeare, using him to criticize or validate Chinese culture, to reinforce political or social arguments, or to revive dying cultural traditions (Li 15). Shakespeare was never resisted as an import of British colonization, which many argue is because he has transcended his original British context and become truly a part of the Chinese theater tradition (Huang 11). However, as Alexander Huang points out in the prologue to his book, *Chinese Shakespeares: Two Centuries of Cultural Exchange*, this perspective lacks an adequate consideration of the historical conditions surrounding early performances of Shakespeare

(Huang 12). Radical shifts in national ideology in the twentieth century likewise changed the shape of Shakespeare in China (He 153). The complex interactions between political and cultural forces and Shakespeare's works since they first appeared in China warrant a thorough consideration.

Historically, sociopolitical conversations have shaped Shakespeare's involvement with Chinese culture. Even before Shakespeare was translated into Chinese, Chinese writers used his name to boldly legitimize their viewpoints, often with little or no understanding of his work. This indiscriminate use of Shakespeare before he had been seen or studied, Li Ruru argues in *Shashibiya: Staging Shakespeare in China*, carried implications for the development of Shakespearean scholarship and performance in the decades to come (Li 15). The first significant literary appearance of Shakespeare came in Lin Shu's translation of *Tales from Shakespeare* by Charles and Mary Lamb in 1904, which he used to advocate for the value of traditional Chinese culture and literature. He believed Shakespeare could be easily assimilated. His opponents, however, valued Shakespeare for his otherness, promoting him in the name of progress and the adoption of Western learning (Li 14). "From the very beginning, different faces of Shakespeare have been created by Chinese people to accord with their own needs" Li Ruru notes (Li 15). This history of Shakespeare in China in the early twentieth century complicates the relationship between the Bard and Chinese audiences. Rather than naturally finding a home in China, the work of Shakespeare was adopted by various parties and adapted to their needs.

With the founding of the People's Republic of China, Shakespeare enjoyed an increase in popularity as the favorite playwright of Marx and Engel. State-enabled Soviet influence during this period resulted in the dominance of the Stanislavski system of performance (Li 42). Chinese theater practitioners ascribed to the belief that "'Shakespeare's real home is in the USSR'" (Li 43). The state officially supported the performance of Shakespeare's work, but discouraged experimental productions, including those that involved alternative cultural interpretations. Theater was a medium for propaganda, a method with which to encourage those throwing off the "old China", and a platform

for public denunciation or political machinations (Li 44). The advent of the Cultural Revolution in 1966, however, brought Mao Zedong's condemnation of Western literature (Shakespeare implicitly included) as part of a wider criticism and subsequent banning of foreign "capitalist art" (Li 50). For twelve years, Shakespeare functionally disappeared from Chinese scholarship (He 154, 155). Shakespearean literature diametrically opposed the spirit of the age of Mao's Cultural Revolution, providing another complicating factor in the narrative of Shakespeare's relationship with Chinese culture.

Shakespeare did not remain alien to the Chinese people for long. After the end of the Cultural Revolution, Shakespeare quickly began to flourish. Ninety percent of Shakespeare productions in China have taken place since 1979, three years after the Cultural Revolution (Li 51). Chinese practitioners of theater began turning to the development of intercultural theater, specifically in adaptation of Shakespeare's plays to Chinese language and traditional form. They worked independently from the global movement of intercultural theater because of cultural isolationism, but often took similar approaches to those employed by foreign counterparts (Li 164). This process of localization, relatively independent from the rest of the world, continued Chinese culture's engagement with Shakespeare. Here Shakespearean drama was used not as a political tool, but as a means to rejuvenate Chinese cultural heritage after the devastation of the Cultural Revolution. Shakespeare did not become part of Chinese theater without the bridging efforts of enthusiastic (and in some cases, desperate) adaptors actively drawing him into the sphere of Chinese artistic culture.

Throughout the history of Shakespeare's interactions with Chinese culture, the common theme of usage emerges strongly. Various writers, regimes, and movements have used Shakespeare's name, work, and reputation to support a wide spectrum of political and philosophical stances. Even the flourishing relationship between Beijing opera and Shakespearean drama of the past few decades stemmed from a practical desire to use Shakespeare

to revive a dying art form. However, the productions that have stemmed from this desire have given new life to both Shakespeare and Beijing opera despite, or even because of, the cultural and historical chasm between the two traditions.

Whereas Beijing opera shares formal similarities with Shakespearean drama that facilitate adaptation, the performance methods of Japanese Noh theater appear to oppose Western drama almost entirely. Noh employs a fundamentally narrative mode, in which the voice of the narrator (or the chorus) chants scenic descriptions, explanations of the characters' actions and emotions, and passages which in Western drama would be delivered by the characters themselves (Kishi and Bradshaw 9). Often the narrating voice also renders judgment on the content of the drama, telling the audience what they ought to think or feel of the situation unfolding before them (Kishi and Bradshaw 6). Shakespeare, on the other hand, uses a perspectival method, in which he shows the emotions, thoughts, and opinions of his characters to his audience without revealing his own point of view (Kishi and Bradshaw 6). The soliloquy, through which Shakespeare's characters voice their thoughts and internal struggles, seemed both awkward and unpolished to Japanese audiences and actors of the nineteenth century (Kishi and Bradshaw 7). This fundamental dissimilarity creates significant challenges for translators and adaptors.

One clear example of the function of the Noh chorus comes from the play *Atsumori*, written by Zeami[1], the greatest author, theoretician, and reformer in the history of Noh drama (Kishi and Bradshaw 9). In one moving passage toward the end of the work, the ghost of Atsumori, a young warrior, confronts Rensho, a priest who once was the warrior Kumagai no Jiro Naozane, who had fought and killed Atsumori years ago. Atsumori reenacts the scene of his death, sometimes voicing the description of the account himself, sometimes dancing and miming the actions being described by the chorus (Kishi and Bradshaw 10). In an English translation from Royall Tyler, Atsumori begins, "Then, in time, His Majesty's ship sailed", and the chorus immediately picks up the narrative, saying, "with the whole clan

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[1] Zeami was also a great dancer as well as an accomplished actor (which is more than anyone has ever claimed for Shakespeare). His revolutionary dramas developed extremely complex interactions between poetic and musical measures (Kishi and Bradshaw 9).

behind them in their own. Anxious to be abroad, *I sought the shore*" (emphasis added) (qtd. in Kishi and Bradshaw 10). Atsumori picks up a further two lines of past-tense narration in the first person before the chorus returns to narrating in his voice for three lines. They then continue with, "At this *Atsumori* wheeled his mount and swiftly, all undaunted, drew his sword. *We* first exchanged a few rapid blows" (qtd. in Kishi and Bradshaw 10) (emphasis added). The chorus switches from first person narration to third person and then back again in the space of six lines. This fluidity of voice in narration creates a method of characterization radically different from Shakespeare's perspectival narrative.

Another prominent formal difference between Noh theater and Shakespearean drama is the nature of time within the confines of the stage. With his translation of the *Atsumori* passage, Royall Tyler includes this stage direction, obvious to educated Japanese but less so to those unfamiliar with the conventions of Noh: "Atsumori continues dancing and miming in consonance with the text" (qtd. in Kishi and Bradshaw 10). Atsumori's ghost reenacts the battle in which he died, experiencing the past again within the present. Adding to this temporal ambiguity is the fact that in the original Japanese, the distinction between past and present is far less clear than in English translations (Kishi and Bradshaw 10). This contrasts with the clear sense of forward motion that comes from Shakespeare's narrative style, in which he uses the speeches and actions of his characters to unfold his plots. By their very nature, Noh adaptations of Shakespeare must completely change the means of storytelling.

Those adapting Shakespeare into Noh performances face an important question: what elements must a theatrical work retain if it is to be considered Noh? To answer this question Ueda Munakata Kuniyoshi, Emeritus Professor of English at Shizuoka University, who has adapted several works of Shakespeare into Noh, draws upon the theoretical work of Zeami (Ueda 68). Zeami repeatedly emphasized song and dance as the two essential elements of Noh, calling them "the two basic arts" (qtd. in Ueda 68). Zeami turned Noh into both a poetic and a musical dramatic form (Kishi and Bradshaw 9). The inherent integration of these

two aspects, which has been carefully preserved since Zeami's death in the fifteenth century, demands careful and selective adaptation of Shakespearean text into a formal Noh performance.

Along with the treatment of Shakespearean text comes the consideration of cultural and philosophical adaptation. Because of the careful preservation of the form of Noh drama since the reforms of Zeami, the aesthetics of Noh have not shifted greatly since Japan first encountered Shakespeare. However, the cultural and religious differences between Shakespeare's context and the context of traditional Japanese theater are notable, to say the least. For instance, Noh drama contrasts with Shakespeare's work in its distinctive focus on ghosts and the subconscious world of dreams. Noh, particularly "*mugen* Noh" involves a reflective approach to narration in which a ghost recounts and reenacts the climactic moments of his or her life (Ueda 69). While certain Shakespeare plays do involve visiting ghosts (namely, *Hamlet*), the parallel is not, in fact, straightforward. The resolution of a Noh play is drastically different from that of a Shakespearean drama. Western tragedy typically ends with the death of the hero or heroine, which in the Judeo-Christian context represents a closed book. Within this paradigm, humans live once in the world and then move on to their eternal destinations. In Noh, death takes on a very different meaning with the Buddhist doctrine of rebirth at its center (Ueda 73). This fundamental difference in attitude toward suicide must be navigated by translators and adaptors of Shakespeare into Noh drama.

Self-slaughter historically carries vastly different connotations in Japanese society than in culturally Christian Europe. In Noh, joint suicide between lovers does not inspire the same horror it would within the early modern European context of *Romeo and Juliet*. Rather, within a Japanese Buddhist context, the decision to forsake the world and continue together into the afterlife would evoke reflections upon the transient nature of life and the beauty of human love. It would leave its audience with a sense of reverence for the transcendent and noble. Through suicide, it would attempt, in the words of Zeami, "to serve as a means to pacify people's hearts and to move the high and low alike" (qtd. in Ueda 74). Noh adaptations of Shakespeare's tragedies, by their very

nature, treat suicide more hopefully and favorably than the originals. This fundamental difference in attitude toward suicide must be navigated by translators and adaptors of Shakespeare into Noh drama.

Any adaptation of Shakespeare into Noh must cross lines of language, culture, and religion. To enter into this poetic and musical dramatic form, Shakespearean drama must change its narrative form as it is translated from English to Japanese. To align with the carefully preserved and upheld aesthetic of the style, it must also shift its perspective from that of Christian, early modern Europe to that of Buddhist Japan. Adaptors navigating this shift are, in a sense, building linguistic and cultural bridges between two art forms where no bridges originally existed. This enterprise is exciting and dangerous. The nature of Noh dictates the maintenance of an aesthetic toward life very different from the one espoused by Shakespeare himself. This tension between alien cultures and religions remains a constant in the process of cross-cultural adaptation.

Culture, history, language, and dramatic form all contribute to the considerations faced by adaptors of Shakespeare into traditional theatrical forms as they bridge gaps between dramatic style. Each case of intercultural theater has its own unique complexities. While the formal similarities between Shakespearean drama and Beijing opera allowed for more fluid adaptation into traditional dramatic forms, Noh theater and Shakespeare's work are fundamentally and formally different. Attempts at translation and adaptation only reinforce for Japanese audiences that Shakespeare is foreign to their culture (Kishi and Bradshaw 27). In the case of Chinese opera, some have argued that Shakespeare "found his true audience in China" (Wu). This claim, however, is simply not true. The extent to which political and social voices bent Shakespeare to their own ends characterizes the history of Shakespeare in China. These voices used Shakespeare to validate countless causes, many contradictory, and the Cultural Revolution cut off all study and performance of Shakespeare for more than a decade. Shakespearean literature did not organically take root in Chinese soil. The work of Shakespeare was drawn into Chinese artistic culture by a host of bridge-building adaptors

and translators, some more careful and balanced in their architectural approaches than others.

Both Japanese and Chinese adaptors find unique challenges as they take Shakespeare's English, Christian, early modern literature and adapt it across art forms, languages, and cultures. Adaptors face the task of weaving bridges that connect the two art forms that stand on either side of a chasm of cultural and linguistic differences. In crossing these delicately constructed bridges, performers must remain aware of the peculiar pitfalls and leanings of the adaptations they present to their audiences. The dissimilarities between traditions never disappear. They haunt adapters and translators, drawing out tension between the two sides of the chasm. The bridges built amid this tension, though, appear more delicate and beautiful because of it.

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Combating Food Deserts: Assessing the Consequences of Healthy Food Retailers in Low-Income Neighborhoods

Joy Chen

The Healthy Food Financing Initiative introduces healthy food retailers in "food deserts". Despite the multi-million federal investment in this initiative, today we see little to no improvement in access of healthy foods in these areas. While some scholars champion the ingenuity of this initiative, others argue that this initiative may bring more economic and racial disparities in healthy food access. Scholars and policy makers need to reevaluate their federal investment and explore a more locally-based alternative solution to make the basic necessity of healthy food available to all.

An issue that has often been raised in several fields of study such as food justice, public health and nutrition, and health geography is the issue of "food deserts". Food deserts are low-income neighborhoods whose residents lack access to healthy foods because of the absence of or the distance from a grocery store or supermarket (Block and Subramanian 2). This issue has caused many low-income community members to resort to either buying groceries priced higher at convenience stores or instead buying unhealthy food at those stores (Giang 473). In an effort to combat this issue, non-profit organizations such as The Food Trust have partnered with the U.S. government to finance programs such as the Fresh Food Financing Initiative (FFFI) and the national Healthy Food Financing Initiative (HFFI). These initiatives introduce various forms of healthy food retailers, but this paper will focus mainly on the introduction of "healthy" grocery stores (Giang 478). Some scholars, such as Tracey Giang, claim that introducing healthy grocery stores helps address the food desert problem, bringing economic benefits and improving the low-

income population's health (473). However, scholars such as Isabelle Anguelovski and Steven Cummins conducted research that shows several drawbacks to this approach, such as an unchanged lack of access to healthy foods due to the unaffordability of these healthy foods, as well as social stratification through the displacement of the low-income minorities (Cummins 283) (Anguelovski 1209).

These drawbacks are concerning because while it appears as if the government has addressed the issue of food deserts, it has failed to address the economic and racial aspects of the issue. In effect, the government has wasted millions of dollars of federal funding on mostly ineffective initiatives, leaving low-income neighborhoods with not much improvement in access to healthy foods. While developing healthy grocery stores in neighborhoods that otherwise lack it can address food deserts to some extent, ultimately the drawbacks of this approach outweigh the benefits. In place of this single-aspect approach, I suggest reallocating federal funds from large, healthy grocery stores to pre-existing small, full-service grocery stores

so that they may more adequately supply healthy foods to local low-income communities. This would address not only the geographic barriers but also socio-economic barriers that currently prevent access to healthy, affordable food in food deserts.

How were food deserts formed in the first place? While there are various theories and factors contributing to the start of food deserts, the principal theory is that a large factor was the decline in the inner cities' population as people moved to the suburbs in the 1960s and 1970s (Giang et al. 272). In response to the demographic change, large numbers of supermarkets moved to the more attractive market, the suburbs (272). The suburbs generally had proficient land for development, as well as overall similarity in consumer choices due to the more homogeneous population (272). This resulted in food deserts, specifically, the "grocery gap" (the lack of grocery stores) in these low-income neighborhoods compared to other neighborhoods (272). Non-profit organizations, such as The Food Trust, attempted to address this issue through an advocacy campaign that increased awareness about "grocery gaps" and implemented policy change (272). As a result, the Pennsylvania FFFI was implemented in 2004 (272). It was the first statewide public and private financing initiative of supermarket development in low-income neighborhoods where the "grocery gap" existed (272). The success of the Pennsylvania FFFI caused other states, and eventually the U.S. government, to follow suit in policy changes. They too decided to implement the development of supermarkets in low-income neighborhoods by creating the HFFI through a joint partnership between three U.S. departments: Treasury Department, Agriculture Department, and Health and Human Services (U.S. Treasury Department, USDA, and HHS).

Using the success of the Pennsylvania FFFI and other initiatives modeled after it as an example, Giang and other scholars assert that these initiatives increase supermarket access for individuals in low-income neighborhoods, assuring that it improves health (Giang 473). The Food Trust first set out in 1999 to attain city-wide health data, gathering data on supermarket sales, demographics, diet-related mortality rates, and income (Giang 274). In this report, the organization found disparities in access

to food all over Philadelphia (274). After making an advocacy campaign, they managed to bring about the implementations of the financing initiatives (274). But the Food Trust was not alone in their food desert research. In another study, researchers such as Erin Caldwell et al conducted health-intervention programs, measuring results through consumer surveys and supermarket assessments in Colorado (Caldwell et al. 1743). This study showed that "greater perceived access to fruits and vegetables was significantly associated with higher increases in fruit and vegetable consumption from programme start to programme end" (1743). Caldwell and other scholars also claimed that increasing supermarket access is correlated with improved diet, therefore improving the health of the residents living there.

However, while the access to supermarkets may have increased, scholars question whether or not it notably improves health in these designated food desert neighborhoods. The introduction of supermarket chain stores instead creates "food mirages" (Breyer and Voss-Andreae 131). Low-income residents are left still wanting in access to healthy foods because of their inability to afford the produce provided at these newly opened supermarkets (131). While there may be a perceived access to healthy foods, low-income residents do not actually have improved access since the prices are still unaffordable (Myers and Caruso 41). Previous studies conducted by Giang, Caldwell, and the other scholars were valuable in determining the need for low-income populations to have access to healthy foods. Ultimately, however, the policies they support and suggest do not fully consider the complexities of the food desert issue, which prompts for further research. More recent research has shown that the improvement in diet and health is not always correlated with supermarket access. In 2014, research fellow Benjamin Chrisinger conducted a study on a supermarket opened through the Pennsylvania FFFI (Chrisinger 425). Through consumer surveys and interview studies, he found that the supermarket development projects supported through the initiative did not impact weight changes in the consumers or improved diet (Chrisinger 425). Other scholars seeking to evaluate such initiatives conducted similar studies and also found no change in healthy food

intake or BMI in relation to increased supermarket access (Cummins et al. 283, 284) (Block and Subramanian 3). In light of these studies, a drawback of these initiatives is that it is not guaranteed that supermarket access leads to improvement in diet or overall health.

In spite of these studies, the Pennsylvania FFFI and other similar initiatives are still supported. Giang and other scholars claim that not only does increasing supermarket access improve the overall health of the low-income population, but also brings economic benefit, such as job opportunities, for those in the low-income communities. Unfortunately, there has been a lack of recent research on the economic benefits of supermarkets in these low-income communities. Older research such as Kameshwari Pothukuchi's study, in which she surveyed and interviewed urban and economic development planners, suggests that the absence of supermarkets results in fewer business opportunities and job openings (Pothukuchi 232). She implies that supermarkets bring economic benefits for residents and asserts that grocery stores introduced into these low-income neighborhoods receive consumer trust and considerable business (240). Various press releases have claimed that "a strong economic anchor" is created through supermarket development, and that grocery stores "create tens of thousands of jobs" (City of Chicago: Office of the Mayor) (White House: Office of the First Lady). The USDA also reported to Congress that "introduction of a supermarket…creates jobs and helps to keep money in the community" (107).

While Pothukuchi's research and the claims of the government seem logical, various studies show that those that have benefitted the most economically from supermarket developments are not the people living in these food deserts. Supermarket developments may bring about job opportunities, but they have also triggered an inflation of property prices, leading to the displacement of the lower-income minorities that can no longer afford to live there (Anguelovski 1211, 1212) (Breyer and Voss-Andreae 136). According to gentrification studies by Noah Quastel and Derek Hyra (qtd. in Breyer and Voss-Andreae), facilities that have resulted from gentrification, such as higher-end grocery stores,

have catered to the influx of middle-class residents, not only in Portland but various other cities (136). This was demonstrated in Betsy Breyer and Adriana Voss-Andreae's study on food mirages in Portland (131). Through data analysis and surveys of produce prices varying across markets, they found that food mirages were "at their most extreme" in certain parts of Portland and that low-income residents were moving out of their neighborhoods to more affordable housing elsewhere (Breyer and Voss-Andreae 136). In 2011 through 2014, another scholar, Anguelovski, conducted a case study in Jamaica Plains, Boston, which was deemed a food desert (1215). Her case covered the conflict of a new Whole Foods store that replaced Hi-Lo, a thriving local supermarket and neighborhood landmark for years (1215). In her study, she gathered data on business trends, changes in property and population, and regularly made neighborhood trips for observations and interviews (1215). She found that in the process of ecological gentrification, or urban redevelopment of these food desert neighborhoods, an influx of middle-class residents displaces low-income or minority group residents (1211, 1212). Anguelovski argues that ecological gentrification in the form of healthy supermarket chain stores also results in a gradual whitewashing of communities that were originally racially diverse with minority groups and low-income residents being increasingly marginalized (1212, 1213). The whitewashing was not immediately apparent but gradually resulted from the "Whole Foods Effect" (1221, 1222). Property prices inflated from anywhere between a few percent to 20 percent when a Whole Foods store opened in a neighborhood (1221, 1222). After the Whole Foods store opened in Jamaica Plains in 2011, displacement of the racially diverse, lower-income residents occurred due to "accelerated condoization of triple-decker houses, reduced availability of rental units (especially the few remaining affordable ones) and higher house prices" (1222). Similar gentrification effects occurred not just at the Whole Foods located in Jamaica Plains, but also in Whole Foods stores opened in other locations such as Ottawa and Brooklyn (1222). Furthermore, 50 workers of Hi-Lo, the thriving Latino market, were laid off when Hi-Lo was closed down and replaced with Whole Foods (1217). Thus, theoretically, while

these initiatives are meant to improve the health of the low-income population, and specifically minority groups, in practice they end up whitewashing these racially diverse neighborhoods while displacing the low-income population, often minority groups.

Since these initiatives may not be the best at fully addressing the issue of food deserts, I propose that the government should allocate HFFI funds from larger grocery stores to pre-existing small, full-service grocery stores (which are also included in the stated purpose of the HFFI) so that they can continue offering produce at affordable prices.[1] A study by Julie Guthman and other scholars demonstrates that investing in small grocery stores does not result in as many consequences as building large supermarkets (Guthman, Short and Raskin 354). The research for their study was focused on three San Francisco Bay Area neighborhoods: The Mission, Bayview, and Central East Oakland (Guthman, Short and Raskin 355). The research was measured through produce price (by basket) analysis across various small grocery stores within these neighborhoods, as well as observations and interviews conducted on site (354). In this study, they found that produce prices were "relatively affordable" and were "considerably lower than those at nearby chain stores"; moreover, foods sufficient for a healthy diet were also offered (358, 359). Many of the CEOs of these small grocery stores were willing to stock produce, acknowledging that although they might not profit much from it, they did it because "the neighborhood needs it" (361). Their willingness to provide healthy foods helped these small grocery stores "build a loyal customer base that knows they can patronize their store for all their grocery needs" (361). Furthermore, these small grocery stores also seemed "especially well[-] suited to serving the needs of immigrant shoppers" because culturally acceptable foods were sold at a lower price in comparison to larger grocery stores (359). However, this study realizes that although produce offered at these small grocery stores were deemed "relatively affordable" in comparison to other stores, it does not mean that all people of low-income neighborhoods would be able to afford it

(Guthman, Short and Raskin 362). It should also be acknowledged that this case study may not reflect the effectiveness of this solution on a large-scale basis but may be a solution that shows promise. Funding small grocery stores such as these requires less funds, and also keeps the business among the locals, therefore "strengthening the local economy" (Barber and Weingaertner 1668).

In summary, the U.S. government and non-profit food justice organizations have made efforts to combat the food desert issue by financing initiatives that introduce supermarkets to these food deserts. However, low-income residents living in those food deserts have suffered more consequences than they have benefits. The Pennsylvania FFFI and various others like it have created food mirages, leaving low-income residents with minimal to no improvement in access to healthy foods or overall health. Additionally, the influx of the middle-class population into these low-income neighborhoods has displaced the low-income residents who are unable to afford living there due to the inflation of property prices. While the proposed solution of investment and funding in small, full-service grocery stores is one that can be further researched, it is a promising solution to consider.

Another potential solution that should be further researched is the opening of resident-run (or family-run) grocery stores within food deserts. This would not only economically strengthen the low-income residents living there, but also give them opportunities to offer healthy produce, as they would best know the needs of the community they have lived in for so long. With so many low-income populations in want of access to healthy food, it is imperative that we actively seek to find solutions. There may be no easy solution to the issue of food deserts, but that should not stop us from actively seeking to make the basic necessity of healthy food available to all.

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[1] As stated in the Treasury Department's press release, the purpose of the HFFI is to "promote a range of interventions that expand access to nutritious foods, including developing and equipping grocery stores and other small businesses and retailers selling healthy food in [food deserts]" (U.S. Treasury Department, USDA, and HHS).

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Bridging the Gap at the Expense of Widening the Divide: An Effort to Preserve and Prosper Indigenous Peoples

Kaylah McAnally

Faced with questions of "What is a language worth?" and "Does the ability to provide for one's family outweigh the destruction of culture?", governing bodies across the globe are grappling with the double-edge sword of preserving vs. prospering Indigenous peoples.

With some linguistic experts estimating a loss of a majority of indigenous languages by the end of the century, and ever-growing health and economic crises plaguing Indigenous peoples, proper legislative action to promote prosperity and preservation is desperately needed. After an examination of legislative outcomes and currently proposed solutions, it is clear this situation is far from being solved. However, the global community is in dire need of an answer before it is too late.

In 2010, the number of Indigenous people across the globe totaled 370 million, a number only slightly smaller than the whole of the United States ("Who Are Indigenous Peoples?", United States Census Bureau). Located in over 70 countries, these people are facing a crisis ("Who Are…"). As a third of the poorest rural citizens, their health, their land, their culture, and their language are under attack ("State of the World's…"). In an effort to combat this rapid downfall of some of the world's oldest communities, governments in the last 50 years have been taking responsibility to minimize the ongoing consequences of imperialism and racially degrading integration policies of the past (or in some cases, the present). One of the biggest arguments facing these governing bodies centers on bilingual education and preparation for the workforce. In an increasingly global society, education and knowledge of one of the top three languages (Chinese, Spanish, and English) spoken in the world is an undeniable asset - but at what cost ("Most Spoken Languages in the World | Statistic")? How much is a language worth? In an effort to save the culture, identity, and community associated with a native tongue, these linguistic endeavors are greatly reducing the prosperity of non-English speaking peoples. However, by instilling the necessity for a global language, we are stripping away the essence of who our neighbors are. With some linguistic experts estimating a loss of a majority of indigenous languages by the end of the century, and ever-growing health and economic crises plaguing Indigenous peoples, proper legislative action is desperately needed. The issues we have been grappling with over the past half a century are not the flesh wounds they have been made out to be. They are deep wounds in need of dire attention from a remedy yet to be found.

An article published by *The Economist* in early 2011 titled "Tongues Under Threat," examines the

phenomena of rapidly disappearing Indigenous languages, specifically in South Africa (1). Given the subheading "English is dangerously dominant," the writer expresses concern about the overly popular presence of English in a country that is comprised of only 8% of fluent speakers ("Tongues…"). During South Africa's period of Apartheid (discussed in more detail further on), only Afrikaans and English were deemed the official languages, exclusively isolating "Pre-colonial African languages" to remote portions of the country ("Tongues…"). However, even among the "black townships and tribal 'homelands'" English was preferred over mother tongues as it was seen as "a symbol of advancement and prestige" ("Tongues…"). This preferential treatment of English has continued into modern times, creating a language disparity between white and elite black South Africans who predominately speak Afrikaans and English and poorer black South Africans who are typically fluent in only their native language ("Tongues…"). One of the more alarming statements of this article details the widespread prevalence of English, showcasing the societal disadvantage placed on non-speakers:

> Not only is it [English] the medium of business, finance, science and the internet, but also of government, education, broadcasting, the press, advertising, street signs, consumer products and the music industry. For such things Afrikaans is also occasionally used, especially in the Western Cape province, but almost never an African tongue. The country's Zulu-speaking president, Jacob Zuma, makes all his speeches in English. Parliamentary debates are in English. Even the instructions on bottles of prescription drugs come only in English or Afrikaans ("Tongues…").

With such a high emphasis on a minority language, the de facto linguistic segregation and its destruction must be considered for the approximately 80% of citizens who neither identify with English nor Afrikaans. Aware of this dominance, *The Economist* seemingly asks the question, "What will become of South Africa's tribal languages?"

 A country with 11 official languages - Zulu, Xhosa, Afrikaans, Pedi, Sotho, English, Tswana, Tsonga, Swazi, Venda, and Ndebele - South Africa is a prime example of a country trying to unite its people following a tumultuous history under apartheid and a long history of colonization ("Tongues…"). Acquiring the Dutch "Cape Colony" (a portion of what is modern day South Africa) and other large tracts of land in the 1800s, Great Britain began to settle the area much to African opposition (*Colonialism in Africa - World History in Context*). Following the suppression of an uprising, society became segregated, dominated by whites, and saw many Africans forced to live on reserves (*Colonialism in…*). When the country gained its independence in 1910, colonization had wreaked havoc on the land and its people, causing a large divide in the new nation (*Colonialism in…*). In 1948 the National Party, an all-white caucus, rose to power in South Africa, bringing with it a wave of segregationist policies termed "apartheid," an Afrikaans word meaning "apartness" ("Apartheid | Definition…", "Apartheid – Facts…"). The legislation was not only designed to separate the white minority from the non-white majority, but also went a step further to separate non-whites from each other, a ploy to decrease political power and divide along tribal lines ("Apartheid – Facts…"). Similar to segregation in the United States, nonwhite South Africans were forced to use separate public facilities and by 1950 interracial marriage was officially outlawed ("Apartheid – Facts…"). Additionally, the Population Registration Act of 1950 was implemented to classify all South Africans by race, breaking the population down into 4 categories: White, Bantu (black Africans), Coloured (Mixed race), and Asian (Indian and Pakistani), furthering the divide between the majority and minority ("Apartheid – Facts…"). Equally important but perhaps more devastating was the forceful removal of an estimated 3.5 million black South Africans from their homes and their displacement to government-sanctioned land that saw many of its inhabitants succumb to poverty ("Apartheid – Facts…"). Following years of opposition to segregationist legislation, which saw the rise of famous names such as Nelson Mandela, and pressure from the international community, a new constitution was implemented and a coalition government established in the 1990s hoping to reunify a divided country ("Apartheid – Facts…").

However, as noted by *The Economist*, this

reunification has not been particularly successful:

> Under the 1996 constitution, all 11 of South Africa's official languages 'must enjoy parity of esteem and be treated equitably'. In practice, English, the mother tongue of just 8% of the people, increasingly dominates all the others… despite the government's repeated promises to promote and protect indigenous languages and culture. ("Tongues" 1)

In a country dominated by a language that ostracizes the majority of its population, there have been many discussions about the best way to preserve the many varieties of African tongue and to continue to encourage prosperity among its speakers. In 2010, the South African government agreed to require students who are not native English speakers to be taught in their mother tongue for the first three years of school and then progress to either Afrikaans or English ("Tongues" 1). However, studies have shown that, the older one becomes, the harder it is to master a new language (Schmid 1). This raises the question "are we increasing the disadvantage non-English speaking students experience in a country already foreign to them"? While some may argue the answer to this problem lies in teaching English at the beginning of primary school to increase the time students are exposed, this technique was previously proven unsuccessful. As another country struggling to bridge the linguistic gap among its indigenous population and English-speaking population, Canada's amended educational system brought about disastrous results.

In the *Indian Education Paper Phase One of 1973*, the Canadian education department returned control of education to Aboriginal society after many years of cultural genocide, but only if the First Nations agreed to adopt "provincial curricula" (Brady 355). As Mai Nguyen, a professor at York University writes, "In almost all of these provinces, these curricula are developed away from Aboriginal communities, without Aboriginal input, and written in English" (237). Even more so, it was estimated since 1992, during the time of this policy inaction, that approximately "75-80% of off-reserve Aboriginal children attend non-Native schools controlled by the provincial governments," a consequence that not only "resulted in the failure of Aboriginals to achieve higher education and employment," but also saw communities unable to "recover their losses or transform their nations using their legitimate knowledge and language" (Brady 355, Nguyen 236, 237). During this period, instruction in English – whether in the name of helping or harming – accelerated the already rapid disappearance of indigenous culture and language. When legislation was finally enacted that favored Aboriginal control over decisions regarding education, the Aboriginal Peoples Study of 2001 reported that 38% of students who benefited from at least three sources of cultural ties inside and outside the classroom were able to speak and comprehend an Aboriginal language (Turcott and Zhao 19). A percentage found to increase the more access students have to those aware of the cultural workings of the Aboriginal peoples (Nguyen 239). Conscious of the cultural and educational benefits experienced by students who are instructed in their native tongue, some may argue that no further examination of this issue is necessary. On a surface level, that assumption would garner many concessional nods. However, a deeper understanding of the economical implications states otherwise.

In 2004, a research effort published in *The Review of Economics and Statistics* examined the economic disadvantages experienced by those who do not speak the dominant language of their country's workforce. For this case, an examination of English and its importance in the workplace was conducted stating, "strong language skills almost certainly increase the range and quality of jobs…supported by numerous studies which suggest a positive association between English-language ability and earnings" (Bleakley and Chin 481). Additionally, another study analyzing Indigenous peoples in Bolivia, the acquisition of Spanish, and economic standing found that "monolingual Spanish speakers earn about 25% more than those who speak both Spanish and an indigenous language" (Chiswick et al. 365). Exploring the income disparity even further, this study also broke down earnings by gender, "…women who speak only an indigenous language earn about 25% less than the bilingual speakers (Chiswick et al.

365). This data is particularly important due to the dominance of unmarried indigenous women seeking out work, a percentage that is significantly larger than married women who tend to have husbands entering the workforce in their place (Chiswick et al. 364). Without an understanding of the dominant language used in the workforce, "bilingual speakers may be penalized in the labor market because of a poorer proficiency…"(Chiswick et al. 365). This becomes an instant economic disadvantage that not only effects families with multiple breadwinners, but also greatly effects households only able to rely on one person to bring in income. For a population already experiencing some of the highest rates of unemployment and suicide, we are once again faced with a tug-of-war that leaves both sides on the losing team ("State of the…" 2).

Translating these studies back to South Africa, a country on the precipice of experiencing similar cultural and economic consequences for its indigenous populations, along with many other countries, we are once again presented with the questions of "what is a language worth?" and "how do protect it from disappearing?" Rajend Mesthrie, a linguistics professor at the University of South Africa, was asked, "Will South Africa's black languages suffer the fate of the six languages brought by the country's first Indian settlers 150 years ago?" ("Tongues…"). To which he replied:

> For the first 100-odd years, South Africa's Indians taught and spoke to their children in their native tongues. But English is now increasingly seen as "the best way forward". Today most young Indians speak only English or are bilingual in English and Afrikaans, though they may continue to chat at home in a kind of pidgin English larded with Indian and Zulu ("Tongues…").

We have reached a legislative stalemate that leaves the world community staring down the barrel of some sobering statistics: "Predicted extinction rates range from 50 to 90% of the world's 6,900 languages by the end of this century" (Daniel Nettle and Suzanne Romaine) and "A substantial body of research indicates that indigenous peoples fare far worse than non-indigenous populations with

respect to numerous other health indicators such as morbidity, life expectancy, diabetes, cardio-vascular disease, etc." (Romaine 34-35). Acting too hastily by enacting legislation that fails to address all sides of this complex and wide divide between prosperity and preservation will only quicken the pace at which these statistics move from numbers on a page to harsh realities. However, neglecting these vulnerable populations at a time of considerable need would further establish their seemingly low-ranking in the hierarchy of global prosperity. By approaching this intricate problem in a manner that is not only measured but also cautious, a solution that proves effective in both prosperity and preservation may be found. An answer is out there – we just need to enact it before the divide becomes irreparable and populations become extinct.

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Why Should a Dying Language Be Saved?

Lyndi Tsering

As globalization leads to the extinction of many minority languages, should minority language speakers continue to preserve their language or give it up to adopt a majority language? I argue that minority language speakers should be educated in both their heritage tongue and the majority tongue of their country in order to both preserve the language and culture of their ethnic identity and provide opportunities for them in the globalized economy. After addressing the issues surrounding the conversation of dying languages, including the global response and minority mentalities, I present ideas for bilingual education and the establishment of market demand to incentivize minority language learning.

From the time of my birth, my trilingual father spoke to me in his native Tibetan tongue. This tongue became as much a part of my daily vernacular as English, the language of my mother and the country which claimed almost my entire identity. Around the age of four, I began to realize that no one in my life except for my father understood these words. In fact, since I knew that my father spoke to everyone else in English, my bilingualism in Tibetan seemed entirely superfluous. I began to answer his Tibetan with my English, and slowly but surely, I lost all but a few phrases of a language that once possessed half of my vocabulary.

Fourteen years later, I regret throwing away a part of my heritage that I viewed as unnecessary. At the same time, my studies of Chinese and English still seem far more relevant in today's world than studying an at-risk language such as Tibetan. These antithetical views within myself have brought me to ask: why should a dying language be saved?

In a world that is rapidly globalizing, the increasing need for international relevancy and mobility has spurred on the extinction of hundreds of the world's minority languages. Governments introduce minority children to dominant, nationalized languages in mandatory public schools. Many parents from linguistic minorities encourage their children to invest their time in studying marketable languages that will give more opportunities, albeit at the cost of their heritage. Those in the younger generation grow up feeling that learning the majority language versus their minority language is a choice between the modernity and economic opportunity that they associate with dominant cultures and the backwardness they associate with their own minority heritages (McCarty). Many certainly take pride in their heritage and fight fiercely for their cultural rights. Others, like my four-year-old self, fail to see the value in preserving their cultural language, seeing it as a remnant of the past. The current and future younger generations of minority people groups should be educated both in the language and culture of their ethnic identity and in the linguistic and vocational skills needed to enter into our increasingly globalized economy. While cultural preservation is certainly

vital to human flourishing, economic relevancy can simultaneously be achieved by educating minority students in the majority language of their country of residence. Minority language speakers need to be equipped with both high levels of proficiency in their native language, in addition to the majority language in their country, in order to have the opportunity to find their places in a globalized society without losing their heritage.

With the increase of globalization and the blurring of ethnic lines (both racially and culturally), languages that previously were exclusively spoken among their populations are now at risk of extinction. In her essay, "The Global Extinction of Languages and Its Consequences for Cultural Diversity" (Romaine 31-46), Suzanne Romaine first discusses the decrease in biological diversity, and therefore the alarming decline in linguistic and cultural diversity as a result.

Unfortunately, statistics agree with the trends observed by both Romaine and much of the young minority population. According to the Endangered Languages Catalog (ELCat), 46% of the world's living languages are at risk of becoming extinct. Of these at-risk tongues, 9.2% have fewer than 10 speakers and are therefore likely to die out soon. Romaine blames this threat on the increasing rates of globalization. Some researchers would disagree, arguing that globalization leads to "the flow of culture, customs, practices, and norms" which leads to greater diversity (Abderrahman Hassi et al.). However, it is exactly this flow and pursuit of global relevancy that is leading to the homogenization of language and culture. The theory that flow of culture leads to more diversity may be true in that it leads to more awareness of diversity. However, I predict that it is precisely this flow that will lead the loss of cultural group identity. People will (and already do) adopt one another's customs, losing the uniqueness of their own in the process (Romaine 31-46). The flow will pour into a global "melting pot" that will result in a generally homogenous global culture as Romaine surmised.

Language is one of the primary keys to preventing the death of culture. As Romaine explains, the right to linguistic choice can be equated with more commonly known human rights such as health, food, and education by emphasizing the importance of cultural identity to human thriving. Citing studies

in which mental health, and even suicide rates, seem to be tied to the loss of culture among marginalized minorities, she argues that cultural preservation should be prioritized for the wellbeing of minority peoples, which I affirm. If the lack of linguistic rights is hindering human flourishing to the point of death, then this is clearly an issue of human rights, and should be addressed with urgency.

While much of my research and observation will be applicable to most at-risk language situations, I have chosen to focus my study on the Tibetan language in China as a case study in recognition that every minority language scenario looks different and therefore cannot be generally covered within the scope of this paper. I have specifically selected Tibetan because the Tibetan language (and dialects) was the national language of Tibet until it was annexed as a region by China, becoming the Tibet Autonomous Region, or the TAR. Almost seventy years later, the effects of Chinese influence combined with intense Tibetan nationalism and the increasing pursuit of global efficacy have made the region an active and multi-faceted study subject. I hypothesize that if the Tibetan language continues to be taken out of the educational system, and if the trend of pursuing globalized success outweighs the unifying power of nationalism, the Tibetan language will cease to be spoken.

One of the greatest insurances of the future of the Tibetan language is in the hands of overseas Tibetan communities. Without the benefit of living in a town with a Tibetan majority, these communities cling to their language and speak it regularly amongst themselves as a means of preserving their culture and passing it on to their children. They recognize that their language unifies; it creates a shared identity beyond mere ancestry and genetics. Whether this looks like formal language classes or conversations over meals, the effect is the same: the tongue of their homeland lives on. While it is not within the scope of this paper to delve further into the continuation of the Tibetan language in ex-pat communities, I will include the role of Tibetans outside of China in the solution to the preservation of the language within China.

In her article on linguistic rights, Romaine briefly discusses the opposing economic argument

for linguistic and cultural assimilation with the citation of one study that demonstrated a correlation between "cultural attachment" and a better than average socioeconomic status (ABS). However, she generally glosses over the dilemma with romanticist ideas of culture and tradition. This is problematic, as economic and educational concerns are the primary reason most minorities turn to majority languages. Some members of minority language communities, feel that they must give up their native language for the majority or national language in order to achieve higher education and economic advancement (Kirt). While one statistic about economic wellbeing in an American-written paper may persuade Western scholars that the language switch is not problematic, it will not be enough to affect the feelings of minority individuals.

Parents strive not to merely help their children become successful citizens in their linguistic community, but to achieve social and economic advancement in the majority population. The documentary "Valley of the Heroes" exposes this mentality when young students at a government school in China tell the filmmakers about a Tibetan classmate. This young girl had been beaten by her mother for wanting to learn Tibetan. Her mother believed that her pursuit was a waste of time since her Chinese was not "strong enough" (Kirk). Thinking of their own language as inferior to Chinese is precisely the mentality that could allow Tibetans to let their language become extinct.

While prioritization of Chinese language study over Tibetan can be detrimental to cultural and linguistic preservation, the reverse can be harmful as well. Many children in rural areas of the Tibet Autonomous Region are exclusively educated in the Tibetan language. In nomadic and farming communities, all six years of the available primary education are taught in Tibetan. The Chinese government tried to initiate some bilingual programs to introduce Chinese and Tibetan in primary school, all of which fizzled out due to lack of teachers and enthusiasm. While learning in their native language is certainly important, students in these areas are hindered in their higher-educational pursuits as all secondary education is taught exclusively in Chinese. This results in high dropout rates as students

transition to junior high school, especially by students who must travel a great distance to attend school or even stay at a boarding school, sacrificing work time in the pastures that could significantly benefit their families (Postiglione 4-5).

In order to save the at-risk Tibetan language, Tibetan young people must be convinced that they do not have to make a choice between remaining a part of their native culture and integrating into the modern world. Beyond merely recognizing the need, the next generation of Tibetans need to take ownership and initiative for the preservation of their own heritage so that they can continue the legacy of valuing their culture. While it is critical for those in the West to understand and advocate for the urgent protection of linguistic rights, it is equally important to involve those whose rights are themselves at risk in the active preservation of their culture.

Many scholars, reporters, and individuals recognize the need for language preservation. However, though they (like Romaine) present compelling points in favor of language preservation, they fail to present any viable solution to what she considers to be a rapidly spreading global crisis. Most of her work seems to be a call to action aimed at the English-speaking Western world, but without clarifying what this action should be. This audience may be the reason that Romaine spends little time addressing the opposing argument of the potentially harmful impact of becoming isolated by exclusively speaking a minority language. Both she, an American-born English speaker, and her audience can adopt the Romanticist view of the large-scale preservation of culture without worrying about the potential individual repercussions because they themselves have only experienced being part of the majority. To them, the idea of learning one's own language and culture seems easy and natural. In actuality, though, many Tibetans and other minority language speakers experience both internal and external issues that should be taken into consideration in order to ensure the future of the Tibetan language.

As I discussed earlier, government schools in major Tibetan regions are ceasing to teach the Tibetan language. The PRC government is phasing the Tibetan language out of the education system

in predominantly Tibetan regions of the country to switch to Chinese and add on English as a third language. For children who grow up speaking Tibetan, the switch in language from early childhood to the beginning of school is challenging and creates a division between cultural and educational life. The dominant language (Chinese, in this case) becomes the language of education and modernity. This is especially true in light of the fact that the Tibetan province has the highest illiteracy rate of any region in China at approximately 41% in 2016 (National Bureau of Statistics of China).

From the time Tibet became an autonomous region of China in the early 1950s, those in the United States and other nations have been hesitant participants in matters of Tibet on any level. Most of the West does not want to offend China, and therefore, does not act. Some positive progress has been made under Chinese rule over the TAR, such as increased educational opportunities, technology, and wealth within Tibet. Certainly, any attempt by Tibetans to secede from China would be far more costly than beneficial. While Tibet should undeniably remain a part of China, the Chinese government needs to take steps to consider the needs of Tibetans, both now and for the future. Additionally, if those in the West genuinely care about saving the dying languages of the world, they must address the source of the problem and enact solutions, not merely discuss it on an academic level.

Additionally, it is very important that when protecting a language, the economic development a people group desires does not become inaccessible. In Tibet, for example, great achievements in the arts, writing, architecture, and other academic achievements have existed for thousands of years based in the Tibetan language. Today, though, it would not be possible for Tibetans to obtain some of the technology they desire or to participate in tourism or other major industries without a proficient knowledge of the Chinese language. While I do believe that all Tibetan children should receive a comprehensive education in their native tongue, I would not propose keeping Chinese out of their educational system, as this would prevent many from obtaining a college education (though educational opportunities and degree availability is improving

in Tibetan universities) and participating in the globalized economy. The ability of Tibetans to gain international attention and efficacy would also be hindered.

The only way to ensure the future of the Tibetan language is to keep it in schools – not as a secondary language course, but as a language students use to engage in education. Public schools in Tibetan regions of China should be completely bilingual. As Gerard Postiglione discusses, the current ultimate agenda of the Chinese education system is competency in Tibetan, Chinese, and English. The languages of classroom instruction, however, are inconsistent and are therefore leading to a failure of the system for many students (Postiglione 4-5). In the first year of primary school, all classes should be taught in Tibetan. In second grade, a single Chinese class should be added to introduce Tibetan children to the language. By fourth grade, another class could be taken in Chinese in addition to the specific language class. Tibetan should be continually taught as a language as well as used for other classes. Half of the classes could be taught in Chinese and the other in Tibetan by high school on a rotating basis. Math and science would be in Chinese the first semester and in Tibetan the next semester, so that students would have a diversified education in both languages. History and art could rotate on the reverse cycle, and other languages such as English and Japanese would be offered as optional foreign languages. By high school graduation, the students of these schools would have a fluent level of proficiency in both Chinese and Tibetan, and be prepared to enter into academia and career paths using either one.

It is vital for children to grow up learning in their own languages so that they see them as useful and not inferior to more widely-known languages. If only the secondary language is used in academic settings, children will grow up seeing their traditional language as useless rather than as a medium for producing art, academic writing, and thought. The majority of academic work and writing created by Tibetans is no longer in the Tibetan language. With a strong linguistic education, Tibetan will continue to be used as a language not only for speaking, but also for writing, researching, and creating by proficient, well-educated native speakers.

The issue, however, is the resistance of the Chinese government to such plans. The Chinese government argues for their central government education programs by citing the disastrous literacy rate of Tibet, as previously mentioned. In response to this issue, the government has created preferential programs that allow Tibetans to attend college at a reduced cost and offer government-run boarding schools in an attempt to make secondary education more accessible to rural children. While these initiatives have dramatically increased the number of Tibetan children who attend school (N.A.), and thereby the opportunities for them to pursue higher learning, they have also given the Chinese government exclusive power and control over the content of the education system. The issue of government influence is a significant conversation, but a more in-depth analysis is beyond the scope of this case study.

If the current trends of increased desire for global relevancy and success continue at the current rate, the Tibetan language is at risk of growing extinct in the near future. Without bilingualism, Tibetans will be unable to preserve culture and heritage, achieve advancements in their own language, and enter into the growing global economy. Free nations must use their power to create opportunities to encourage language and cultural preservation. Similarly, it is the responsibility of the Chinese government to enact a comprehensive bilingual education system that will prepare the next generation of Tibetans for success.

While external assistance can change the education of Tibetan children, the Tibetan people in the TAR need to create the need for higher education in Tibetan within their society. Education will equip the next generation with the tools needed to succeed as highly educated Tibetan adults. However, if there is no demand in the job market for high-level language proficiency, students are less likely to invest time in the language. The production of books, songs, and films in Tibetan will create jobs and give young people an incentive to study their native language. Research projects and studies should be conducted in Tibetan. Tibetans need to initiate this demand for skilled language speakers in order to maintain its relevancy.

One example of a successful initiative to increase literacy and jobs is the Tibetan Arts and Literature Initiative (TALI). The organization has a presence in both the United States and China, and publishes children's books and animations created and illustrated by Tibetans and Tibetan-Americans. The bilingual (English and Tibetan) literature appeals to Tibetan Children in both the Tibetan Autonomous Region and in the United States as a way to gain linguistic and cultural proficiency. In addition to creating exchanges and collaborative opportunities for Tibetan artists and writers, TALI trains Tibetan teachers to more effectively educate their students within the People's Republic of China.

TALI combines both the educational aspect of language preservation and the need for further cultural development in the Tibetan language. More Tibetans should support TALI and create their own new projects, businesses, and initiatives with the purpose of creating an economic demand and cultural forum for highly educated Tibetan speakers.

Artistic development is important, but it represents only one aspect of Tibet. I want to stress that in my arguments for higher education and career opportunity, I am not claiming that this is the only form of valuable cultural representation of the Tibetan people. Nomadic and agrarian lifestyles are a beautiful form of Tibetan culture, celebrating the connection between Tibetans and the Earth, and the past, the present, and the future. Increasing the accessibility of higher education should not be seen as an attempt to end or diminish the value of these lifestyle, but rather a way to complement it with the development needed for Tibetan culture to thrive into the twenty-first century and for centuries after.

Tibetan culture is diverse and beautifully multifaceted. One common denominator between people in the cities and the mountains, in the TAR and around the globe, is the mother tongue that they all share. This unifier must not be lost, but protected, cultivated, and shared with generations to come.

Language stands as one of the most crucial parts of cultural development and preservation. While it is important for everyone to have the opportunity to join in the globalizing world economy if they should so desire, diversity and heritage must not be lost in the process. In this rapidly changing, globalizing, homogenizing world, all of us must open our hearts

to new cultures and new people without losing ourselves in the process.

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Mirrors & Windows: Why Diversity Must Be Better Represented in Children's Fiction

Grace Wearden

Children's literature and film has been unbalanced in terms of its representation of diverse cultures. Fiction geared towards children in the United States should include more protagonists from minority culture backgrounds in order for children to grow into adults who value their own culture as well as the cultures of others. This essay explores how children's fiction can help combat cultural and racial prejudice in American adults by shaping their worldview as children.

Literature is a powerful medium. Through it, children construct messages about their cultures and roles in society. (Hefflin & Barksdale-Ladd, 810)

For many children in the United States, engaging in a story with a parent is a familiar bedtime activity. Through story, children are able to partake in an adventure, walking alongside the characters, empathizing with them when they fall, and joining in the celebration when they rise victoriously above their opposition. Naturally, parents easily identify the benefits of story time for their children: it entertains the children, calms them down before sleep, and provides an opportunity for the parent and child to bond over a shared experience before ending their day. Moreover, fictional stories can be educational for children by illustrating various social settings which provide a window into other people's minds, allowing the audience to "see how emotions, and relationships, and other people's beliefs […] play[…] out in these complicated social situations" (Barnes qtd. in Varathan, para. 6). Children, observing from these windows, apply to their own lives what they learn from the fictional characters' behavior in

these scenarios (Hladíková, 20). However, despite the numerous educational and relational benefits of engaging in story, most parents are not aware of certain dangers. What fiction—such as in literature and film—teaches children about society remains with them well into their adult years, shaping their worldview. Although this long-term effect stories have on a child's worldview is one of the greatest developmental benefits of story, it may also be one of the greatest dangers. If children are exposed to a wide variety of perspectives, cultures, and ideas through their stories, they may grow into informed adults embracing the beauty of diversity. However, if children are presented with stories which illustrate the perspective of only the dominant cultures in society, they may grow into adults prejudiced against other cultures and lacking a sense of the worth of their own culture. Thus, fiction geared towards children in the U.S. should include more protagonists from minority culture backgrounds in order for children to grow into adults who value their own culture as well as the cultures of others.

Although half of the population of school-age children in the United States are now children of color, children's stories representing diverse cultures

constitute less than 10% of annually published children's literature in the U.S. (Nel, 2; Zygmunt, 25). If this percentage remains constant and if the 2012 projections of U.S. population growth are in fact realized, these percentages may grow even more disproportional with children of color reaching 62% of the population of children in the U.S. by the year 2050 (Zygmunt, 25). This deficit of diverse cultures represented in children's literature has major ramifications for future generations. For as Rudine Sims Bishop, author of *Free Within Ourselves: The Development of African American Children's Literature*, indicates, "books, as art forms, reflect the social and cultural contexts in which they are created" (Bishop, 85). Children learn about society and culture from these reflections in their books. In fact, Christopher Myers, *New York Times* writer of "The Apartheid of Children's Literature," reveals that the mission of major publishers is "to create opportunities for children to learn about and understand their importance in their respective worlds" (Myers, para. 5). However, if children of diverse backgrounds do not see themselves represented in published literature, they miss out on the opportunity to discover their valuable role in society. Furthermore, they may even miss out on the joy of reading, for "[a] history of omission and ridicule" in mainstream children's literature has caused it to become "a source of as much pain as pleasure" for many children of color (Bishop, 85). The absence of protagonists of color in children's books damages the worldview of children of color by communicating to them that their culture is not valued enough to be represented in a story.

Seeing our own culture represented in a story is an experience more significant than we may realize. Several authors have defined this phenomenon as "the mirror experience." In her article, *Mirrors, Windows, and Sliding Glass Doors*, Bishop demonstrates how books can either be windows, offering unfamiliar views of the world; sliding glass doors, allowing readers to step in with their imagination and join the story; or mirrors, if the lighting is just right.

> Literature transforms human experience and reflects it back to us, and in that reflection we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek their mirrors in books. (Bishop, 1990, para. 1)

However, in order for all readers to share in this mirror experience, children of all backgrounds "need to see clear and authentic representations of their cultures" (Zygmunt, 26). Not only is the mirror experience a means of self-affirmation, but studies have also found "that children recall information more directly when they have a cultural connection to the characters of the story (Smith & Lewis, 1985)" (Zygmunt, 25). Noting the difference between an authentic cultural connection and merely a similar skin-tone is important. For example, results have shown that,

> When African American children's literature incorporated Afro-centric themes of respect, […] communication, […] spontane[ity], […] and […] social interaction, children's recall and comprehension were significantly higher than when a story had African American characters, but a more Euro-centric theme. (Zygmunt, 26)

Thus, the significance of relating to fictional characters is evident: Bena R. Hefflin and Mary Alice Barksdale-Ladd, co-authors of an article in *The Reading Teacher*, suggest that "[w]hen readers frequently encounter texts that feature characters with whom they can connect, they will see how others are like them and how reading can play a role in their lives" (810); consequently, a love of reading will result.

Unfortunately, literature with authentic representations of characters with whom children of color can relate is seldom found in the classroom, potentially resulting in a lack of engagement from students of color. As Hefflin and Barksdale-Ladd indicate,

> From the time they enter school, most African American children read literature that seldom offers messages about them, their past, or their future. All too often books used in primary classrooms contain too few African American characters, or they include characters who are

African American in appearance only. Many of these stories say little about African American culture, or they present only the history of African Americans as slaves without including any "non-slavery" or modern representations. In short, today's African American children often cannot find themselves in the literature they are given to read. (Hefflin, 810)

Hefflin and Barksdale-Ladd report on several interviews that were held with African American third-graders who shared their preference for more books with black characters. "I like seeing people in the book that are my same color," expressed one child named Keisha. "I like reading about my heritage and...I would like to see more black people in stories," expressed another child named LaVon. Evidently, children deeply resonate with characters who look like them.

Tracey, Robin, and Tyrone—three African American adults who were also interviewed—shared their experiences with reading as young children. As minority children in American classrooms, they were presented with books that had characters who they struggled to relate to because they did not look like them, speak like them, or act like them. The interviewees expressed the difficulty they faced as children with engaging in class readings. For example, Tyrone states, "I didn't feel a strong connection between my world and classroom-related literature experiences. My learning experiences did not speak to me because people who looked like me weren't in literature" (811). Tyrone explains that he did not value his experiences with literature as a young student because he did not resonate with the characters in the books he was required to read. The absence of diverse characters in children's literature communicates to children of color that "books have little to offer them that is personal, relevant, and affirming (Harris, 1993; Sims-Bishop, 1987)" (Hefflin, 811). Accordingly, for minority students to become disinterested in school is understandable as they do not see themselves or their cultures represented in their assigned readings.

However, many disagree that seeing oneself or one's culture represented in fiction is necessary for a child's development. Marley Dias, an ambitious teenager activist, feminist, and author who launched

the campaign called, "#1000BlackGirlBooks," alludes to the expression "How can you be it if you can't see it?" "Meaning, if the examples of black characters […] don't exist in fiction or in the movies or on TV, then how would we even know it was a possibility, an option, to be any of those things ourselves?" (Dias, 27). As it happens, Dias only partially agrees with the statement that children need to physically see themselves in a role before being able to imagine themselves in that career. Her point is that she believes "the power of our imagination and intelligence" can "create something where there was nothing before" (Dias, 28). Similarly, an article in the *New York Times*, titled "Diversity in Kids' Books," is compiled of several authors' responses to this same issue. Most of these authors agree that children's books should include more diversity; however, they believe that children should not have to rely on the character's appearance in order to relate to them and learn from their story. The examples they gave of stories they themselves read when they were young strengthen their argument that readers do not need to relate to a character's culture or physical appearance in order to glean from the story. For example, one author, B. Lynch Black, mentions that although she was not a young Jewish girl, she still learned from *The Diary of Anne Frank*. She was not "a musketeer or the Count of Monte Cristo either," and yet this did not prevent her from "enjoying these books, and many others like them" (Black qtd. in Glass). Black's critique of the claim that children need to see themselves represented in fiction, then, is this: "A well-written book should not be ignored or found wanting simply because it doesn't represent every ethnic or racial background. It should represent humanity, and readers should be able to find something of themselves in it — no matter the protagonists' background or color" (Black qtd. in Glass). Therefore, while some are of the opinion that representation of diversity in children's fiction is not absolutely necessary, it is still extremely important (Dias, 28).

Representation of diversity in fiction is important not only for children of color, providing them with a mirror experience, but also for white children, providing them with a window experience. Although some people tend to assume 'diversity' is a synonym for 'different skin colors,' diversity is actually a

much broader concept; it is different points of view, backgrounds, and ideas. As Sharron McElmeel, one of the authors whose response is featured in "Diversity in Kids' Books," demonstrates, "children need both mirrors and windows. Many children of color see the world only through windows, and they need mirrors. And other children only see mirrors and they need to see the world through windows" (McElmeel qtd. in Glass). McElmeel continues on to emphasize the importance of seeing a familiar face in a book, "but also the faces of […] friends and those who are not yet […] friends" (McElmeel qtd. in Glass). Reading about the traditions of other cultures and not just one's own culture provides a glimpse into another style of living. The more we are exposed to cultures other than our own, the better we are able to overcome barriers of hostility and prejudice by befriending and empathizing with people of all cultures.

Although engaging in stories of all cultures is important and extremely beneficial both to white and non-white children, one danger to be cautious of when creating or reading stories of other cultures is what Chimamanda Ngozi Adichie, a Nigerian novel author, defines as the 'single story.' A single story is created by "show[ing] a people as one thing, as only one thing, over and over again, and that is what they become" (Adichie, 09:25). This creates stereotypes, "and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story" (Adichie, 12:57). For example, Adichie describes her experience of moving to the U.S. after having grown up in Nigeria; she found that many of her peers in the U.S. had only a single view of the entire continent of Africa and were completely shocked when they heard Adichie's own experiences contradicting the stories of Africa they have heard their whole lives. Although the stereotypes they had grown accustomed to may not have all been false, they were nonetheless incomplete perspectives on an entire continent of people. Single stories such as this have a dangerously high potential to hurt individuals of cultures other than our own. Evidently, stories do matter—trivial though they may seem. "Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity" (Adichie, 17:36).

Stories are repairing broken dignity not only in books, but also in "a set of works we would not normally consider literature but that nonetheless has strong ties to children's literature" (Clark, 168). This genre is film. Although the stories available to children in the U.S.—whether illustrated literature or film—have primarily centered around white protagonists for decades, efforts have been made by various production teams in more recent years to incorporate more diversity into their stories. For example, Walt Disney studios, beginning in the 1950s with its first full-length animated feature, created stories with characters who were almost completely white—unless they were animals or personified inanimate objects. Later, in the mid 1980s to late 1990s, Disney began to feature characters with darker skin tones—such as Aladdin and Mulan. However, these stories failed to represent the culture accurately. Many Arab and Chinese communities were upset with how Disney had handled their own culture's stories and made them more "white"—such as with Caucasian features and voices. However, in the past few years, Disney has slowly made progress in accurately basing more of their stories on diverse cultures with recent films such as *Moana* and *Coco*. These films each had a significant impact on the communities they were portraying. Moana, the first Polynesian Disney Princess, for example, is popular among young Polynesian girls not only for her similar physical appearance, but also for "the portrayal of her heritage and the familiar cultural values" (Bath, 2017). *Coco*, the first Pixar film to feature a minority character in the lead role, was highly successful among both Latino and non-Latino audiences alike for its celebration of the Latino culture and the "story's universal themes of family legacy and solidarity" (Ugwu, 2017). In addition to these stories being deeply meaningful to Polynesian and Latino communities, respectively, they also greatly benefit the white audience members as a window into cultures different from their own, providing an opportunity for them to learn and have a greater appreciation for all cultures.

Although the bedtime stories parents read to their child may seem insignificant, they can actually

be highly influential in the child's development into an adult member of society. What children read when they are young shapes them deeply because children "are still very much in the process of becoming. That is why children's literature is one of the most important arenas in which to combat prejudice" (Nel, 202). Stories can shape how individuals and communities "are perceived, and how they are respected and valued or silenced and dehumanized" (Acevedo, 16). Thus, with children's fiction featuring more protagonists from minority culture backgrounds, subsequent generations may have less racial prejudice as the children of today become adults who value their own culture as well as the culture of others.

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Jameson Critical Essay Contest Winners

The Jameson Critical Essay Contest awards prizes to outstanding undergraduate academic essays that are written from a distinctly Christian perspective. Submissions are accepted from students in all academic divisions. Faculty judges selected the following essays for Jameson Critical Essay awards in 2017-2018.

A Third Way: Recent Interpretations of Protestantism's Role in English National Identity in the Eighteenth-Century

JD Carpenter

If national identity is a sociological construct, then what role did Protestantism play in the formation of English identity during the Eighteenth-century? This paper surveys the scholarship surrounding this debate since 1985 and identifies the general trends of the arguments. In particular, two primary views developed: a traditionalist view and a revisionist view. This development revealed a disagreement over fundamental questions, which continues to plague the debate.

The decline of communism in the 1980s prompted new historical questions concerning the process by which societies gained a sense of identity. In particular, the reconsideration of nationality as something constructed, as opposed to something produced naturally, meant the reevaluation of religion's influence in identity formation.[1] Since the 1980s, scholarly work has viewed religion as the primary means of creating English political and ideological cohesion. Jonathan Clark's *English Society, 1688-1832* (1985) sparked the debate concerning how religion, specifically Protestantism, influenced the expression and development of English national identity in the 18th century. Shortly thereafter, a viewpoint influenced by Benedict Anderson formed. It emphasized Protestantism's centrality to 18th century English national identity by examining print media sources. Yet, starting around the mid-1990s, scholars began to question the grounds on which this view, based on Anderson's theory, based its

claims. By expanding the type of sources examined, these scholars challenged the idea of a monolithic English Protestantism and questioned its dominating influence on 18th century English society. Therefore, resulting from these new questions and alternative sources two views formed – termed in this paper the traditional view, influenced by Anderson, and the revisionism, challenging the relationship between Protestantism and national identity – by which, as the revisionism asserted itself, there was a growing recognition of the plural, contested nature of religious and political identities in Britain.

What caused this development? This paper seeks to trace the scholarship written since 1985 surrounding Protestantism's role in the expression and formation of English national identity during the 18th century, identify the debate's primary questions, and suggest what essential elements are missing from the debate. This exploration into the debate's evolution, thus, reveals the absence of consensus on

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[1] Benedict Anderson's *Imagined Communities: reflections on the origin and spread of nationalism*, (New York: Verso, 1983) contributed the most popular, prevailing work on this theory.

fundamental questions, reflecting the dissonant views of national identity in Britain.[2]

Investigations into 18th century English Protestant nationality from 1985 to the early 1990s identified simple connections between the institutional church and English nationalistic feelings. Influenced by Benedict Anderson's nationalism theory, the scholars of this traditional view chiefly examined the 18th century England's explosion of mass printing media, mass political movements, and increases in literacy rates. They concluded that these elements were necessary to create and sustain national feelings. Protestantism, then, acted in the early 18th century as the framework, the necessary communal precursor, that allowed national sentiments to develop in the late 18th century.[3] Jonathan Clark's *English Society, 1688-1832* pioneered the centralization of the Anglican church as the key component contributing toward English nationalistic development. He shifted focus away from social and economic conditions and toward Anglicanism as the driving force behind Englishness by analyzing Anglican political theology, the *ancien régime* founded on Trinitarian Anglicanism, among other factors.[4] As Colin Haydon wrote, Clark successfully sought to "reintegrate religion into…[our] historical vision of the Georgian era."[5] As such, Clark energized the debate concerning how, and to what extent, Protestantism influenced 18th century English national identity.

Given the impression that the press mediated national identity, scholars in the 1980s and early 90s tended to limit nationalistic feelings to modern times. In particular, scholars argued that vague notions of national feelings only became significant in the late 18th century – displaying Anderson's influence. For instance, Gerald Newman argued that feelings of English national identity only became politically significant at the time of, and in response to, the French Revolution.[6] As the argument goes, without modern communication and political capabilities, national feelings could not significantly take hold among 18th century Englishmen.

While Clark and Newman contributed a couple of essential elements to the traditional view, Linda Colley most prominently advanced it by adding significant nuance to the scholarly understanding of the unfolding of English nationality, thus provoking sub-debates surrounding her main assertions within the traditional view. Firstly, while agreeing with Clark's central positioning of Protestantism in English nationalistic development, she argued that national feelings were expressed and formed in an adversarial manner. Essential to this viewpoint was Colley's interpretation of the prevalence of anti-Catholic attitudes among English Protestants. She wrote that "[protestant] internal rivalries were abundant and serious. But they should not obscure what remained the towering feature in the religious landscape, the gulf between Protestant and Catholic."[7] She asserted that Catholicism provided "the Other" which, through a series of contacts and conflicts, in particular with Catholic France, enabled identity formation.[8] Colley popularized this adversarial perspective as one of Protestantism's primary influences on Englishness.

In addition to fixating on "the Other," Colley developed the notion of England as a self-defined sacred nation. Entrenched in reformed theology, 18th

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[2] English historiography and other academic disciplines mirror these broader trends. See, Tony Claydon and Ian McBride's "The trials of the chosen peoples: recent interpretations of Protestantism and national identity in Britain and Ireland," in *Protestantism and National Identity: Britain and Ireland, c. 1650-c.1850*. Ed. Claydon, Tony and McBride, Ian. (Cambridge: Cambridge University Press, 1998). And, Paul Lawrence's *Nationalism: History and Theory*, (New York: Pearson Education, 2005).

[3] Benedict Anderson's theory proved essential to this mode of thinking. Anderson claimed that nationalism is a religious-like construct. As Europe secularized over the course of the 18th century, nationalism emerged in the 18th century as a replacement to religion as the source of communal identification. See, Anderson, *Imagined Communities*, 36, 46.

[4] Jonathan Clark, *English society 1688-1832: Ideology, social structure, and political practice during the ancien regime*, (Cambridge, UK: Cambridge University Press, 1985), introduction.

[5] Colin Haydon, "I love my King and my Country, but a Roman Catholic I hate': anti-catholicism, xenophobia and national identity in eighteenth-century England, in *Protestantism and National Identity: Britain and Ireland, c. 1650-c. 1850*, ed. Tony Claydon and Ian McBride, (Cambridge, UK; New York, NY: Cambridge University Press, 1998), 33.

[6] Gerald G. Newman, *The Rise of English Nationalism: A Cultural History, 1740-1830* (New York: St. Martin's Press, 1987), ch 8.

[7] Linda Colley, "Britishness and Otherness: An Argument," *Journal of British Studies*, Vol. 31, No. 4 (October, 1992): 317.

[8] Linda Colley, *Britons: Forging the Nation, 1707-1837* (New Haven: Yale University Press, 1992), 5.

century England believed itself to be an elect nation, Colley argued. God watched over England with particular care and concern. Colley argued that "[the English] believed…that their land was nothing less than another and a better Israel."[9] The English self-perception as an 'elect nation' had three main features that contributed to English identity formation. First, it gave the English a sense of uniqueness; in other words, a feeling of divine favor. Second, it produced a framework to create and interpret a national history. From the 'elect' vantage point, parallels could be drawn between the Old Testament's Israel and early modern England. Trials, wars, and disease took on new meanings as God's tests of his chosen people. Thirdly, it enhanced a sense of destiny.[10] Thus, this providential sense enhanced the English ability to imagine their community: a self-perceived particularity, a common history that gives meaning to the present, and a future unity.

With Colley sophisticating the traditional view, she stimulated two major sub-debates within the traditional view. These had to do with anti-Catholic feelings and sacred history. Stemming from these sub-debates, scholars asked more pointed questions that required more detailed answers. If anti-Catholic sentiments contributed a vital aspect enabling the English imaginary community, then how common were these perceptions among 18th century Englishmen? In what ways was this expressed? How did this affect English national identity formation? Colin Haydon argued that "the main contribution of anti-Catholicism to national identity in the Georgian era was to construct the European continent as fundamentally alien."[11] As such, Haydon continued, the debauchery of the European continent was closely

linked to the influence of the foreign, Roman pope. These attitudes to the foreign Catholics affected English attitudes towards domestic Catholics. Catholics seemed politically flexible, disloyal to the King and nation, especially in times of war.[12] As a result, the English grew to associate Englishness with Protestantism, thus consolidating and strengthening English national sentiments against "the Other."[13] Haydon's argument nuanced Colley's assertion by displaying, in further detail and sophistication, the ways in which, and to what extent, English Protestant perceptions against Catholics, home and abroad, influenced national feelings.

Similar to their participation in anti-Catholicism's debate, scholars engaged in sub-debates surrounding the political significance of Colley's sacred history argument. For instance, how was spiritual uniqueness politically or nationally significant? Robert Ingram points out that the Church of England inculcated a sense of British sacred history – that is, history written with both secular and providential significance. He argues that this sense of divine mission consecrated the British imperial project. Ingram wrote, "in large part, sacred history's survival and use can be put down to its capacity to comprehend simultaneously within it traditional Christian themes…and more recent Enlightenment sensibilities and concerns."[14] Sacred history, then, directly linked the Church's mission with the secular, political British colonial objectives. As such, sacred history closely associated with political interpretations of community and mission. Ingram's argument, along with Haydon's, represent the added depth the sub-debates produced, thus refining the traditional view with subtle questions, requiring deep

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[9] Colley, *Britons Forging*, 30.

[10] Tony Claydon and Ian McBride provide helpful analysis of this viewpoint's impact on English nationalistic thinking. See, Tony Claydon and Ian McBride's "The trials of the chosen peoples: recent interpretations of Protestantism and national identity in Britain and Ireland," in *Protestantism and National Identity: Britain and Ireland, c. 1650-c.1850*. Ed. Claydon, Tony and McBride, Ian. (Cambridge: Cambridge University Press, 1998), 11.

[11] Colin Haydon, "'I love my King and My Country, but a Roman Catholic I hate': anti-catholicism, xenophobia and national identity in eighteenth-century England," in *Protestantism and National Identity, c. 1650-c.1850*, ed. Claydon, Tony and McBride, Ian, (Cambridge: Cambridge University Press, 1998), 33-4.

[12] An example of this perspective, albeit not within the scope of this study, is T.B. Macauley's review of a translation of Leopold von Ranks *History of the Popes*. See, http://catholicity.elcore.net/MacaulayOnRanke'sHistoryOfPopes.html

[13] Haydon, *anti-catholicism*, 45-6.

[14] Robert G. Ingram, "From Barbarism to Civility, from Darkness to Light: Preaching Empire as Sacred History," in *The Oxford Handbook of the British Sermon 1689-1901*, 5, (Published online, October 4, 2012) https://doi.org/10.1093/oxfordhb/9780199583591.013.0029.

knowledge.

In sum, the traditional view considered feelings of national identity as a modern phenomenon, requiring mass media and a literate population to cultivate politically significant identities. Protestantism played a central role in English identity formation by providing the framework necessary for political ideological cohesion. In particular, it contributed "the Other" necessary for nationalism's progress in an adversarial manner, and Protestantism's use as a means of a self-defined sacred nation provided the uniqueness contributing to England's imagined community.

Beginning in the mid-1990s, scholars questioned some of the basic notions and assumptions within the traditional view. Emerging from this movement, the revisionism challenged the notion of any simple connections between Protestantism and national identity by examining sources beyond merely print media. Indeed, national identity was mediated in multiple ways – e.g., sermons, official ceremonies, liturgies. This alternative perspective undermined the influence of Anderson's theory by deconstructing the narratives told by traditionalist historians and re-explaining national identity as a phenomenon capable of formation and expression prior to the late 18th century. As such, the revisionism argued that national feelings were well-established and could be propagated and sustained in such a way that early modern Englishmen could imagine a wide, national community; thus, nationalism stretched further into the past than previously recognized.

The revisionism arose from deconstructing the traditional view's basic assumptions and notions. First and foremost, it was argued that traditionalists overplayed the role Protestantism had in English national identity formation and expression. For example, Steven Pincus argued that, in recent scholarship, there had been a tendency to over-extend theological explanations of historical phenomenon. Indeed, he argued that the proper relationship between Protestantism and English national identity is "one which understood Protestantism to be a

constituent in, though not constitutive of, English national identity."[15] As the argument goes, scholars must resist the meta-narrative temptation of inflating Protestantism's role due to its central position within 18th century English society – thus, undermining Clark's contribution.

As scholars subverted Protestantism's centrality, scholars began questioning Protestantism's anti-Catholic attitudes. They argued that anti-Catholic attitudes had not spread across the English population to the extent previously claim and, in fact, they suggested that anti-Catholic sentiments were not as central to 18th century English Protestant ideology as previously suggested. Jeremy Black argued that, as a result of the primacy given to metropolitan print media as the source of examination, the anti-Catholic argument assumed the hegemony and uniformity of English Protestant attitudes toward Catholics. By considering rural voices and practices conducted (as opposed to print media) in relation to the European continent context it becomes evident that there was no universal response to anti-Catholic sentiments. Indeed, the robust English civil society cultivated an environment of political and religious ideological plurality.[16] Thus, the connection between Protestantism and English national identity is not so simple. Identity formation is a complex phenomenon that cannot be understood in a vacuum; it must incorporate real experiences and practices, not just print media.

Near its extreme end, the revisionism questioned whether Protestantism had any influence on English national identity formation. Brian Young exemplified this perspective. He highlighted the divisions within the church establishment over issues of doctrine and ecclesiology and how the church sought Protestant allies on the European continent for support and legitimacy. As such, he argued that "taken together, this internal division within the establishment, and its tendency to set itself within an international context, suggest that the church of England could provide only a problematic foundation for any sense of English nationality."[17] It is clear, then, that the relationship

[15] Steven Pincus, "'To protect English liberties," in *Protestantism and National Identity, c. 1650-c.1850*, ed. Claydon, Tony and McBride, Ian, (Cambridge: Cambridge University Press, 1998), 93.

[16] Jeremy Black, "Confessional State or elect nation? Religion and identity in eighteenth-century England," in *Protestantism and National Identity, c. 1650-c.1850*, ed. Claydon, Tony and McBride, Ian, (Cambridge: Cambridge University Press, 1998), 53-74.

between Protestantism and English national identity was ambiguous. If Protestantism had a role, and previous scholars overplayed that role, then is there a corrective approach toward understanding the relationship?

Scholars within the revisionism began to argue that the relationship between Protestantism and English national identity was misunderstood by the traditional view and that there was a corrective understanding. In particular, Tony Claydon and Ian McBride argued that, even though the internal ambiguities of the Protestant faith, among other things, disrupted confidence in English identity, the connection between Protestantism and Englishness ought not to be abandoned, but rather redefined. Instead of scholars arguing the relationship descriptively, Claydon and McBride claimed that scholars must write the relationship in an *aspirational* manner.[18] Meaning that 18th century Englishmen thought they ought to be an ideal Protestant nation, yet they recognized this was not their reality. As a result, this new approach recognized the interdependency between Protestantism and English national identity, meanwhile giving proper weight to their discrepancies.[19] Claydon and McBride represent a shift in the revisionism to constructing an alternative explanation concerning the function of Protestantism in English nationalism. In this shift, the revisionism continued to utilize the alternative sources to offer an alternative explanation that re-centralized Protestantism in a corrective manner.

Instead of looking to the urban media for elements of national identity, which assumes nationalism as purely a modern phenomenon, the revisionism argued for alternative means to propagating national feelings, rooted in early 18th century identity formation. W.M. Jacob argued that, in the 18th century, by belonging to and taking part in communal activities, identities were formed corporately.[20] Due to Protestantism's role as a chief communal commitment among 18th century Englishmen, it was argued that religious communities could serve as the basis of identity formation – and, therefore, this communal commitment constructed the foundation necessary for political identities.[21] This prompted a reconsideration of early modern feelings of national identity. While the traditional view failed to recognize early-modern political feelings as legitimate, the revisionism argued that political feelings could be mediated beyond merely the print media, in particular through sermons and official ceremonies. Thus, nationalistic feelings, they argued, could legitimately be formed and cultivated prior to capitalism's explosion through Protestantism's function as a centripetal communal force that guided political and ideological identity in the early-18th century.

Examining sermons became crucial in the legitimization of early modern national feelings and the development of new impressions concerning Protestantism's influence. Scholars argued that sermons were central to 18th century British life and were often published, thus serving as a useful tool to understanding the concerns of the British.[22] In particular, Pasi Ihalainen argued that, pre-industrial development, the church acted as the primary means of communication and propagating national identity.[23] This centrality meant that sermons – which, were often preached at official ceremonies and, subsequently, published – provide a useful source for

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[17] Brian Young, "A history of variations," in *Protestantism and National Identity, c. 1650-c.1850*, ed. Claydon, Tony and McBride, Ian, (Cambridge: Cambridge University Press, 1998), 107.

[18] Tony Claydon and Ian McBride, "The trials of the chosen peoples: recent interpretations of Protestantism and national identity in Britain and Ireland," in *Protestantism and National Identity: Britain and Ireland, c. 1650-c.1850*. Ed. Claydon, Tony and McBride, Ian. (Cambridge: Cambridge University Press, 1998), 26.

[19] Ibid.

[20] W. M Jacob, *Lay People and Religion in the Early Eighteenth Century*, (New York: Cambridge University Press, 1996), 13.

[21] Anthony D. Smith has, notably, advanced this mode of thinking. A common theme within his works is the conceptual innovation required to transition from early modern religious national sentiments to modern secular nationalism, based on collective identities and loyalties. See, Anthony D. Smith's *Nationalism and Modernism: a critical survey of recent theories of nations and nationalism*, (London: Routledge, 1998).

[22] Keith Francis, "Sermons: Themes and Developments," in *The Oxford Handbook of the British Sermon 1689-1901*, 3, (Published online, October 4, 2012) https://doi.org/10.1093/oxfordhb/9780199583591.013.0029.

tracing the evolution of English national identity.[24] With the introduction of alternative sources, the revisionism could construct an alternative narrative re-explaining the Protestantism's role in English national identity; and, as the argument goes, they could paint a more accurate, realistic picture of Protestantism's centrality, influence on the English population, and attitudes towards Catholics and the European continent. This meant that Protestantism's role went beyond merely providing a passive framework for political cohesion, like the traditional view argued. Instead, it was argued, Protestantism actively contributed to political identity formation, which enabled and legitimized nationalistic senses prior to the late 18th century.

While the evolution from the traditional view to the revisionism captures the general formulation of the debate's two primary positions, recent evidence suggests that there is a budding third direction in response to the revisionism. Scholarship in the 21st century attempted to pave a middle road between the two schools of thought by utilizing the revisionism's sources to reconsider the traditionalists' arguments. This suggests that the third movement in the historiography is a nuance of arguments from the first movement. Not a rejection of previously held views, but rather a capturing of subtleties within previous arguments.

To prove the point, one example of such nuance is the debate regarding the degree of secularization Protestantism experienced in 18th century England in relation to English political identity. From the traditional view, Gerald Newman argued that, by 1789, all the elements required for constructing English national identity were in place; yet, in response to the French Revolution and the subsequent conservative suppression of political reform, English national identity developed under the guise of a conservative religious movement – the Evangelical movement. Thus, Protestantism acted as the means to achieve a secular, political goal.[25]

Alternatively, scholarship in the 21st century sought to deepen historical understandings of Protestantism's secularization in England during the 18th century by utilizing the revisionists' method of inquiry. Psai Ihalainen, examining sermons throughout the 18th century, argued that while feelings of nationality were expressed with religious rhetoric – especially expressed through official sermons – that rhetoric secularized. The concept of the nation, then, moved away from a confessional state – or an Israel-like nation – and towards a secular, political understanding of the nation that transcended Christian denominations.[26] Thus, Ihalainen's argument agrees with the conclusion drawn by Newman, even though exploring alternative sources.

Furthermore, the rise of the middle-ground approach between the traditionalists and the revisionism prompted new questions to old arguments. For example, to what degree did English Protestantism secularize over the course of the 18th century? While analyzing sermons in 18th century England, Grayson Ditchfield disagreed largely with both Newman and Ihalainen. He claimed that the birth and advance of secularization in the 18th century argument had been exaggerated. In his view, a close academic study of sermon literature promotes the conclusion that religious values still dominated public life, as shown in the widespread interest in evangelism, anti-slavery, and eschatology.[27] This fine distinction of the traditionalists' conclusions by examining the revisionists' alternative sources marks an important shift in the historiography.

The rise of the 21st century approach suggests a reexamination of the traditionalists' arguments and the revisionists' methods. New questions are asked of the old arguments and new tasks are requested from old sources. As a result, the new movement has brought about discoveries of nuance as opposed to the revisionism's rejections.

While recent evidence shows promising signs

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[23] Pasi Ihalainen, *Protestant Nations Redefined : Changing Perceptions of National Identity in the Rhetoric of the English, Dutch, and Swedish Public Churches*, 1685-1772 / (Leiden ; Brill, 2005), 12.

[24] Ibid., 13.

[25] Newman, *English Nationalism Cultural*, ch. 8.

[26] Ihalainen, *Protestant Nations Redefined*, 14-6.

[27] Grayson Ditchfield, "Sermons in the Age of the American and French Revolutions," in *The Oxford Handbook of the British Sermon 1689-1901*, 10, (Published online, October 4, 2012) https://doi.org/10.1093/oxfordhb/9780199583591.013.0029.

towards resolving the question of Protestantism's role in the formation and expression of 18th century English national identity, more must be done to answer the question. In particular, scholars must reach a consensus on fundamental questions. How does one define national identity? What or who constitutes nationalistic feelings? Are nationalistic feelings confined to modern times? These fundamental questions must be definitively answered in order to reach consensus among historians. Universally accepted answers to these questions may seem unfeasible; yet, without this firm base, the debate will continue to sway back-and-forth, repeatedly circling these questions, unable to reach durable resolutions.

One potential positive step toward that firm base is the expansion of available sources to historical inquiry to include hymns written in England over the course of the 18th century. Though there is the potential that hymns may speak to different time periods or unrelated themes, the hymns composed during the 18th century invite historians to examine how Protestants expressed worship and praise. If, as the argument goes, Protestantism is central to national identity formation, providing the framework for political cohesion, then hymns provided a space to express such sentiments. Thus, several potential questions concerning the nature of 18th century English Protestantism could be answered: were there hymnal themes of Britain's self-perception as a sacred nation? Was there a plurality of 18th century hymnal forms or thematic patterns that correlates to the contested nature of religious ideology in England? Were anti-Catholic attitudes expressed in hymns? Was there a sense of Englishness conveyed in hymns prior to the late 18th century? Or, if Englishness was expressed in hymns, did that correlate to the expansion of the print media and an increasingly literate population? As a result, hymns offer one more method of English national identity expression that historians could study and, potentially, lead historians one step closer towards determining Protestantism's role in 18th century English national identity formation and expression.

The debate over Protestantism's influence on 18th century English national identity, then, reveals the need for a firm understanding of fundamental questions. The debated evolved from the traditional view's simple connections between Protestantism and English nationalism influenced by Anderson's theory to the revisionism's alternative sources, deconstruction and assertion of a complex, splintered reality. Basic questions were left unanswered, voices over-emphasized, and others left unheard. The traditional view's overreach caused a search for alternative sources. This lead to a subversion of conventional notions and narratives, which fragmented understandings of 18th century English nationality. In response, recent evidence suggests a new path forming between the two opposing views, resulting in a positive step toward resolution. But more work has been left undone. In order to gain ground toward a definitive answer, the next step is to incorporate 18th century hymns into the sources drawn upon by historians. This source presents a largely uncharted territory that could provide essential insight into the relationship between Protestantism and 18th century English national identity.

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Hello Hurricane: An Exegesis on John 14:1-14

Connor Perry

This paper seeks to interpret the Gospel of John in light of new innovations: utilizing the prologue to interpret the body of the gospel, seeking a theological background for Jesus' ἐγώ εἰμί statements, and viewing Jesus' farewell discourses in light of liberation theology. John 14:1-14 challenges us to look beyond our present circumstances to the God that does not change, by presenting a discourse on the unity of the Triune God who is incarnate in Jesus Christ. By seeking to ground this passage in its literary context, the significance of the tribulation that Jesus and his disciples are currently experiencing clearly becomes the primary lens that proper interpretation and application of John 14:1-14 must proceed through.

I've been watching the skies; they've been turning blood red
Not a doubt in my mind anymore there's a storm up ahead
Hello Hurricane, you're not enough
Hello Hurricane, you can't silence my love.
I've got my doors and windows boarded up.
All your dead end fury is not enough,
You can't silence my love.[1]

I would assume it might be considered unwise to start an exegetical paper with lyrics from a song not many people know by a band that people thought stopped making music ten years ago; however, starting an exegetical paper in the middle of a dialogue is also potentially unwise, but personally I blame whatever scribe or scholar provided the modern chapter divisions. "Do not let your hearts be troubled." Well, okay Jesus, but I just started reading this chapter here, so why shouldn't I let my heart be troubled. Well, effectively, because Jesus in the preceding chapter has been telling his disciples that he's been watching the skies, and there is a storm up ahead, and in this storm there will be many casualties – for even Peter will fall away, yet there is hope. Starting with the almost enigmatic statement in verse 1, Jesus lays out a way for us, as believers, to bravely face the storm saying, "Hello Hurricane, you're not enough. Hello Hurricane… I've got my doors and windows boarded up, *you can't silence my love*."[2] In times of ταραχή, whatever form that may take, John 14:1-14 challenges us to look beyond our present circumstances to the God that does not change, a God now revealed in the flesh. In this passage, the author chooses to emphasize the essential unity of Jesus and the Father, bringing this out in the questions

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[1] Switchfoot, Jon Foreman and Tim Foreman, *Hello Hurricane*, CD, Atlantic Records, 2009.
[2] Switchfoot, *Hello Hurricane*.

asked by the disciples, and brought to a climax in the proclamation that the one who believes in me will do works greater than these (v. 12).

As we begin to look at the text, the literary background and genre of the text must be established in order for the passage to be properly understood. John 14 sits in what is known as the Book of Glory in the Gospel of John, a division noted by scholars as the focus of the story shifts from the performing of miracles in the first 12 chapters to the glorification of the Son on the cross. As we look closer, we see that this passage sits in the middle of the first of two farewell discourses. As Köstenberger notes, the actual farewell discourse genre presented in John does not neatly fit the assumed genre of Second Temple farewells.[3] Thus, the true genre of the Johannine farewells may not be fashioned off of the surrounding Second Temple material, but rather off of "patriarchal blessings and Moses' final words in Deuteronomy."[4] This, however, will not be good enough as one of the most important differences is brought out heavily in 14:1-14, namely the fact that Jesus' farewell is not portrayed as final, rather only a temporary preparation for the 3 days that Jesus spends in the grave. Thus, I propose for the purpose of studying 14:1-14 simply understanding it as a dialogue between teacher and student. This understanding allows for the natural flow from topic to topic to be fully seen as question begets a deeper revelation of previous truths. Furthermore, due to the structure of the Gospel of John as a whole, the prologue (1:1-18) and the purpose statement (20:31) will frequently be utilized to inform our understanding of the text. With a basis for understanding the passage, we now turn to the text.

John 14:1-3 – Threatened with Resurrection

[1] Do not let your hearts be troubled; you [already] believe in God, believe also in me. [2] In my Father's house are many rooms, otherwise, would

I have told you that I am going to prepare a place for you? [3] And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, also you will be.

Beginning in v. 1 we have a simple exhortation to not allow our hearts to be troubled, even by the very troubling news Jesus has just revealed to the disciples. In chapter 13 we have what Köstenberger describes as "the cleansing" of the disciples.[5] This is both literal – as Jesus washes the feet of the disciples – and metaphorical – as he sends Judas off to commit his betrayal, and he foretells Peter's abandonment in spite of the protest that he is willing to go with Jesus unto death. In light of this, how could one's heart not be troubled? Yet, Jesus' answer is elegantly simple, "you already believe in God, believe *also* in me." This statement introduces the motif of the essential unity and radical equality of the Father and the Jesus, shown through its chiasmic structure centering on the conjunction.[6]

Here, however, a problem is reached in the fact that the form of the imperative and that of the indicative, πιστεύετε, is identical. The debate as to what is intended here stretches back centuries to the Church Fathers, many of whom differ in opinon.[7] I here follow Welch who argues, "If we accept the imperative… we must assume that the disciples had slipped back very far indeed, for the Jew who believed the testimony of the law and prophets, yet who was in ignorance of the revelation of Christ, would still "believe God."[8] When the emphasis on the καί is seen and translated emphatically as "also," along with the indicative to imperatival switch, the statement of Jesus can be fully appreciated as a demand for an equivalent faith in God and himself. If this is the solution to the trouble of our hearts, the only logical question is why? What is it about faith in Jesus that will give us peace, regardless of our ταραχή?

The answer is provided in v. 2, "my Father's house has many rooms… and if I go and prepare a place for

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[3] Andreas J. Köstenberger, *John* (Grand Rapids: Baker Academic, 2004), 396.

[4] Köstenberger, *John*, 397.

[5] Köstenbereger, *John*, 424-425.

[6] Rudolf Bultmann, *The Gospel of John: A Commentary* (The Johannine Monograph Series 1; Eugene: Wipf & Stock, 2014), 600.

[7] Augustine takes it as indicative-imperative, while Chrysostom and Hilary of Poitiers both assume double imperative. Joel C. Elowsky, John 11-21. Ancient Christian Commentary on Scripture. New Testament, 4b. (Downers Grove: InterVarsity Press, 2007), 120.

[8] Welch, Charles H. *Life through His Name: Being an Exposition of the Gospel of John*. (Surrey: L.A. Canning, 1953), 337.

you, I will come again and receive you to myself, so that where I am, you will be also." To the disciples, talk like this is utter foolishness, and as will be seen shortly, they do not comprehend the dimension that Jesus is speaking in. Much earlier in the story, Jesus calls the temple in Jerusalem "my Father's house" (2:16); which, depending on the understanding of the chronology of John when combined with the Synoptic account, could have even been earlier the same week. However, Jesus had just revealed to the disciples what he had said to the Jews earlier while speaking in the temple courts (8:21),"where I am going, you cannot come" (13:33). Thus, the temple must not be in view here. As readers who have the whole gospel in mind, it is clear that this is a reference to the resurrected life, when we will be received into (παραλήμψομαι) heaven. Here in v. 3, John utilizes a third class conditional sentence, one that carries the weight of something that has uncertain fulfillment, but is still likely. Yet, here Jesus uses a futuristic present and a simple future verb here, thus indicating simply grammatically "a more probable future occurrence."[9] Theologically speaking, however, considering that it is someone who is equal with God (1:1-2, 14:1), it should be taken as a guaranteed fulfillment of the protasis because of the certain fulfillment of the apodosis. This grounds the exhortation to not let our hearts be troubled, for the future promise of our resurrection is guaranteed through the action of Christ on the cross.

This understanding is most clearly articulated by many of the Church Fathers, who were not willing to understand the preparation of Jesus as literal preparation of a place for us in heaven, but rather understood it as referencing the preparation of the ὁδός by which we might get to heaven.[10] Although this does provide valuable insights into the text, keeping an eye on the greater literary context of the passage being some form of farewell discourse, and understanding the clear vantage point of the text as constantly looking forward towards what is coming on the cross, it should be noted that the dual repetition of ἑτοιμαζω τοπός should not be confused

with a preparation of the way. Rather, the image of τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν is most reminiscent of the ancient world practice a man building a house on to his father's estate when he is ready to take a wife.[11] Thus, here it may very well be a presentation of Jesus preparing a place for his bride, the Church. It becomes more interesting when it is realized that the word μονή is only used one other time in the NT, in 14:23 as Jesus and the Father are said to make their dwelling (μονήν) in and with the one who loves Jesus and keeps his commandment. In Revelation 21:22 John does not see a temple in the New Jerusalem, but rather the Father and the Son are (ἐστίν) the temple – my Father's house in John – and all who believe in Jesus are given a place in this New Jerusalem as the collective bride of Christ. Therefore, although it is clear that Jesus is preparing a way for his bride to come to him through his cross, the marital metaphor of v. 2-3 should not be discounted as it offers a new insight into the love that Jesus has for his own.

This promised resurrection should not primarily be taken as a free pass to comfortably sit around and wait for death, as many modern Americans seem to believe. The very nature of the resurrection is that it can only be seen or grasped by faith, thus in the moments where this is our greatest ally, it is also our most powerful foe. Emmanuel Katongole develops this utterly contradictory understanding of the promised resurrection through the use of a poem by Julia Esquivel. "There is something here with us which doesn't let us sleep, which doesn't let us rest, which doesn't stop pounding deep inside… What keeps us from sleeping is that they have threatened us with Resurrection."[12] To an American, one cannot be threatened with resurrection, for resurrection is a joyous and momentous occasion, especially to many of us who have not experienced death in a personal way. For myself, death is but an abstract reality, touching people that I know only through multiple degrees of separation, and in this sense, resurrection is as abstract and meaningless as death is.

For Katongole, and much of the rest of the world,

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[9] Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 535. "The present tense may be used to describe a future event, though (unlike the conative present) it typically adds the connotations of immediacy and certainty."
[10] Elowsky, *John 11-21*, 122-123.
[11] Köstenberger, *John*, 426.
[12] Juila Esquivel, *Threatened with Resurrection* (Elgin, IL: The Brethren Press, 1982), 59-61.

however, death is a day-to-day reality, and in light of this he explicates this poem using the stories of martyrs, a reality not at all distant from the disciples in John 14. Speaking on the poem, Katongole notes the fear of the killers not because of the violence or death that they bring, but "because they test our convictions about resurrection…" and that "we fear the innocent victims of the killers… we fear them because they call us to follow them."[13] Then as he begins to discuss actual stories of martyrs, he hits on the true purpose of this promise of resurrection, the one seen here in John, as a gift from God that defines the *telos* of the Christian life – resistance in the face of the evil powers of the world. "Without a clear sense of the gift toward which one's life is directed, resistance can be a form of reckless self-sacrifice or mere expression of radical fundamentalism."[14] This resistance is most clearly seen in the sacrifice of their life, however the point of the martyr's story is not to embolden us towards death, but to wake us up to a life fully lived in the daily practices of peacefulness and grace, even mundane repetition of pious attitudes that shape our lives into martyrs who are willingly sacrificed and resurrected for the glory of God on a daily basis. The combination of this promise of resurrection with the subsequent power of the divine self-revelation in v. 4-11 will empower us for the greater works which we are called to in the last section of this passage.

John 14:4-11 – The Self-Revelation of God

[4]"And where I am going you know the way." [5] Thomas said to him, "Lord, we do not know where you are going; how are we able to know the way?" [6] Jesus said to him, "I am the Way, and the Truth, and the Life; no one comes to the Father except through me. [7] If you know me, you also know my Father. And from now on you know him and have seen him."
[8] Philip said to him, "Lord, show us the Father, and that will be sufficient for us." [9] Jesus said to him, "After all this time I have spent with you, yet you still do not know me, Philip? The one who has seen me has seen the Father. How do you say, "show us the Father?" [10] Do you not believe that I am in the Father and the Father is in me? The words, which I have said to you, I do not say from myself, but the Father abides in me doing his works. [11] Believe in me because I am in the Father and the Father is in me; but if this is not enough for you, believe on account of the works themselves."

If our hope in resurrection is based on Jesus "coming and receiving us to himself," why is it necessary that we know the way? Furthermore, if Jesus is going to a place where we cannot come (13:33), how could we know the way? Thomas asks this question, illuminating the two-leveled dialogue of Jesus in the Gospel of John,[15] which elucidates the deep irony in the situation that even after such time with Jesus, the disciples are still not fully aware of Jesus' true nature. Although this is true, I choose to have more sympathy with Thomas as ὁδός has only appeared once before this dialogue in the gospel of John, used in a quotation of Isaiah by the Baptist declaring his purpose to make straight the way of the Lord. This also gets to a deeper irony in Jesus' self-description, as it is not man who makes straight the way of the Lord, but the Lord who becomes the Way for man. This statement of ἐγω εἰμί should not, however, be immediately understood as divine self-revelation in the Deutero-Isaiah tradition as a translation of *ani hu*, the way that the instance in 8:58 clearly is.[16] Rather, this instance can be understood as divine self-revelation, but not on a grammatical basis, but on the images which Jesus utilizes here, namely life, and truth.

The first instances of life and truth are both found in the prologue and are tightly bound to the divine nature of the λογός. The first instance

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[13] Emmanuel M. Katongole, "'Threatened with Resurrection' Martyrdom and Reconciliation in the World Church." *Witness of the Body: The Past, Present, and Future of Christian Martyrdom*. Eds. Michael L. Budde and Karen Scott (Eerdmans: 2011) 193.
[14] Katongole, "'Threatened with Resurrection' Martyrdom and Reconciliation in the World Church." 196.
[15] In this case I am speaking of the common misunderstanding found between Jesus and those he is speaking to. This I would argue is due to the cosmic and eternal source of his language, which when combined with our finite minds, naturally begets misunderstanding. Example, John 4:12-13
[16] Catrin Williams, *I am He*, 256-257.

of ζωή is in 1:4, "in him was life, and this life was the light of mankind." This follows immediately after the statement describing the λογός action in creation; nothing was created without him, even life was found in him. Furthermore, Jesus has already proclaimed himself to be Life at the raising of Lazarus (11:25), his fifth ἐγω εἰμί statement. Further down in the prologue, as the λογός dwells with us, John describes the incarnate word as "full of grace and truth." Yet neither of these concepts are new to the reader of John, so although they can help argue a basis for our understanding of this statement to be divine in nature, it is not the focus of this statement. Ball persuasively argues that the nature of the surrounding text requires an emphasis on "the Way" in understanding his statement.[17] The preceding verses not only repeat ὁδός, but the entire dialogue is around where Jesus is going, why he is going there, and finally the way to get there. Furthermore, the sub-clause to the 'I am' statement explains in what manner Jesus is the Way, as he is the Way to the Father. Therefore, the initial καί can be taken with epexegetical force, producing a translation reading, "I am the Way that means Truth and Life," or even "True Life."[18] Therefore, Jesus "is the way in such a manner as to be at the same time the goal: for he is also ἡ ἀλήθεια καὶ ἡ ζωή: the ἀλήθεια as the *revealed* reality of God, and the ζωή as the *divine* reality which bestows life on the believer."[19] Bultmann further notes that in John the redemption as an event takes place in relation to a personal encounter with the Revealer resulting in an eschatological existence defined by the believer's present being influenced by the future, thus the way is simultaneously his goal.[20]

Jesus' declaration of himself as the Way clarifies the epistemological question of Thomas, for if someone knows Jesus, than they know the way to the Father (v. 6), which is further explicated in v. 7; "if you know me, you also know the Father. From now on you know him and have seen him." Already the dialogue has encountered the motif of knowing (οἰδά), and here the epistemological focus resurfaces, but not on an abstract location or route to it, but on Jesus himself. The shift is seen here from οἰδά to γινώσκω, likely a use of Johannine synonyms and not any intentional difference in the semantic meaning of the words. This can be seen in the manuscriptural evidence as NA 28 decides to err with P66 reading γνώσεσθε; however, B, C, and Q, among others, as well as the SBLGNT text read αν ηδειτε. The important difference is the inclusion of αν and the move into a secondary tense, as this would change the understanding of the text from a first class condition utilizing two indicatives, to a second-class conditional statement.[21] Furthermore, the other textual variant found here also adds αν (εγνωκειτε αν). The likely use of the first class conditional here (as seen in the NA text) is to invite dialogue about the issue rather than to simply lecture on the epistemolgical nature of Father and Son, thus inviting the next question.[22] The textual variants, however, change the nature of the statement from a rhetorical statement of argument into a statement which should be presumed to be untrue, at least from the viewpoint of the speaker.[23] This would imply that Jesus' statement about the epistemological relationship between himself and the Father would be untrue in this instance.

On account of the assumption of the first class condition, we should understand the essential nature of the statement in v. 7 to be true. The disciples misunderstand this truth and instead Philip asks for a theophany, yet this is not the understanding

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[17] Ball, David Mark. *'I Am' in John's Gospel: Literary Function, Background, and Theological Implications.* Journal for the Study of the New Testament. Supplement Series, 124. (Sheffield: Sheffield Academic Press, 1996), 126.

[18] I have decided against this in the final translation placed at the head of this section because of an attention to translation tradition, which classically translates the καὶ... καὶ as and… and. See *NIV, NASB*, etc.

[19] Bultmann, *The Gospel of John: A Commentary*, 606.

[20] Bultmann, *The Gospel of John: A Commentary*, 605.

[21] It is also important to note here that there is a second variant reading that affects the argument. The first instance of γινωσκω is changed into a pluperfect (εγνωκειτε) in the codices in question, thus the secondary tense in the indicative in the protasis initiates what must be taken as a second class conditional. Thus both of the textual variants in question change the nature of the condition from first to second class conditionals.

[22] Wallace, *Greek Grammar Beyond the Basics*, 694.

[23] Wallace, *Greek Grammar Beyond the Basics*, 695.

of the ἑωράκατε αὐτόν, for John does not present a "traditional" theophany, but rather God incarnate in Christ the Son. This has been alluded to since the prologue, the ontological unity of the Father and the Son is beyond human comprehension. Therefore, the λογός has the glory as μονογενοῦς (1:14), works in creation (1:3), has been given authority to judge (5:27), and has been given all things (3:35, 13:3), yet does nothing on his own (5:30), and only does what he sees the Father doing (5:19). As Jesus finishes his initial reply to Philip (v. 9), he asks Philip whether or not he believes that Jesus is in the Father and the Father is in him. Interestingly enough, οὐ precedes the question, which expects a positive answer,[24] thus Jesus – who knows the heart of mankind (2:23-25) – understands that Philip believes the essential unity of the Father and Son, even if not fully understanding it.

After the question a second sense is addressed in our search for knowledge of the Father, hearing. Thus, not only have those who have seen Jesus seen the Father, but also those who have heard Jesus have heard the Father. Köstenberger here argues that this is the fulfillment of the eschatological Prophet of Second Temple Judaism, for the prophet was supposed to be one who would be greater than Moses. "In Deuteronomy 18:18 God says regarding the prophet like Moses, "I will put my words in his mouth, and he will tell them everything I command him.""[25] Therefore, Jesus is not only the promised Messiah, but also the expected prophet, both fulfilled in the one man. Not only does Jesus speak from the authority of another, but he also has the Father abiding in him performing his works. These works should be taken as referencing the miracles, the greatest of which simply being the words that he speaks from the Father to men.[26]

To the Church Fathers, this unity in both word and action held much of the soteriology of the early church at stake, for their savior had to be fully God, thus in Jesus man must really encounter God. The emphasis is placed on the power of this teaching in

the use of the imperative πιστεύετε in v. 11,[27] thus we must believe in the mutual indwelling of Father and Son. This belief, however, is not discredited if it is founded on the tangible; as opposed to earlier in the gospel where Jesus did not trust those who believed in him on account of his works (2:23-25). In fact, this contradicts the earlier dichotomy of faith through an encounter with the Revealer and the faith that comes through witness of the signs, for the imperative is repeated in v. 11b, "if this is not enough, then believe on account of the works themselves."[28] This belief is the essential unity of the Father and the Son, seen through word and deed; and in this faith is the power to access the heavenly realms through the Way, and into the eternal life found in the Father's house. This reward, however, is reserved for those who mediate the Revealer of God through their own testimony of their encounter with the Revealer. In the proclaimed word of the witness, the subject of the evangelism must perceive the word of the Revealer himself; "thus we are faced with the strange paradox that the proclamation, without which no man can be brought to Jesus, is itself insignificant" for through the messenger the "second-hand" hearer is able to receive first hand revelation.[29]

John 14:12-14 – The Greater Work

[12] "Truly, truly I say to you, the one who believes in me will do the works, which I do, and he will do even greater things than these, because I am going to the Father; [13] and whatever you ask in my name I will do it, so that the Father is glorified in the Son. [14] If you ask me for anything in my name I will do it."

"Verse 12 serves as a transition from the theme of belief (10-11) to the theme of receiving help from God (13-14). Belief in Jesus will bring to the Christian power from God to perform the same works that Jesus performs, because, by uniting a man

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[24] Croy, N. Clayton. *A Primer of Biblical Greek*. (Grand Rapids: W.B. Eerdmans Pub, 1999), 198.

[25] Köstenberger, *John*, 432.

[26] Bultmann, *The Gospel of John: A Commentary*, 609.

[27] Bultmann, *The Gospel of John: A Commentary*, 609.

[28] This contradiction is predicated on the unlimited scope of the following participle in v. 12, which will be addressed momentarily.

[29] Bultmann, *The Gospel of John: A Commentary*, 200-201.

with Jesus and the Father, belief gives him a share in the power they possess."[30] Regardless of the fact that it simply acts as a transition, this statement is a radical portrayal of the Christian life, one that is empowered and threatened with resurrection. If we have faith in the resurrection of the dead, than we must also have faith in the ability for God to use us in ways beyond our comprehension and our human abilities. What are the ἐργά that Jesus speaks of here? Could they be simply limited to the words, in which Jesus speaks through us so that our revelation mediates an encounter with the Revealer, so that no person is resurrected to life by anyone other the Revealer himself? Possibly this is a reference to the apostles healing people by their shadow in Acts 5:15, or even to miraculous healings reported in Pentecostal churches. The answer most definitely is all of the above, for it is not actually us who work out any of the healing. Augustine writes regarding this, "do not let the servant exalt himself above his Lord or the disciple above his Master. He says that they will do greater works than he does himself, but it is all by his doing such works in or by them, and not as if they did them of themselves."[31]

It is because Jesus is going to the Father that those who believe in him are able to do such works, as it is due to his glorification and authority at the right hand of the Father that this promise is fulfilled. Thus, Jesus' farewell discourse again takes a temporary feel to the departure as Jesus, although leaving soon, will not permanently withdrawal, but rather it is due to this temporary withdrawal for the sake of glorification that he will be able to help his followers on earth.[32] It is with this shift to the cause of his disciples' greater works that naturally draws us to the final section, being help from heaven. As in v. 3, we have a third class conditional statement with a future indicative verb in the apodosis, thus we should understand the condition to have a guaranteed fulfillment. This does not, however, involve magical incantations or a genie

bound to the will of the wisher, but rather it is the alignment of our purposes and desires with those of God (1 John 5:14-15) that brings forth the blessings.[33] Ambrose says it best in his *Tractates on the Gospel of John*, ""In my name." That is Christ Jesus. Christ signifies King, Jesus signifies Savior… Therefore whatever we ask for that would hinder our salvation, we do not ask in our Savior's name, and yet he is our Savior not only when he does what we ask but also when he does not."[34]

Especially in a modern world, Ambrose can very easily be seen as an inadequate attempt at theodicy; spinelessly seeking an apologetic for the unanswered prayers of the faithful, and it is here we return to the opening section. The Lord knows that the world is not in our favor, in fact he prophecies our rejection by the world because we are no longer of the world but have been chosen out of it (15:18-19). It is not without reason that the substance behind his exhortation to not let our hearts be troubled was the promise of resurrected life. Resurrection is what Katongole calls "dangerous hope,"[35] and with good reason. Dangerous hope is what allowed Chantal Mujjawamaholo of Rwanda to stand united in love instead of allowing the repetition of genocide to occur.[36] Dangerous hope is what allowed Christians to go steadfastly to the arena to face certain and excruciating death. Dangerous hope is what allowed Mother Theresa to serve the poorest and sickest of the world. Dangerous hope is what compelled Luther to stand in the face of rising pressure and testify to the "new" gospel he had discovered. Yet in all of these cases, the dangerous hope of resurrection cannot stand alone, for there is no resurrection without the Way. And if the Way is not understood to be dwelling in the Father, and the Father empowering his actions and words, than what good would the Way be? Finally, in order to fulfill the calling to live an eschatological existence, knowing the Father through the Son, and doing greater works than these by bringing the Revealer to others in our

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[30] Raymond Edward Brown, *The Gospel According to John.* Edited by Raymond E Brown. [1st Ed.]. ed. The Anchor Bible, No. 29-29a. (Garden City: Doubleday, 1966), 633.
[31] Elowsky, *Christian Commentary on Scripture*, 134. Here quoting Augustine.
[32] Köstenberger, *John*, 433.
[33] Köstenberger, *John*, 433-434.
[34] Elowsky, *Ancient Christian Commentary on Scripture*, 135. Interacting Ambrose, Tractates on Gospel of John.
[35] Katongole, "'Threatened with Resurrection' Martyrdom and Reconciliation in the World Church." 192
[36] Katongole, "'Threatened with Resurrection' Martyrdom and Reconciliation in the World Church." 195

own witnesses of our encounters with him, we are given everything in Christ if only we ask. In asking, our wills are brought into deeper conformity with Christ's and the Father's, bringing us further into security in him. Therefore, as we notice the skies of our lives darkening, turning blood red, we can fall back on the God who exhorts us to live trouble-free lives in the freedom he has provided and sing, "Hello Hurricane, you can't silence my love."[37]

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[37] Switchfoot, *Hello Hurricane*.

Spenser's *The Faerie Queene*: Imprisonment in the 'Not Yet' and Spenser's Allegorization

Brandon Voss

Edmund Spenser's Redcrosse Knight fells his worst foe, a dragon widely associated with sin itself, at the close of *The Faerie Queene*'s Book One, but scholars have not typically carried over its allegorization to sin as the dragon's corpse lingers in the following scene, often suggesting the final canto has a comical or satirical bent. I believe it is faithful to Spenser's depiction to maintain the dragon's connection with sin even in death after examining Spenser's grave tone as poet-character, the global and deeply spiritual nature of Redcrosse's battle with the dragon, and the capability for Una, the Book's standard-bearer for truth, and the surrounding crowd to experience legitimate fear at the corpse. Maintaining the dragon's allegorization to sin after its defeat relates well with a paradoxical and at times disheartening dynamic of the Christian life – Christ's completed defeat of sin that still infects the wills of his followers, full reconciliation something believers can but "see in a mirror dimly" before they cross into eternity (1 Cor. 13:12 ESV).

Death-defiance by literary villains is a common and compelling trope, particularly due to these villains' effect on their world's people. J. R. R. Tolkien's Sauron and J. K. Rowling's Lord Voldemort are each gravely harmed, yet they live as spectral essences, thirstily chasing revenge and restoration throughout the novels. People only whisper of each, these enduring essences powerful due to the psychological space they occupy in the public mind. They are powerful forces in their world mainly based on the collective remembrance of the damage they have done rather than present harm, and the possibility of their return to strength paralyzes people with fear.

In striking ways, Edmund Spenser's 16th century romantic epic poem *The Faerie Queene* plays on this fruitful drama between villain and citizen. The primary villain of Book One (there are six in all) is a menacing dragon that is vanquished by the

Redcrosse knight, and then gawked at fearfully by the community's "raskall many," the dragon seeming to possess in genuine death much of the same dark power over the public that these modern ethereal villains do. Filled with "ydle fear," the people "Ne durst approach…to touch" the dragon lest there "remaynd / Some lingring life within his hollow brest, / Or in his wombe might lurk…/ many Dragonettes, his fruitful seed." One of the raskall many even claim that he saw "him moue his eyes indeed," eyes believed to still be lit by an inner "sparckling fyre" (Spenser ed. Hamilton xii.8.8-9.9). (I will refer to Hamilton's edition using "Spenser" or with the canto number when cited alone) Existing literature discussing the dragon's corpse, which Chris Barrett notes spans "full thirteen stanzas…between the death of the dragon in I.xi.54 and the conclusion of the scene around the carcass in I.xii.12," is sparse though

worth later review, essentially claiming Spenser's de-allegorization of the dragon once the vehicle of allegory, the living agent-dragon, becomes a corpse. Much of the literature focuses instead on the dragon's battle with Redcrosse, and the biblical understanding of the dragon as sin, Redcrosse representing a sort of Christ figure. And if Redcrosse's connection to Christ is not backed, there is much discussion of him and the dragon being linked to the spiritual realities of Reformed theology, the dragon participating in the "manifestations of grace" through their clash as God's ultimate sovereignty presides and protects (Gless 164). Given all of this, I contend that the dragon's function as an allegory to sin is not dissolved once the dragon dies due to the raskall many's sustained fear, Spenser's global language, and the overall tone of canto xi and xii, indicating the challenge of realizing Christian victory over sin when full reconciliation with God remains unrealized. Understanding the dragon in death as a continuous allegory to sin allows for the vital truths of canto xi's battle to be extended to the celebration of canto xii, and for a complicated commentary on the Christian life to be made upon the raskall many's rejection and Una's validation of these truths.

Before the dragon's corpse can be considered worth readers' attention and allegorization in death, the dragon's life and great struggle with Redcrosse must be first understood through the breadth of literature on the topic, using Book I's context comprehensively. In the expanses of Faerie Land covered in Book I, there are several other monsters encountered that are dragon-like, and are associated with an allegorical function. In canto i, Error appears "Halfe like a serpent horribly displaide," and her "thousand yong ones" creep into her maw after Redcrosse arrives. Hamilton suggests this is because it was "popular belief that an adder, when disturbed, swallows its young," this serpent quality and hidden young to be echoed in the final dragon (i.14.7-15.5). While the dragon's nest of young inside is only guessed at, Error's young are real, and her "exploding spawn consume her corpse," clearly instrumental in removing her body from the scene (and disappearing themselves), whereas the final dragon's corpse is conspicuously present and motionless (Barrett). It's no wonder that the raskall

many are apprehensive about their dead dragon and the possible "Dragonettes" within, given Error's precedent (xii.10.6). Allegorically, Thomas Roche associates Error with theological error due to her "vomit full of books and papers" (Spenser Roche 1077). Similarly, Kenneth Hodges writes, "The first dragon becomes a sign of struggle with a corrupted literary and historical tradition." Second, "Duessa rides a seven-headed serpent (I.vii.16-17) and bears a golden cup (I.viii.14). The imagery links her to the Whore of Babylon (Rev. 17:4-18:3), which Protestants understood to be the Catholic Church" (Hodges). Hodges then goes on to write that the golden cup's resonance with the Catholic Eucharistic mass is what cements the seven-headed beast into an allegory of Catholic corruption.

It would be logical to conclude that the final dragon would be similarly allegorized, granting the pattern established thus far. Barrett, in discussing the common move by critics to couple animals with virtue and vices, explicitly states, "the dragon of Book I's climactic battle stands in for sin itself." Hodges agrees, proposing, "Spenser's dragon is a final conflict against all kinds of sin. It is not a creature of boundaries," and that the final "boss battle" for Redcrosse is against all sin rather than isolated sins like theological error and Catholic corruption. Isabel G. MacCaffrey notices that the final dragon seems to accumulate the dark characteristics of the preceding beasts. She notes that the dragon is associated with "ominous shadow," just as Duessa's beast "had kept long time in darksome den" and other monsters reside in the shadows (MacCaffrey 192, Spenser vii.16.9). Also, the "'hollow glade' in which the Dragon's eyes are set" refer to Error's "'hollow cave' (i.11) and the dwelling of Despair (ix. 33)," (MacCaffrey 192). The resonances that shadow and hollowness have with preceding monsters beg to be joined with Hodges' and Barrett's association of the final dragon with comprehensive sin to lend the statements added credibility. In doing this, MacCaffrey's observations lead to viewing the final dragon as an all-powerful, thoroughly threatening force that not only possesses the same signs of evil as Error and Duessa's beast, but is the size of a mountain, has wings like boat sails, and has scales that cannot be pierced by a blade (xi.8.5, xi.10.2,

xi.9.3). The final dragon is the culmination of ten cantos worth of build up, the invincible foe that, if vanquished, will ensure finality to Redcrosse's journey towards holiness and truth.

Additionally, it is important to inject literature describing exactly how this built-up-to battle against sin affects Redcrosse. Carol Kaske queries what purpose his setbacks by the dragon's hand/claw serve other than being anticlimactic (425-426). Kaske attaches the physical movements of the battle to a modern Reformed perspective on God's grace in the Christian life, and Redcrosse's falls to God's deliverance into the sacramental grace of baptism and communion. The "well of life" that Redcrosse first stumbles upon (literally), which cleanses "sinfull crimes" and "aged long decay," is related to the waters of baptism, Kaske writing that it distinctly transforms man from natural to regenerate (Spenser xi.29.9, Kaske 445). The well of life effectively symbolizes spiritual baptism into Christian faith, which cleanses the stains of original sin fully from the sinner and replaces them with the lasting seal of the Holy Spirit as written of in the Pauline epistles (1 Cor. 6:11 NIV; Eph. 1:13 NIV). This baptismal scene reflects the initial embrace of God's grace that is final, and that will not let go. The "tree of life" is then intimately tied to "incorrupted Nature," hence Kaske suggesting Redcrosse's trip (literally) here relates to the regenerate man's respite from the "deadly wounds" of sin (Kaske 445). The fruit of the tree alludes to Christ's body, which was broken for believers' final salvation from Adam's sin, Jesus telling his followers to "Take and eat; this is my body" in remembrance of his sacrifice (Matt 26:26 NIV). This activity involves the continual bestowal of grace upon believers, sustaining them by both encouraging their recommitment to life-giving faith and existing as a physical and intimate representation of the God-man who is day-by-day recalling people to the perfection they have lost (Davie 57). And so, according to certain Christian traditions, baptism and communion are viewed as distinct intermediaries of God's covenant grace to his people, meaning that Redcrosse's falls are paving the way for these two conceptions of grace – final and continual – to be given to him.

Absolutely central to grace's work on Redcrosse is the necessity that he fall in the first place. Kaske notes the passivity of Redcrosse's tumbles, and asserts that this images God's sovereign bestowal of grace on us apart from our works, writing, "The curiously passive way in which he falls into the Well and the precinct of the Tree (xi. 29-30; 45. 6-9), whereas the individual… has to seek out the sacraments deliberately, befits mankind at large, to whom the sacraments simply were given. The Well as baptism, then, epitomizes the advent of Christianity, the coming of grace to mankind" (Kaske 443). Darryl Gless affirms Kaske's connections to Reformed theology, going to the extent of incorporating the dragon's attacks into an understanding of God's grace. Gless emphasizes Reformed believers' expectation to endure "struggles that the regenerate must undergo throughout their lives as they combat the very essence of evil," arguing that these gritty, painful struggles play a part in grace's deliverance to humanity (164). He uses the example of Redcrosse's "divinely supplied armor" that "becomes the agent of insufferable pain" to cause Redcrosse's fall into the well of life in the first place, the dragon's fire ultimately necessary for the "manifestations of grace" (164). In summary, God is not only understood through this battle to supply his sustaining grace himself and in human passivity, but also as bending the harm of sin to good, encapsulating God's sovereignty and primary redemptive agency as Reformed Christians understand him.

Moving on to literature discussing the dragon's corpse, it will be necessary to remember the dragon's aforementioned allegorization as foundational to its continuous significance in death. The dragon's corpse is typically viewed though as an acres-large anomaly in Spenser's epic, disrupting allegory and introducing an interpretive chasm between canto xi and xii. Chris Barrett and Darryl Gless each believe there to be humor in this episode upon the raskall many's entrance, Barrett writing, "The dragon corpse scuttles abstraction, and mocks the fearful and curious by being only, deeply, itself – a giant cadaver stretched on the strand," the raskall many's fear of the dragon ultimately representing their failed attempt to "read" the dragon allegorically. She affirms with this statement that there is significance to the dragon's sustained presence in

death as an "intact body," dead bodies conspicuously absent in preceding cantos as if there was a road kill cleanup crew always at the ready in Faery Land (Barrett). Barrett goes on to deny that this corpse's allegorical function continues, writing, "After its death, the dragon" is "no longer satisfyingly legible as a symbol of sin" due to the same oddity that Milton's allegorical sin ran into – namely, that "The death of Sin involves the death of Death." Thus no dead corpse should be represented if the allegory were intact. Barrett argues for a different reading, proposing that "Spenser's raskall many practice a dragon hermeneutic based on observation and empiricism." She points out this corroborates with 16th century contemporary literary accounts of beached whales being observed by passersby, allowing for the dragon to become an "interpretable subject of an alternate discourse," the discourse of natural philosophy. Ultimately, Barrett's argument is that the allegorical program does not encompass the entirety of the discourse Spenser involves in his mission to promote "right interpretation…cultivating the practice of reading the world aright," and inject "multiple registers in which even the most fantastic phenomena might be read." Hodges agrees, highlighting from Spenser's Letter to Sir Walter Raleigh (in several introductions to *The Faery Queene*) that his goal is to holistically "fashion a gentleman" through a comprehensive approach to discourse, an approach that must occasionally disband allegory.

Gless, on the other hand, sees the raskall many's various responses to the corpse as humorous because the whole scene represents an absurd and unfortunate (but thought-provoking) devolution from Redcrosse's meaning-rich battle back to social posturing and the "recalcitrance of the [sinful] flesh" (173). After trying and failing (in his opinion) to relate the scene to Christ's Harrowing of Hell after his crucifixion, and by extension suggest the rest of the prisoners would in canto xii "enter into the beatitude" that comes after the Harrowing, Gless moves on to detail the reality of the celebration (172). The festivities involve the "ceremonial display of political and social hierarchy" rather than the equality under God that the beatitudes promise (173). The absence of freedom after Redcrosse's victory indicates that Gless considers the cantos to be disjointed, their

respective tones and events off from each other. He then looks to the raskall many, and characterizes their great interest in the corpse as mere amusement and "competitive vanity" as they "compete to top one another's assessments of the most superficial of all questions…'Is it *really* dead?'" (173). He makes the point to, unlike Barrett, acknowledge the meaningful feat of canto xi and decry the community and crowd's denial of what the dragon's death means to them, this "intrusion of social satire into the fabric of I.xii…. bring[ing] back to earth a canto in which transparent allegories of the mystical marriage of Christ and His church might have begun to overwhelm other perceptions" (173). He decries their actions, but sees the move by Spenser to be necessary all the same. Spenser's intentionally disruptive device illustrates in Gless' perspective sin's maddening persistence, the entire scene layered in ignorance of sin's defeat, but allowing readers to "escape the rigors of relentless allegorization" (174).

Departing from the literature, its common conclusion that canto xii has a comedic tone and engages in non-allegorical discourses discontinuous with canto xi misses Spenser's grave tone as he appears in his poem, the global nature of his descriptions, and Una and the raskall many's legitimate fear of the dragon's corpse. George Teskey in "Death in an Allegory" describes Spenser's characters as primarily vehicles of his allegory that cannot provoke the same sense of loss after death that figures of tragedy are capable of, like Othello is, for example (65). He notes characters of an allegory possess an artificial liveliness, and that "their frenetic, jerky, galvanic life, make us think of dead bodies through which an electric current is passed. The figures move with something that is less than life but also with a force, with a single-mindedness, that is greater than the living can achieve" (66). This framework suggests that Spenser is primarily an author holding the electrical plug for his characters, neatly cutting the power when their allegorical functions must cease.

While Spenser the actual author may have felt this way – it is nigh impossible to know now – Spenser as he appears in the text as poet-character is intimately engaged with the great consequences of Redcrosse's duel with the dragon as sin. He inserts

himself into the tale to appeal to the Muse, crying "O gently come into my feeble brest" so he can assist and craft Redcrosse's story, asking also that "to my tunes thy second tenor rayse, / That I this man of God his godly arms may blaze" (xi.6.1, xi.7.8-9). Here Spenser is not a detached puppeteer, but in the thick of battle preparation *with* Redcrosse, confirming the great stakes of this battle and unifying blade and pen to fight against sin. Later Spenser writes "But his [the dragon's] most hideous head my toung to tell, / Does tremble," the monster's mouth "the griesly mouth of hell," Spenser clearly subject to the fear inducing power of hell and sin, and as desirous of (dependent on?) Redcrosse's victory as anyone else (xi.12.6-9). Finally, after Redcrosse's baptism, Spenser "wote not, whether the reuenging steele [Redcrosse's sword] / Were hardned with that holy water dew…Or other secret virtue did ensew," and is portrayed in some state of unknowing observation, akin to Una's own observation of the fight (xi.36.1-2, 5). This insertion must continue in canto xii for this to be definitively relevant, and it does – Spenser proclaims after the beast is slain "Behold I see the hauen nigh at hand, / To which I meane my wearie course to bend," his intimate connection intact and the language indicating an exhaustion from his "participation" in battle and in his role as weary sailor-poet (xii.1.1-2).

MacCaffrey notices this newfound presence of Spenser as well, but in his (the author-Spenser's) insistent use of peculiar simile. She posits that the similes involve "an initial visual or kinaesthetic likeness…contradicted by tonal and functional unlikeness" and "'good' powers, surviving in a context of 'evil' powers" (193). One example of this is a description of the dragon's eyes, "His blazing eyes, like two bright shining shields…As two broad Beacons, set in open fields…and warning give" (xi.14.1, 3, 5). The comparisons of the dragon's eyes to shields, which hearkens to Redcrosse and Arthur's shields and knighthood in general, and to beacons, tools for warning against foes just like this very dragon, cause the reader to give pause (MacCaffrey 192). This incongruity "insures, among other things, the visibility of his own function as poet," calling attention "to the controlling activity of the speaker" of these similes (194). As the word "controlling" may suggest, MacCaffrey goes on to claim author-Spenser

is more "like God in his Creation" than the reading of Spenser as intimate character allows for. Spenser's chosen method for portraying himself (character-poet), though not excluding MacCaffrey's conclusion per se, must receive priority over perspectives describing author-Spenser. What can be gained from MacCaffrey's work with Spenser's similes though is the broad reading strategy it begs of the reader. She writes that the reader must "step back for a moment from the events of the foreground, which in each case are energetic and precarious, and work out the problematic relation of the events to a 'wider' context" (194). This broadening orientation allows for natural further reinforcement of the dragon's deeper representation, and segues into a further point on expanding outwards.

Specifically, this orientation is supported by lines that necessitate a global understanding of the ramifications of Redcrosse's battle with sin, ramifications that the raskall many fail to grasp because of sustained fear. First, the dragon, upon receiving his first wound, cries "as raging seas are wont to rore…The rolling billows beat the ragged shore, / As they the earth would shoulder from her seat" and "moue the world from off its stedfast hinge" (xi.21.1-4, 8). Spenser's comparison of the dragon to a sea billow that threatens to change the earth's axial tilt heightens the stakes of the battle even if the description is a simile, illustrating that the dragon/sin is capable of comparison to global consequences and rebuffs localization. Recall Hodges' idea that the dragon "is not a creature of boundaries." Also related, the presence in this and the next stanza of an accounting of the four elements advocates for the battle itself being a thorough, comprehensive affair (xi.21). Also, the well of life is praised with several lines spent mentioning famous bodies of water that are not comparable to the well, bodies that range in location from England to Israel to Greece, and are written of in the Bible, as well as in writings by Horace and Ovid (xi.30). By including contexts outside of Faery Land, Spenser allows for an understanding of the high strata the well of life and other elements in the battle occupy. That some of these transcendent elements, beyond earthly fact or written fiction, are active here suggests that they are needed, and more so than anywhere else, placed

by a sovereign God for this struggle (God here as the Reformed tradition understands him). Thirdly, the simple reality that the dragon's smoke is so dark and pervasive that "all the land with stench, and heauen with horror choke" conveys the dragon's power in this world, incomparable to other monsters like the well of life is incomparable to other bodies of water (xi.44.9). It is vital that this global nature also continues into canto xii, which becomes clear when it is mentioned that the "triumphant Trompets sound on hie, / That sent to heauen the echoed report / of their new joy, and happie victorie," "Reioycing at the fall of that great beast, / From whose eternall bondage now they were release" (xii.4.1-4, 8-9). Even if the trumpets' blast is merely to the sky rather than to what modern readers understand as "heauens," there remains the conclusive "eternall" ramifications of the dragon's death to ensure the universality of the battle flows into the final canto.

Looking at the end of canto xi, it becomes clear that the threat of this dragon and the consequences of this long battle are realized by those around, Una specifically pertinent to examine, as her initial fearful reaction to the dragon legitimizes the raskall many's initial fear and further proves the seriousness of the scene. Una, who viewed the entire battle and sees the dragon fall, "Durst not approach for dread, which she misdeemd, / But yet at last, whenas the direfull feend / She saw not stirre, off-shaking vaine affright, / She nigher drew, and saw that ioyous end" (xi.55.4-7). The key word here is "misdeemd," which proves that Una is not simply being cautious, but rather was mistaken in fearing the dragon after its death, this a uniquely important phenomenon given Una's usual dependability in the tale as the cornerstone of truth. She recovers her cornerstone status when she "off-shaking vaine affright" comes down to her knight on the battlefield. The vanity of this initial reaction cements that her fear was not appropriate, but her recovery is quick and almost instinctive. Counter to Barrett and Gless' de-allegorization cases, rejecting that the dragon's death is the death of sin itself, Una still responds to the dragon as if it is dangerous, as if it has retained its relation to sin's evil. Sin has lost its life by stanza 54, but that reality is not immediately applied when it comes to Una's reaction. This situation allows for the entirety of Spenser's Book I

to ultimately communicate that, though the worst instance of evil can be vanquished, sin itself, existing on this side of the (Christian) eternity presents a challenge to true belief in this reality. Gerhardus Vos thought of an eschatological conception that many Christians will be familiar with – the already/not yet affirmation of present freedom and future separation from sin (Ladd 66-67). The challenge Una faces at the dragon's death is living in expectation of the "not yet" when she has witnessed so many monsters that are connected to sin, whose traits we have seen this final dragon accumulates, a veritable mountain-beast that is infinitely powerful in terrifying life. Quickly recovering, Una rightly understands the truth of the matter; her belief releases sin's hold on her, allowing for the passively-attained grace through Redcrosse to be central, the sacramental process involving the well and tree to be appreciated without the dark interference of sin. Una is the model example of how Christians can grapple with the realities of their respective already/not yets.

The raskall many, on the other hand, are stuck. They are hopelessly tethered to the dragon's allegorical function as sin. In psychological terms, they have a harmful degree of "functional fixedness" attached to this god-seeming dragon corpse, unable to conceive of the dragon's shell as anything other than what it represented in life. They are distracted from the "heauen sent" man by the sprawling body, and experience "ydle fear" and "dismay," ydle glossed as "baseless" by Hamilton (xii.9.4, 8-9). "Ydyl" hearkens to Una's misdeeming, illustrating the uselessness of their fear. Spenser goes on to describe many fleeing the corpse and some who stay, hiding their fear instead (xii.10.1). Then, the aforementioned worry that there are Error-like young inside the body, if not "Some lingring life" (xii.10.4-5). Specifically, one claims "in his eyes did rest / Yet sparckling fyre" and that "he saw him moue his eyes indeed" (xii.10.7-9). The crowd members' very senses are still disrupted by the dragon/sin, and they cannot accurately rely on their eyes' ability to assess. This is clearly a crowd intently focused on the corpse not because it is some macabre plaything that they can entertain themselves measuring (which only the "bold" actually bring themselves to do), but an object of fear – sin itself – that has great power over them that is almost

irresistible up close (xii.11.8). The raskall many's denial of its death has been proven by Una's own initial failure to be understandable, but nonetheless, it robs Redcrosse's God-inspired feat of its discussed effects on Redcrosse and the broader world (at least given the scope of Book I). Despite the bestowal of final and continual grace and the insurmountable odds overcome by Redcrosse and his God, sin is empowered even in its conquest to hinder those around who witness its all-too-visible effects. This is a battle that Spenser writes as he trembles, exerting real effort to do so, but for many this effort is for naught.

Spenser would likely agree that the dragon's sustained allegorical function as sin is tragic, but that this beginning to canto xii is honest to Christians' experiences of conquered yet present sin. Spenser counted himself a Christian and was yearning throughout this work for sin's utter eradication in his own world, for sin's insistent hold on humanity after Christ's sacrifice to finally cease. Gloriously, though the dragon induces a cloud of foreboding in death similar to literary figures like Lord Voldemort and Sauron, the dragon lacks any true agency over his world's story. Redcrosse has won, the corpse is permanently powerless, and sin itself has been sentenced to death. Those who flee the corpse are not specifically mentioned again, but one can only hope that they eventually realized, as Una does when she approaches the dragon's corpse without fear, that they "nigher drew, and saw that ioyous end" of sin, for all of eternity (xi.55.7).

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Adoniram Judson and the American Apostles: Contextualizing the Motivations of Early 19th Century American Missionaries

Jonathan Liversedge

Historical studies have made of missionaries a false dichotomy: the academy has portrayed them as the vanguard of imperialism, and Christians have lionized them as the grandest heroes of the faith. This paper will examine the motivations of an early 19th century American missionary, Adoniram Judson, in the attempt to show that, while traces of cultural imperialism and Christian heroism were present, most motivation came from a melding of Christian and American doctrines as his political, cultural and theological contexts combined to emphasize specific Biblical concepts: the universality of God's love, the inerrancy and necessity of Scripture, and the Great Commission. By contextualizing one missionary's experiences, perhaps we can understand him—and missionaries generally—in a more human light.

> We meet, through distant lands to spread
> The truth for which the martyrs bled;
> Along the line—to either pole
> The thunder of thy praise to roll.
> First, bow our hearts beneath thy sway:
> Then give thy growing empire way,
> O'er wastes of sin—o'er fields of blood
> Till all mankind shall be subdu'd.[1]

In the first decades of the nineteenth century, American missionaries gathered around the words of this hymn and others like it. The lyrics suggest at the same time devotion and militancy, "noble goals" and "manifest destiny."[2] It has been along these two tracks that most historians have analyzed missionary efforts, in the process either canonizing or demonizing the men and women who went out to spread the gospel. But the hymn itself does not distinguish between the motivations. There is one goal: "The thunder of thy praise to roll." How then should we approach the question of missionary motivation? Were they

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[1] Asahel Nettleton, *Village Hymns for Social Worship*, (New York: E. Sands, 1834), 367, https://play.google.com/books/reader?printsec=frontcover&output=reader&id=cndEAQAAMAAJ&pg=GBS.PP1.

[2] John W. Worst, "Go, Ye Heralds of Salvation: The Music of Missions," *Christian Biography and History* 90, (Spring 2006): 34, https://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=2&sid=204de9a0-8c14-4039-859f-70f66feed260%40sessionmgr102.

good people serving their God, or were they the vanguards of imperialism? This paper will seek a more nuanced answer through an examination of the first U.S. missionary, Adoniram Judson. Judson went as a missionary to Burma in 1812 and serves as a case study of early 1800's missionaries. While Judson and his contemporaries testified primarily to going for the sake of Jesus and his Gospel, there were also hints of the extra-Biblical ideal of civilization. Yet beyond these two extremes, most motivation came from a melding of Christian and American doctrines, as missionaries' political, cultural and theological contexts combined to emphasize specific Biblical concepts: the universality of God's love, the inerrancy and necessity of Scripture, and the Great Commission.

For the missionaries themselves, the dominant and even all-consuming motivation was to obey and glorify Jesus Christ. They desired to please God, answer the call of duty, and share in Christ's affliction. Judson testified to this in a letter to his betrothed, Ann Hasseltine, in 1810: "I have some hope that I shall be enabled to keep this in mind, in whatever I do—*Is it pleasing to God?*"[3] This goal developed into a strong sense of dutiful obedience, especially in light of eternity. One scholar notes that the belief in an eternal destiny in heaven or hell for each soul, and their responsibility in that destiny was "overpowering."[4] Judson admitted to a year-long growing "deep conviction" that is was his duty "personally to engage in this service."[5] To fulfill this responsibility, Judson and his fellow missionaries had to sacrifice comfort and home. "Packing their belongings in a coffin" was not just a turn of phrase. A contemporary hymn described the the missionary life as an "arduous track…[t]hrough regions dark as death."[6] A particularly poignant example comes from a letter from Judson to the father of Ann, asking for

his blessing on their marriage:

> I have now to ask whether you can consent to part with your daughter…, to see her no more in this world? Whether you can consent to her departure to a heathen land, and her subjection to the hardships and sufferings of a missionary life?... Can you consent to all this, for the sake of Him who left His heavenly home and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion and the glory of God?[7]

And in another letter to Ann he wrote "O, we shall wish to lie down and die. And that time may soon come."[8] For Ann, these words turned prophetic in 1826 when a fever took her life at the age of 37.[9] The commitment of missionaries to suffer and even die for their Lord was certainly admirable.

While Christian service was first on their minds, missionaries brought with them more than the Gospel, and one cannot ignore the civilizing undercurrents of American missions. The most prevalent examples are those references to "bar'brous" nations and "heathens."[10] Of course, as John Worst has noted, these terms must be understood in their own context, as they served primarily to stir pity in the missionary heart.[11] Regardless of purpose, the ubiquity of this vocabulary underscores a perceived need to civilize—albeit through the gospel. Reverend Leonard Woods touched on this idea during his sermon at the commissioning of Judson in 1812 in Salem. In speaking of the reasons for missionary endeavor, he noted several challenges of the mission field, speaking of "how difficult it is to instruct even a small number of heathens, and to guard them from apostasy, when they become proselytes; how difficult to civilize savages."[12] Yet fearing these hardships, he told his listeners, would "dishonor" God, whose

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[3] Edward Judson, *The Life of Adoniram Judson* (New York: Andson D. F. Randolph & Co., 1883), 22.

[4] Martin E. Marty, *Righteous Empire: The Protestant Experience in America* (New York: The Dial Press, 1970), 53.

[5] Judson, *Adoniram Judson*, 22.

[6] Nettleton, *Village Hymns*, 372.

[7] Judson, *Adoniram Judson*, 20.

[8] Judson, *Adoniram Judson*, 21.

[9] Judson, 289-290.

[10] Nettleton, *Village Hymns*, 375.

[11] Worst, "Go Ye Heralds of Salvation," 34.

[12] Leonard Woods, "Sermon Delivered at the Tabernacle in Salem" (Boston: Samuel T. Armstrong, 1812), 21, https://web.b.ebscohost.

power knew no limits.[13] Although well-intentioned, such conversation created a gap between missionary and "savage." Persecution of missionaries on the field only heightened the sense of pagan cultural inferiority.[14]

With this cultural mindset, it might be supposed that American missionaries would want to establish American, or at least Western, styles of education or government. Yet if Judson's ministry gives any indication, civilizing was a by-product—not a motivation—of American missionaries. Judson focused exclusively on the Bible. "Judson did not believe that Christianity should follow in the wake of civilization. He did not propose to spend his time in teaching the arts and sciences of the Western world… He had his schools, indeed, but they were quite subordinate to the work of preaching the Gospel."[15] Civilizing, then, was not a part of Judson's personal goal; nevertheless, even Judson could not be free of the westernizing effects of his ministry. Even if classes were subordinate to the work of the gospel, these schools nevertheless came.[16] Such education was an inevitable partner to mission activity.

Judson, then, manifested in himself those dichotomized tracks of missionary activity: a tendency to civilize and a desire to serve God. Missionaries like Judson were simultaneously civilizers and evangelists. Thus Judson shows that the common dichotomy breaks down. But if these two different motivations coexisted, how did they influence each other? Where did imperialist and saint, American and apostle, meet? For Judson and his fellow missionaries, their desire to please God was always at the fore, and one scholar has noted that Judson's biography gives little indication of motivation beside "the romantic spirit of the movement and…the persistent evangelical belief in

a divinely inspired Bible."[17] Missionaries were men and women heeding God's call on their life through scripture. Granted, but they were also people "whose bodies occupied space in the world, whose activities were influenced by the civil order, and who came to care greatly about the secondary effects."[18] Therefore, one can expect to find a correlation between American missionaries' political-cultural context and their sources of motivation in the Bible. Three Biblical themes in particular give evidence of this. Specifically, the universality of God's love lined up with democratic ideals, the infallibility of Scripture went along with the rise of individual choice (which in turn created denominational motivation), and the Great Commission with expansion.

The early missionaries went in part out of the motivation that God's love extended to all people, a doctrine that coincided with the ideal of American democracy and the new theology of Arminianism. The idea of God's universal love can be seen in Reverend Woods's sermon. He noted that "Jesus tasted death for every man" and "[t]his great atonement is as sufficient for Asiatics and Africans, as for us."[19] So Christ's blood applied to all, and his teachings did as well. "The doctrines of Christianity are applicable to all men; because all have the same nature, and stand in the same relation to God and to one another."[20] Woods thus compelled Judson to go in part because of a common humanity in the eyes of God.

This idea had Biblical grounding. At a basic level, humans are made equal by a shared propensity to sin: "For all have sinned and fall short of the glory of God."[21] However, it received special emphasis from Americans due to its democratic ideal. All deserved God's love just as "all men were created equal." The American and Enlightenment philosophy

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[13] Woods, 22.

[14] Marty, *Righteous Empire*, 52.

[15] Judson, *Adoniram Judson*, 82-83.

[16] Judson, 82-83.

[17] Joan Jacobs Brumberg, *Mission for Life* (New York: The Free Press, 1980), xi.

[18] Marty, *Righteous Empire*, 53.

[19] Woods, "Sermon", 13-14.

[20] Woods, 18.

[21] Romans 3:23-24 (NIV).

of democracy was supplemented by theological trends, with the broader acceptance of Arminianism during the Second Great Awakening. These new doctrines challenged the Reformed notion of election and predestination. By giving all people the power to choose or reject God, and by emphasizing that Christ's death was not only for his elect, the new theology went along with and reinforced a democratic view of the world. By extension it also underscored the missionaries' responsibility.[22] Yes, God's love was for all, but now all humans had an equal opportunity to respond to His love, and missionaries needed to present them with such an opportunity. In this way an American theological development combined with deeper political philosophy to give weight to biblical ideals.

Missionaries went to spread God's love, and they pursued this goal through their confidence in the all-importance and infallibility of scripture. Scripture, of course, testifies to its own value, and Jesus himself said: "Heaven and Earth will pass away, but my words will never pass away."[23] The focus on God's written word can also be traced back to Martin Luther and John Calvin. Luther especially emphasized the authority of scripture in the face of Catholic doctrine.[24] But neither Luther nor Calvin used the doctrine of *sola scriptura* to upend all notions of church authority. Calvin said, "I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meaning which any man, at his pleasure, may assign."[25] Later, the American Jonathan Edwards echoed this perspective, arguing that approaching the scriptures without guidance could lead to self-deception.[26]

In American circles *sola scriptura* took on new importance. John W. Nevin in 1848 remarked that the most notable aspect of American Christianity was its "exclusively Biblical form."[27] Judson himself lived a life that bore testimony to a supreme confidence in the inerrancy of Scripture.[28] Wrestling with the decision to commit his life to missions, he one day felt impressed by the simple verse: "Go into the world and preach the gospel to every creature," and with firm belief in the Word of God, committed himself to go.[29] It was not only Judson who revered the Bible, as a contemporary verse also cried out: "Hail! Precious book divine."[30] But Nevin also noticed that this phenomenon had its roots in the particularly American notions of individualism and democracy, as "private judgment" superseded church history and authority (60).[31]

Thus *sola scriptura* did not stand in isolation but correlated with an American ideal of individual freedom. One scholar points out that from 1780 to 1820, people became convinced of popular sovereignty which challenged existing systems of authority.[32] To properly understand the significance of the rise of popular sovereignty, it is necessary to take a brief detour into the political context of the early nineteenth century and particularly the rise of Jacksonian democracy.

1812, the year Judson departed for the mission field, also saw the outbreak of war between Great Britain and the United States. The War of 1812, and in particular the Battle of New Orleans in 1815, thrust the young Andrew Jackson into the national limelight. The rise of Jackson during this period saw also the rise of Jacksonian Democracy and, what is significant for our purposes, a new belief in popular sovereignty. These trends culminated in the presidential elections of 1824 and 1828.

The election of 1824 pitted John Quincy Adams against Andrew Jackson. The close electoral results

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[22] Marty, *Righteous Empire*, 53.

[23] Matthew 24:35 (NIV).

[24] Nathan O. Hatch, "Sola Scriptura and Novus Ordo Seclorum" in *The Bible in America: Essays in Cultural History*, ed. Nathan O. Hatch and Mark A. Noll (New York: Oxford University Press, 1982), 61.

[25] Hatch, 61.

[26] Hatch, 62.

[27] Hatch, "Sola Scriptura," 60.

[28] Brumberg, *Mission for Life*, xi.

[29] Judson, *Adoniram Judson*, 17.

[30] Joshua Marshman, "God's Word for the Heathen," in Dowling, *The Judson Offering*, 190.

[31] Hatch, "Sola Scriptura," 60.

[32] Hatch, 64.

necessitated a Congressional ruling, in which Speaker of the House Henry Clay decided to support Adams even though Jackson had won the popular vote. Clay said that Adams was better for the nation, and so he was willing to "expose himself…for the good of the country" by backing him.[33] His reasoning thus harkened back to the Hamiltonian vision of the ideal statesman, namely, a politician who would put the people's good over his own popularity.[34]

   The response to this decision evidenced how much the nation had shifted from Hamilton's ideal. The Washington Gazette published a scathing article, denouncing Hamilton for putting himself over the sovereign people and in the process grievously offending "the fundamental principle of our government."[35] When Jackson was finally elected in 1828, he echoed this belief in his first inaugural address. He claimed that "the first principle of our system [is] *that the majority is to govern*."[36] This put an official stamp on the rising tide of popular sovereignty and democratization.

   These ideas that the will of the people had absolute power and "that the majority is to govern" were not in fact the "first" or "fundamental" principles in the nation's founding. On the contrary, the Federalist Papers and the Constitution itself gave evidence to a different perspective. The Founding Fathers believed that the people of course must rule, but through the filter of free-acting public agents. For they were skeptical of human nature, and feared the outcome when human fancy held absolute sway. James Madison argued that "[n]o man is allowed to be a judge in his own cause, because his interest would certainly bias his judgment, and, not improbably, corrupt his integrity. With equal, nay with greater reason, a body of men are unfit to be both judges and parties at the same time."[37] Thus the constitution set up safeguards between popular will and public policy, notably in Article V with the electoral college and an amendment process that required the approval of three fourths of the states.

   The events surrounding the elections of 1824 and 1828 thus show that a dramatic shift had taken place in the national view of public servants. Politicians should not act on their own, but should serve as the channel through which popular opinion flowed. This change revealed also an important change in opinion on human nature. If popular opinion was the highest political good, it followed that the people forming that opinion were also fundamentally good. This idea formed the basis of Jacksonian democracy, and was a significant change from the founding ideals.[38] This is the point at which politics intersected with culture and theology to influence the broader national context, as these new positive opinions of human nature also appeared in the theological doctrines of Arminianism and relaxed Calvinism. Together, the ideal of popular sovereignty and positive human nature worked to establish American individualism. The people had power, and the people were good: these ideas placed ultimate authority—and moral authority no less—in the individual.

   Here is where the implications of popular sovereignty for missionary motivations can be seen, for the belief in individualism extended also to undermine the authority of Church doctrine. Now the only way to discover God's truth was through individual immersion in and interpretation of the Bible.[39] An extreme example was John Humphrey Noyes, whose private incursions into the Bible prompted him to found Bible Communism and the Oneida Community.[40] Confidence in personal choice found support in the growth of Arminianism, which emphasized free will and personal responsibility.[41]

   On the mission field, individualism combined with biblical inerrancy to create two primary motivations: biblical translation and the spreading of denominations. Translation of course took great

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[33] Tracy McKenzie, ed. *United States History to 1865: Selected Primary Documents*. (Wheaton: Wheaton College, 2016), 109.

[34] McKenzie, 55.

[35] McKenzie, 110.

[36] McKenzie, 112.

[37] McKenzie, *United States History*, 48.

[38] This argument is taken from Dr. McKenzie's class, "United States History to 1865."

[39] Hatch, "Sola Scriptura," 76.

[40] Hatch, 70.

[41] Marty, *Righteous Empire*, 53.

significance, since the path to truth was through an individual's personal encounter with God's word. Judson's highest honor was as "the translator of the whole Bible for the millions of Burmah," as one contemporary put it.[42] And the Baptist church in his hometown bears the epitaph: "Malden his birthplace. The ocean, his sepulcher. Converted Burmans, and the Burman Bible, His monument."[43] Thus throughout his career Judson constantly returned to the great labor of translation, completing the New Testament in 1823 and the Old Testament in 1834, together with revisions in 1829, 1835, 1840.[44]

In addition to translation, the authority of the individual worked together with the authority of scripture to create a second motivation for American missionaries: spreading a denomination. Denominations assumed increasing importance because individual interpretations created many differences of opinion,[45] and each of these personal doctrines carried the weight of God's inerrant Word. One scholar notes: "It was in the context of their faith in Biblical infallibility that evangelical[s]… argued over…which denomination was apostolically pure."[46] Judson's story provides a good example of the importance of denomination to missionaries of the period. Sent out as a Congregationalist, he acquainted himself on the voyage with Baptist teaching in order to properly explain the difference between Congregationalist and Baptist doctrine to the "natives."[47] So it was important not only to share Christianity, but Congregationalism as well.

In the process of investigating the Baptists he became convinced—through long hours of meditation—that they "had the Bible on their side," and consequently joined them.[48] This was a momentous decision in that it cut emotional and financial ties with friends and family in America.

Ann expressed the weight of their denominational change in a letter to her parents: "It was extremely trying to reflect on the consequences…. We know it would wound and grieve our dear Christian friends in America…. We thought it probable the commissioners would refuse to support us."[49] Indeed, Judson did have to break ties with his supporters in the American Board while simultaneously putting out requests for a Baptist Society to be formed to support Baptist missionaries.[50] Yet because of their belief in the authority of their Biblical interpretation, the Judson's were willing to make the sacrifice. It can be seen that Biblical infallibility and personal interpretation played a large role in the Judson missionary endeavor. As a result, they were not sharing a pure gospel, but one denomination's gospel in particular. It should be noted here that Judson's shift to the Baptist denomination separated him somewhat from the individualizing and democratizing influences of Arminianism that prevailed in the Congregationalist Church.[51] This did not remove him, however, from the overall political-cultural climate.

Yet cutting across denominational divides was the primary impetus of the Great Commission. Joan Brumberg writes that "Evangelicals, regardless of denominational affiliation, shaped their personal and organizational lives according to Scripture, and specifically [the Great Commission]."[52] It was for Judson the deciding factor in his becoming a missionary at all.[53] The Great Commission had of course existed throughout Church history, but it gained increased influence over American Christians thanks to broader societal ideas of expansion.

The notion of expansion had as its foundation a confidence that America was God's chosen nation. The practice of interpreting America as the

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[42] John Dowling, "Preface," in *The Judson Offering*, ed. John Dowling (New York: Lewis Colby & Co., 1848), iii.

[43] Judson, *Adoniram Judson*, 1.

[44] Judson, 546-566.

[45] Hatch, "Sola Scriptura," 73.

[46] Brumberg, *Mission for Life*, xi.

[47] Judson, *Adoniram Judson*, 37.

[48] Judson, 37.

[49] Judson, 40

[50] Judson, 42-43.

[51] Marty, *Righteous Empire*, 83.

[52] Brumberg, *Mission for Life*, xi.

[53] Judson, *Adoniram Judson*, 17.

typological fulfillment of Biblical passages can be traced back to the Puritan Governor John Winthrop, who referred to their new colony as a "City on a Hill." Ministers built off this precedent, preaching "as if the stories of Scripture were being repeated… in the unfolding life of the United States."[54] For example, twenty different sermons mourned the death of George Washington in 1799 with David's lament for Abner in 2 Samuel 3:28. Or again, another sermon used the Daniel 5:27 story of the writing on the wall at the feast of Belshazzar as a metaphor for God's judgment against Great Britain.[55] This framework spread to popular culture. Herman Melville stated, "We Americans are the peculiar, chosen people–the Israel of our time; we bear the ark of the liberties of the world."[56]

American Christians furthered the typological relationship between the United States and Israel by focusing their attention on the Old Testament. Mark Noll writes, "Well into the national period, the public Bible of the United States was for all intents the Old Testament."[57] He traces this theme from Washington to Lincoln, noting that at Washington's death in 1799, 113 of 120 published passages came from the Old Testament. And even though the pattern had somewhat receded at the time of Lincoln's death in 1865, still seventy percent of the texts were from the Old Testament.[58] Judson himself deviated from this pattern and relied in large part on the New Testament, which is to be expected given the gospel-oriented goal of conversion. His translation efforts thus started with the New Testament.[59] Nevertheless, the focus on the Old Testament correlates with typological understandings of America[60] which in turn bolstered the American—and American missionary—focus on expansion.

This broader cultural trend was accompanied by the enabling theology of the Second Great Awakening. In particular, the new Arminian doctrines of free will and responsibility highlighted human agency in partnering with God. As Marty writes, "Such a theology…provided a large role for human participation in the divine plan."[61] Bolstering this theology was the post-millennialism of Charles Finney. No longer would Christ's second coming begin the thousand years of his kingdom rule on earth. Rather, human action—through the Holy Spirit—could realize that kingdom, with Christ's return as a climax. The knowledge that they could bring about the Second Coming of Christ gave American Christians a new sense of optimism.[62] Judson and some of his friends expressed this hopeful confidence in their famous Haystack dictum: "We can do it if we will."[63] One feels a similar sense of agency in a letter Judson wrote to Ann Hasseltine, "The future is in our power. Let us, then, each morning, resolve to send the day into eternity in such a garb as we shall wish it to wear forever."[64]

With confidence in America's position as a new Israel and inspired by a theology of action, American Christians considered it their duty to expand, and this gave increased emphasis to the Great Commission. Lyman Beecher claimed that of all the nations, America was the best situated "for the free and unembarrassed" evangelization of the world.[65] Many Christians expressed the philosophy of expansion by bringing up war or conquest imagery. A contemporary verse prayed, "Nor let [scripture's] conquests stay till earth exult to own its sway."[66] A hymn put it this way: "He who has called you to the war will recompense your pains; before Messiah's conq'ring car, mountains shall sink to plains."[67]

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[54] Mark A. Noll, "The Image of the United States as a Biblical Nation, 1776-1865," in Hatch and Noll, *The Bible in America*, 43.

[55] Noll, 41.

[56] Marty, *Righteous Empire*, 46-47.

[57] Noll, "Biblical Nation," 45.

[58] Noll, "Biblical Nation," 45.

[59] Brumberg, *Mission for Life*, 54.

[60] Noll, "Biblical Nation," 44-45.

[61] Marty, *Righteous Empire*, 53.

[62] This argument is taken from Dr. McKenzie's class, "United States History to 1865."

[63] Marty, *Righteous Empire*, 53.

[64] Judson, *Adoniram Judson*, 15.

[65] Marty, *Righteous Empire*, 53.

[66] Marshman, "God's Word for the Heathen," 191.

Judson himself was compared by his son and biographer to a soldier who had "made up his mind to the sufferings and privations…in store for him."[68] The mission field was a battle field that needed to be conquered, and American missionaries were "the new heroes of kingdom and empire."[69]

Early American missionaries like Adoniram Judson thus desired above all to spread the gospel, but they—like all people—lived in a broader cultural, theological and political context. Because of American ideals of democracy, individualism, and expansion, they focused on particular biblical themes. Of course, some of these cultural inputs were helpful and others problematic. For instance, the focus on expansion helped inspire missionaries to obey the Great Commission, but it also gave a false sense of superiority through American exceptionalism. Like the missionaries themselves, motivations can not be placed into simple categories of good and evil. However, by placing missionaries and their motivations in a historical context, one can gain greater understanding of the very human complexity of their work. In this way we can perhaps liberate missionaries from the de-humanizing tropes into which the academy has placed them. They were neither devils nor saints, but real people, placed in history, who tried to honor God with the lives He had given them.

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[67] Nettleton, *Village Hymns*, 372.
[68] Judson, *Adoniram Judson*, 19-20.
[69] Marty, *Righteous Empire*, 53.

A Little Beyond the Stones: Moving from Nature to Creation through Pablo Neruda

Hannah Doan

Norman Wirzba's *From Nature to Creation* illustrates the problem of idolatry in distorting our ability to rightly perceive Creation. By engaging a close-reading of Pablo Neruda's poem, "Aquí Vivimos," this paper outlines the theological context of Wirzba's project and then proposes Neruda's text as a guide in reorienting our perception. The disciplined and gracious gaze that shines through Neruda's text facilitates the reader's perception and proclamation of Creation as gift.

A great longing is upon us: to live again to a world made of gifts.
"The Gift of Strawberries," Robin Wall Kimmerer

From bristly foliage
you fell
complete, polished wood, gleaming mahogany,
as perfect
as a violin newly
born of the treetops,
that falling
offers its sealed-in gifts,
the hidden sweetness
that grew in secret
amid birds and leaves,
a model of form,
kin to wood and flour,
an oval instrument
that holds within it
intact delight, an edible rose.
"Ode To a Chestnut on the Ground," Pablo Neruda

In the first lines of his "Ode To a Chestnut on the Ground," Pablo Neruda narrates the quotidian epic of a single fallen chestnut. Presumably, Neruda has picked one chestnut of a pile, finding a perfect solitary sphere amid a wash of leaves and roots and dirt. Like chestnuts, nature poems in the canon are a dime a dozen. Pick any facet of the natural world and one may find a host of reflections on its beauty. Yet, Neruda's ode celebrates more than mere beauty. To Neruda, the single chestnut is a prize, an art form, a secret gift: "That falling / offers its sealed-in gifts, / the hidden sweetness / that grew in secret" (*Selected Odes* 51). Indeed, throughout his vast corpus, Neruda attends to the natural world with persistent awe, crafting texts that marvel at the gift of Creation.

In *From Nature to Creation: A Christian Vision for Loving and Understanding our World*, Norman Wirzba outlines the need for the very kind of perception Neruda's poetry offers. Wirzba calls for a renewed perception of Creation from within the Christian imagination. His argument finds its place within a long conversation among many like-minded scholars, generally united by their concern with the post-modern relationship between humans and the natural world. Scholars such as Wendell Berry, Rowan Williams, Bruce Foltz, and James K. A. Smith—to name a few—have each published variously on ecological issues in philosophy and theology. Their writings often explore manifestations of a distorted Christian perception of the natural world, explaining what is broken and lost therein. And, indeed, Wirzba also introduces his text from within a modern landscape of loss. From Indonesia to California, from the troposphere to the stratosphere, from the oceans to the poles, we find wreckage. The variety of squandered natural spaces is too vast and overwhelming to relay, and there is little point in its enumeration here. Wendell Berry, in his essay, "Christianity and the Survival of Creation," concisely sums up modern environmental degradation as "the military-industrial conspiracy to murder Creation" (306). In *From Nature to Creation*, Wirzba links the degradation of the natural world to one of humankind's timeless sins: idolatry. Idolatry,

Wirzba argues, distorts our interaction with the good gifts of this material world. The idolatry that continually destroys the gift is pervasive and inherent. Pursuing a right relationship with the material world comes, instead, from Christ-filled perception and participation. Illuminating these elements within a renewed Christian imagination for Creation drives the remainder of Wirzba's project. This paper outlines the theological context of Wirzba's project and offers practical tools for actualizing Wirzba's Christian imagination through a close-reading of Pablo Neruda's poetry.

In *From Nature to Creation*, Wirzba delineates the damage of idolatry into two forms. Either humans project themselves onto the natural world and then worship their own reflection, or they worship the natural world as a personal stockpile destined for consumption. Wirzba argues that even modern theological practice is not immune to the first form of idolatry, for "rather than being inspired and informed by the natural or divine reason at work in the world, it [modern theological practice] becomes the manifestation of a self expressing itself in the world" (47). Obviously, Wirzba is not the first to voice these concerns.[1] For, in fashioning ourselves as the ultimate viewer and subject, all we are able to perceive is our own broken reflection in the world around us.

The second form of idolatrous distortion is a consumeristic gaze. According to Wirzba, we idolize things when we assume that they have the power to give us life. This misplaced hope in the material "prompts us to violate the integrity of others because we now make them serve personal insecurities and idolatrous fantasies" (49). Idolizing our own consumption places expectations on the material world that it can never satisfy. As we deplete aquifers and decimate mountaintops to satisfy our persistent cravings, the truth crawls into the spotlight: consumption will never satisfy our deepest longings.

In light of the bleak reality of destructive idolatry, many people, including Christians, have chosen to ignore the material world altogether. This is not a surprising response. Overwhelmed by the vast array of damage and decay in the natural world, one can

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[1] St. Augustine, for example, writes extensively on idolatry in his *de Doctrina Christiana*. Wirzba's definition of idolatry echoes Ludwig Feuerbach's discussion of "anthropotheism" in the introduction of *The Essence of Christianity* and Karl Barth's *Dogmatics in Outline*.

easily become disillusioned to the hopelessness of individual action[2]. And yet, ignoring the material world simply because our interaction with it is flawed, is a tragedy. To ignore the natural world is to miss a revelation of God's very nature. To disregard the material world is to waste the gift.

A Biblical model for pursuing right relationship with Creation by perceiving it as a gift can be found in the Old Testament narrative. In Deuteronomy 8:10, Moses instructs the Israelites to remember God's gift in the day-to-day. He tells them, "When you have eaten and are satisfied, praise the Lord your God for the good land he has given you" (*New International Version*, Deuteronomy 8:10). In this case, the daily necessity of eating parallels the daily necessity of remembering God's gift. Gift-giving operates as a recurrent motif throughout Israel's entire narrative. Perhaps the most salient example within the narrative of Israel is the very land itself that God promises. In "The Gift of Good Land," Berry explains that the Divine gift of the "promised land" to a fallen people comes with "certain rigorous conditions" (297). These conditions (for all of their complexity in the drier books of the Old Testament) sustain a relationship of charity. And "charity by its nature cannot be selective," as Berry explains ("The Gift of Good Land" 298). Berry simply means that it is contradictory to love one part of Creation and not the other part on which the first part depends. Thus, the relationship between the Divine God and fallen people, on whom he still bestows lavish gifts, contains a call to love all of Creation.

In loving all of Creation, it is important to recognize that the material gift holds deep implications for spiritual life on Earth. Through Creation, God imparts a glimpse of himself to us. In his essay "Creation, Creativity, and Creatureliness: The Wisdom of Finite Existence," Rowan Williams posits that Creation itself is a constant expression of God's nature. Williams writes,

> Creation as the carrier of wisdom, Creation as 'participant' in some sense in the divine life,

makes sense when we understand our God as a God who makes himself other, who is in a relation of loving difference. . . Creation is a free outpouring of what God is; but that free outpouring makes sense because God simply is the Father of the Son, the breather of the Spirit from all eternity. (27)

If God gives us a chance to see Himself within Creation, we are obviously called to look. More importantly, we are called to examine Creation more deeply than in vague, abstract reverence. Our perception must be nothing less than painstaking, meticulous, and loving.

God's willingness to show himself within Creation is not only a tangible gift and a reflection of himself, but a demonstration of hospitality. Athanasius writes that "He had not hidden himself from the sight of men nor given the knowledge of himself in one way only; but rather He had unfolded it in many forms and in many ways" (39). God makes himself accessible to us through nature, and as nature reaches out to us it illuminates another example of his care.

In a wider sense, understanding Creation as a gift of revelation allows us to perceive Creation as an act of gratuitous love. As Wirzba articulates, "the Creation is an incarnation of God's love" (75). Church father Maximos the Confessor reflects deeply on the gratuitous nature of God's gift in his *Four Hundred Texts on Love*. He writes: "God, full beyond all fullness, brought creatures into being not because he had need of anything, but so that they might participate in Him in proportion to their capacity and that he himself might rejoice in his works, through seeing them joyful and ever filled to overflowing with his inexhaustible gifts" (90). Thus, perceiving Creation as a gift allows us to see more of God's nature—namely, his hospitality and love.

Wirzba moves from his articulation of the problem of idolatry and the potentialities of our loving and careful perception of Creation, to his vision for the Christian calling to learn to receive

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[2] According to two Gallup polls conducted earlier this year, United States citizens' concern over global climate change is the highest it has been in thirty years, and citizens' concerns over water pollution is as high as it has been since 2001. ("Water Pollution Worries"; "Global Warming Concern"). And yet, according to a twenty-year survey completed in 2011, American citizens think less of individual action to effect significant change than they did in 1990 ("The Environment").

the gift. We can only receive the gift if we learn to perceive rightly and defy the idolatrous gaze. We must see the elements of the natural world "in their particularity, their wholeness, and their (often hidden) potential" (Wirzba 4). This kind of perception is challenging at present, for the trajectory of globalization and technological innovation is one of increasing detachment from place (Hervieu-Léger 103). And yet, this kind of perception is the fundamental task of the Christian, according to Wirzba. He coins the term "iconic modality of perception" to describe the means of perceiving that allows Christians to receive the gift.

The iconic modality of perception is defined as a way of seeing that "does not reflect the see-er, but the infinite" (Wirzba 71). In this way, "all perception is an invitation to depth, a call to look with greater patience, attentiveness, and love. . . love is the crucial and most authentic movement of seeing" (Wirzba 71). Seeing with love is to perceive with the kind of humility that Paul describes so iconically in his first letter to the church in Corinth. Seeing with love "does not dishonor others, is not self-seeking . . . it always protects, always trusts, always hopes, always perseveres" (*New International Version*, 1 Corinthians 13:5-7). This method of perception is so revolutionary, and so necessary, because it negates the perceiver's claim to power. The recipient of the gift cannot claim to own anything. Rather, the recipient of the gift must assume the humble posture that facilitates seeing with love.

This perception is a far cry from our natural idolatrous tendency. It takes discipline. It takes care. It is in pursuit of this disciplined perception that we may look to Neruda's corpus, and in doing so will find a model for one form of embodied, meticulous, and loving perception.

In an essay published during the second half of his career entitled "Childhood and Poetry," Neruda tells a story from his youth in Temuco, Chile. While looking around in his backyard, Neruda finds a hole in the fence behind his house. Spurred by the ferocity of a child's investigative zeal, Neruda looks through the hole and perceives "a landscape . . . uncared for and wild" (*Neruda and Vallejo* 12). Then, suddenly, a tiny hand, from an unknown boy of the same age, pops through the hole in the fence. The

hand leaves a miniature sheep figurine, crafted by leftover sheep wool. Eager to return the goodwill, Neruda runs into his house to retrieve his own offering: "a pinecone, opened, full of odor and resin, which I adored," (*Neruda and Vallejo* 12). Neruda remarks that he never saw the young boy again, but he accredits this brief moment to the origins of his poetry and his lifelong value of nature and humanity. His journey begins with a careful and loving search of his backyard, and it concludes with a gift. On this note, Neruda concludes his story: "Maybe this small and mysterious exchange of gifts remained inside me also, deep and indestructible, giving my poetry light" (*Neruda and Vallejo* 13).

As in his story, Neruda's work unfolds in seeing and receiving the gift. His lifelong attention to the natural world becomes the gift that he offers in return. Neruda's corpus offers a model for how one might learn to attend to the gift of Creation amid the danger of an idolatrous gaze. Many scholars have studied Neruda's role as nature poet, although it is by no means the most popular lens through which to analyze his work. The term "nature poet" often includes an attention to both nature and matter, for Neruda is an observer of all material, some natural, and some man-made. In this sense, it is helpful to broaden our definition of "nature," as Manuel Durán and Margery Safir do in *Earth Tones: The Poetry of Pablo Neruda*:

> The Nature poet is essentially an observer of his surroundings . . . His musings, his stream of consciousness, his observations are inspired and directed by what he sees in the world outside of his own psyche; and, at the same time this inner world of his own being is often defined in terms of the external world of Nature and matter. (33)

Indeed, Neruda's attention to the seemingly insignificant objects all around him range from chestnuts to neckties to tunafish. Critic Luis Monguió grounds much of his work on Neruda in the observation of this deeply material instinct (13). Monguió asserts that Neruda's instinctive and sensory perception of the material world is one of "the soul in its body, heaven on this earth" (Monguió 23).

While his attention to the material world is

pervasive throughout his corpus, Neruda is probably best known as a political poet, steeped in the history and identity of his home country, Chile. As such, Neruda's work is not only grounded in the material, but also operates on a larger scale of abstractions: political themes that intertwine with personal, national, and hemispheric identity in a rapidly changing world. In George Handley's widely read criticism, *New World Poetic: Nature and the Adamic Imagination of Whitman, Neruda, and Walcott*, he emphasizes the relationship between the micro-level natural/material and macro-level political/historical within Neruda's corpus, following Neruda's interaction with environment to point toward Neruda's re-imagining of Adamic imagination. Handley uses the phrase "Adamic imagination" as an expression of the impulse to name the new world of the Americas. Integrating post-colonial criticism and ecocriticism, Handley's text seeks to reframe the "New World" concept that is often written off in post-colonial discourse. According to Handley, in Neruda's poetry, attention to the local particularities of space couples with a "poetic of oblivion" (essentially, the imagination of nature due to our incomplete memory of its history and due to nature's perpetual change) to offer a new vision for the relationship of human beings to one another and to their environments (Handley 41).

From within the rich commentary on Neruda as a nature poet, we may now turn to a tiny poem in Neruda's *Extravagaria* (1958) collection, entitled "Aquí Vivimos," which is translated by Alastair Reid as "This is Where We Live." Investigating this text offers a small glimpse of Neruda's exemplary work of receiving, proclaiming, and honoring the gift of Creation. In this poem, Neruda's craft of paradoxical juxtapositions and recurrent natural symbols offers the reader his or her own tools of perceiving the gift of Creation, a vocation that Neruda articulates in an earlier poem in the collection: "Hagamos profesión terrestre" ["Let us make a profession of being earth-bound"] (*Extravagaria* 156).

First, Neruda juxtaposes concrete and abstract,

Heaven and Earth, and multitude and oneness in "Aquí Vivimos." Each of these juxtapositions in the context of this poem model a way of perceiving and receiving Creation that overlaps with the very lens that Wirzba calls for in his text. In his *Poesía y estilo de Pablo Neruda: interpretación de una poesía hermetica* (1940), Neruda scholar Amado Alonso introduces techniques common to Neruda's poetry, as cited in Durán and Safir[3]. Alonso describes Neruda's technique as the oscillation from concrete to abstract. Neruda begins in the concrete world and then gestures toward the infinite and back (Durán and Safir 48). In the poem, Neruda begins with a description of his encounter with the sea. This encounter shapes his sense of self and his interaction with his surroundings. In the fourth line, Neruda writes, "Cuando yo vine / y vi lo pasaba, / me decidí de pronto" ["When I came / and saw what was happening / I decided on the spot"] (*Extravagaria* 106). Here, Neruda describes a specific moment in time, an embodied encounter with the sea. The nature of this action is reinforced by verb tense. These stanzas are written in preterite past tense, *el pretérito*, to express completed action, as opposed to the alternate imperfect form, expressing continuing action in the past. Neruda's encounter with the sea is defined by particularity: one moment in one place. From this palpable physical encounter, Neruda moves to an abstracted perspective of self and surroundings. Throughout the remainder of the poem, Neruda's text touches both sides: one foot on tangible Earth and another in abstract imagination. This technique allows Neruda to gesture toward universal themes by remaining rooted in a deeply meaningful and familiar place in nature. Neruda scholar Carrasco Pirard helpfully articulates this phenomenon, as quoted in Handley: "Neruda is never 'a poet' in some abstract sense, he is a poet of a particular [determinado] 'where'" (Handley 159).

Indeed, the seascape that Neruda encounters in "Aquí Vivimos" is deeply familiar to him. As a primarily autobiographical work, *Extravagaria* was written on Isla Negra, a sanctuary for Neruda

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[3] Alonso's explication as cited here focuses specifically on the first two volumes of Neruda's *Residencia en la Terra* (volume one published in 1933 and volume two in 1935). These texts are more significantly influenced by the Surrealist movement than Neruda's mature works, such as *Extravagaria*, but Alonso's technique of interpretation offers insight into how to proceed with the series of juxtapositions that Neruda crafts in "Aquí Vivimos."

that figures largely in his later works (*Memoirs* 71). Neruda's deep attachment to the environment of Isla Negra positions him to articulate a more universal perception of Creation. For, as he writes in the last stanza: "Allí vivimos, mi mujer y yo / allí nos quedaramos," ["There we live, my woman and I, / and there we take root."] (*Extravagaria* 106). And while Neruda takes root in a particular place, he simultaneously gestures toward abstract spaces, such as "a medio mar" ["the middle of the sea"], "la soledad abierta" ["all that deserted space"], and "mi casa sin puertas ni número" ["my doorless numberless house"]. This kind of juxtaposition glories in the value of distinct spaces both in themselves and as they gesture toward the infinite.

Another poignant juxtaposition that moves the poem is the mingling of "el cielo" and "el agua y la tierra" ["sky" and "water and sea"]. In Spanish, "el cielo" is not only sky, but Heavens. Therefore, in the line, "Siempre encontré sabor central de cielo, / en el agua, en la tierra" ["I always found the flavor of the sky, / in the water, in the earth,"], Neruda rejoices in the glories of Heaven that he finds within the gifts of this Earth. Monguió's criticism strongly capitalizes on this theme within Neruda's corpus. Referencing another Neruda piece, "The Truth" (1964), Monguió writes: "In this poem in which Neruda seems to embrace idealism together with realism what he really does is to reconfirm his materialistic intuition: it is the real in the end that orders for us what sustains the body *and our spirit* (emphasis added): bread and soul" (23). Monguió goes so far as to say that the material is the sole sustenance for body and soul in Neruda's work. And yet, "Aquí Vivimos" would seem to suggest that the force for perceiving Creation in love is, rather, a bit of both Heaven and Earth. For in the following stanza, Neruda continues with sky and sea imagery. He writes, "a la hora en que el cielo y el océano, / se unen como dos labios" ["when sky and sea came together / like two lips touching"] (*Extravagaria* 106). Two lips, two parts of the whole, unite in this line, and this is what moves Neruda's perception of his home on Isla Negra, his home on Earth.

A final juxtaposition to note in this poem is that of multitude and oneness. At the end of the sixth stanza, Neruda writes: "porque no es poco, no es

así? haber vivido / en una soledad y haber llegado a otra, / sentirse multitud y revivirse solo" ["For that is no small thing, no? -- / to have lived / through one solitude to arrive at another, / to feel oneself many things and recover wholeness."] (*Extravagaria* 107). The Spanish text of these lines offers a compelling juxtaposition while also emphasizing "soledad" (derivatives of this word, meaning solitude, are repeated a total of five times in the brief poem), and using parallelism and connotation to bring further emphasis the meaning of the lines. The parallelism of "sentirse multitud y revivirse solo" is lost in the English translation, but it visually and rhythmically emphasizes the juxtaposition of multitude and singularity.

Traces of Neruda's solitude weave throughout his body of work, and he disparately reflects on both the deep exploration and painful isolation that can come from solitude. In one sense, as Durán and Safir remark, Neruda feels himself forever separated from the natural world by his very self, a "thin veil" he can never step through (49). And yet, Neruda claims to desire solitude above all else at the beginning of *Extravagaria*, writing the second poem of the collection, "Pido Silencio" ["I Ask for Silence"]. In his brief exposition of "Aquí Vivimos," Handley references this poem to characterize Neruda's perception of self. He writes,

> Geography's many faces and moods and its multiple personalities taught him [Neruda] the multiplicity of his human being. The lessons of geography are healing even though they do not precipitate a traditional reunion of the self; wholeness becomes instead an awareness of one's permeable boundaries and an extension into the vastness of the physical world. (198)

Thus, Neruda's conception of self is more fully realized with the admission of an interdependence with the natural elements. Rather than perceiving nature as a possession to be consumed, Neruda emphasizes the permeable boundaries between his identity and the natural world. The humility evident in these lines teaches the poem's readers to consider their own identity anew. As a final note, the word "revivirse" that Neruda places at the end of

this pivotal stanza translates to not only "to recover oneself," but to reincarnate or reawaken. The richness of this choice in diction reflects one final facet of Neruda's sense of self, one based in communal life and continual newness. As Handley helpfully articulates to this point, "The constitution of his self, then, precisely because nature teaches the lessons of interdependence and regeneration, must necessarily also involve solidarity with his fellow beings, human and non-human" (177). The poem's readers, too, are called to live lives of communal interdependence and renewal. Berry writes in his essay "People, Land, and Community," that "A healthy culture holds preserving knowledge *in place* for a *long* time. That is, the essential wisdom accumulates in the community much as fertility builds in the soil. In both, death becomes a potentiality" (189). As both Neruda and Berry convey, a sense of self as interdependent with natural and human communities resists the idolatrous gaze because it requires the humility of community life and an embodied posture within the landscape that remains grounded in a perception of gifts.

Despite his public agnosticism, Neruda draws heavily from biblical imagery throughout his corpus (Monguió 18). Biblical imagery and convention within "Aquí Vivimos" further emphasizes Neruda's posture toward the environment. For example, the second half of "Aquí Vivimos" could easily be read as a prayer of thanksgiving and petition in response to his encounter with the sea. The second half begins with "Gracias doy a la tierra" [I am grateful to the earth"], in which the primacy of thanks in the clause subordinates the speaker to the thanksgiving itself. The final stanza reinforces conventions of prayers of supplication, asking "Auxilio, auxilio! Ayuden!" ["Grant us help then"][4]. While it is a stretch to say that Neruda offers his prayer to a Judeo-Christian God in faithful expectancy of response, the prayer genre reflects Neruda's posture toward his environment. Neruda's gestures towards the infinite, his mingling of Heaven and Earth, and his reawakening of self within nature, craft a way of perceiving that beautifully informs a Christian perception and response to nature.

In addition to the juxtapositions and Biblical imagery within "Aquí Vivimos," both of which model a method of perceiving, Neruda employs rich natural symbols to convey his wonder at the gift of particular places steeped in history and memory. Neruda's meticulous attention to the natural and social history of place can be seen from a birds-eye view of his corpus, as he masterfully weaves certain symbols within and throughout his poetry, giving impressive continuity to a body of work fifty years in the making. In "Aquí Vivimos," coastal stone emerges as one of these super-symbols, carrying the image's history through the corpus.

In *Canto General*, Neruda writes, "Piedra en la piedra, el hombre, dónde estuvo? / Aire en la aire, el hombre, dónde estuvo? / Tiempo en el tiempo, el hombre, dónde estuvo?" ["Stone upon Stone, and man, where was he? / Air upon air, and man, where was he? / Time upon time, and man, where was he?"] (*The Essential Neruda* 84). Neruda's allusion to Job 38: 4-7 reflects a common theme found within the various cases of stone imagery throughout Neruda's corpus (*New International Version*). That is, stone functions as a symbol for the Earth's history and constancy.

Neruda's *Las Piedras de Chile* [*Stones of Chile*] (1961) and the sequel, *Las Piedras Del Cielo* [*Stones from the Sky*] (1970) trace the development of this symbol most visibly. In both *Las Piedras* works, Neruda narrates Chilean history through their massive stones. In the preface to *Las Piedra de Chile*, Neruda quotes a friend in describing the stones of Chile as "the skeleton that one sees first of all, the profusion of rocks, mountains, and sand" (Durán and Safir 66). As such, the stones come to symbolize the framework of Chilean history, an earth-bound constancy that persists despite political unrest, shifting identity, drought and plenty.

In "Aquí Vivimos," the references to stone are limited, but it does not matter. For in these two references to "las piedras," Neruda summons the symbol from his corpus in all its richness. In this case, the references recognize the importance of historical narrative, and a re-emphasis on the earth's constancy

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4 Reid translates this line as "Grant us help then." despite the more exclamatory tone of the original line, "Auxilio, auxilio! Ayuden!" To preserve the consistency of the use of Reid's translation, "Grant us help then" is used in the translation brackets. Yet, the subject change and exclamatory tone in this line are important elements of interpretation, warranting an override of Reid's translation in this case.

amid the violence of time's passing. This emphasis runs parallel to Wirzba's own call to perceive the things of this world "in their particularity, their wholeness" (Wirzba 4). Neruda sets the scene of "Aquí Vivimos" as "A medio mar y cerca del crepúsculo, / Más allá de esas piedras" ["in the middle of the sea and close to the twilight, / a little beyond the stones]. As *Extravagaria* was written on La Isla Negra late in Neruda's career, it is probable that he is referring, at least in part, to his time on the coast in the twilight of his life, "más allá de" his time in central Chile (Durán and Safir 118). The first stanza defines Neruda's work in this stage of life as a product of what has come before it. He writes from the edge of his native Chile, but all is a product of the stones, the history of the Chilean landscape and people. By recognizing the importance of the historical narrative to his being, Neruda shows the reader a method of valuing Creation in its fullness through a deep devotion a place's history.

Additionally, Neruda's mention of stone toward the end of the poem ("allí entre las piedras oscuras / frente al destello / de la sal violenta / allí vivimos. . ." ["there between the dark stones / facing the flash / of the violent salt / there we live . . ."]) illustrates the constancy of stone[5]. Neruda utilizes the image of a rock by the ocean as it absorbs the repeated forces of salt and time, remaining constant despite the threat of weathering. Neruda recognizes that time is constantly changing the earth with a certain beautiful violence, but he knows that the persistence of memory in stone can put up a fight – if not to victory, then at least to longevity. The narrator of "Aquí Vivimos" seems awed by the persistence of the coast, and immediately following this passage he concludes the poem with his prayer of need: "Auxilio, auxilio! Ayuden!". Neruda asks the Earth to do what he cannot, in "crepúsculo," in his life's twilight. He asks to join the Earth so that he too, may somehow persist. The understanding of personal finitude so beautifully rendered in the poem's conclusion, can be found in Wirzba's understanding of "creatureliness" as outlined in *Perceiving Creation*. He writes, "Creatureliness is an understanding of our own limit—life as a gift of God"

(Wirzba 108). A perception of our own creatureliness, the very same posture that Neruda teaches the reader to move toward in "Aquí Vivimos," is the path toward "a loving embrace of the other" because we learn to see ourselves alongside the other of the natural world (Wirzba 119).

Neruda's craft offers a model for how we, as Christians, might learn to perceive the gift of Creation in the way that Wirzba suggests. To overcome our idolatrous gaze by adopting the iconic modality of perception, we can attend to distinct places that gesture toward the infinite and value the present, receiving the goodness of God's gift and by doing so seeing him more rightly and seeing ourselves humbly and holistically.

In this trajectory, however, there is problem: our creaturely perception will always be flawed. Even if we write poetry as brilliantly as Neruda, we will always be bound up in our own short attention spans and distracted by pride. It is in the absence of our perfect virtue that the central player of this narrative comes forward: Christ, through and for whom "all things have been created," for "He is before all things, and in Him all things hold together" (*New International Version*, Colossians 1:16-17). As Athanasius writes, "the renewal of Creation has been wrought by the self-same Word who made it in the beginning" (26). Christ, perfect in his perceiving, renews and heals Creation, and allows us to participate in this work. Because of Christ's work as incarnate Divine, we can look to Neruda as a guide for perceiving and know that Christ is the fullness of our efforts toward love. His love sees Creation for what it is and what it will be; his perception is a gift in itself.

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[5] In their comprehensive survey of stone and bird imagery in Neruda's work, Russell Salmon and Julia Lesage perform a complex exposition of "Al aire en la Piedra" and several more poems to finally reach the conclusion that "He [Neruda] finds in a huge rock ("A una pena arrugada") an immobile, infinite, purity. It represents the constancy of matter" (232).

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