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First Year Writing Awards

Jameson Critical Essay Contest Winners

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Jameson First-Year Writing Awards

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 2019-2020.

Ecotheology: An Opportunity for Transformed Evangelical Environmental Vision

Annalise Chesen

Evangelical Christians have been criticized for embracing theologies that may promote a lack of environmental responsibility. I would like to make a case for a re-ordered imagination of evangelical ethic and engagement with the earth that expands to a recognition of the intimate link between justice, environmentalism, and the ministry of reconciliation given by Christ. Environmental engagement is an integral aspect of the Christian pursuit of justice because individual choices deeply affect others and matter to God as an opportunity to practice reconciliation.

On September 21, 2019, an estimated four million people participated in a global climate strike demanding policy change from legislators worldwide. The environmentalism tide is turning in many ways, with scores of individuals taking action to live more sustainably and nation-states beginning to change environmental policies. The United Nations Development Programme (UNDP) and UN Climate Change have been working since 2014 to assist in creating national climate action plans. The UN Development Programme Global Outlook Report of 2019, states that "overall this report finds many reasons for optimism, but much work remains. It's clear that business as usual simply isn't good enough anymore" (Doyle 5). According to the Pew Research Center, citizens in countries with high carbon emissions per capita appear to be less concerned with issues and impact of climate change. This category includes the US, Canada, and Australia. Polarization characterizes America's public opinion on environmental issues (Wike). Everyone seems to be talking about the environment, but regardless of public opinion, Americans don't seem to be slowing down their consumption rates.

Lyn White, in his infamous article, "The Historic Roots of the Environmental Crisis," targets Christianity as the culprit to blame for the current ecological and consumption crisis. Though there is discussion of stewardship theology in Evangelical Christian spheres of America, there still seems to exist attitudes of resistance against environmental action. In some churches across America there is silence concerning the issue, perhaps because of the highly politicized nature of the topic. In other churches, White's claim is perpetuated by teachings that inadvertently sustain habits of consumerism. Indifference towards environmental destruction caused by evangelical attitudes is a danger to Christian witness and a shallow response to God's call for renewed relationships with each other and with the earth. I would like to make a case for a re-ordered imagination of evangelical ethic and engagement with the earth that expands to a recognition of the intimate link between justice, environmentalism, and the ministry of reconciliation given by Christ.

The state of the planet is reaching new lows. Current environmental issues range from pollution, wildfires, droughts, flooding, hurricanes, rising sea-levels, melting permafrost due to climate change, and immense loss of biodiversity. According to the recent UN Outlook report, the last four years were the warmest on record, with July 2019 reaching the highest temperatures ever documented (Doyle 6). The report also clearly demonstrates the growing governmental commitment to battling climate change present in most countries. A key player in this development has been the Paris Agreement, drafted in 2015.

The Paris Agreement, a UN climate change prevention initiative signed by 195 nations, aims to "stabilize greenhouse gas concentrations in the atmosphere at a level that will prevent dangerous human interference with the climate system, in a time frame which allows ecosystems to adapt naturally and enables sustainable development" (Doyle). It seeks to maintain transparency and aid in assisting developing countries deal with the impacts of climate change. During a speech on June 1, 2017, President Trump withdrew the United States from the Paris Agreement. President Trump argued in a speech following this decision that "The Paris Climate Accord is simply the latest example of Washington entering into an agreement that

disadvantages The United States for the exclusive benefit of other countries. The Paris Accord is very unfair at the highest level…" (Shear).

The data suggests however, that the US is one of the primary leaders in pollution. Regardless of the Paris Agreement, fairness doesn't seem to be in order here. Contributions to the environmental crisis are not evenly distributed between nations. According to the International Energy Association, after three years of decline, the United States upped energy demand by 3.7% in 2018. Global CO2 emissions from fuel combustion have been on the rise since 2017, reaching 32.8 billion tons in 2018 (IEA). Following China, America is the second largest cumulative polluter of the environment. The 2019 data will be released early November of this year. While climate action has accelerated, there is still an "unprecedented transformation needed to limit impacts of climate change" (Doyle). The choices made by Americans, and other developed countries, greatly impact the rest of the planet, and in turn, marginalized people.

The Christian call to surrender our lives for others and to live for justice and peace directly contradicts the "America first" attitude demonstrated by President Trump. Psalm 37:8-9 says, "Refrain from anger and turn from wrath; do not fret- it only leads to evil. For those who are evil will be destroyed, but those who hope in the LORD will inherit the land" (*ESV*). Included in God's plan for redemption is a vision for restored creation, where we will dwell with God forever. The Bible has a lot to say about creation and about the land itself. It also informs a Christian attitude towards possessions and resources that is rooted in humility, generosity, and hope. An article by Daniel Salas provides an alternative to White's claim, exploring how ecotheology, which is the study of the integration of religion and nature, can be a valuable addition to wider environmental discourse because of its compelling arguments for change. Salas notes that, while confronting environmental degradation and issues of environmental justice from a religious perspective might not be able to solve the myriad of problems entirely, Christianity has capacity to create methods for change that are universal. According to Salas, secular thinking that seeks to swear off religion in hopes of modernization, can be rigid and unable to change the culture of consumption currently predominant. It is Christianity that enables the reimagination of environmentalism that can lead to changed behavior (Salas).

Though there is great potential for Christianity to transform environmental ethic, Christian attitudes towards nature can often be ambivalent. In American evangelical circles a variance of views concerning nature and theology exist. Christian teachers reference the glory of God in creation, and the "general revelation" of God's character through what He has made. The beauty and immense complexity of creation is spoken of, often in arguments pertaining God's existence. However, many theologies are not fully articulated, creating a vague and often shallow impression that lacks the full depth of richness available from Scripture. There is often a disconnect between word and action. Joseph Sittler (1904-1987), a professor of theology at the University of Chicago, was an avid believer in an integrated theology of the earth. He claimed that there is a split between the idea of grace and perceptions of nature in Christian Western thought. In an essay concerning this topic, Sittler argues that the scope of our idea of grace has narrowed to exclude the concept of physical matter. This provides the opportunity to develop mindsets that abuse nature, because it is seen as existing outside of the region of soul and spirit. He claims that the Incarnation and work of reconciliation through Christ is a promise of grace for all of nature, that nothing can be called "common or unclean" (Sittler 43). He clearly and compellingly confronts this narrow view of redemption and gifts the reader with a theological vision that understands God's covenant with the earth itself as christological obediences before all else. Following the story of Noah in Genesis, God makes a covenant not only with mankind, but with the earth itself:

> And God said, "this is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth" (Genesis 9:12-13, *NIV*).

Sittler reminds us that all creation was made through Jesus, and that He has promised to redeem it.

The disembodied view of grace articulated by Sittler extends to teaching in the church that has received critique from scholars. A.J. Swoboda critiques the prosperity theologies that came into focus at the beginning of the twenty-first century, aiding in attitudes of greed and consumerism. Prosperity teaching holds that financial wealth and physical wellness are rewards of faith from God, emphasizing personal happiness. Swaboda argues that even subtle embracement of prosperity teachings create thinking which proceeds environmentally damaging lifestyles for evangelicals. A worldview that believes God grants prosperity and happiness to those who have faith and views physical things as separate from the spiritual will naturally produce passivity to environmental issues.

Andrew Village conducted a series of surveys among conservative Protestant Christians in the UK that affirms Swaboda's claim. Village found a predominantly negative correlation between literal interpretation of the Bible and environmentalism. He argues that literal interpretation of the Genesis account of creation, which guide an acceptance of dominion and stewardship theologies, are directly connected to a negative concern for the environment. Dominion theology can allow room for exploitation of natural resources. Village's research came as a response to Lyn White's article on the roots of the ecological crisis that targets Christianity as a main culprit. White notes, "God planned all of this [nature] explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes" (White 1205) According to White, technology has grown out of Christian attitudes that are realizations of "the Christian dogma of man's transcendence of, and rightful mastery over nature" (White 1206). Though Christians might renounce this extreme dominion theology, lived out action speaks negatively. Village's research marks an indifference to the environment, that "imperils our Christian witness since it opens us to the accusation that Christianity, with its dominion theology, has caused or greatly contributed to the ecological crisis, and that Christians are insensitive to needs outside our own 'church' concerns" (Gorospe 256). Many conservative evangelicals hold an underlying view that environmental care does not matter because God has given us the earth and it will one day be destroyed anyway. This contributes to inaction.

In response to several decades of criticism, some have taken steps to make environmental care an integral aspect of the evangelical mission. In the 2010 Cape Town Commitment, evangelicals committed themselves to "urgent and prophetic ecological responsibility," and calls for "lifestyles that renounce habits of consumption" (The Third Lausanne Congress). While there certainly has been progress, current global environmental concerns have "not been countered in the faith community with a response worthy of their significance" (Warners 221). Stewardship theology, the predominant principle of environmental engagement, has been critiqued by many scholars as a limited guide for advancement. The idea of stewardship acknowledges that God is the creator and sustainer of the earth, and that human beings are mainly called to be "stewards" of what God has made, as appointed at the Garden of Eden in Genesis 1-2. Stewardship here refers to dominion as utilizing and conserving resources, not dominating and destroying (Gorospe). The limitations of this principle are in its association with business and economics. It emphasizes management over relationship. It also extends the values of the corporate world of production and efficiency, which are important, but do not grasp the full extent of God's call for creation care. God did not create the earth merely as a natural resource. The earth is not meaningless matter waiting to be used by people, nor is it "valuable only in an instrumental sense, in so far as it contributes to the welfare, development, and advancement of human beings" (Gorospe). Another critique on stewardship theology is the lack of emphasis on the interconnectedness of the earth and humanity's dependence on it (Warners). We need the earth to survive far more than it needs us. Yet, God has given us the opportunity to cultivate and care for His creation.

How do we respond to this power? While environmental stewardship has been a beginning, evangelicals are invited to a re-ordered imagination that guides care of the earth, one that is rooted in relationships, humility, and reconciliation. As Gorospe and Warners both suggest, the first step to change is lament and repentance of the current state of degradation. Passivity is interrupted by allowing brokenness to grieve and change us. The earth is groaning now, louder than ever before, with approximately 15% of Earth's land surface remaining in a condition resembling pre-human interference. Romans 8 says,

> For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now (Romans 8:13-22 *ESV*).

We must also lament and repent because of the people affected by environmental degradation. This is especially important for North Americans because developed nations are disproportionately contributing to environmental degradation, and vulnerable nations are disproportionately affected (Wike). The UN Global Outlook Report states, "governments increasingly recognise that climate is inseparable from wider societal goals to… reduce inequality" (Doyle 8). Even if it were true that it does not matter to God how we interact with creation, and He would destroy it eventually, social justice and environmental justice are inseparable. This immediately marks environmental issues as important for Christians because God cares deeply for the marginalized, the poor, and the vulnerable. Land and resource use are always integrated with deep-set power dynamics. We live in the aftermath of a long history of inequalities created by colonialism and imperialism during

modernization. Habits of consumerism have led to exploitation, violence, and domination of many indigenous and marginalized people. God is very clear about how Christians should engage with power and respond to injustice. Mark 10:42-44 says, "…You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant" (*ESV*). The "fairness" referenced by President Trump does not align with a biblical view of power. Nearly every economic system in place is the result of a history of oppression. This cannot be overlooked. The environmental crisis is a central justice issue because even though the poor contribute the least amount of carbon emissions, they are most affected by climate change and pollution. Shifts in evangelical thinking in the past twenty years have increased social awareness in the church, but without recognizing the links between environmentalism, poverty, and inequality, progress will be stunted. A new way of engaging with creation care, informed by social justice as well as environmental, is labeled a "reconciliation ecology" (Warners).

Reconciliation ecology emphasizes our interconnectedness with the earth and one another. This theology begins with the belief that injustice comes from broken relationships, including with the land. This framework encompasses hope for restoration of all that God has made. The biblical text that roots reconciliation ecology is 2 Corinthians 5:17-20;

> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

Reconciliation ecology is informed by a vision of the gospel that permeates every dimension of life. Jesus is transforming, redeeming, and reconciling all things. The gospel gives us the capacity to acknowledge the deep brokenness in relationships between the earth and humanity, but hold this in tension with the hope that Christ is making all things new. As we are transformed "from one degree of glory to another" (2 Corinthians 3), our lifestyles are also transformed. The gospel incrementally changes the way we engage with everything, including resources and physical matter. We are called to live with abundance and life but not abundance that exploits other beloved image-bearers and destroys the creation that God has made.

What does it mean to take up the ministry of reconciliation in application to environmental justice? Changes in policy are undeniably necessary, but the call for lifestyle changes for the individual remains as well. As Warners states, "Reconciliation ecology is the business of both the individual and the church. Each member of every household is in a position to better understand how their actions influence life around them. But Christ's body, the church (and its manifestation in Christian colleges and universities), represents a potentially powerful place to practice and teach reconciliation ecology corporately." No matter where you are in life, it is a responsibility to take charge of whatever agency is available to you. In a beautiful book exploring reconciliation, Katongole and Rice note, "The work of reconciliation… includes taking time to cultivate habits of ordinary peaceful existence—habits like listening, welcoming strangers, planting gardens, raising children and keeping house… we are to seek peace of the places where we find ourselves" (59). The choices we make in our daily lives can seek peace or contribute to systems of injustice. Every American will have the opportunity to use resources which are a power way to vote with action towards reconciliation. Whether you are aware of it or not, you have power as a consumer. Toxic cycles of consumerism can be broken. In Christ, our identities are not in what we purchase.

One major way to practice reconciliation on an individual level is to combat the single-use mindset. If we believe that all things are made by God and that resources are precious gifts, it simply does not compute to use something once and then throw it away. The things we throw away do not just disappear. Nearly every plastic item you have ever thrown away either has been shipped off to another country, buried in the earth to pollute the soil, or somehow drifted into our oceans to exist for generations. God doesn't waste; in the natural world all matter is recycled, reused, and all things are brought to new life in death. Refusing single use plastic, reusing what you have, and learning to live simply are small ways to join with God's heart for matter. These kinds of changes require grace because changing a system takes time. We need margin to closely examining how our lifestyles cause harm out of sight. Mindful consideration of what habits you allow into your life reflect reconciliation and embody hope.

Although individuals cannot change the whole complex system of economics and politics, individuals are the ones that create social change. This begins on

the individual level, broadens to households, communities, and onward to legislative change. Even as there is sin and degradation, the resurrection of Jesus has given birth to a new creation of which we can all be a part. The earth is being renewed, and as God promised, there will be a time when this will come to fulfillment. We can be motivated to work for renewal now, because the fruit of our labors will not be wasted. Reconciliation is not comfortable. Yet, it is a gift that Christ has invited us to join in the meaningful work of restoring all of creation and bringing hope and peace to even the darkest of places we find ourselves in.

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Does Food Insecurity Exist? A Wheaton College Case Study

Jack Ryken

Discussions regarding food insecurity on college campuses have been increasing since a 2011 study was published finding widespread food insecurity existed at a university in Australia. The goal of this original research is to identify if food insecurity is present on the campus of Wheaton College and to examine the severity of the issue through the use of qualitative analysis. This study hopes that an increasing knowledge of student hunger will lead to changes in the access of both healthy and affordable food to students at Wheaton College, and more generally to students all across the country.

Lately, the issue of food insecurity on college campuses has been garnering increasing attention from the media and scholars alike. The phenomenon can be defined many different ways. Factors such as price, nutrition, hunger, preferences, and in extreme cases not knowing where a student's next meal may come from all fall under the umbrella of food insecurity. In short, however, food insecurity means that some college students are not getting enough affordable nutritious food to keep up with the rigors of academia. Recent studies have suggested that the issue is prevalent on college campuses. Colleges in Australia, Southern Illinois, Hawaii, and Alaska have used research to determine if food insecurity is truly an issue among their students. The studies have almost unanimously agreed—to varying degrees, of course—that food insecurity is an issue that their students face. The findings are stark: nearly all of the studies estimate that college students face more widespread food insecurity than the average American household. These sobering statistics demonstrate a need for further research on the topic of hunger, especially at colleges and universities that have not yet determined the scope of the problem on their campuses.

As awareness regarding food insecurity grows, so must the research that accompanies it. A recent study of four colleges in southern Illinois sheds new light on the topic and acknowledges the prevalence of food insecurity among the students at all four schools. This study brings into question how other schools in the region might be affected by food insecurity. Wheaton College is one of those institutions. The distinguished Christian liberal arts college has many unique characteristics that differentiate it from other schools that have been studied and may affect how its students relate to food insecurity. Located in Wheaton, Illinois, a wealthy suburb outside of Chicago, it might be surprising to some community members if the school found that its students struggle with food insecurity. Yet the high costs of college, the risks that come with student independence, and studies from other campuses suggest that students at Wheaton College could in fact be dealing with food insecurity. This paper asks the question: Does food insecurity exist at Wheaton College? And, if so, to what extent?

Literature Review

Before these questions can be asked or answered, however, a closer look at previous studies is necessary to provide context for future research. Published in 2011, a study conducted by Roger Hughes has been at the forefront of food insecurity research. The study polled 399 Australian university students and broke down food insecurity statistics into dozens of demographic categories. Although the results were not shocking, patterns of food insecurity among students across the board were noticed. A key takeaway from Hughes's study was that government action should be considered to counteract issues of food insecurity on university campuses. This suggestion raised the stakes of the issue of food security by acknowledging that leaders should respond to its severity with strong action. Another way the Hughes study raised the stakes surrounding food insecurity was the way in which it defined the topic: "as a basic human right, (that) exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for a healthy and active lifestyle." The strong

phraseology of this definition caught people's attention and raised awareness for a relatively overlooked subject. The research in Hughes's study proved effective in advancing the conversation of food insecurity among college students, but it had one glaring flaw. The niche location of Australia hinders the research from being closely associated with American colleges and universities.

Following the release of the Australian study, research advancing awareness of food insecurity grew. The findings of the Roger Hughes study spurred on an American audience, eager to discover whether trends of food insecurity were also prevalent among their students. One such domestic study was conducted in Illinois (Morris). The 2016 survey polled 1,882 college students from four public universities. This survey concluded that 35% of students were deemed food insecure—a remarkable and concerning total. The study also found that the relationship between race, grade point average, loan use, and housing location all negatively impacted a student's likelihood of being food insecure.

While the majority of the research agrees that food insecurity is a large issue on college campuses, one study objects. A 2019 study by Cassandra Nikolaus challenged these previous conclusions by saying, "food insecurity methods commonly used in studies with college students have not been scrutinized for psychometric properties, and varying protocols may influence resulting food insecurity prevalence estimates." This objection may very well be valid. Much of the previous research in the field acknowledges flaws in the way that students were sampled, namely, on too limited a level. Also, the tests likely contained elements that were too subjectively psychological. Nikolaus's research went on to conclude that "until these survey modifications are made, results of this protocol comparison analysis provide evidence that the way that food insecurity is estimated among college students makes a substantial difference in reported prevalence." Despite its cautionary viewpoint, this study never claims that food insecurity does not exist among college students; it simply states that previous estimates were over-exaggerated. These contending studies provide more ground for further research to cover and point to the need for sounder methodologies.

Hypotheses

To further research into food security, this paper shares qualitative case studies concerning students at Wheaton College to discover if any of them are food insecure. Based on previous studies, it would be surprising to discover that food insecurity is not an issue at Wheaton College. The further question then should be to what extent students are food insecure. A first prediction is that there will be signs of food insecurity on Wheaton's campus. Furthermore, the study is likely to find that the age of students and their housing type will affect their likelihood of being food insecure. Age and housing type go hand in hand because older students typically live off campus and are not required to be on a school-provided meal plan. This independence and lack of consistent meals could affect their ability to acquire healthy and nutritious food at affordable prices.

Methods

To test these hypotheses about food insecurity at Wheaton College, data initially had to be collected. A survey was conducted to determine food insecurity's prevalence among Wheaton students. Fifteen respondents each received an email containing an identical set of five interview-style short answer questions. Of the 15 respondents, 12 were faculty or staff members at Wheaton College. Additionally, three student leaders were sent this survey. These 15 individuals were not selected at random. They were chosen because their positions were identified as ones likely to have some perspective about student life and to have opinions about what food insecurity exists on campus. The leaders surveyed cover a wide range of academic disciplines and have varying levels of interaction with students. The diverse experiences of those surveyed helps ensure that the research provides an accurate depiction of an average Wheaton student. In addition to the identical five questions, some of the surveys contained supplemental questions specific to the recipient of that survey. For example, someone who works closely with graduate students was asked a question relating specifically to their line of work. This research methodology was chosen because surveying the entire student body would be impossible without institutional approval. A quantitative analysis to document issues of food insecurity on Wheaton's campus still needs to be performed. Yet, through the input of experienced and informed members of the Wheaton community, the present research will be able to offer insight into whether or not students struggle with food insecurity, and to what extent.

Findings

Quantitative Data

The email survey yielded a 46% response rate, with seven people providing answers. Two of those seven were discarded due to inadequate responses to the questions asked. Despite these limitations, the goal of achieving a diverse survey was achieved. Respondents from the graduate

student program, food services, financial services, and the international student program offered a closer at the issues of food insecurity facing students at Wheaton College. The survey contained two questions that asked for numerical estimates of food insecurity at Wheaton: "On a scale of 1-10 (with 10 being the most serious) how serious an issue is food insecurity at Wheaton for students?" This question fielded a wide variety of answers. The lowest estimate was 1 and the highest estimate was 7, with an average rating of 3.6. Respondents were also asked: "Roughly what percentage of the student body do you believe may struggle with food insecurity?" Again, responses were spread across a wide percentage range, with the lowest answer being 5% and the highest being 30%. The mean value for this question was 18.3%. An outlier at the lower bounds might skew these statistics, but the mode of the data suggests that 25% of Wheaton students may struggle with food insecurity.

Qualitative Data

Aside from these quantitative questions, participants in the survey were also asked to respond to short answer questions seeking to elucidate any first-hand experiences they might have had with student hunger. Two repeated themes were common among the responses. The most prevalent was that older students struggle with food insecurity more frequently. Jerry Woehr, Wheaton's Director of International Student Programs, said of students living in apartments, "It seems like a good way to save money to reduce your meal plan—but it's much harder to shop and prepare your own food than some people are ready for." Wheaton's Faculty Vice-Chair, Jill Lederhouse, made a similar connection pertaining to older students: "I know of some students who find it very difficult to manage during student teaching because they are no longer on a campus meal plan, and are trying to cut costs." The difficulty for older students, who are no longer on a meal plan, seems to be an issue that they have to face in order to eat healthily and affordably.

A second major finding of this qualitative research is that some faculty members are already actively participating in solving student hunger. Three faculty members said that they had helped students financially, offered them food, or helped them to find cheaper alternatives. While food insecurity may not be generally acknowledged on campus, it is clear that faculty members have already begun to notice the problem and offer solutions.

Discussion

Findings suggest that the first part of the hypothesis is true and that food insecurity does exist on Wheaton's campus. The numerical data collected indicates that hunger is a reality some students face. Regardless of the fact that estimates cannot compare to fully validated statistics, average estimates that 25% of the student body is struggling with food insecurity show that this is a very present issue. The survey's mean of 3.6 out of 10, with regard to the severity of the issue, also suggests that even if hunger is not extremely widespread, it still does exist. Despite these overall findings, one of the collected surveys disagreed with the rest of the respondents. This survey called the percentage of students struggling with food insecurity "very low." This dissenting opinion is outweighed by the other responses, which all agreed that food insecurity was a problem among Wheaton students.

The second hypothesis was also shown to be true. Multiple responses acknowledged that student housing and stage of life played an impact on the likelihood of food insecurity. One respondent estimated that graduate students are twice as food insecure as undergraduate students and attributed this to their student loan debt and the fact that they live off campus. Another reason for the disparity of food insecurity between undergraduate and graduate students is that graduate students are often more financially independent. Older students typically work their own jobs and receive less support from their parents, making it all the more difficult to acquire healthy food at reasonable prices.

Identifying that food insecurity exists was quite simple based on the data collected. Nearly every respondent acknowledged that the issue was present on campus. Yet the varying estimates received make answering the question of to what extent Wheaton College students struggle with food insecurity far more difficult. A broad numerical range of estimates from 5% to 30% suggests that the campus has not reached a consensus on the scope of the issue. Unfortunately, limitations of the present survey prevent this question from being answered completely. In order to determine the full extent of food insecurity at Wheaton College, more research must be done.

Potential Flaws

The limitations of this study are evident. Possible bias in to whom the survey was sent, limitations in sample size, and the subjectivity of some of the questions asked must all be taken into account. The survey did, however, document that food insecurity exists on Wheaton's campus. Future studies should view this research as a pilot study and should seek to find more specific ways in which food insecurity exists at Wheaton College. A more objective and

detailed look at a cross-section of the student body through a larger survey would help to determine specific demographics that struggle to find affordable food.

Either the administration or Student Government could conduct such a survey. Another possible flaw of this research was the way that food insecurity was defined. The questions asked had a level of ambiguity to them that resulted in a wide range of answers. Providing specificity in the questions and definitions for future research is important to ensure consistency across answers.

Solutions

Solutions to issues of food insecurity on Wheaton's campus have already begun to be implemented. One respondent said that she was "able to secure some additional scholarship resources so a student could afford a meal plan." Another spoke of his habit of stocking his office with granola bars and fresh fruit for hungry students that were looking for a quick snack. These solutions for the problems at hand are very important, but they are not organized on a campus-wide basis. Relational solutions to these problems exist, but the College lacks tangible policies for adequately addressing student nutrition. For real change to take place, other campus resources may need to be deployed. Campus groups that could address the problem—as suggested by faculty and staff respondents—are the Student Wellness team, Student Development, Residence Life, and the faculty. Adequately solving these problems may prove difficult, given the large amount of research that still needs to be conducted. Until that information is gathered, these groups will not know how to attack the issues of food insecurity among the wider student population.

Conclusion

Expanding knowledge about food insecurity on college campuses has attracted media attention and led to a growing number of studies. Awareness has steadily grown, to the point that student hunger is no longer the overlooked or even taboo subject that it once was. Many colleges and universities now understand that food insecurity is an important issue that exists, yet many lack understanding of the needs of their student body. The present research can help Wheaton College to have a greater understanding of food insecurity and its causes, and to begin to look at potential solutions. Findings that food insecurity does exist and its disproportionate effect on upperclassmen and graduate students came as a result of this study. While this information has some value, it is not until further research can be conducted that Wheaton College will be able to effectively address the issues of food insecurity on its campus. In the meantime, raising awareness of food insecurity through studies like this one may help diminish or erase the stigma associated with food insecurity, so that students no longer feel the need to fight their hunger on their own.

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Violence as a Vessel of Grace: The Fiction of Flannery O'Connor

Bella Galloway

Scholars have tried to define the grace depicted in Flannery O'Connor's short stories by putting it in different categories, rarely coming to the same conclusion. I argue that O'Connor is not writing about a new or different kind of grace, but instead the same grace that the Bible expresses. Her fiction can serve as a reminder to our Christian belief that God extends grace, even in grotesque or violent situations.

> I once received a letter from an old lady in California who informed me that when the tired reader comes home at night, he wishes to read something that will lift up his heart. And it seems her heart had not been lifted up by anything of mine she had read. I think that if her heart had been in the right place, it would have been lifted up.

Flannery O'Connor writes this in a letter to a friend as an example of the feedback she receives on her fiction. Even in the face of criticism, of which there was plenty, she was never one to apologize for the nature of her stories. Fifty-five years since her death, Flannery O'Connor and her fiction are still under debate, often in heated discussions. The Southern writer is most famous for her Catholic faith, her grotesque writing style and her strange combination of the two. One area of debated O'Connor scholarship is her frequent use of brutality and violence as an expression of Christian grace in her two novels and thirty-two short stories. Walter Sullivan summarizes all of the conclusions in her short fiction: 'Of the nineteen stories, nine end in the violent death of one or more persons. Three others end in...physical assaults that result in bodily injury. Of the remaining seven, one ends in arson, another in the theft of a wooden leg, another in car theft and wife abandonment.' (qtd. in Sullivan, Kinney 72). These endings, despite their violence, bring on a moment of grace for the characters: a realization of the world in which they reside, themselves or their Creator. The association between the violence and grace provokes scholarly discussion that brings the definition of Christian grace and the theological accuracy of O'Connor's narrative into question.

Many have tried to put the grace O'Connor writes about into categories by breaking it down in terms of theology or literary style, for the most part coming to different conclusions. Some scholars argue that her depiction of grace confuses the understanding of Christian mysteries, such as the sacraments, while others say O'Connor never meant for her form of grace to be defined at all. Even with insight from O'Connor's letters and essays about her intention as a writer of the grotesque style, there is still disagreement on the matter. It has come to my attention that there may be so much dissent because it is jarring for a Christian reader to see an association between violence and sacred grace. But, though our instinct might be to resist and disassociate ourselves with the likes of Flannery O'Connor, I urge readers to instead listen to the less-told stories of O'Connor's characters. I would go so far as to say that O'Connor's definition of grace is not unwarranted, nor does it need a category, because it is fundamentally nothing new: grotesque grace is O'Connor's depiction of God's grace.

O'Connor describes fiction as an 'incarnational art'; Brian Abel Ragen, in his analysis of innocence, guilt and conversion in Flannery O'Connor's work, clarifies, 'she meant that in fiction every idea—even the most exalted and mysterious—must take a physical form.' This would imply that O'Connor uses mundane things in the physical world to represent more complex and abstract ideas such as grace, that are difficult to put in words. This is what makes her treatment of grace so fascinating: no one expects grace incarnate to be grotesque. Susan Srigley attributes O'Connor's outlook on fiction to her Catholic background that provides perspective through a sacramental lens, as

though O'Connor 'understands human suffering to be linked in some way to the Incarnation and suffering of Christ' (95). In this way, the more severe and shocking the ending of her story, the more it becomes clear to the reader how much redemption the characters need. In light of this incarnational worldview, one begins to understand O'Connor's use of the horrid circumstances that her characters often find themselves in. She may have believed that it was her duty and her vocation to represent God's grace, as a writer, and preach the gospel through even the most violent narratives.

However, in his work titled *Flannery O'Connor and the Fiction of Grace,* Arthur F. Kinney expresses his hesitation to condone O'Connor's style and presents the idea that 'it is O'Connor herself who has made grace grotesque, who has got the notion of grace all wrong.' This is not only doing O'Connor an injustice, but also treating the grace of God rather flippantly. God's ultimate act of grace was the death of his only son—Jesus Christ—for the salvation of man, described by Dietrich Bonhoeffer as 'costly grace;' by definition, 'costly because it condemns sin... grace because it justifies the sinner.' The grace in O'Connor's work is doubtless costly grace: it cost her characters their pride, their way of life or even their lives. It is not a stretch to say that a grace that is so costly can be represented in something one might not describe as easy or beautiful; it might even be found in the grotesque. Grotesque in literature is somewhat different from the adjective (meaning repulsive or comically ugly or distorted), instead it means the 'familiar distorted' or mixing ideas that do not naturally fit together that usually blurs the line between reality and fantasy (The Masters Review). H. D. Dutt made this connection in the title of her dissertation *The Grotesque Cross: the Performative Grotesquerie of the Crucifixion of Jesus.* She outlines the historical event of the crucifixion as resemblant to the grotesque and outlines how the very symbol of the cross can be viewed as such. Therefore, the fiction of O'Connor is not unique in its grotesquerie, in fact, as a representation of the most grotesque event in history—the death of the innocent Son of God for the salvation of sinners—it makes sense that her expression of grace is grotesque as well. In this way, O'Connor did not invent grotesque grace, as Kinney implies, she merely embodied it in her stories.

The Bible, however, never describes grace as grotesque, in fact, biblical grace tends to refer to God's general unwarranted favor granted to man, 'and all are justified freely by grace through the redemption that came by Jesus Christ' (Romans 3:24, *NIV*). The definitions of grace related to singular events vary in branches of the Church and even in different denominations.

The contrast in definitions of grace in separate branches of Christianity is outlined and applied to O'Connor's theology by Emily Strong. She details Protestant grace 'as a gift given from God to those he sees fit to bestow it upon' whereas the Catholic perspective, according to Strong is, 'that man must "sacrifice" (a form of worldly merit) in order to fully receive God's grace.' She comes to the conclusion that though O'Connor may have some aspects of Protestant as well as Catholic grace in her stories, O'Connor 'was less concerned with the exact doctrine as she was with the conversion itself.' This begs the question as to whether O'Connor would have wanted her work to be dissected for doctrines or definitions, when the bigger message of her stories may be lost.

When asked about the meaning behind specific aspects of her work, O'Connor answered vaguely; her letters tell of a young teacher asking her the significance of a specific character's hat (hats having symbolic importance in many of her stories), to which she replied, 'It is to cover his head.' Patrick Garret York decides that her vagueness is entirely intentional. He analyses glory in the fiction of C. S. Lewis and grace in the work of Flannery O'Connor, concluding that 'they withhold the answers to essential mysteries' by writing stories 'with no solution but that which comes with the understanding of the vanity of attempting to solve the mystery at all.' He might agree with Strong in the belief that O'Connor had no intention of detailing "her" grace; Lewis and O'Connor are, after all, not theologians but fiction writers. They are to represent the realities of these mysteries, not explain them.

Many scholars reframe O'Connor's grace with adjectives such as 'violent' or 'grotesque,' as if her depiction needs separation from all others. In my search for a reason as to why this might be, I was reminded of the introduction of *A Memoir of Mary Ann*, a little girl born with a tumor on her face, that O'Connor wrote as a favour to the nuns who cared for the child. O'Connor said in their exchange that she was 'opened up to a new perspective of grotesque,' with reference to how people represent good and evil:

> Few have stared at [the face of good] long enough to accept that its face too is grotesque, that in us the good is something under construction. The modes of evil usually receive worthy expression. The modes of good have to be satisfied with a cliché or a smoothing down that will soften their real look. When we look into the face of good, we are liable to see a face like Mary Ann's, full of promise.

I think O'Connor would have seen the separating of

"her" grace from others as the same sort of 'softening' of the face of good. It is clear that she did not believe she was writing about a different kind of good or a different kind of grace, she was only defying the Christian writer's tendency to 'soften their real look.' This is not to minimise the good works of many Christian fiction writers other than O'Connor who have embodied abstract aspects of Christian faith in a different way. When asked about whose approach to fantasy was better, J. R. R. Tolkien or C. S. Lewis, English professor and scholar David C. Downing responded with 1 Corinthians 12:4-6, 'There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work.' His response is not irrelevant in the discussion of portrayals of grace in fiction; just because two representations are different does not mean one of them is wrong. Think of all the many faces of Jesus that have been painted in the millennia since his physical existence; though they are not the same face exactly, they are not inaccurate portrayals. However, there is a shortage of representations of Christian grace like O'Connor's because it is an uncomfortable topic in Christian literature as believers tend to focus on the beautiful side of grace rather than the side the nuns saw in Mary Ann. Grace that is grotesque requires a new level of submission in our own lives in facing the reality of our brokenness. And this is hard to do.

It should be mentioned that O'Connor has said explicitly her intended audience was not Christians, but non-believers, 'people who think God is dead.' In one of her essays she addresses authors writing for an audience that has different beliefs than them: 'you have to make your vision apparent by shock—to the hard of hearing you shout, and for the almost blind you draw large and startling figures.' Unequivocally, O'Connor's work has 'startling figures,' but with this simple explanation it becomes clear why she felt the need to use such extreme and bizarre representations. Her fiction's embodiment of God's grace was one that required a shock factor.

Though she was referring to non-believers, in a way, even we believers can be 'hard of hearing' when it comes to the discussions of difficult aspects of our faith and her stories scream out to us with their violent and vivid message. It is possible she intended her writing for the unbelieving believers; those who need reminding that the only reason we receive eternal grace is through the blood and gore of a crucifixion. The God-given remembrance of grace through the Eucharist is to drink blood and eat flesh—that is decidedly grotesque. O'Connor's fiction may be a way Christians can heed the call to the realization that we are sinners in need of salvation and answer the invitation to suffer with Christ, for Christ.

To conclude, the grotesque and the idea of God's grace as represented in O'Connor's stories, are not foreign to each other. She did not write about a new form of grace, but an old one that is hard to read about, not because it is an inaccurate representation, but because it is a truthful one. And, if our hearts are in the right place, they will be lifted up.

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Pass the Chicken Tenders: Impacts of External Eating Cues on College Students' Food Consumption

Katherine Hoppe

While people are often well-educated on the nutritious aspects of healthy eating, they are generally unaware of the fact that external cues (e.g. eating with others or in the presence of media, such as TV) lead to greater consumption of food. Additionally, preparing and eating food with other people often aids students in making more nutritious food choices. College students must therefore be made more aware of the effects that their eating contexts have on their food consumption, and should be encouraged to prepare and eat food with other students.

For many students, college is a time in which they are thrust into experiencing much greater independence in their lives. One of the areas in which this is true is in their eating choices—what they eat, where, when, and with whom (SC). Many researchers who have explored the dietary habits of college students from a myriad of angles have shown that college students generally do not have healthy eating habits. This is unsurprising to most people, including college students, who are hounded by talk of the "freshman fifteen." Yet, while students are often aware of the most nutritious dietary options to improve their diet, they are commonly uneducated on the specific effects of the context in which they eat (SQ). In fact, when assessing food intake, people tend to give little weight to the external cues that impact intake. However, research shows that the context in which people eat—whether they eat in the presence of others, or media, and the origin of the food—does in fact have an effect on the amount, the type, and the enjoyment of the food consumed (DC). Context impacts the physical and mental health of students. Generally students incur the greatest benefit when eating food with and prepared alongside other students (C/B). Therefore, college students must be made more aware of the effects that their eating contexts have on their food consumption, and should be encouraged to prepare and eat food with other students.

People tend to be unaware of how great an effect external factors can have on their food intake. A number of studies reveal that people often believe that "internal cues" or "nutritious cues" (level of hunger or the perceived nutritious value of food) are more impactful than "external cues" (the presence of other people, or distractions, such as TV) on the choices that are made about food intake (Vartanian, Herman, & Polivy, J., 2016). The general public does not assign sufficient value to external cues. In one study, in which participants were asked to predict the amount of food someone will consume based on a given scenario, they displayed a clear bias towards internal cues. In other words, people tend to believe that hunger or appearance of food plays a larger role in food intake than external factors, such as the presence of other people, do. However, if this bias is present, people "may underestimate how much food they or other people will eat in many situations, particularly when normative [i.e. external] cues promoting eating are present" (Vartanian et. al., 2016, abstract). When people are unaware of the effects that external cues have on their food intake, they are less able to compensate for these effects (warrant). In a similar study, participants were asked to rate how relevant different situational factors were to "appropriate food intake." For example, to what degree, on a scale from 1 to 7, does the level of hunger determine the appropriate food intake? Analysts found that participants ignored virtually all external cues "despite evidence indicating that perceptions of how much is an appropriate amount to eat are affected by external eating cues" (Vartanian, Reily, Spanos, McGuirk, Herman, & Polivy, 2017, abstract). It appears that people are generally unwilling to admit that external cues can and do affect food intake. Whatever these effects are, whether positive or negative, if students are unaware of the effects that external cues can have on their actions, they will be unable to adjust consumption or eating context accordingly.

It is important to not only be aware of the fact that external cues have a noticeable effect on one's food consumption, but to also know what these effects are. Knowing these effects allows one to have the proper response to

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them (warrant). One important external factor that affects food consumption is the presence of distractions, such as media or television, when eating, which generally leads to unhealthful food consumption. In a study done of approximately 1000 college students in the Twin Cities, Laska, Hearst, Lust, Lytle, & Story, M. (2015) found a strong positive correlation between eating in front of the television and consuming sugar-sweetened beverages and fast food (p. 2140). It is generally agreed that these foods and beverages have less nutritious benefits than vegetables and fruits. Analysts also monitored how many fruits and vegetables participants consumed. A similar study monitored the energy intake of participants in several different situations. First, they were asked to eat a meal alone without distractions from a buffet. This was used as the baseline to which other values were compared to. In subsequent sessions they were asked to eat from the same buffet, but with different external factors—with friends, strangers, and a TV. The study shows that each of these external factors increases the average energy intake of the participants, where eating with strangers has the smallest overall increase. Increased energy intake means not only a greater consumption of food, but consumption of higher calorie foods, such as cake and rolls, rather than lower calorie foods, namely salad. Interestingly, the male participants were much more affected by the presence of the TV than the female participants were. Additionally, the results of monitoring the attention cues of the participants revealed that they paid the least attention to the food when the TV was present, meaning they were least aware of the amount of food they consumed in this situation (Hetherington, Anderson, Norton, & Newson, 2006, pp.501-503). These are among many studies which describe the negative nutritional effects of eating in front of the television. These effects are likely already general knowledge. What may be more surprising to students, however, is the effects of the presence of other people on students' consumption of food.

Numerous studies on the effects of eating with other people yield assorted results. These tend to vary based on the relationship between the people eating, but, in general, people consume a greater overall amount of food when eating with other people than when eating alone (without the presence of distractions like TV). This is seen in the study done by Hetherington et al. (2006) in which participants had a higher energy intake when they ate with other people, whether those people were strangers or friends, than when they were alone (p.501). Additionally, a study done by Nakata & Kawai (2017) displays that "'social' facilitation of eating" leads to greater enjoyment of food, and therefore greater consumption. Researchers analyzed both young and elderly participants as they ate popcorn alone in front of a monitor and a mirror. When eating in front of the mirror, both age groups consumed more food and indicated a greater enjoyment of the food (pp.26-27). This study shows that eating even in the subconsciously perceived presence of another person leads to greater enjoyment of food. Both of these studies support the hypothesis that the presence of others eating leads to greater consumption of food. Herman (2015) agrees with this in his review of numerous studies done on the topic. One of these studies concludes that eating with others caused an average 44% increase in food consumption (p. 62). It is important to note that in each study participants only increased the amount of food they ate when accompanying parties were also eating. Additionally, Herman explains that researchers find that there is not a faster rate of food consumption, but rather a longer duration, when others are present. These are important factors for college students to be aware of when attempting to modify their eating habits.

This greater consumption of food in the presence of others could be used to argue that the best option for college students would be to eat alone, without distractions (CA). However, this is not the case because the benefits of eating with others can outweigh the costs, especially when students are made conscious of their choices (R). These benefits include increased corporate behavior and group work activity, as seen in research done by Kniffin, Wansink, Devine, & Sobal (2015). They conducted a series of interviews and surveys in firehouses across a city, investigating the cooking, eating, and corporate behaviors of firefighters. Firefighters are required to work long shifts living in close quarters together, so, in a majority of firehouses, workers cook and eat together at least three or four times during a four-day tour. Kniffin et al. (2015) found a positive correlation between communal eating and effective group work and corporate behavior, with an even stronger correlation when firefighters cooked together (p. 294). In other words, cooking and eating together helps individuals perform better in a group and fosters positive social interactions among them. This can be applied to college students, because the living and working conditions of college students are not unlike those of firefighter: they live, work and eat in community (warrant). This can be especially beneficial for increasing roommate cooperation, but could also be applied to friend groups and the numerous students required to complete group projects. If a friend, roommate, or classroom group has the possibility to cook together it will likely benefit their interactions

and productivity together. This is not possible for some students, though, especially underclassmen who have limited access to kitchens, but even these students can benefit from eating meals together. The benefits of cooking homestyle meals and eating together for specifically college students are seen in a study done by Ball & Brown (2012) about "dinner groups" on the campus of Brigham Young University. These dinner groups are self-organized groups of students that would cook for one another and eat together at least 4 dinners a week. The study of these groups reveals, like the Kniffin et al. (2015) study, that eating together leads to improved relations among participating individuals. In fact, both studies include participants mentioning that eating the homestyle meals together creates a "family" atmosphere (Kniffin et. al., 2015, p.290. Ball & Brown, 2012, p. 32).

Additionally, despite the fact that eating with others generally leads to greater food or energy intake, studies show that eating with others leads to more nutritious food intake. The study of dinner groups reveals that preparing food for one another and eating together leads to "eating more home-cooked meals and more fruits and vegetables. Students also mentioned increased motivation to eat healthfully"(Ball & Brown, 2012, p.32). Eating with others can cause greater intake of nutritious food. These findings align with the results of the Hetherington et. al. (2006) study. Participants ate more salad when they ate with strangers or friends than the other two situations. Therefore, although students may consume more food in general when eating with others, they should still be encouraged to do so because of the fact that they will likely eat more nutritious food. This is especially true when students eat home-cooked food that they, or those they are eating with, have prepared. Among other studies (Pachucki, Karter, Adler, Moffet, Warton, Schillinger, … O'Connell, (2018)), the Laska et. al. (2015) study reveals a correlation between nutritious food intake and home meal preparation. In fact, "...all three facets of food preparation (more frequent meal preparation at home, preparation of one's own dinner, preparation of meals with vegetables)... remained significantly associated with a greater consumption of fruits and vegetables"(p. 2138). Because of this, in addition to being encouraged to eat together, students should be encouraged to prepare their own meals, or eat food prepared by friends, if it is possible. This could be done most effectively through the dinner group models seen in Ball & Brown (2015) in which students only had to cook food a few times a month, but were still able to consistently participate in the dinner groups (p. 31).

This idea that eating with others improves nutrition in students' meals could be refuted by a study done on participants from the Diabetes Study of Northern California (DISTANCE). In this study, Pachucki, Karter, Adler, Moffet, Warton, Schillinger, D., … O'Connell (2018) investigated an extensive group of people and found no real correlation between eating with others and more nutritious or healthful food consumption (p. 207) (CA). However, in Pachucki's (2015) study, the mean age of participants was 63.3, while the previously mentioned studies were conducted on young adults. This means that either age or living situation may lead to difference in factors that affect food consumption, so the results from Pachucki's (2015) are not necessarily valid in the current discussion (R). Further studies should be conducted on specifically college students in the area of effects of eating with others to solidify this hypothesis.

In conclusion, college students need to be made more aware of the effects of their eating contexts. Currently, the general population is largely uninformed about the ways in which the presence of other people or the location where they eat affects them. These effects include higher energy intake, greater amounts of nutritious foods eaten—namely fruits and vegetables—and improved teamwork and community relations. Students should be taught of these effects and should be encouraged to eat and prepare food with one another. If they are aware of the effects they can reap the benefits, such as improving relations with other people by intentionally eating with them. However, if they are not aware, they will continue to consume more food than is actually necessary for them. More research should also be done to better understand how eating context effects specifically college students. College is a time in which lifelong habits are established, so these habits should be as beneficial to students as possible.

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Compulsory Te Reo Māori Education: The Death of the Language?

Madeline Joy

Globalization has threatened the survival of hundreds of indigenous languages, including te reo Māori in New Zealand, but revivalists must be careful to support efforts that truly keep these languages and cultures alive. Scholars in both the educational and anthropological communities debate the issue of language revitalization in postcolonial countries, but political leaders in these countries may pass governmental policies that are not necessarily informed by these academic conversations. Many politicians in New Zealand argue for compulsory te reo Māori classes to revitalize the language; however, I argue that the New Zealand government should not support a policy of compulsory te reo Maori classes in schools, as this would destroy, rather than revive, the language.

Although New Zealand became an independent country over a century ago, the effects of British colonization remain: the pressure to speak English and join in the global economy has led to a decline in the everyday use of te reo Māori, the language of the indigenous Māori people. Consequently, the Māori have found that this decline has weakened their cultural identity, especially considering that Māori culture has an oral tradition. Because language is the heart of Māori culture, scholars and the general public agree that te reo Māori should be revitalized; however, since the revitalization movement in the 1970s and 80s, politicians and educators have been debating the best way to accomplish this goal. Some voices, such as the Green Party and Māori Party, have even called for major educational reform through compulsory te reo curriculum. However, the people who hold this view fail to see the potential flaw in this plan: compulsion can foster apathy, and in some cases, hostility. Therefore, the implementation of te reo Māori as an educational requirement must be done carefully. Perhaps New Zealand can learn from Ireland's example, as Irish has been compulsory in public education for nearly a century. This paper will investigate England's influence on New Zealand, New Zealand's colonial history in comparison to Ireland's, and ideas about revitalization that could work in New Zealand's scenario. After investigating the political and ethical debates surrounding this topic, this paper will conclude that the New Zealand government should not support a policy of compulsory te reo Māori classes in schools; rather, it should support the effort to make these classes available in all schools. Social values, rather than educational policies, must change for true language revitalization to occur.

The Treaty of Waitangi was signed on February 6, 1840 by the British Crown and Māori chiefs to protect the Māori and establish British sovereignty over New Zealand (Binney 98), and it became the colony's constitution. Despite the intentions of the treaty, the government expected the Māori to follow English cultural norms, including speaking English (Paterson 200). The Māori and Pākehā (white settlers) also interpreted the treaty differently due to differences in the English and Māori versions of the treaty (Ballantyne 104). This led to conflict about what rights were actually given to the Māori in the treaty. On top of this, "… the fundamental logic of colonialism enabled by the document proved incompatible with the tino rangatiratanga [self-determination] guaranteed to Māori due to the two key issues of sovereignty and land" (207). Therefore, the Māori often felt that the Crown did not uphold their promises, and this sentiment still exists today. Even after the signing of the treaty, this dissatisfaction caused wars to break out between the Māori and Pākehā (Rabel 247). In response to the warfare, the English enforced an assimilation policy (Wanhalla 460). In 1944, the government introduced an English core curriculum to the school system (Nolan 379). Over time, New Zealand gained more independence from Britain, but the Anglicizing policies remained.

In the 1980s and 1990s, the government settled some grievances of the Waitangi Treaty (Bertram 561); at the same time, a cultural revivalism movement swept across New Zealand (Hill 533). Along with this movement, the government pushed forth language revitalization efforts. In 1987, te reo Māori became an official language of New Zealand, and schools introduced efforts to include classes about the Māori culture ("Te Wiki o Te Reo Māori"). Today,

a variety of informal, nonformal, and formal options to learn te reo Māori exist (Boshier 207). One especially effective nonformal method, the marae, functions as a community center and provides all the resources needed to learn te reo Māori in its cultural context (Boshier 233).

Like New Zealand, Ireland was colonized by the English and experienced similar issues resulting from Anglicizing policies. With the establishment of the National Schools in the nineteenth century, the British forced Irish people to learn English and give up Gaelic. As a result, by the time Ireland won its independence in 1921, most people spoke English as their vernacular. A few Irish-speaking communities, called the Gaeltacht, remained, but they were poorer areas compared to the rest of Ireland and thus struggled to keep Irish alive. At this time, Irish nationalism was prevalent, and many people saw the Anglicization of the country as a threat to national identity. Irish nationalists argued that Ireland would never be truly independent if the country lost its language, and many people agreed with this sentiment. Because of this, in 1922, Irish became compulsory in the national schools. It then became necessary for the Intermediate Certificate in 1927 and the Leaving Certificate in 1934 (Kelly 18). Education was carried out through the medium of Irish, meaning that subjects other than the language were taught in Irish, such as history and arithmetic. Consequently, the government sacrificed the quality of education because most students spoke English as their vernacular (Kelly 46). As a response to this situation, "In 1936 Shán Ó Cuív…spoke out about the 'repressive' atmosphere of the Irish-medium class leading to a slowing of the mental development of the pupils and an impaired power to express themselves or to learn" (Kelly 48). This atmosphere resulted from the fact that children who had a poor grasp of Irish struggled to learn subjects, such as arithmetic, in Irish-medium classes (Kelly 49), leading to a life of "'repression, confusion, and unhappiness'" (Kelly 50). The Council of Education reported in 1950 that hardly any progress was being made in reviving the language; however, throughout the 1960s, the government rejected scientific evidence of this unhealthy atmosphere, saying it was "part of a plot to subvert the language revival" (Kelly 42).

In response to the failure of compulsory Irish, the Language Freedom Movement was established in 1965 to push for an end to compulsory Irish (Kelly 140). By this point, the issue of language revitalization had become a polarizing and divisive issue (Kelly 141). In 1973, "…the necessity to pass Irish in order to pass the Leaving, Intermediate and Group Certificate examinations was dropped" (Kelly 38). Since then, Irish has remained compulsory in education. In 2006, the *Government Statement on the Irish Language* listed thirteen policy objectives, including Objective 5: "Irish will be taught as an obligatory subject from primary to Leaving Certificate level…This will be supported by…provision of textbooks and resources, and support for innovative approaches to teaching and learning" (*20-Year Strategy* 4).

With these histories in mind, the question of compulsory te reo Māori education in New Zealand can be addressed. The idea of compulsory education has sparked a highly political debate in New Zealand. Although politicians are not academics, they will nonetheless have a greater impact on the education system because they will create government policies. For example, the liberal Green Party is pushing for compulsory te reo in schools. Their strategy includes having te reo Māori classes in the core curriculum in all public primary and secondary schools by 2030. However, this may not motivate students to learn the language for the right reasons. In Ireland, students view Irish as prestigious because it can get them into good jobs, such as translating and teaching positions, so students learn Irish to get these jobs later in life, (Pecníková 5-6). If forced to take te reo Māori, students in New Zealand may learn it for these reasons and not because they actually want to make it a part of their everyday lives. Also, this goal is logistically unrealistic and may cause more harm than good. New Zealand currently lacks the teaching force necessary to implement compulsory te reo Māori in all public schools. Ireland faced the same problem in the 1920s but ignored the issue, leading to poor quality Irish classes. Dr. Adrian Kelly, author of the book *Compulsory Irish*, explains the inefficiency of the classes:

> Had realism been the guiding force behind the language revival policy in the schools, then some degree of success could well have been attained…At most, the generality of students received a passing oral knowledge of Irish and a more indepth written knowledge of it. Yet, this could have been achieved through the simple teaching of Irish as a subject, and with a hugely reduced educational and financial cost to the State and the students. (141)

Also, reports from inspections in the 2000s show:

> …Irish was taught to a good or very good standard in only half of the primary classrooms inspected, and that in a third of classrooms, Irish was taught through the medium of English. Pupils in just over half of lessons were able to express themselves satisfactorily in Irish… At post-primary level, reports on a third of schools

> refer to limited oral ability among students at junior cycle." (*20-Year Strategy* 11)

Even today, compulsory Irish education has failed to revitalize the language, despite nearly a century of using this system.

New Zealand faces a similar situation as Ireland did, with similar practical concerns. If these problems are not solved first, compulsory te reo Māori in schools will become just as much of a disaster as the language revival movement in Ireland. At least for the present time, pushing for the availability classes on te reo Māori is the farthest government policy can go. Meanwhile, teachers must be trained and te reo Māori must gain a desirable standing in New Zealand's culture. Dr. Kelly states that "The reality is…schools tend to follow society rather than vice versa…" (Kelly 139), so societal views must change before a compulsory policy would have even a chance of being successful. People must be willing to make te reo Māori a part of everyday life in order to allow the next generation to have opportunities to use it both inside and outside of school. Revitalization must be done carefully so that it fosters a positive attitude toward te reo Māori.

On the opposite side of the political spectrum, a politician named David Seymour, the leader of the conservative ACT party, calls compulsory te reo Māori "social engineering" (@dbseymour). With this statement, he is saying that the government should not support obligatory te reo Māori classes in schools because doing so would be too invasive, infringing upon people's individual rights. However, some consider the British colonization of New Zealand "social engineering" because of the assimilation policies; as a result, every student must learn English in schools for its economic usefulness. This may lead some to believe that compulsory te reo Māori education is justified because it seeks to undo the damage caused during colonial times. Looking to Ireland's example, however, reveals that trying to reverse history ends up causing more problems. For example, forcing language revival through schools "…damaged perceptions of the language while the policy of compulsion—in the education system and elsewhere—did not sit easily on the shoulders of the people" (Kelly 134). Also, although some people did become bilingual or at least reasonably skilled in Irish, "…the policy of compulsion in the schools and elsewhere alienated some people from the language or at least turned enthusiasm for the revival into apathy" (Kelly 133). Therefore, Seymour's statement correctly reflects the negative aspect of compulsory language education—compulsion may have effectively destroyed the indigenous language, so that does not make it a healthy approach to revitalization.

The political debate brings up the underlying ethical debate about language revitalization. The real conflict behind the political arguments is whether the government has the right to force a language on its people, even if the reasons are different than they were during colonization. Along this line, we might ask if choosing to speak a language is an individual right. According to the Bible, the kingdom of heaven includes all nations and cultures, so morally, one culture (including its language) is not more valuable than another. Even though globalization makes English more economically helpful in today's world, it does not eliminate any value of te reo Māori. Therefore, te reo Māori should be promoted in order to keep it alive. However, the language will only be a living language if people learn it for the right reasons. Everyone must be given the option to learn te reo Māori, but the motivation to learn it should come from seeing the value in the language and culture and desiring to preserve that. Otherwise, apathy instead of respect will grow, as shown in the example of Irish in Ireland.

Compulsory te reo Māori classes can also potentially isolate the language from the culture, taking it out of context and opening doorways to cultural misunderstanding. In Pecníková and Slatinská's research on Irish language teaching, they conclude that "…language learning intertwines with culture. One without [the] other cannot exist during language classes" (11). They also conclude that "…no language should be minimized to just an economic asset. Language is part of our identity, culture and heritage" (11). Similarly, if students do not see te reo Māori as part of their identity or an important part of the nation's identity, they will miss the point of making it a living language. Students may also fail to develop a respect for the Māori culture if language classes only focus on grammar and vocabulary without the cultural context.

Both New Zealand and Ireland had similar colonial histories, and their indigenous languages both suffered due to Anglicization. In an effort to revitalize the language, the Irish government has made Irish an obligatory subject in the public school system. Some political parties in New Zealand have been pushing for compulsory te reo Māori classes for the same reasons. However, compulsory Irish has massively failed to revitalize the language in Ireland in multiple ways: it has created apathy, allowed people to learn Irish for the wrong reasons, and proved to be inefficient in teaching the language. Therefore, the New Zealand government must avoid compulsory te reo Māori education if it wants true language revitalization to occur. Communities must work to change the social attitudes and values toward

te reo Māori so that students willingly learn it for the right reasons. That way, te reo Māori will become a spoken language in everyday situations. A government policy that works toward providing high-quality te reo Māori classes available as an option in schools may be helpful, but only if the teacher shortage can be solved. This conversation transcends these two countries, however, as social attitudes toward compulsory education and language revitalization impact most postcolonial countries. Globalization threatens the survival of hundreds of indigenous cultures and their languages, so language revivalists must ensure their efforts do not create more harm than good.

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The Role of Sports Dentists in the Oral Health of Athletes: The Effects of Nutrition, Prevention, and Education on Oral Health and Performance

Sarah Gencarella

An apple a day keeps the doctor away, but nutrition awareness and mouthguard use keep the sports dentists at bay. Athletes are at an increased risk for poor oral health due to the high levels of sugars and carbohydrates within sports products as well as the increased incidence of oral trauma during their sport. It is the responsibility of sports dentists to maintain the oral health of athletes, most importantly by educating the involved personnel about the risks of poor nutrition as well as the availability and refusal to use protective gear.

Research shows that there are many aspects of sports that affect oral health, including the nutrients consumed, the lack of education about the risk factors specifically for athletes, and the nonuse of mouthguards against trauma. After all, oral health does affect the quality of life of the athletes and that alone is enough cause for concern[1]. Many scholars within this discourse community know that the use of mouthguards and other protective wear is beneficial for the oral health of the athletes, but many do not agree on which steps ought to be taken in order to have them be more commonly utilized. Some discussion leads more towards having mouthguards be legally required for athletes, while others say the approach needs to be more social in order to make them a norm. The other aspect of nutrition is also discussed as the scholars agree that there is a higher risk of poor oral health rooted in an athlete's diet due to the amount of sugar consumed. I argue that the answer to both of these issues is the practice of education. The education of all personnel involved in the sports, such as athletes, coaches, team dentists, etc., will allow for a greater understanding of the risks and options available to avoid issues while also encouraging the athletes to make educated decisions in regard to their oral health. In this manner, the importance of preventative gear and nutritional or habitual changes can be conveyed to decrease the occurrence of sport-related oral health issues. For this reason, oral health professionals within sports dentistry need to educate athletes about strategies go prevent poor dental health about the use of preventative gear.

Nutrition

Literature Review

It is evident through multiple studies within the sports dentistry discourse community that the occurrence of poor oral health, such as dental caries and erosion, is at a high prevalence within athletes. In a research study conducted by Needleman et al, they found that "dental caries, dental erosion, periodontal disease and pericoronitis (infection around impacted teeth) are the principal oral health conditions affecting athletes."[1] This conclusion was supported by another study, conducted by Gallagher et al, where 352 athletes in the UK that participated in one of eleven sports were given a dental exam. Gallagher explains, "We found caries… in 49.1% of athletes,… gingival bleeding on probing/presence of calculus… in 77.0% and pocket probing depths of at least 4 mm… in a further 21.6%. One in five athletes reported previous wisdom teeth problems."[2] The occurrence of poor oral health is evidently high, but the question remains if this prevalence is higher than that of non-athletes. Gallagher et al compared the incidence of poor oral health in athletes with that of the "most recent national oral health survey in England and Wales" via the Adult Dental Health Survey, and explains:

> We reported established caries in 49% of athletes compared to 36% of adults aged 25-34 from the ADHS 2009; 15% of athletes had 3 or more teeth affected compared to 10% of a comparable group from the ADHS 2009. We found that 22% of athletes had pocket probing depths of ≥4 mm compared to 19% of adults aged 16-24 from the ADHS 2009. We reported ETW in 42% of athletes with a BEWE score 9 or more in 12%; the ADHS 2009 reported toothwear in 52% of adults aged 16-24 with moderate wear in 4%; the prevalence of ETW was greater in men than women in both groups.[2]

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It is evident that poor oral health is not only high in athletes but, comparatively, is consistently higher than the overall population as seen in the population of England and Wales. This conclusion can be assumed to be similar to the population of the United States, as the culture of sports, nutrition, and dental care norms are very similar between the three countries. (However, Gallagher's study did not have a proper control group, so these inferences have to be viewed with caution.) For this reason, a comparative study should be conducted in order to make more scientifically sound and supported conclusions between the oral health of athletes and nonathletes.

Moreover, sports dentists need to address the issue of poor dental health within the realm of nutrition, as many dental caries and oral health-related issues stem from the promoted sports products such as energy bars and sports drinks. Needleman et al explain, "Nutritional intake, including usual diet, sports drinks and supplements is a major determinant of oral health, including dental caries, periodontal disease and dental erosion."[1] It is important to recognize that an athlete's eating regimen is a risk factor for poor oral health. Consumption during training sessions consists of foods and drinks with high carbohydrate and sugar composition, each of which is a leading factor in periodontal disease, dental caries, and erosion.[1,2,3] Touger et al explain the relationship between sugar consumption and dental caries as a "dynamic relation" where the dental "quantity, pH, and composition of the saliva" are affected as sugars "provide substrate for the actions of oral bacteria, which in turn lower plaque and salivary pH. The resultant action is the beginning of tooth demineralization."[4] In an exploratory study conducted in New Zealand by Bryant et al, 83.9. % of triathletes were found to consume sports drinks while training and 93.5% reported consuming food during sessions.[3] Because each of these products has a quite high quantity of sugars and carbohydrates, the bacteria feed on these molecules and produce an acid that causes tooth decay.[5] Consuming these sports products during training means that that acid is allowed an extended amount of time to damage the tooth enamel since the athletes are not able to brush their teeth until their training is complete.

Furthermore, this issue of poor oral health is significant for athletes as it not only is problematic for future dental longevity and vitality but it also negatively affects the performance of the athletes.[1,2] Needleman et al explains in the research study, "Oral health is one of the determinants of life quality. There is a wealth of literature demonstrating impacts of oral diseases on the quality of life including caries, periodontal disease and pericoronitis. With clear psychosocial impacts of oral health, it would be surprising if training and performance were not affected in those athletes with poor oral health."[1] This speculation of Needleman et al is supported by the study of elite UK athletes, within which Gallagher et al found that: "Overall, 32.0% athletes reported an oral health-related impact on sport performance: oral pain (29.9%), difficulty participating in normal training and competition (9.0%), performance affected (5.8%) and reduction in training volume (3.8%). Other impacts were difficulty eating (34.6%), relaxing (15.1%) and smiling (17.2%)."[2] Within this study, Gallagher et al found that dental trauma such as "acute dental or orofacial infections"[2] negatively affects performance as the occurrence causes a loss of time to train and compete. On a more chronic level, pain and agitation derived from oral health issues lead to "a reduction in quality of training, are commonly reported, and at elite level may have important consequences."[2] Needleman et al echoes this conclusion, summarizing their systematic review saying that "poor oral health could affect performance directly through pain arising from disease conditions but also more subtly from effects such as increased systemic inflammation and psychosocial impacts that may be less evident to athletes themselves."[1]

On the other end of the spectrum, nutrition also is a factor when an insufficient amount is consumed. Athletes participating in sports in which body weight is regulated or body aesthetics are important are at an increased risk of eating disorders, which also play a role in poor oral health.[1] Within the article, Needleman et al explain this occurrence:

> In several sports body weight, composition and aesthetics are crucial factors to the athlete, increasing the risk of eating disorders...It has been shown that the elite athlete is more susceptible to eating disorders than the average member of society...There is a role for the general dental practitioner and the sports dentist in particular to detect signs and symptoms of tooth erosion as a result of eating disorders. It is therefore critical that elite athletes are screened for not only dental disease but what can be the first/earliest signs of eating disorders that manifest themselves in the oral cavity.[1]

There are various types of eating disorders that can lead to dental issues. Bulimia Nervosa, for example, is an eating disorder in which one has "recurrent inappropriate compensatory behavior to prevent weight gain, such as self-induced vomiting, misuse of laxatives, diuretics, enemas or other medications, fasting, or excessive exercise."[5] The vomiting from this disorder is what causes dental issues, as "gastrointestinal complications can occur at any part of the gastrointestinal tract from the mouth to the colon.

Dental erosion from gastric acid may occur and may be irreversible."[5] Evidently, it is imperative for sports dentists to consider both sides of the spectrum when aiding in the oral health of athletes in terms of nutritional intake and its effects on the oral cavity.

Education

Sports dentists need to address the issue of poor dental health within the realm of educating the players about its importance; how to maintain it, improve it, and about the risk factors of being an athlete so that they can take measures to improve their oral health. Saini echoes this notion, stating that "education of all those involved is the key. Team physicians, dentists, athletic trainers, and coaches must take into consideration both the athlete's previous medical history and the sport.[6] Many of the oral health issues are not unavoidable, and therefore can be combated. It is clear through Bryant's questionnaire of elite triathletes in New Zealand, as the experimenters found that "only 3.2% perceived training as high risk to oral health."[3] This low of a statistic demonstrates a lack of education that can easily lead to poor decision-making over the years that cause dental caries in the athletes. The education of these athletes on nutrition and prevention aspects can be an effective first step in having the athletes, themselves, take measures against the risk factors they face in their sports. Needleman et al supports this notion as he supplies that:

> oral diseases are preventable with well-characterised interventions at low cost. Some interventions are more dependent on behavioral change and adherence to care than others. To achieve a sustained effect, oral health should be embedded within other aspects of health promotion taking into account the structural issues and inter-relationship of athletes within their sport and peer networks.[1]

In this way, the role of education should be incorporated in the sports dentist-athlete relationship dynamic. Sports dentist should not merely fix issues once they arise, but instead they should take measures to promote prevention. This could be seen through explanation of the effects of nutrition on oral health, as well as the benefits of preventative gear, such as mouthguards.

Educating the athletes about the effects of nutrition is an important aspect, as there are many options that athletes can consider in order to increase their oral health. Needleman et al offers a few options, saying, "Simple interventions may have a dramatic impact on oral health including use of high strength fluoride toothpastes, other topical fluoride preparations, behavioural change related to diet and oral hygiene (effective dental plaque removal) and pattern of use of acidic drinks, for example, sports drinks."[1] In this way, athletes will gain an understanding of how what they consume affects them and can take measures to combat those risk factors, such as not consuming as many, brushing their teeth more regularly, and getting teeth cleanings more often.

Prevention

Literature Review

Many dentists promote preventative measures, such as mouthguards, so that athletes will be equipped with the technology that can aid in the prevention of oral health-related injuries. Sports dentists are tasked with the job of attending to the oral health of athletes, including the treatment of orofacial injury as well as promoting the use of preventative measures such as mouthguards.[6] Saini explains this claim, saying:

> Mouth protection for athletes is one of dentistry's contributions to sports medicine. It is the responsibility of the dental profession, therefore, to become more active in sports injury prevention programs. Mouthguards provide protection against injuries to the orofacial area, including the teeth, lips, cheeks and tongue, thereby reducing the incidence and severity of injuries that occur during athletic practice and competition. They also have been shown to prevent head and neck injuries, concussions and jaw fractures.[6]

It is evident that the use of mouthguards is scientifically proven to benefit the athlete and aid in the prevention of oral trauma. In his systematic review Knapik states that . "risk ratios ranged from 1.6 to 1.9 for the different groups of studies examined" when assessing studies in which athletes that use mouthguards are compared to those that do not.[7] Roettger supports this claim as he utilizes the principles of Occam's Razor, which states "the simplest solution to complex problems is the best and that if a cause is both true and sufficient to explain a phenomenon, there is no need to look further than addressing that single cause."[8] When applied to sports dentistry, this principle concludes that "...since the automatic protection of the teeth and mouth provided by mouthguards and face masks is proven effective in the most high-risk sports, some variation of one or both should be written into the rulebooks of other less risky activities."[8]

Despite the scientific support, the importance and use of mouthguards is still widely disregarded and rarely utilized when not required. Thierer states that "there is significant evidence which supports the use of mouthguards for many sports, yet in both requirements and practice, this protective equipment is not being used to the extent that the scientific community recommends."[9] Sepet et al

conducted a study in which 359 participants who were involved in one of twelve different sports were given a questionnaire in order to evaluate their understanding of the role and benefits of mouthguards. The results concluded that 10.9% had experienced dental trauma and only 11.2% of those participants used them. The reported answer to why the other 44.2% of the participants who knew about mouthguards was due to a lack of aesthetic.[10] If more than merely 11.2% of the athletes had worn a mouthguard, it is reasonable to assume that the 10.9% that experienced dental trauma could have prevented or decreased the sport related damage.[9] In fact, Roettger explains that "the data and studies on the use of athletic mouthguards to diminish or prevent dental injuries are voluminous and should be a vital consideration for anyone who is active in a sport which might lend itself to physical contact or an accidental blow to the orofacial region."[8]

Not only are mouthguards proven to prevent or lessen orofacial injury, but they are also an easy, undisturbing, and effective way to prevent many dental injuries while not having it affect athletic performance. Roettger supports this claim within *Modern Sports Dentistry*:

> The ideal piece of protective sports gear should be characterized by several features. First and foremost to the athlete, the device should not interfere with the player's ability to perform his or her activity to the optimum of their capability. It should not be a distraction and it should be comfortable. It cannot interfere with the athlete's ability to communicate with teammates and should not interfere with his or her perception of their ability to breathe. It should not impact the game in any way such as the potential for a football helmet to be used as a striking device in American-style football. It should be able to show conclusively that it is effective. And finally, it should not interfere with the player's enjoyment of the sport or his or her participation in it. The properly designed, fabricated, and fitted mouthguard has the ability to achieve all of these goals.[8]

It is now evident that mouthguards are scientifically proven to decrease the frequency and severity of oral trauma while not inhibiting athletic performance. For this reason, the use of mouthguards is an effective and non-inhibiting preventative measure that should be promoted by sports dentists.

Education

Education within the realm of prevention devices is another way in which sport dentists can equip athletes to avoid oral trauma. In this way, Saini explains that "many athletes are not aware of the health implications of a traumatic injury to the mouth or of the potential for incurring severe head and orofacial injuries while playing. The dentist can play an imperative task in informing athletes, coaches and patients about the magnitude of dental sciences in preventing orofacial injuries in sports."[6] Increasing an athlete's knowledge of the severity of oral trauma can increase the chance of taking steps to prevent such incidents, however many athletes are not even aware of the existence of protective devices. In fact, Sepet's study showed that 55.4% knew about mouthguards, leaving 44.6% unaware of their availability as a preventative measure.[10] It is reasonable to infer that if more athletes were educated about their existence, a higher percentage would consider using them.

Some sports dentist believe that mouthguards should be made mandatory, however this process is long, and I argue that creating a law to support the cause is not the only way, nor the most effective. After all, Sepet's study that says from the 41% of athletes who knew about the existence of mouthguards chose not to wear it due to a lack of aesthetics.[10] It is reasonable to conclude that if athletes are against the appearance of mouthguards, and have been proven to justify this reasoning as enough to forgo their use, implementing a law to maditorize them would not keep them from finding a way around it. In fact, the law would have to apply to all athletes of that sport or else players may be convinced to go places without the policy. For this reason, athlete buy-in may prove to be the successful route of creating a foundation for their implementation. Education and promotion are two influential aspects that sports dentists can use in order to convince athletes while policies are being debated. Furthermore, for some athletes, the knowledge of the severity may not be enough to convince them to utilize mouthguard, however there are other ways in which the athletes can be reached. For example, if athletes know that the state of their oral health is a factor in athletic performance, they are more likely going to prioritize it more than they currently do. The study by Needleman et al showed that "the proportion of athletes reporting a negative impact of their oral health included 33–66% following trauma, 28–40% being bothered by their oral health or with an impact on their quality of life and 5–18% with an effect on performance."[1] It is common knowledge that athletes care deeply about their performance, and using this fact in order to promote preventional gear could be proven to be very effective.

Finally, for both nutritional and preventive aspects of oral health, a part of educating athletes of the importance of oral health is to come alongside the athlete in order to aid them in the process of prevention. Needleman provides the statement that "regular assessments of oral health by

a dental professional, especially preseason, will allow for personalisation of prevention plans and early treatment of any disease."[1] In this way, the sports dentist can fabricate a relationship with the athletes and both inform them of the risks and consequences, while offering their aid in the athletes' path to an improved overall oral health. After all, it is the decisions of the athlete, personally, that will determine the state of their oral health; sports dentist can only supply them with the information and tools to succeed in improving their oral health.

Conclusion

In conclusion, oral health professionals within sports dentistry are responsible for addressing the issue of poor dental health within the realm of nutrition and use of preventative gear through the policy of education. First, within nutrition there are multiple studies that provide evidence that the occurrence of poor oral health, such as dental caries and erosion, is at a high prevalence within athletes. Factors that attribute to this prevalence include sports products such as energy bars and sports drinks, as well as a lack of nutrition and effects of eating disorders. Each of these occurrences cause issues of dental longevity and vitality, as well as negative effects on athletic performance. Second, within prevention, sports dentists are responsible for the promotion of protective measures, such as the use of mouthguards. The use of mouthguards is not only scientifically proven to decrease the incidence and severity of dental trauma, but are an effective and undisturbing method to do so. Third, the policy of education should be promoted by sports dentist in the future in order to inform athletes of these risk factors of being an athlete, while providing guidance and instruction on how to attain and maintain an improved oral health. This education should include that of the effects of nutrition and how to attain improved habits as well imparting the importance of preventive gear use. It remains unknown whether or not making mandatory the use of mouthguards and nutritional regiments would eradicate the incidence of dental trauma and poor oral health in athletes. However, it seems evident that sports dentists should empress upon the athletes the severity of poor nutritional habits and the importance of protective gear. Perhaps sports dentist should begin conducting regular dental examinations and screenings, meeting each athlete in their current situation in order to educate them on the risks and consequences of poor oral health and offering them solutions.

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A Tale Of Food Cities: Gastronomy and Community Identity in an Urban Work Environment

Samuel Whatley

Ever since the rise of urban Modernist ideology and mass domestic industrialization in the first half of the twentieth century, inner-city community identity has been at jeopardy. Reform efforts have generally targeted city council, highway agency, and public housing policies, all in an attempt to de-mechanize a city and reform existing developments. For this reason, very few efforts to reestablish urban community identities have been directed towards reforming existing industries. This paper briefly explores how the application of principles found in rural gastronomics can aid in the reestablishment of urban identity.

"A block or two west of the new City of Man in Turtle Bay," described E.B. White, one of the foremost essayists of twentieth century America, "there is an old willow tree…Whenever I look at it nowadays, and feel the cold shadow of the planes, I think, 'This must be saved, this particular thing, this very tree.' If it were to go, all would go—this city, this mischievous and marvelous monument which not to look upon would be like death."[1] There is something fundamental that today's urban world has lost, something that is rooted in what it means to be make a thriving city, a human community. Nearly 55% of the world's population lives in an urban environment, a proportion that is set to rise to around 60-70% in the next few decades.[2] An increasingly pertinent question is how to best manage this immense growth, and make it sustainable. The food industry, of course, plays a major role in the sustainability of a city, both in terms of culinary culture and day-to-day accessibility of food. As of late, however, the question of inner city food accessibility and food culture has been, of necessity, joined by the question of the city's adoption of the principles present within the food industry in more rural areas, to wit, the question of how to make the communities sustainable as well. In other words, a city is comprised of many different communities fighting to retain the unarticulated autonomy that defines each apart from the rest of the city, and an objectify-able self-sufficiency is key to the protection of their identity. The variables at play in a sustainable community must be comprehensible in order that, if the community is in jeopardy of losing its identity, the principles of its self-sufficiency can be isolated and acted upon. The vast majority of these principles are limited to the familial, local business, or infrastructural level. Only a handful bridge all three; the food industry is one of them. Urban farming, both on household and commercial levels, is a viable and sustainable answer to the dissolution of this crucial aspect of inner-city communal self-sufficiency and identity.

Before any argument can be made for how feasible a particular solution is for the impediment of community identity dissolution, or how a certain approach is correct or incorrect, one has to define what a community qualitatively is. For the purposes of this argument, it can be assumed that for a community to be classified as "inner-city" and be an entity capable of maintaining its own gastronomic system, it must have geographical borders and a corpus of those living within those bounds that at least contribute in some way to the area's economy. With these two characteristics, an argument for economic self-sufficiency has very few hurdles to overcome; however, these are not sufficient to frame an argument that points towards the sense of that selfsufficiency as being a support for community growth. The other side of the idealistic coin describes a community that is knit solely together by a corpus of values rather than a corpus of physical attributes such as shared location or work place. Émile Durkheim, one of the founders of modern sociology, considered a set of collective ideals as a community *sui*

1. E.B. White, "Here is New York" in *Essays of E.B. White*, (New York, NY: HarperCollins Publishers, 1999), p. 168.

2. UN Department of Economic and Social Affairs; Accessed through www.cnbc.com, "Two-thirds of Global Population will Live in Cities by 2050", Sam Meredith, May 17, 2018: Accessed September 18, 2019.

generis.[3,4] German sociologist Ferdinand Tönnies, on the other hand, divided the larger sphere of "community" into two categories, *gemeinschaft* and *gesellschaft*. *Gemeinschaft* is described as a group of people that have frequent social interactions, often in work environments (mechanical settings). *Gesellschaft* is a group of people set apart by indirect social interactions and values, often developing organically, much like what Durkheim describes. The separation of these two, however, as Tönnies puts it, is merely conceptual; communities really function as the combination of the two.[5] An urban community illustrates this dichotomy in the modern social network by incorporating economics (gastronomy) and values (ideal self-sufficiency) equally. The issue raised by Durkheim's point of view is isolated to the ideal communities that are defined by values only, and does not take into account, as he himself termed it, "sensations from the physical world,"[6] which would include the institutions that shape the values he describes.

These values, whether originating from personal ethics or the general social milieu, are fostered on an individual level, then later manifest themselves the local business and infrastructural levels This is very much the case within the traditional idea of gastronomy within a predominately agrarian culture. There are two human values in particular related to the psychological ramifications of growing one's own food. *Naturalness* is the first, and describes an individual's preferences toward what he consumes and takes part in. This value has been most clearly recognized in the rise in demands for organic foods that has been observed in recent years, something that is not particular to Western society. For example, in the early 2000s the city of Bangkok underwent a series of reforms within its gastronomic systems, led by local and national government initiatives, that targeted the import of rurally-grown foods into urban spaces. The reform had its originated from two roots, that of health concerns surrounding the produce coming in from rural areas, as well as economic implications the gastronomic system had for the city. Thailand had the reputation of an agriculturally fertile nation; however, Bangkok, the capital, did not wear the same mantel, and so took no part in its country's reputation,[7] even though the city housed 10.4% of the nation's population at the time.[8] This idea taps into what Iryna Printezis, Clinical Assistant Professor at Arizona State University, termed as "perceived naturalness,"[9] a demographically verifiable state of preference seen in the surveys and buying habits of consumers. Printezis conducted a study on the prevalence of this trait, developing a way to quantify her findings in what she later called the Perceived Naturalness Index. The study separated the terms urban farms and local farms, and found that consumers with a higher sense of awareness for natural foods were more likely to buy locally-sourced foods than imported foods. However, the author also states that "consumers have to prefer [local farming] as a source of produce over other retail outlets,"[10] meaning that in a situation where the market is a key influence, it is hard for local grassroots to compete with more organized, reliable, and financially viable large-scale retailers.[11] The source of the food does not matter in this case; the only thing that matters is the economic ramifications of that source and the system surrounding it. In the case of Bangkok, local authorities were able, along with the general health concerns, to operate according to principle, i.e., the reputation of the city. Urban communities in the West are less likely to operate according to principle, and more likely to operate solely as a demographic in the eyes of a capitalist market. However, urban communities have a unique set of characteristics that sets them apart from being viewed as solely demographics in the capitalist sense, pushing into the realm of the second human value of community, perceived selfsufficiency.

This value is much harder to quantify than perceived

3. Latin, "of its own kind"; also "in and of itself".

4. Steven Lukes, *Emile Durkheim: His Life and Work, a Historical and Critical Study*, (Palo Alto, CA: Stanford University Press, 1985).

5. Ferdinand Tönnies, *Community and Civil Society*, Jose Harris, ed., (Cambridge, UK: Cambridge University Press, 2001).

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10. Printezis, Perceived 'Naturalness', p. 4.

11. Marvin T. Batte, "Consumer-Driven Changes in Food Marketing Channels: Organics and Sustainable Food Systems in the United States: Discussion" in *American Journal of Agricultural Economics*, Vol. 93, No. 2, (New York, NY: Oxford University Press, 2011).

naturalness, and might be best understood if approached from the point of view of Dr. Michael Hamm, distinguished C.S. Mott Professor in the Department of Community Sustainability at Michigan State University. In a keynote address given in 2003, Dr. Hamm describes an overall shift in gastronomic preferences led by individual preferences and an increasingly "sophisticated knowledge of ecosystem farming."[12] "With respect to the food system," Dr. Hamm says as a preface to his address, "I would start by asking one simple question, one that all of us who eat should ask: what kind of a food system do we want?…[it is] critical that we extend beyond the confines of production agriculture to consider, among other things, the communities and regions in which that agriculture occurs…"[13] What Dr. Hamm is describing is a pull at not principles, as the authorities in Bangkok were able to achieve, but at a unique *ethos* geared towards the preservation of current capital and community ties for future generations. This can be achieved by a greater knowledge of sustainable ecosystems allocated to the common man, which, ideally, would manifest itself directly in the form of small and medium-sized urban farms. At the end of the address, Dr. Hamm articulates the idea in this way, saying:

> We believe there is good reason for optimism that community-based food systems can be developed… in which greater connectivity occurs between farmers and consumers such that value chains are at least as important as supply chains. On the agricultural side, as we move to a production system that maximizes its capacity to deliver ecosystem services while retaining productive capacity for future generations, it is equally important to embed this development within a social framework valuing and honoring these activities.[14]

The idea is simple: a set of values espoused in a reasonable manner by a localized community, geared towards its own future preservation, both economically and as regards posterity and community identity. As individuals learn about and innovate within the field of agriculture and gastronomic systems, they become more apt to apply what they learn to their day-to-day life. As a result of taking their own initiatives on solving social problems, community members become more willing to sacrifice the immediate gratifications of commercial food supplies for the preservation of local supplies. Once this value has been adopted, the economy itself shifts to accommodate it. This in turn gives that community an overall sense of self-worth, identity, and sufficiency.[15,16] But what entices a community, especially one in the urban West, to prioritize *ethos* above economic and market-driven *logos* in the first place?

The answer can be found in many examples of urban life. Carlo Rotella, *New York Times* columnist and professor at Boston College, gives one detailed example in his book titled *The World is Always Coming to an End*, an epitaph of the South Shore community (or communities) of Chicago. In this work the author describes the silent tension between bungalow culture, the immaculate green lawns and quaint houses listed on the historical register, and the insecurity of stagnant wages, "declining confidence in public institutions, and a fraying sense of civil community."[17] "And always at some *sub rosa*[18] mental level," Rotella says, describing his young adult self living in the South Shore community, "I expect the incursion of piratical boarding parties who must be repelled by householders without assistance from neighbors or government. I am a product of a landscape and process that can be traced back at least as far as the network of trails that ran along the dry ridges between wet sloughs in postglacial South Shore,…one that, as has apparently always been the case in South Shore, lasted until the next crew, pushed and pulled by the forces of history, showed up and decided that this looked like a nice place to live."[19] South Shore, like so many urban and suburban communities, continually faces class struggles, the decline of internal economic vitality, and external forces eroding the power structures that would be implicit in the autonomy of a thriving community. The ebb and flow of corporate business causes major wage instability, especially for the blue collar class in a postindustrial environment. Increasing means of access and transportation disconnect work place ties within

12. Michael W. Hamm, "Community-Based Food Systems: Components and Potential for Michigan" in *Michigan Sociological Review*, Vol. 18, (East Lansing, MI: Michigan Sociological Association, 2004), p. 2.

13. Hamm, "Community-Based Food Systems", pp. 1, 2.

14. Hamm, "Community-Based Food Systems", pp. 19, 20.

15. A.C. Bellows and M.W. Hamm, "Local Autonomy and Sustainable Development Testing Import Substitution in Local Food Systems" in *Agriculture and Human Values*, Vol. 18, (Clinton, SC: Agriculture, Food, and Human Values Society, 2001), pp. 217-224.

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17. Carlo Rotella, T*he World Is Always Coming to an End: Pulling Together and Apart in a Chicago Neighborhood,* (Chicago, IL: University of Chicago Press, 2019), p. 173.

18. Latin, "in secret"; lit. "under the rose".

19. Rotella, *The World is Always Coming to an End,* p. 176.

a geographic region and connect them elsewhere with non-local communities. Consistent failures on the part of government and non-local institutions cause a general sense of distrust in the efficacy of those institutions, which include food systems and production. In short, urban communities have been effaced of every characteristic specific to them in particular, and have instead been veiled in an importune history of struggle and division where the only lifeline for the people living in those communities seems to be individual financial freedom.[20] This struggle is what drives communal ethos above economic idealism, and allows for the prioritization of critical engagement, environmental stewardship, and ecosystem and agriculture knowledge.[21]

In the summer of 2019, an independent group of scientists in varying disciplines appointed by the United Nations Secretary-General drafted the *Global Sustainable Development Report* for the U.N. Department of Economic and Social Affairs. This document is an evaluation of the world's progress toward sustainable communities and global economic systems, taking a broad view of global urban development. At its close, the report states "that understanding the interconnections between the individual [Sustainable Development Goals] and the concrete systems that define society today will be essential to devise policies that manage difficult tradeoffs."[22] In other words, the principles that define what efforts are taken by social initiatives are derived from the correct view of the human values of community (Sustainable Development Goals) alongside economically valid solutions (concrete systems). Economist Dr. Robert Biel gives an example of this paradigm in his book *Sustainable Food Systems*, where he describes the synthesis between community crisis and adaption. His case is a sociological one, harkening on the unrest caused by fluctuating food prices, food deserts, and local disillusionment in the face of corporate interference.[23] This was to expound on an idea Biel had first proposed in his book titled *The Entropy of Capitalism*, that the systems theory of gastronomy was directly tied to its political economy.[24] In other words, if urban farming can be defined within the limits of a social construct, then the market, instead of incentivizing a departure from that state, will foster the innovation required to create an economically viable system.

Rotella and Biel both described robust social and emotive influencers, bolstered by importune inhibitors that impeded on food and financial security. As long as members of a community felt comfortable and at rest, they cared less about communal autonomy and focused more on their corporate and global atmosphere; but, as soon its comfort, identity, or rest was jeopardized, the community, then with a new banner to unite under, suddenly prioritized autonomy and self-sufficiency. Commercial urban farming provides a long-term solution, offering both economic vitality as well as a framework on which to build lost social constructs. It is in a unique position to bridge familiar, local business, and infrastructural relations, integral parts of sustainable urbanism. This objectify-able self-sufficiency is key to the protection of community identity, something shown in many urban communities to be in dire need of restitution. As for economic vitality, the understanding of agriculture has grown drastically during the past century, and even in the past few years. What once was only possible in rural areas is now becoming increasingly possible in urban settings.[25] The gestalt of these principles work towards a greater sense of identity and perceived community self-sufficiency, which is critical for the life of a thriving city. For these reasons, Urban farming, both on household and commercial levels, is a viable and sustainable answer to the dissolution of inner-city community self-sufficiency and identity.

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The Unique Experience of Eating Disorders within the Male Population: A Review of Existing Stigma, Knowledge Gaps, and Gender Bias within their Recognition, Diagnosis, and Treatment

Daniel Casey

The present study synthesizes the recent research related to the experiences of males who struggle with eating disorders. Three universal themes emerged: first, a blame-based stigma surrounding eating disorders, specifically in the male population; second, a lack of education within the male population regarding the pathologies and treatment options available for those suffering from eating disorders; third, significant gender bias in the treatment of eating disorders, particularly among the assessment tools used to diagnose them. Early findings suggest that specific focus on the biological and genetic factors of eating disorders seems to be the best method to reduce blame based stigma. In addition, the most practical way to counteract the gender bias exhibited by assessment tools is the development and popularization of male specific eating disorder assessments.

For many years, within both professional and popular psychology, the commonly repeated yet uncited statistic was that one in every ten cases of eating disorders occurred within a male, and despite the origin of this figure being unscientific at best, it was frequently seen as a fairly reasonable estimate for the frequency of eating disorders within the male population (Cohn et al., 2016). However, a landmark study published in 2007 suggested that when speaking about anorexia nervosa and bulimia nervosa, a more accurate statistic for their prevalence within men is actually closer to 1 in 4, and when speaking of binge eating disorder, closer to 1 in 3 (Hudson et al., 2007). Since the publication of this study, a great deal of research has been conducted seeking to understand the unique experiences of men who suffer from eating disorders. Given that many of their experiences are centered around that which is difficult to numerically quantify, much of this research has been conducted by carrying out qualitative, in-depth interviews with men suffering from these conditions and then seeking to identify common themes (Lyons et al., 2019; Räisänen & Hunt, 2014; Robinson et al., 2013; Siegel & Sawyer, 2019).

After analyzing these studies, there seems to be three common themes that surfaced throughout. The first is an increased stigma surrounding eating disorders as compared to other mental health disorders, specifically when occurring within the male population. This stigma seems to largely result from the belief that eating disorders are a characteristically feminine disorder, and thus suffering from one often causes the victim to be perceived as less masculine. Much research has been done regarding how to best counter mental health stigma in general and how to more precisely address the stigma associated with eating disorders, systematically analyzed in Corrigan et al. (2012) and Doley et al. (2017) respectively; however, only a minor percentage of this research has specifically studied the male population. Secondly, there seems to exist a general lack of education within the male population regarding eating disorders (Räisänen & Hunt, 2014). Although further research is needed on the subject, some of the preliminary findings of recent research suggest that among the adolescent population, increasing education could not only counter this ignorance, but simultaneously serve as the most effective method of reducing stigma (Corrigan et al., 2012). Finally, there exists significant implicit gender bias in the treatment of eating disorders, particularly among the assessment tools that allow clinicians to recognize their presence (Darcy et al., 2012). For this reason, the psychological community must advocate for further development and incorporation of male specific eating disorder assessments. Therefore, the increased stigma and general lack of understanding surrounding eating disorders specifically occurring within the male population can best be counteracted through increased educational efforts. Alongside this, further development and familiarization of gender specific eating disorder assessments among treatment providers has the potential to both more accurately diagnose and provide validation for males struggling with eating disorders.

The first common experience identified by men throughout multiple studies was the experience of increased mental health stigma related to eating disorders. Even prior to discussing those occurring specifically within the male population, there seems to exist an increased stigma surrounding eating disorders when compared with other mental health disorders. Although stigma is a term

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that is best defined operationally, and is thus difficult to attribute to any single factor, one study indicated a significant difference between the public's understanding of eating disorders when compared to their understanding of other mental health disorders. Much of this stigma appears to result from a public perception of eating disorders as being a "feminine" disorder, and thus they have the potential for the victim to be viewed as less masculine. However, blame-based stigma seems to be a compounding factor. Analyzing the results of two nationwide surveys across the United Kingdom related to public understanding of mental health disorders, Crisp (2005) noted that other than alcohol and drug addiction, participants were most likely to view eating disorders as self-inflicted. Although it should be emphasized that mental health disorders are never the fault of the person suffering from them, this evidence suggests that this needs to be particularly emphasized in relation to eating disorders. This study did not indicate that the perception that eating disorders are self-inflicted as more applicable to one gender or the other, however, given that self-reliance and independence are highly valued traits among men in Western culture, it can be understood how men would generally be more hesitant than women to openly discuss or seek treatment for a disorder they felt as though they had brought upon themselves. Testimonial evidence suggests that this increased stigma surrounding eating disorders does in fact impact males. A participant in one qualitative interview study related to the experience of men with eating disorders in the workplace described that he had disclosed to his employer and even made arrangements for special accommodations related to his bipolar diagnosis, however, he had not taken similar steps related to his eating disorder diagnosis (Siegel & Sawyer, 2019). This demonstrates that even among men who are willing to discuss other mental health disorders, eating disorders seem to occupy a separate sphere. Subsequent research regarding the nature of factors that affect an individual's likelihood of seeking treatment for an eating disorder has also confirmed that the perception of eating disorders being self-inflicted seems to have a greater impact on males than females. One study found that among participants from the United States, United Kingdom, and Australia, "the association between self-stigma of seeking psychological help and increased likelihood of having an undiagnosed eating disorder was stronger for males than for females." The authors of the study continued to explain that their findings were "consistent with the view that males with eating disorders are more reluctant to seek treatment than females, hence more likely to be undiagnosed, and that perceived stigma associated with help-seeking may be a factor in this" (Griffiths et al., 2015).

Another contributing factor to the stigma surrounding eating disorders within the male population identified by multiple men was the common portrayal of eating disorders being something that affected what one participant described as "fragile, teenage girls who are very emotional" (Räisänen & Hunt, 2014). When discussing the media coverage of eating disorders, men frequently expressed feelings of invisibility. Commenting on this portrayal, one interviewee stated, "What [you] see in the papers is young girls trying to get themselves down to size zero. Do you ever read about men trying to do that? I don't" (Robinson et al., 2013). Although the portrayal of eating disorders as being a predominantly female issue is correct, the portrayal of eating disorders as an exclusively female issue is most certainly incorrect, considering Hudson et al. (2007) findings that between one third and one quarter of eating disorders occur within males. The detrimental effects of the media's tendency towards the prior depiction was evident throughout a number of studies and led many men to feelings of extreme isolation. The interviewee who most clearly summarized this stated that "I felt 'I'm the only guy in the world this has happened to'. So it can be quite an isolating thought… 'no other guys have had this problem. What's wrong with me? Why have I succumbed to this if no-one else has?'" (Robinson et al., 2013). These feelings of isolation seemed to only be compounded by an unspoken emphasis of stoicism unique to the male experience. When comparing the experience of men with eating disorders to that of females, one interviewee stated, "there's different experiences for men because, you know, 'No I don't get ill, I'm a man'. You know, 'I don't get ill, don't need treatment, I don't have emotions.'" (Räisänen & Hunt, 2014).This aversion to publicly exhibiting emotions also demonstrated itself among men in a common fear of gender related judgement if they were to seek help. When considering the hypothetical of how things would be different if he were a female, another interviewee stated, "if I were a girl, I would have people I could go talk to. As a guy, you do not really have that option without people judging you too hard" (Siegel & Sawyer, 2019). Although the assumption that women do not also suffer from the increased stigma of eating disorders is untrue, statements such as this illustrate that many men feel as though they are suffering from an exclusively "feminine" disorder. In sum, the male experience of eating disorders seems to universally entail the experience of greater stigma based on one's gender while suffering from

a psychological disorder that already subjects its victims to increased stigma when compared to other mental health disorders. Perhaps resulting from a perception of eating disorders as being a self-inflicted wound, this stigma manifested itself in a significantly greater hesitation to seek treatment and a general sense of invisibility. In turn, this seemed to deepen men's perception of the necessity of qualities such as self-reliance, independence, and stoicism and led many to feelings of extreme isolation.

The second common theme numerous men identified as presenting a barrier to identifying their illness was insufficient knowledge of eating disorders. Among these interviews, there emerged startling evidence of widespread ignorance among men, particularly related to the pathologies of eating disorders, that undoubtedly prevented multiple interviewees from identifying their eating disorder earlier. Räisänen and Hunt (2014) described that in their study, one participant "had never heard of [Bulimia Nervosa] and thought bingeing and purging was something he had 'made up.'" The fact that this participant, who was twenty five years old at the time he gave the interview, had not only never heard of bulimia, but also never heard that bingeing and purging are perhaps the most obvious indicators of disordered eating, might seem unthinkable to many within the psychological community. However, further testimony suggests that this ignorance related to eating disorders more accurately represents the general lack of understanding that exists within the male population than the psychological community would like to believe. In the same study, another participant stated, "I didn't know men could get eating disorders… I didn't know the symptoms, didn't know anything, it was just, to me it was just happening. I didn't really know what was going on" (Räisänen and Hunt 2014). Although it is unclear whether the statement "I didn't know men could get eating disorders" demonstrates a distorted perception of the frequency of eating disorders within the male population or a genuine belief that eating disorders are a gender exclusive illness, under either circumstance this participant, similarly to the previous one, clearly identified his lack of knowledge of the pathologies of eating disorders as a major factor in preventing him from identifying his illness. In addition, even though there exist certain shared pathologies of eating disorders among males and females, there is the potential for certain differences, primarily in that there exists a significantly greater variety of motivating factors for eating disorders among men than simply becoming thin. Although not specifically expressing how his experience differed from what he had heard of females who struggled from eating disorders, a third participant stated, "I didn't really know what, where to go or what to do to be honest. We've all heard of the like female anorexia and all of that… [but] that isn't what I was going through" (Räisänen & Hunt, 2014). This general lack of understanding related to the pathologies, prevalence, and gender specific experience of eating disorders caused many men significant delay in the identification of their eating disorders. This is particularly noteworthy given that early diagnosis and intervention has significant potential to improve prognosis.

The third shared experience numerous men discussed was the existence of implicit gender bias within the treatment of eating disorders, ranging from the facilities they are treated in to the assessment tools used to measure them. The authors of one qualitative study briefly described some of the manners in which those they interviewed experienced gender bias. Lyons et al. (2019) writes, "One man experienced official health communications which referred to him using female pronouns, while a number of the men commented on being given worksheets and questions tailored to females." They continue, "[another] man had a period of in-patient treatment [in] a specialized unit, which had a female and disabled toilet, but no facilities for men." It is understandable how many would simply disregard these factors as minor practical difficulties: after all, are these men not capable of simply substituting the appropriate pronouns or using the handicap facilities? Lyons et al. (2019) however, emphasizes how devastating a mistake this could prove, stating that "concerns over existent gender bias with regard to treatment is an important issue, as the prognosis for men may be compromised if the health care they receive has the potential to further emasculate them." It has previously been established that many men with eating disorders already struggle with both a self and social perception that they are struggling with an adolescent girl's issue. When those men finally find themselves reaching out to receive professional help, if even the facilities and tools being used by treatment providers echo this cultural stereotype, there exists the very real possibility that these men will only further internalize the misconception that they are the only male struggling, which has the potential to lead to an even greater sense of isolation.

However, perhaps even more devastating than the implicit gender bias that many men experience once they begin the treatment process is the gender bias that exists among the tools used to initially diagnose eating disorders. Shortly after its development in 1987, the Eating Disorder Examination (EDE) became recognized as the gold standard used by clinicians to determine whether a client is

suffering from an eating disorder. Administered in a semi-structured interview, the EDE measures the relative frequency of certain behaviors that are known to suggest the presence of an eating disorder over the previous twenty-eight days. However, recently the infallibility of the EDE has been called into question. In a study comparing the respective EDE scores of males and females with similar clinical presentations, Darcy et al. (2012) found that men tended to score significantly lower on a number of individual items, two of the four sub-scales, and the overall score. The authors of the study continue to suggest that although males tended to score significantly lower than their female counterparts demonstrating similar clinical presentations, the ability of the EDE to detect the presence of eating disorders within the male population was not compromised, and could even be significantly improved if the evaluator omitted specific questions.

Although I agree that assessments such as the EDE are both reliable and valid measures capable of identifying the existence of eating disorders within both genders, I believe they have the potential to lead to a number of complications that suggest the development of gender specific assessments provides a better alternative. First of all, given that the EDE has been historically viewed as a gender neutral tool, there does not exist any formal criteria for which questions are to be omitted when being administered to a male versus a female. Therefore, a client who received the EDE from one clinician who chose to omit those items suggested by Darcy et al. (2012) could potentially receive a different score from a clinician who included them. In addition, the questions which the authors of this study indicate ought to be omitted are not replaced with questions specifically related to male concerns, they are simply dropped. This decrease in both the number and specificity of questions could potentially cause further score distortion that has not yet been identified. Finally, there exist other popular methods of measuring eating disorders not analyzed in Darcy et al. (2012) that also exhibit significant gender bias. Cohn et al. (2016) identify how another popular assessment, the Eating Disorders Inventory (EDI), has the potential to exhibit gender bias. The EDI asks subjects to either agree or disagree with a series of statements, indicating an increased or decreased likelihood of possessing an eating disorder respectively. Cohn et al. (2016) identify one such statement, "I think my thighs are too large," as potentially being more applicable to females than to males. However, not only does this statement have the potential to be more applicable to females than males, under certain circumstances it actually has the potential to measure in the opposite direction. For females, given that the primary motivation for the development of an eating disorder is almost universally understood to be a desire for increased thinness, almost all females with an eating disorder would agree with this statement, which the EDI would interpret as suggesting an increased likelihood of the presence of an eating disorder. However, one segment of the male population that is known to be at an increased risk for developing disordered eating habits are athletes whose sports require extreme weight changes or unique body compositions. These men are often driven not by a desire for thinness, but a desire for increased muscularity. Therefore, one of these athletes (for example a rugby prop whose position requires extreme lower body strength) who meets all the other criteria of having an eating disorder might realistically disagree with this statement, viewing his thighs as too small. The EDI would interpret his disagreement as suggesting a decreased likelihood of possessing an eating disorder. Even though other questions would presumably offset this so that the assessment would still suggest the presence of an eating disorder, in this instance the individual item not only fails to measure a specifically masculine indicator of an eating disorder, but actually measures it in the opposite direction.

Rather than going through every existing eating disorder assessment, identifying items that have the potential to exhibit gender bias, and then developing criteria for how these assessments are to be modified when being administered to a male, it seems like a more practical solution would be to develop gender-specific assessments to be used when evaluating males. Cohn et al. (2016) identify one such assessment, which was fairly recently developed, titled the Eating Disorder Assessment for Men (EDAM). The EDAM is meant to serve a similar function as either the EDE or the EDI, providing clinicians with an assessment to measure whether or not a client demonstrates sufficient pathologies to indicate the presence of an eating disorder. However, given that the EDAM is a gender specific assessment, unlike the EDE or the EDI, it is not only able to eliminate questions that could potentially be biased towards females, but to replace them with questions that are definitely more applicable to males. Analyzing its development, Stanford and Lemberg (2012) describe how in the sub-scale related to body dissatisfaction, the previously critiqued statement, "I think my thighs are too large" is replaced by the general statement "I am satisfied with my lower body." Although questions such as these admittedly cause the EDAM to sacrifice a degree of specificity, it offsets any vagueness that could potentially develop by incorporating questions specifically designed to identify the multiple different sets of pathologies that are demonstrated depending on the

individual circumstance in which a male develops an eating disorder. For example, Stanford and Lemberg (2012) also identify the inclusion of certain statements such as "I am satisfied with the amount of muscle I have." Disagreement with both of these statements would allow a clinician examining the previously given example of a rugby prop not only to identify his overall dissatisfaction with his body, but also identify a desire for increased muscularity as a potential motivating factor for the development of an eating disorder. Further research is needed regarding clinician familiarity with assessments such as the EDAM, as it remains unclear how frequently this assessment is administered as compared to a more traditional assessment such as the EDE or the EDI when assessing a male client. In addition, increased measures must be taken towards gathering clinician's critique of the preliminary forms of these assessments and either modify existing gender specific assessments when possible or create new ones when required.

However, the creation and modification of more relevant assessment tools is undermined without first taking action to counter the stigma that surrounds eating disorders within the male population. Recognizing this, multiple potential solutions have been proposed. The previously cited study which established the frequency of eating disorders being viewed as the victims fault also suggested that the total score of individuals who knew someone with an eating disorder were almost four times more likely to reflect a positive stance towards eating disorders than a negative one (Crisp, 2005). In addition, a recent meta-analysis evaluating the most effective method of countering general mental health stigma indicated that contact with someone who suffered from a mental health illness was the most effective method of reducing stigma (Corrigan et al., 2012). In light of both these studies, it seems like the natural solution that increased programming and classroom visits organized by mental health advocacy groups—in which those who have suffered from mental illness share their experiences—could serve as the most effective method towards reducing societal stigma.

However, consideration of various logistical elements of this approach and a further examination of the research suggests that this might not in fact be the case. First of all, it would be not only an ambitious, but perhaps an unrealistic goal to facilitate personal contact between those challenged with this issue and the myriad individuals who are unaware that someone they know suffers from an eating disorder. More specifically, given males have historically been both underdiagnosed and undertreated, the number who have recovered or reached a point where they would feel comfortable sharing their experiences with complete strangers through organizations such as the National Alliance on Mental Illness (NAMI) also presents a major logistical barrier. Many who still believe in the contact approach would immediately propose the possibility of video testimony, which would only require a single individual to share their experience and could be more easily distributed to various schools and organizations. However, the same meta-analysis that many have cited in support of contact initiatives also observed a statistically significant decrease in the effectiveness when contact occurred through video rather than in person (Corrigan et al., 2012). In addition, it must be considered what specific segment of the population it would be most effective to target. According to the American Psychological Association's Fifth Edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) the average age of onset for anorexia nervosa, bulimia nervosa, and binge eating disorder all occur either prior to or at the age of twenty one (APA, 2013). In light of this, it seems most appropriate that efforts to destigmatize eating disorders be targeted toward the adolescent population. A further analysis of this same meta-analysis finds that although contact proved the most effective method of decreasing stigma among the general population, when specifically discussing the adolescent population, increased educational efforts seemed to provide the most effective method of reducing stigma (Corrigan et al., 2012). Although further research must be conducted specifically among the adolescent population to confirm these findings, it is under this understanding the psychological community must currently operate.

If increased educational interventions do in fact provide the most effective method of decreasing stigma, then it comes as no surprise that those with eating disorders still experience a great deal of it. A study conducted examining the high school experience of incoming freshmen at "a large public university in the Southwestern United States" found that only 29% had experienced any sort of eating disorder education. Furthermore, the study indicated no significant difference between those who attended large or small, public or private, and rural, suburban, or urban high schools, suggesting that the lack of curriculum and programing related to eating disorder awareness and prevention is universally lacking (Green & Venta, 2018). Although the study consisted of only 169 participants, which could cause certain populations to be either underestimated or overlooked, it seems very clear that not enough efforts are currently being taken within the schools to promote the knowledge of eating disorders. However, there have recently emerged signs of optimism regarding the potential

for increased mental health awareness in schools. Recently, the NAMI chapter of Virginia reported that alongside New York, they were becoming the first of two states in the nation to require mental health education in the public school system (NAMI Virginia, 2018). Although it is unfortunate that it has taken this long, the courage of the Virginia and New York state legislatures and health educators is to be commended. Although these programs have not been implemented long enough for results to be published, given that the studies analyzed in Corrigan et al. (2012) indicate that increased education reduces mental health stigma among the adolescent population, organizations and individuals advocating for increased mental health programming in schools should soon have data to prove the effectiveness of these educational initiatives to present to their state legislatures and school boards.

However, much of the research related to increased educational efforts has yet to be applied specifically to the male population, which raises the question of how increased educational efforts can benefit this segment of the population in particular. Therefore it might come as a surprise, given the numerous problems surrounding the recognition, diagnosis, and treatment of eating disorders within males, that the most effective first step to be taken by educators could potentially be as simple as presenting eating disorders as what they really are: illnesses that affect males as well as females. Although seemingly a relatively minor step, perhaps an image of a Calvin Klein model next to the Victoria's Secret model or a vignette describing a male alongside the one describing a female could allow some men to feel, perhaps for the first time, that their unique struggles and experiences are just as valid. Additionally, despite fairly recent progress towards increased institutional awareness of mental health disorders, multiple studies have been conducted related specifically to eating disorders that examine the educational approach that both simultaneously increases student knowledge and also reduces stigma. Results of these studies have shown that when providing an etiological explanation for the causes of eating disorders, and by providing information related to the genetic and biological aspects of eating disorders, educators can significantly reduce the belief that eating disorders were self-inflicted (Bannatyne & Abel, 2015; Crisafulli et al., 2008). Given that much of the societal stigma surrounding eating disorders, particularly those experienced by males, seems to revolve around the misconception that eating disorders are the fault of the victim, by explaining the biogenetic factors that contribute to such disorders, educators have the potential to take significant steps towards eliminating blame-based stigma. Although it would be misleading to suggest that underlying genetic factors are the sole reason for the development of eating disorders, given that societal and environmental pressures play a significant role as well, it is the genetic factor of eating disorders that is often either misunderstood or overlooked completely. It is worth noting that these studies would need to be replicated using specifically male case presentations prior to stating that increased educational efforts, gender inclusive teaching methods, and etiological explanations provide the best method of reducing stigma for males with eating disorders. Nevertheless, preliminary results suggest reason for optimism, and considering the prevalence and severity of eating disorders among the male population is better understood now than ever before, there exists no justification for failing to take immediate action.

This paper has examined the unique struggles experienced by men with eating disorders, which numerous qualitative interview studies have indicated revolves around three common themes. The first of these is the experience of an increased stigma for males suffering from eating disorders when compared to other mental health disorders. The second struggle is a general lack of understanding of the prevalence and pathologies of eating disorders among both the general public and the male population specifically. Finally, there seems to exist an implicit gender bias within the eating disorder treatment process, particularly among the assessment methods used to determine the presence of eating disorders. Preliminary results have suggested that in addition to serving as the logical solution to countering the ignorance that exists surrounding eating disorders within the male population, certain educational approaches could also offer the most effective methods of reducing blame-based stigma. In addition, given that many of the current assessments were developed during a period in which cases of eating disorders among the male population were relatively unknown, they frequently contain items and questions that demonstrate implicit gender bias. Therefore, there exists a need for the further development and popularization of male specific assessment tools.

Based on the research of Hudson et al. (2007), it is now known that when examining the population struggling with eating disorders, between a quarter and a third of those suffering are males. Therefore, it has emerged as indefensible for the psychological community not to take immediate action in order to understand the most effective methods to assist this historically underdiagnosed, undertreated, and underrepresented segment of the population. The meta-analysis conducted by Corrigan et al. (2012)

observed that intentional educational efforts seem to not only present the most practical method of increasing knowledge related to eating disorders, but also for reducing stigma among the adolescent population. However, further research must be conducted examining the adolescent population in particular, given that many of the studies in which these patterns was initially observed were not specifically studying this age cohort, but rather the population as a whole. In addition, further research utilizing male vignettes, testimonies, and examples is required prior to definitively stating that gender inclusive teaching strategies and biogenetic etiological explanations are the best methods towards reducing the stigma surrounding eating disorders specifically within the male population. Until the past couple of decades, males have been treated as little more than an afterthought when discussing the prevalence and treatment of eating disorders. It is long overdue that the psychological community recognize the prevalence of eating disorders within men, seek to understand the unique elements of their experiences, and finally advocate for this long underrepresented group.

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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 2019-2020.

In the Role of the Father: the Barth-Feuerbach Debate in Marilynne Robinson's *Gilead*

Colton Bernasol

There is a longstanding critique that a commitment to Christian faith is incompatible with a commitment to the finite world. Against this critique, I argue that Marilynne Robinson's novel Gilead *presents commitment to God as not only compatible, but necessary for genuine commitment to this world. She draws on the correspondence that took place between Feuerbach and 20th century Swiss theologian Karl Barth, and by embedding this philosophical-theological correspondence in the characters and plot of Gilead, Robinson illustrates that a commitment to God is necessary for a commitment to, and affirmation of, this world.*

Jesus commands his disciples to love God and their neighbors. But is it possible to love both? Martin Hägglund answers with an unequivocal no. In his recently published *This Life: Secular Faith, Spiritual Freedom*, he claims it is impossible to be devoted both to this world and an eternal reality. He maintains that an individual is devoted to an eternal reality if they believe in an afterlife or God. He argues that our devotion to this world is dependent on its essential finitude, the fact that it can be lost. But, he reasons, to believe in an afterlife is to believe in a world in which finitude is overcome. Hägglund also claims that belief in God requires making him your ultimate concern. He argues that the sincere believer must even be willing to sacrifice their whole world for God and concludes that devotion to God is not only irresponsible, but incompatible with devotion to this world.[1]

Hägglund asks a question that many theologians and philosophers have long considered: is there a contradiction in any attempt to value and affirm both eternal and finite realities? His readings of C.S. Lewis, Augustine, and Luther, all of whom express guilt for grieving the death of their loved ones, seems to suggest that even within the Christian tradition, many have maintained that it is impossible to be devoted to both this world and an eternal reality (Hägglund 63).

Despite this broad interaction with the larger Christian tradition, Hägglund does not engage the influential writings of Marilynne Robinson, whose novel *Gilead* deals with exactly how one can be devoted to God and yet be devoted to this world.[2] In *Gilead*, the issue of the value and affirmation of life comes to the fore when Ames hears a waltz on the radio that brings to mind a memory of his older brother, Edward. In this passage, he writes, "remembering my youth reminds me that I've never had enough of it." He goes on to reflect, "whenever I think of Edward I think of playing catch in a hot street and that wonderful weariness of the arms," (*Gilead* 115). Ames is dying of heart-failure while writing this. Thus, he continues, "I thought I might have a book ready at hand to clutch if I began to experience unusual pain, so that it would have a special recommendation from being found in my hands," (*Gilead* 115). Karl Barth's *Epistle to the Romans* is among the books he considers. Barth, however, is not introduced by himself. Earlier in the novel, Ames recalls his brother leaving to study in Europe and returning an avid supporter of Ludwig Feuerbach, the German philosopher whose text, *The Essence of Christianity* was a touchstone for mid-19th-century atheism. By bringing together Ames' theological influences and a memory of his brother Edward, Robinson gestures at how she addresses the question of Christianity's relationship to this life: namely, through a dialogue between Barth and Feuerbach.

Of course, the correspondence between Barth and Feuerbach is not original to *Gilead*. Feuerbach was a serious and explicit dialogue partner for Barth throughout

1. See Hägglund, Martin. *This Life: Secular Faith and Spiritual Freedom*. First ed. New York: Pantheon Books, 2019. 149.

2. See Christopher Leise, "'That Little Incandescence': Reading the Fragmentary and John Calvin in Marilynne Robinson's *Gilead*." *Studies in the Novel* 41, no. 3 (2010): 348-67. Leise explores the theme of joy in *Gilead*, but in conversation with Calvin. He suggests reading *Gilead* as an attempt to reform the puritan tradition through developing a more beautiful this-worldly theology. I develop this conversation further by examining joy, but with particular attention to its relationship between Feuerbach and Barth.

the latter's theological development; thus, in order to understand how Robinson develops their correspondence further, a few exegetical issues need to be addressed. First, what does Feuerbach claim in *The Essence of Christianity*? Second, how does Barth interpret and respond to him? And, third, how does Robinson draw on their correspondence to show that devotion to God is not only compatible, but necessary to the affirmation of life?

Ultimately, I argue that *Gilead* presents devotion to God as necessary for the affirmation of this life. Drawing from Feuerbach's *Essence,* Robinson argues that humans can genuinely affirm this world only if it is enjoyed and seen as beautiful. She then develops Barth's criticism that the human being is conditioned by death and evil. These conditions consequently lead to the inability to affirm this world. Thus, while beauty may be present in the world, it is our existence as conditioned by death that prevents us from fully affirming it. In response to this problem, she considers Barth's doctrine of reconciliation in order to show that Christianity can be conceived such that it can lead to an affirmation of this world. By embedding this philosophical-theological correspondence in the characters and plot of *Gilead*, Robinson illustrates—against both Feuerbach and Hägglund—that devotion to God is necessary for a devotion to, and affirmation of, this world.

1. Feuerbach and the Life-Denying Nature of Christianity

Feuerbach's critique of religion relies heavily on his philosophical anthropology. For Feuerbach, human beings are essentially self-conscious and infinite. Humans are self-conscious in that they can ask about their nature—they can ask what it means to be human (*Essence* 1). This, according to him, separates human beings from the brute or other kinds of animals. I can be conscious of myself not only as an individual, but as belonging to a specific kind of creature. "The inner life of man is the life which has relation to his species, to his general, as distinguished from his individual nature" (*Essence* 2). Human beings can inquire into themselves and investigate their very essence. This ability to question establishes a relationship between myself and a general human other, what Feuerbach calls the I-Thou relationship. In this relationship, humans discover an unrestrained or infinite nature.[3] Feuerbach writes, "Consciousness, in the strict or proper sense, is identical with consciousness of the infinite" (*Essence* 3). Feuerbach claims that the general other, the *thou*, or human nature, reveals the capability for human beings to act. I am the other, the relationship between the other, and so become aware that I can actualize the unrestricted freedom I see in the other, the thou. In this sense, human beings are both self-conscious and infinite.

While individuals may be free to actualize their infinite nature in any way they want, Feuerbach believes there are certain actions which humans are meant to do. He calls these actions perfections because they are meant to be pursued in and of themselves. Feuerbach describes how human beings are to direct their freedom:

> Man exists to think, to love, to will. Now that which is the end, the ultimate aim, is also the true basis and principle of a being. But what is the end of Reason? Reason. Of love? Love. Of will? Freedom of the will. We think for the sake of thinking; love for the sake of loving; will for the sake of willing—i.e., that we may be free, true existence is thinking, loving, willing existence (*Essence* 3).

Here Feuerbach draws us further into his understanding of being human. Human beings are meant to think, will, and love. And as Feuerbach adds, "it is impossible to feel that one is loving, willing, thinking, being, without experience an infinite joy therein" (*Essence* 6). Thus, it is unrestricted capacity to actualize these perfections that brings both fulfillment and joy to humans. "A beautiful form is satisfied in itself; it has necessarily joy in itself—in self-contemplation." Indeed, when one actualizes their nature through loving, willing, and thinking, they become beautiful to themselves, able to enjoy their life.

He detests religion precisely because of his anthropology. Earlier, when discussing the infinite nature of human beings, he writes, "religion being identical with the distinctive characteristic of man, is then identical with self-consciousness… but religion, expressed generally, is consciousness of the infinite" (*Essence* 2). Here, Feuerbach is claiming that we mistakenly ascribe our awareness of infinite capacity to religion, to something beyond the human. Thus, by making this move of assuming infinite-consciousness elsewhere, humans alienate themselves from their nature. "Religion is a disuniting of man from himself; he sets God before him as the antithesis of himself" (*Essence* 33). In his view, a religious understanding of the world estranges the infinite quality of human consciousness by attributing it to another being with whom they are in relationship. This alienation of human perfection makes freedom and self-determination impossible. If religion

3. See Harvey, Van Austin. 1995. *Feuerbach and the Interpretation of Religion*. Cambridge Studies in Religion and Critical Thought, 1. Cambridge: Cambridge University Press. 37. Harvey discusses the philosophical context out of which the language of "infinite" consciousness arises. He notes that Feuerbach is in debt to Hegel for the original distinction between infinite and finite consciousness.

appears to self-destructive, then why do individuals do this? Feuerbach observes, "to free myself from the feeling of shame, from the state of dissatisfaction, I convert the limits of my individuality into the limits of human nature…" (*Essence* 7). Because individuals are conscious of the possibility of actualizing their perfect nature, they become conscious of their limits and then ascribe their limits on human nature in general. During this process, an individual establishes their relationship with the infinite, but by ascribing it to a wholly other higher being. Feuerbach concludes that religion is nothing more than human projection (*Essence* 33).

He thinks this is the case with Christianity. The concept of God is really a projection of the human capacity to reason. Just as reason evaluates and judges according to the rules of "law, necessity, and right," so too does "God the Father" act only according to a rigid rationality (*Essence* 25). The capacity to will is then projected onto God by making him a moral being (*Essence* 47). The infinite capacity for God to perfectly reason and will create a disjunct between God and imperfect human beings. In other words, by standing before God an individual discovers their defects and flaws. This infinite distinction is resolved only by God's love for them regardless of their "sinful" state; this is the gracious gift of God's perfect reason and will (*Essence* 49).

Human beings are self-conscious and infinite, fulfilled only when they think, will, and love as ends in themselves. For these reasons, religion in general—Christianity in particular—estranges human beings from fulfillment, therefore denying them a beautiful and joy-filled life. Humans should, therefore, turn away from God and religion; instead they should confess and embody what Feuerbach believes follows: "that Man is the true God and Savior of Man" (*Essence* 277).

2. The Barth-Feuerbach Debate

Naturally, Feuerbach's critiques of Christianity drew the attention of many theologians, of whom Karl Barth is, arguably, the most significant. He perceived that Feuerbach was not only an acute interpreter of 19th century Christian theology, but that his conclusions were a threat to Christianity (*Introductory Essay* 10-11). Indicated earlier, Feuerbach's criteria for genuine affirmation of this world hinges on his major conclusion: human beings can be self-determined to actualize their perfections, but religion and Christianity alienate human nature and project these activities onto God. Ultimately, Barth sees this theory as inaccurate. Even though it aptly describes the human desire to worship the self, its failure to uphold a more realistic anthropology seriously undermines the likelihood of Feuerbach's account.

Barth argues this in his introductory essay first by acknowledging the constructive intent behind Feuerbach's philosophy: He is concerned with the value of the material world. The material world and our material selves are beautiful. Both philosophers and theologians have lost sight this insight. Kantian and Hegelian philosophers have lost sight of this because they make human essence as something non-material (*Introductory Essay* 12-13). On the other hand, German liberal protestant theologians like Schleiermacher fail to value this material world because they take the beautiful attributes of human nature and make them characteristics of God. Though they too made it a point to find a deep unity between the consciousness of God and of human beings, the way in which they do so requires the religious alienation which Feuerbach so despises. Despite this seeming critique of theology, Barth sees Feuerbach as advocating a theory of religion very similar to his 19th century contemporaries. Barth claims that Schleiermacher's starting point for theology was the feeling of dependence on God. The implication of this claim is that God's revelation is nothing other than a state of human consciousness, as opposed to a different being" (*Introductory Essay* 20). Thus, Feuerbach's argument exposes the weakness of German liberal Protestantism. If God's revelation is just an acknowledgement of a particular state of consciousness, then perhaps it is nothing more than that. It is simply a human conscious of themselves. "Theology has long since become Anthropology," writes Feuerbach, and Barth agrees (*Introductory Essay* 21). Despite Feuerbach's belief that Christianity estranges human beings, Barth suggests that it was German liberal protestant theology that gave him the conceptual framework to launch such a critique.

Yet, Barth is suspicious of the human freedom to access this beauty. Indeed, the only reason Feuerbach can claim an essential unity between God and human beings is because he fails to see the two conditions that create an unbridgeable chasm between them: death and evil. Feuerbach, like the philosophers and theologians of his time, believed in the infinite nature—the true freedom—of human beings. Barth does not chastise Feuerbach for this naive understanding; he rather calls him a true child of his century, "a non-knower of death," (*Introductory Essay* 28). Of this "shallow" anthropology, Barth observes, "anyone who knew that men are evil from head to foot and anyone that reflected we must die, would recognize it to be the most illusory of illusions to suppose the essence of God is the essence of man " (*Introductory Essay* 28). Barth was

writing on the European continent between World War I and II, a land that was decimated by one war and would soon be again. The effects of these wars were all too real. Bodies were violently pulverized, families torn apart, and towns leveled to ash by bombs.[4] This gave no sense to Barth that humans are infinite and free. Instead Barth describes the human condition as "solitary," marked by the crushing weight that life inevitably ends in death and evil. If Feuerbach would have taken these aspects of existence seriously, they might have prevented him from seriously claiming that God is merely the divinization of the praiseworthy aspects of human beings.

But if this criticism refutes Feuerbach, then why listen to him? For Barth, Feuerbach is to be read for the ways that he unintentionally exposes the evil intent in Christians—even theologians. Feuerbach develops Schleiermacher's and other's theology a step further: if God's revelation is just an acknowledgement of a particular state of consciousness, then perhaps it is nothing more than that—it is simply human consciousness. This is why Barth takes Feuerbach to be an acute interpreter of 19th century German theology. "Theology has long since become anthropology," writes Feuerbach. And Barth agrees. Even further, Barth warns against using Feuerbach's "shallow anthropology" as reason for its dismissal:

> One had better look out if one picks up the only weapon that will take care of Feuerbach. No one may stake him with it unless he has himself been hit by it. This weapon is no mere argument which one exploits in apologetics, it should rather be a ground on which one can stand, and with fear and trembling allow to speak for itself. Whether or not we stand on this ground will be tested by our answer to this question: are we capable of admitting to Feuerbach that he is entirely right in his interpretation of religion insofar as it relates not only to religion as an experience of evil and mortal man, but also to the "high," the "ponderable," and even the "Christian" religion of this man? Are we willing to admit that even in our relation to God, we are and remain liars, and that we can lay claim only to His truth, His certainty, His salvation as grace and only as grace? (*Introductory Essay* 29).

Here Barth draws together his critique of and call to listen to Feuerbach. Every dimension of the human being is caught up in evil and death, even one's faith. This is Feuerbach's best insight. Feuerbach not only reveals the trajectory of 19th century German theology, but unveils the human propensity to idolize oneself, indeed, to proclaim "man as the true God and Savior of Man" (Essence 277). For Barth Feuerbach's argument is proof itself for the evil within which human beings live. Only from within this confession can human beings be open to the true revelation of God.[5]

Where does this leave the possibility for individuals to affirm life? As Barth noted, Feuerbach was primarily interested in a constructive project—to affirm this material life. But, as Barth has indicated, a more realistic understanding of human nature requires not that we radically alter Feuerbach's account of human perfections and their capacity to bring joy. Rather, it is to situate that account within the devastating effects of death and evil. Barth thus concludes that Feuerbach is not most insightful in his constructive philosophy, but in his criticism of religion. But if death and evil bar human beings from fulfilling their potential, then Barth is still left with a final question from Feuerbach: within the Christian framework, how is it that human beings tangibly overcome the devastating effects of death and evil so they can actualize their nature? I contend that this question, and its answer, are embedded within *Gilead*.

3. Feuerbach in Gilead

We can understand Ames' view of Feuerbach as similar to that of Barth's. He cherishes Feuerbach's insight that we are supposed to enjoy this world and see it as beautiful.

4. See, for example, Glover, Jonathan. 2012. *Humanity : A Moral History of the Twentieth Century*. 2nd ed. New Haven: Yale University Press. 47. Glover estimates that 86 million people were killed in wars between 1900 and 1989, 58 million were killed in World War I and II. His remarks paint a striking picture of what Barth means: "If these deaths had been spread out evenly over the period, war would have killed around 2,500 people every day, that is over 100 people an hour, round the clock, for ninety years."

5. See, for a discussion of Barth's engagement with Feuerbach, John Glasse, "Barth on Feuerbach." *Harvard Theological Review* 57, no. 02 (April 1964): 69-96; and Manfred H. Vogel, "The Barth-Feuerbach Confrontation." *Harvard Theological Review* 59, no. 01 (January 1966): 27-52. Vogel and Glasse both argue that Barth has adequately refuted Feuerbach, even if he appeals to premises that are entirely different. According to Glasse, Barth's appeal to the revelation of God as self-validating allows him to confront Feuerbach but bypass his critique of religion with a self-validating assertion that the revelation of Jesus Christ shatters all projections of God. According to Vogel, Barth's appeal to revelation succeeds in "overcoming Feuerbach's theological thesis," but cannot technically overcome Feuerbach's thesis because they share no common premises. In other words, Barth and Feuerbach talk past one another. Because they appeal to different premises, their interpretations of religious phenomenon like revelation are just different and incompatible. Still, these readings fail to address Feuerbach's primary concern, the affirmation of this life. Vogel, Glasse, and Barth all fail to acknowledge how the revelation of God tangibly overcomes death and evil for individuals so they can affirm this world. I contend that in *Gilead* Robinson answers this question, and by drawing on Barth's doctrines of election and reconciliation, provides a more robust account of how Barth adequately responds to Feuerbach.

Yet, he believes that the human experience of death and suffering foreclose this possibility when there is no help from God.

Ames first draws on Feuerbach in order to explain how sacraments teach us to see the beauty of this world. Indeed, the sacraments' function is to direct us to the beauty of this world. "There is a reality in blessing, which I take baptism to be, primarily. It doesn't enhance sacredness, but acknowledges it, and there is a power in that," writes Ames (*Gilead* 23). In explaining his point, he turns to Feuerbach: "Water has significance in itself, as water; it is on account of its natural quality that it is consecrated and selected as the vehicle of the Holy Spirit" (*Gilead* 24). For Feuerbach, water is good because it is water. Water has been chosen by human beings to represent the divine because it is already beautiful. Ames, of course, appropriates this claim into his deeply theological vision. Like Feuerbach, Ames insists on the goodness of water as water. It does not need a divine qualification to be beautiful. But it is God who chooses to reveal himself through the beautiful water as opposed to water being selected by human beings for religious purposes because it is beautiful. Ames thinks the world is beautiful, but he does not believe that such beauty and our ability to enjoy it are in a competitive relationship with God.

Even though Ames advocates reading him, he is still critical of Feuerbach's skepticism regarding religion. His whole reflection captures his view:

> Feuerbach is a famous atheist, but he is about as good on the joyful aspects of religion as anybody, and he loves the world. Of course, he thinks that religion could just stand out of the way and let joy exist pure and undisguised. This is his one error, and it is significant. But he is marvelous on the subject of joy, and also on its religious expressions (*Gilead* 24).

Feuerbach's representation is twofold: he should be read because he advocates enjoying this world. However, his presentation of religion as a conceptual framework that alienates human beings is seriously flawed. This is different than Barth's recommendation. Rather than recommending Feuerbach as a philosopher who attunes us to the self-worshiping, and therefore, sinful nature of human beings, Ames advocates reading Feuerbach for his attention to, and celebration of, this world.

Modern theories that advance religious experience as an illusion are "insidious," Ames tells us (*Gilead* 145). They err in not recognizing the self-validating nature of encountering God. He views Feuerbach's theory with a particular aversion because it does nothing other than dismiss the believer. Ames writes, "I think the second of these [notions] is the more insidious, because it is a religious experience above all that authenticates religion, for the purposes of the individual experience." This argument moves Ames and Barth toward agreement when considering the nature of God's revelation. Just as Barth claims that God reveals God's self, and that is God's grace, Ames also sees the revelation of God as self-validating, self-ensuring.

In fact, Ames is rather clear in challenging the projectionism Feuerbach levels at Christianity. "God is not to be imagined as a thing among things (idolatry—this is what Feuerbach failed to grasp)," writes Ames (*Gilead* 138). Any account that construes God simply as another object with attributes is, according to Ames, a less-than adequate account of the true nature of God as a being beyond objectification. This, of course, raises the question as to what it would mean to "believe in a God?" Ames tells us that this challenge can be resolved if one recognizes that it is impossible for language to articulate and exhaust the fullness of reality. Soapy, Ames' cat, may be in the human world even as the human world "exceeds" the world of the feline (*Gilead* 143). This embracing but exceeding way of thinking about the human and divine worlds lead Ames to further reflect on human beings having an inability to imagine the existence of two radically distinct realities:

> I don't wish to suggest a reality is simply an enlarged or extrapolated version of this reality. If you think about how a thing we call a stone differs from a thing we call a dream—the degrees of unlikeness within the reality we know are very extreme, and what I wish to suggest is much more absolute unlikeness, with which we exist, though our human circumstance creates in us a radically limited and peculiar notion of what existence is. I gave a sermon on this once, the text being "Your thoughts are not our thoughts" (*Gilead* 143).

Ames tells us that the real issue is not so much that religion is the projection of human reality. On the contrary, the existence of God is reasonable because such degrees of difference exist within our reality, such as the difference between human and feline experience, or the difference between a rock and a dream. It is not the degrees of difference that lead to a limited imagination, but concrete human situations.

Ames' concrete situation is his weak heart and imminent death. "I told you last night that I might be gone sometime," begins his letter (*Gilead* 1). Ames exists in a world where the ability to affirm this life is made impossible by this looming matter.[6] As Ames tells us, the real issue at the

6. See, for further discussion on how death affects Ames' experience of the world, Laura E. Tanner, "'Looking Back From the Grave': Sensory

heart of reality is the way "human circumstances create… a radically limited and peculiar notion of what that existence is," (*Gilead* 143). This challenges Hägglund's idea that death is what makes the world beautiful. He forgets that it can often make us care with a possessiveness that creates jealousy and hatred, that turns us away from enjoying the world, and experiencing it as beautiful. Ames' fear of heart-failure not only cripples him with anxiety, but leaves him seeing the beauty of his family in a distorted fashion (*Gilead* 141). His fear of loss leads him to feel "the way he used to feel when the beauty of other lives was a misery and offense to him," (*Gilead* 141). For Ames, he is unable to affirm his life because he is dying. It is not God that alienates Ames from himself and the world, it is death.

Ames doesn't just struggle with death. He also struggles in resenting, and relating to, his best friend's son, who also happens to be his godson, Jack Boughton. Jack has returned to *Gilead* after being away for a significant amount of time. For some, like Jack's father, his return was reason to celebrate. But for Ames, Jack's return was especially distressing. Though Ames was Jack's godfather, and has many differences with him, their lives also mirror one another. When Jack was young, he fell in love with a poor white girl from his town. They had a child, but he abandoned both of them for college. Eventually his child dies, and Jack never returns. Jack's presence reminds Ames of his own tragic past. When Ames' was younger, he lost both his wife and child during childbirth (*Gilead* 156). Jack's abandonment, seen against Ames' misfortune, brings Ames to a resentment that makes it difficult to see Jack as anyone other than a failed father.

Ames sees in Feuerbach a great attentiveness to the joy of human experience, and the beauty of this world. And, as he indicates, Feuerbach should be listened to for those reasons. Nevertheless, Feuerbach's account of God is seriously flawed: it dismisses the possibility of a reality that exceeds finite reality and dismisses the primary validation of God's existence: our experience of him. Further, Feuerbach's understanding of the human being inadequately addresses the life-denying conditions within which this world exists: death and evil. Ames is crippled both physically and psychologically by death. He is dying of heart-failure. He sees but resents the beauty in his family's life. He is hate-filled and angered at his godson. Thus, if death creates this inability to affirm his world and those in it, then a new question must be asked: How does God help Ames to affirm this world with world-denying realities like death?

4. Barth in *Gilead*

One must turn to Ames' engagement with Barth to see how Robinson addresses this question. Ames' use of Barth, however, cannot be understood apart from the questions raised by Feuerbach. As mentioned earlier, Ames desire to dance after hearing a waltz on the radio is halted by the possibility of a heart-attack if he exerts too much energy. After mentioning that he has no formal training in dance, Ames interjects his own idea, and reflects briefly on Edward. It is only after his mention of Edward—who is so closely identified with Feuerbach—that Barth's *Epistle to the Romans* is brought up (*Gilead* 114-115).[7] The interjection of a joy-filled memory of Edward suggests that Barth's mention is no mere indicator of theological influence, but the beginning of a conversation concerning beauty, death, God, and the affirmation of this world.

Jack initiates this conversation when he intrudes upon Ames, Lila, and Boughton sitting on the porch. Curious about predestination and everyone's opinions, he asks for their thoughts on the matter. The conversation centers around the fate of human beings whose lives seem naturally and inevitably bent towards evil. Jack is upfront with his inquiry: are people "intentionally" and "irretrievably" damned (*Gilead* 150)? This question is clearly personal for both Ames and Jack. Though Ames' history with the question is thoroughly ministerial, Jack's history is no doubt a reference to his past actions that have labelled him a prodigal son, the actions which Ames now resents him for. Jack is someone who has never been in touch with his 'good nature.' So, he asks further if evil people are capable of change. With dismissiveness, Ames simply answers that one's actions and nature are consistent (*Gilead* 152). For Ames, Jack's question is nothing more than mere play and child-like prodding. But Lila, listening quite intently, believes Jack to be asking a genuine question. "If you can't change, there don't seem much purpose in it," she remarks. To this, Ames recommends Barth whose doctrine of election seems to suggest that perhaps not even the worst

Perception and the Anticipation of Absence in Marilynne Robinson's *Gilead*." *Contemporary Literature*, Vol. 48, No. 2 (Summer, 2007) 227-252. Tanner observes that death estranges Ames from the world. Indeed, even though it motivates a deep attention, he is still burdened by "the inevitable movement toward absence" 228.

7. See Barth, Karl. 1933. *The Epistle to the Romans*. Translated by Edwyn Clement Hoskyns. A Galaxy Book, Gb261. London: Oxford University Press, H. Milford. 45-48. Barth claims that we are creatures living "in the night." For Barth, the revelation of God on the cross is the simultaneous revelation of human limit and finitude; the crucifixion of the incarnate God suggests that human responses to death are ultimately life-denying. Ames' appeal to this book within the context of reflections on joy and Edward indicates his adaptation of Barth's pessimistic view of human beings without God.

human being will be damned.[8] But does this not forget Jack's initial question and even ignore Lila's interjection? Even if Barth is correct, how people change under God's election has yet to be shown. It would be shortsighted to think that this conversation is just an implicit engagement with Barth. In this moment, Jack's initial question could be read as though Feuerbach was asking it: does God's election lead to the joy and the celebration of not just the next life, but this one? If election cannot be legitimately experienced, then Barth has not yet answered the Feuerbachian concern for joy and the celebration of *this* world.

If Barth is correct that everyone is reconciled in Jesus Christ, then everyone is reconciled to one another through him. This includes Ames and Jack. Ames, in particular, is drawn into this reconciliation when Lila brings down a collection of sermons, one of which focuses on the prodigal son. In the conclusion to this sermon, Ames draws out the practical meaning of the passage:

> It says Jesus puts His hearer in the role of the father, of the one who forgives. Because if we are, so to speak, the debtor (and of course we are that, too), that suggests no graciousness in us. And grace is the great gift. So to be forgiven is only half the gift. The other half is that we can forgive, restore, and liberate, and therefore we can feel the will of God enacted through us, which is the great restoration of ourselves to ourselves (*Gilead* 161).

But the prodigal son motif is not to be seen in this moment alone. Rebecca Painter has argued that the parable of the prodigal son provides a helpful narrative framework for understanding the roles that each character plays throughout the novel's plot.[9] Further, Alison Jack has suggested that it is Barth's interpretation of the prodigal son that is most at use: because God's eternal will is, from the beginning, a reconciled relationship to humanity, it follows that "forgiveness is always ahead of rather than catching up with human experience."[10] In this case, God's grace, and the possibility of it enacted in Ames for Jack, comes in the form of Lila and some old sermons. This passage, as Allison Jack notes, is only the beginning of reconciliation for Ames, and that he has yet to recognize how this sermon is calling him to account for his refusal to forgive Jack.[11] But there is also more here. This passage not only highlights the future reconciliation of Ames to Jack, but showcases the way that Robinson frames the issue of Barth's reading of the prodigal son as it relates to its effects on human nature. By claiming that God puts his "hearer in the role of the father," so that *they too* might forgive, Robinson suggests that it is only by the power of grace that we can overcome the conditions of death and evil that limit us from being who we are: creatures who are self-determined to love, or creatures who love infinitely.[12] In other words, Robinson reverses Feuerbach's thesis: Feuerbach claims that it is God who alienates us from ourselves and the world. For Robinson (and Ames), God gives the world back, but new and transformed—the superabundant gift is that we participate in making it new.

What does this reconciliation look like for Ames and Jack? Their reconciliation, the transformation of their relationship and of themselves takes place in the final moment of the novel. Jack has told his sister Glory that he is leaving on the eve of his father's death. His sister who once celebrated his return, now reduces him again to the prodigal son, not the one who has returned, but who will abandon the family. "This is it. This is your master-piece" reproaches Glory (*Gilead* 240). On the other hand, Ames' reconciliation initiated in Lila and his sermons helps him to see Jack beyond abandonment. Jack is not leaving, but returning home, returning to the "splendid treasure in his heart," his other family that he formed while he was away, the reason he returned to *Gilead* in the first place. God's grace gives Ames a fuller picture of Jack; it helps him to see beyond the "radically limited, and peculiar notion" of Jack's existence that Glory and her family see.

8. See Barth, Karl, *Church Dogmatics* II.2. 11-17. For Barth, the doctrine of election is not primarily an action, but a revelation of who God is. Thus, the idea of a double predestination, or that some are elected for damnation and others for salvation misconstrues the purpose of the doctrine. For predestination reveals God to be the God-for-us. It is not a matter of specifics, but a matter of who God is in relation to the whole of humanity. This opens up the possibility for universal reconciliation.

9. See Rebecca M. Painter. 2010. "Loyalty Meets Prodigality: The Reality of Grace in Marilynne Robinson's Fiction." *Christianity & Literature* 59 (2): 321–40. doi:10.1177/014833311005900216. 325-329. Painter makes this point about the prodigal motif through a comparison of God the Father with Jack and Ames. Their juxtaposition shows how both Ames and Jack fail to embody their role within their respective prodigal son stories.

10. Jack, Alison. "Barth's Reading of the Parable of the Prodigal Son in Marilynne Robinson's *Gilead*: Exploring Christlikeness and Homecoming in the Novel." *Literature and Theology* 32, no. 1 (March 1, 2018): 100–116. 110.

11. Ibid., 110.

12. See Barth, Karl, *Church Dogmatics* IV.1. 40. In Barth's discussion concerning reconciliation and covenant, he claims that human beings can receive their freedom only through God's gracious act to covenant himself to them. To use Feuerbach's terms, human beings can only be self-determined by the initiating act of a gracious God.

And from this insight, Ames sees himself placed "in the role of the father," with the vision to love Jack. Thus, in the morning when he sees Jack leaving for the bus, he asks to bless him. For Ames, love is an act by which we discover the infinite as embracing and exceeding the reality we participate in. He writes:

> There is no justice in love, no proportion in it, and there need not be, because in any specific instance it is only a glimpse or parable of an embracing, incomprehensible reality. It makes no sense at all because it is the eternal breaking in the temporal. So how could it subordinate itself to cause or consequence? (*Gilead* 238).

Throughout the novel, death creates jealousy and resentment in Ames. It prevented him from seeing his capacity to love and his ability to perceive his nature as participating in the infinite. But finally, he can forgive Jack with the grace that he discovers he is participating in. Love, as enabled by the grace of God, is the only liberating act for Ames. This love is displayed in his desire to bless Jack and give him *The Essence of Christianity*. His copy is dog-eared at page 20: "Only that which is apart from my own being is capable of being doubted by me, how then can I doubt of God, who is my being? To doubt of god is to doubt of myself" (*Gilead* 239). Here Ames employs Feuerbach for an understanding of the grace that is both ahead, and in, the world. For Feuerbach, human beings are infinite in and of themselves. For Ames, human nature is infinite insofar that it participates in God's being. "We can feel the will of God enacted through us," Ames' early sermon reminds us (*Gilead* 161). His participation in God's will liberates him to enjoy Jack and see the beauty in him. He sees Jack's "elegance, and bravery." Jack laughs as he accepts the old torn up book. Ames tells Jack he understands why he must go. He confesses not wanting to leave him and reminds him, "we all love you," (*Gilead* 239-242).

This reconciliation not only repairs their relationship, it renews their sense of self and world. Ames blesses Jack, praying, "Lord, bless John Ames Boughton, this beloved son and brother and husband and father," (*Gilead* 241). Ames sees the richness of Jack's life, his existence not as a prodigal, but as a loving and loved father, son, brother, and husband. God's grace triumphs over those markers of identity and creates in Jack a new sense of self: beloved and one who loves. Likewise, Ames is also restored to himself. "I think I'll put an end to all of this writing. I've read it over, and I've found some things of interest, mainly the way I have been drawn back into this world in the course of it," (*Gilead* 238). What began his letter—the oncoming of his death, and the anxiety that burdened him—has been overcome. He has, so to speak, returned to himself, becoming the minister and godfather he was always meant to be. His return to the world and to himself are apparent in the final moments of the book. "I blessed that boy of yours…So certain of your prayers are finally answered," he whispers to the sick Boughton just moments before his death (*Gilead* 245) Then, Ames simply remarks, "I love this town. I think sometimes of going into the ground here as a last wild gesture of love," (*Gilead* 245). One should note the stark contrast between these concluding remarks and an earlier despairing reflection which describes him and *Gilead*: "I woke up this morning thinking this town might as well be standing on the absolute floor of hell for all the truth there is in it, and the fault is as much mine as it is anyone's," (*Gilead* 232).[13] Instead, his concluding remarks reveal to us an Ames that has, by God's grace, become unrestrained in his love for Jack and his town, a person and town characterized by their inability to be loved and enjoyed. By the novel's end, Ames rediscovers himself as the preacher and godfather who loves the unlovable. It is none other than his life, in *Gilead* with Jack, that he comes to love and enjoy.

5. Conclusion

Ames' world has become beautiful, not by the ever-increasing horizon of death, but by the grace of a God who loves it. Feuerbach and Hägglund are deeply concerned with the celebration and affirmation of this life. For Hägglund, devotion to God meant turning away from this world—it is simply impossible to devote oneself to the world and to God. Feuerbach goes a step further in criticizing religious faith. For him, the affirmation of this world is dependent upon our ability to enjoy it and see it as beautiful. Religion is insidious because it takes that anthropology and advances a belief that those attributes do not belong to human beings, but to God. In other words, Christianity is life denying because it is self-alienating.

But *Gilead* suggests otherwise. In contrast to both Hägglund and Feuerbach, the story of *Gilead* is the story of

13. See Milota, Megan. 2016. "Seeking Being in Marilynne Robinson's '*Gilead*' and 'Home.'" *Amerikastudien / American Studies* 61 (1): 33–51. Milota uses a Heideggerian framework in order to understand the distinct ways in which Ames and Jack inhabit their worlds. While Molita's view of Ames as loyal believer and Jack as secular dweller is helpful for seeing the differences in how they understand and respond to the world, she nonetheless overlooks the changes their identities go through over the course of the novel. I suggest a more dynamic 'dwelling' is taking place. At times we see Ames as being unfaithful to the traditions he's inherited; Jack's gratitude towards Ames blessings also suggests that he is not dwelling purely in a secular orientation toward the world. That the novels conclusion leaves us with different views of who Ames and Jack are suggests that their respective ways of dwelling shifts as "Jesus puts his hearer(s) in the role of the Father."

how one comes to genuinely affirm this world. By drawing on Barth's early criticism, and reinterpreting Feuerbach's anthropology through Barth's theology, Robinson shows that devotion to God is necessary for the affirmation of this life. Rather than being a world in which beauty is so easily accessible, this world is, as Ames' remarks, "a poor gray ember," (*Gilead* 245). While this may have provoked Ames to write an extended letter to his son, it certainly did not make him care for this world in a life-affirming way. He was anxious about death, and this made him jealous of beauty and resentful of Jack. Only by God's grace was his vision of this world expanded, and could he truly see the beauty of this world and Jack. If beauty and joy are the criteria for an affirmation of this life, then one only needs "a little willingness to see," but such insight is only possible if God can in turn "breathe on that poor grey ember of creation and turn it into radiance" (*Gilead* 245).

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The Role of Religion in William III's Propaganda During the Glorious Revolution

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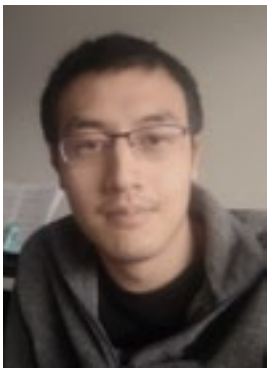

The Revolution of 1688, also known as Glorious Revolution, is often remembered as a revolution that effectively limited the monarch's power and introduced a strong and permanent parliamentary system to the British Isles. In the context of England's political development, much scholarly attention has been given to the constitutional aspects of the revolution, and the role of religion is often under-emphasized or seen as secondary. This essay examines a variety of Williamite propaganda piece and argues that religious ideas and symbols were used extensively in these propaganda pieces to convince people of the new regime's legitimacy. Instead of seeing religious and political elements as separate, this essay argues that religious elements were used in conjunction with constitutional ones to support William's reign.

On April 11, 1689, at the coronation ceremony of William and Mary, the royal couple walked together on a blue carpet that extended from the steps of the throne in Westminster Hall to the steps of the theater in the Church of Westminster.[1] Crowds of spectators standing on both sides gave shouts of joy as William and Mary walked by. This moment marks a high point of the Glorious Revolution, which is often remembered as a revolution that effectively limited the monarch's power and introduced a strong and permanent parliamentary system. In the context of England's political development, much scholarly attention has been given to the constitutional aspects of the Revolution of 1688-1689. In comparison, the role of religion is often under-emphasized or seen as secondary to constitutional matters. This essay will look into a number of Williamite propaganda pieces and argue that religious ideas and symbols were used extensively by Williamite propagandists to convince people of the new regime's legitimacy. In other words, religious elements were used in conjunction with constitutional ones to support William's reign.

Historians of the Glorious Revolution have placed varying degrees of emphasis on the role of religion in Williamite propaganda. Some do not see religion as central to the revolution's dynamics and deemphasize the religious aspects of Williamite propaganda. As Steven Pincus wrote, "It was on the general right of nations and the particular laws of England that the Williamite bishops founded their justification for resistance," and the justification "was political, not religious."[2] In contrast, Tony Claydon argues that Williamite propaganda reflected "a deeply Christian ideology, which rested upon a set of protestant and biblical idioms first developed during the Reformation. . ." Claydon further argues that "the regime of William III did not rely upon legal or constitutional rhetoric" and "courtly reformation was essentially non-constitutional."[3] While Pincus's and Claydon's views on the role of religion are quite different, both of them seem to present the religious aspects and constitutional aspects of the revolution as separate. There is a lack of emphasis on how the two aspects may have worked together to support William III's reign.

This essay argues that religious elements were central to Williamite propaganda not only because the propagandists used them extensively, but also because they frequently appeared alongside constitutional ones in opposition to James II's Catholicism and "arbitrary" rule. Against Pincus's argument, this essay argues that Williamite bishops founded their justification of the revolution on religious convictions as well as constitutional principles. This essay also questions Claydon's idea that the "courtly reformation" was non-constitutional by pointing out the reiteration of themes such as "law" and "free parliament" in Williamite propaganda. Due to the limited scope of this research and my understanding that the same religious symbols can have a very different implications in different time periods, this essay does not go into the debate on how deeply Williamite propaganda relied on Protestant traditions. Another

1. *An Exact Account of the Ceremonial at the Coronation of Their Most Excellent Majesties King William and Queen Mary, The Eleventh Day of the Instant* April, 1689 (London: published by order of the Duke of Norfolk, 1689).

2. Steven Pincus, *1688: The First Modern Revolution* (New Haven: Yale University Press, 2009), 416.

3. Tony Claydon, *William III and the Godly Revolution* (Cambridge: Cambridge University Press, 1996), 6.

limitation is that it lacks an engagement with propaganda pieces that did not have religious content, and issues in Scotland and Ireland are left undiscussed. Concentrating on a number of influential propaganda in the revolution in England, from sermons to cartoons, this essay suggests that they suffice to demonstrate the significant role of religion in Williamite propaganda from 1688 to the early 1690s.

A major challenge that the Williamites faced after the Dutch landed on England in October 1688 was to legitimize William's conquest in a highly factious political environment. Earlier, James II had been ruling England as a legitimate, albeit unpopular monarch. As a staunch Catholic, James tried to annul the Test Act, which excluded from public office people who were not members of the Church of England, e.g. Catholics and dissenters. This move alarmed the Protestant population. As a contemporary observer wrote, there was a grave concern that if the Test Act were repealed, "both the Protestant Religion and the Safety of the Nation, would be exposed to most certain Dangers. . ."[4] Nevertheless, James II dispensed hundreds of people from the Test Act and appointed Catholics to official positions previously held by Tory loyalists and churchmen.[5] In the summer of 1688, he ordered the incarceration of seven bishops who petitioned against the Declaration of Indulgence, which was intended for extending the religious freedom of Catholics and dissenters. The bishops were acquitted at the trial, "to national rejoicing and the king's humiliation."[6] The birth of James's son, the Prince of Wales (1688-1766), further irritated English Protestants who disliked the idea of a Catholic successor to James. In this context, William of Orange connived with English MPs and stepped on the English soil on 5 November 1688. Unable to resist the Dutch invasion, James fled from England.

The Declaration of Reasons, drafted by Gaspar Fagel and translated by Gilbert Burnet, was the most important Williamite propaganda in the initial stage of the revolution. Thousands of copies were distributed across England and a number of major European cities in the fall of 1688, with over twenty editions in four languages—English, Dutch, German, and French.[7] Lois Schwoerer notes that "The widespread distribution of *Declaration* signaled the importance of the manifesto to the prince and his friends and also promoted its importance in the mind of the general public."[8] *The Declaration of Reasons* begins by asserting William's goal of "preserving the Protestant religion" and "restoring the laws and liberties of England, Scotland, and Ireland." Then it goes on to criticize, not James II directly, but his evil counselors who "have overturned the religion, laws, and liberties of these Realms, and subjected them . . . to arbitrary government." It particularly targets the court's Catholicism, or "the popish religion," describing it as essentially incompatible with a "Lawful Parliament." The declaration even brings up the insidious allegation that the newborn Prince of Wales was not born by the queen. Williamites, then, felt compelled to rectify the wrongs of the popish and arbitrary government. Their expedition "is intended for no other design, but to have a free and lawful Parliament assembled . . ." Near the end, the declaration expresses the hope that the English people would accept their proceedings, but ultimately their justification lies in "the blessing of God."[9]

The Declaration of Reasons shows that religious concerns were very important to how Williamites justified the Dutch conquest. On the one hand, the propagandists capitalized on anti-Catholic sentiments among the English. On the other hand, they explicitly invoked the help of God, presenting William's expedition as divinely commissioned endeavor to restore the freedom of Parliament. The declaration effectively shaped the public image of the Dutch intervention. Tony Claydon rightly points out, however, that it would be problematic to see it as representative of the entire Williamite propaganda, since it did not advertise William's intention to become king.[10] After James II fled from England, much of the precaution evident in the declaration was dropped. William hardly mentioned it again in public after 22 January 1689 and "was soon wrestling against its implications as the assembly deliberated."[11] Still, the *Declaration of Reasons*'s significance as William III's first major propaganda should not be overlooked, and the

4. Gaspar Fagel, "A letter writ by Mijn Heer Fagel . . ." Early English Books Online, https://quod.lib.umich.edu/e/eebo/A41295.0001.001/1:1?rgn=div1;view=fulltext

5. Mark Goldie, *Roger Morrice and the Puritan Whigs*, vol.1, *The Entring Book of Roger Morrice: 1677-1691* (Woodbridge: The Boydell Press, 2007), 9.

6. Ibid.

7. L. G. Schowerer, *The Declaration of Rights: 1689* (Baltimore: The John Hopkins University Press, 1981), 115.

8. Schowerer, *The Declaration of Rights*, 115.

9. William III, "The Declaration Reasons" (Hague: printed by Arnold Leers, 1688), Early English Books Online, https://quod.lib.umich.edu/e/eebo/A66129.0001.001/1:2?rgn=div1;view=fulltext

10. Tony Claydon, "William III's Declaration of Reasons and the Glorious Revolution," *The Historical Journa*l 39, no.1 (1996): 99.

11. Claydon, *Godly Reformation*, 28.

ways in which it justified political actions with religious ideas would be consistent with many of the themes in later propaganda pieces.

Following the promulgation of the *Declaration of Reasons,* Williamites continued to wage propaganda campaigns. They had to work hard to win over the English, especially when William made it clear that he intended to take the throne. James II's religious conviction and ruling style offended many people, but this didn't necessarily mean that they wanted to depose him. As a Tory member expressed, "I was for a Parliament and the Protestant religion. . . but I was also for the king [James II]."[12] The deposition of king ran counter to the principles of authority and allegiance that many had, in Mark Goldie's words, "imbibed and taught for a generation."[13] Mary II's identity as William's wife and an English Protestant proved advantageous for the Williamites, but William himself was still a foreigner, and "The Dutch were disliked by the English, who had fought them three times since 1651."[14] A significant minority known as the Jacobites would even support James and plot rebellion against William. Convincing the population of William's legitimacy was no easy task. In addition to the lengthy political deliberations with the Whigs and Tories, Williamites continued to rely on propaganda pieces, including sermons, ceremonies, and images, to advocate for the new monarchy.

Sermons delivered by Williamite bishops occupied a special place in the propaganda campaign. As well as being preached in the court and in large congregations, many of them were published and then distributed widely among civilians. Printed sermons dominated book production during William and Mary's reign.[15] Among the best-selling sermons, the ones by Gilbert Burnet were particularly important. Gilbert Burnet had been a historian and Whig cleric during the Restoration period. He had close connections with the Dutch court in the years leading to the revolution, and was appointed as the Bishop of Salisbury in 1689. He supported the new regime enthusiastically, advertising the new regime to his listeners in church and helping William and Mary to direct ecclesiastical affairs.[16] Even though Burnet was also known for having a self-important disposition, which William did not find very amusing, his role as a chief propagandist for William and Mary is generally acknowledged.

In his sermons, Burnet repeatedly highlighted divine providence as the driving force behind William and Mary's ascendancy. On 23 December 1688, at the chapel of St. James, Burnet described the revolution as "God's doing." Conversely, he voiced the earlier fear that "The over-turning of this Church, and the subverting of this Government, must in consequence have brought on the Ruine both of the Protestant Religion and the publick Liberty all Europe over."[17] He drew on stories in the Old Testament and related the situation in England to the replacement of Saul by David—an indication that "Divine Designation," instead of hereditary right, was more fundamental. He also argued that the revolution's relative lack of violence was "a Character of God's Goodness to us, which can never be sufficiently acknowledged." On 11 April 1689, at the coronation ceremony of William and Mary, Burnet quoted the following passage from the Psalms: "He that ruleth over men, must be just, Ruling in the ear of the Lord. And he shall be as the light of morning, when the Sun riseth . . ."[18] In addition, he brought up heroic historical figures and likened William and Mary to them: "the return of good Princes put a New Face on the whole Empire: their Ancient Sense of Liberty was revived, which must carry with it, all that is Great, or Noble in human Nature. . . frugality and sobriety. . .Truth and Vertue. . ."[19] For English Protestants, having these moral traits meant that one could find favor in God's eyes—a handy argument for the legitimacy of the new monarchs. Throughout his sermons, Burnet frequently drew on religious and historical references to make the case that William and Mary were appointed by God for the protection Protestantism and English Liberty.

12. George Southcombe and Grant Tapsell, *Restoration Politics, Religion, and Culture*, 163.

13. Goldie, *Roger Morrice*, 12.

14. Speck, W.A, "William—and Mary?" in *The Revolution of 1688-1689: Changing Perspectives*, edited by Lois Schwoerer (Cambridge: Cambridge University Press, 1992), 140.

15. Claydon, *Godly Reformation*, 87.

16. Martin Greig, "Burnet, Gilbert," *The Oxford Dictionary of National Biography,* 03 October 2013, https://doi.org/10.1093/ref:odnb/4061.

17. Gilbert Burnet, "A sermon preached in the chappel of St. James's . . ." (London: printed for Richard Chiswell, 1688), Early English Books Online, https://quod.lib.umich.edu/e/eeboA30425.0001.001?view=toc.

18. Gilbert Burnet. "A sermon preached at the coronation of William II and Mary II. . ." London: printed for J. Starkey and Richard Chiswell, 1689. Early English Books Online. https://quod.lib.umich.edu/e/eeboA30429.0001.001?view=toc

19. Burnet, "A sermon preached at the coronation of William II and Mary II. . ."

William Lloyd was another influential bishop who advocated for the reign of William through his sermons (he was actually one of the seven bishops who petitioned against James II's *Declaration of Indulgence)*. In a sermon delivered at the first anniversary of William's landing in England, he said, "The conquest in such a war is a decisive judgement of God, and gives one a right to the dominions that he has conquered from the other."[20] He argued that James II trampled on the people's rights and liberties, making himself an oppressor instead of a lawful ruler. Lloyd repeatedly stressed the concept of law. For instance, he argued that if the ruler did not follow the law, "it is a breech of faith, not only to their people, but to God also, where they are sworn to the observing of laws."[21] Under such circumstances, people have the right to support a conqueror who would remove the oppressor "by the just sentence of God." William III, then, fits the criteria for such a conqueror, and he should have "a much more glorious title than that of a conqueror, for he is properly their restorer and deliverer."[22] This sermon by William Lloyd, as well as other sermons that supported the cause of William and Mary, suggests that for many contemporaries justification of the new government relied heavily on their religious convictions. The ways that some scholars to emphasize political concerns of the revolution at the expense of religious ones are problematic. As Gerald Straka argued, "No doubt contractarianism and natural rights gained an ever-growing ascendancy. . . [but] divine right in a new form went just as far as natural right in giving support to the revolution . . ."[23] Moreover, the two rights often reinforced each other.

In addition to the sermons, services and ceremonies introduced Williamite ideology to a wide audience in England. People from various social backgrounds congregated in services like fasts and thanksgivings, prayed for the king and queen, and recited lines drawn up by Williamite bishops.[24] Claydon points out that the fasts and thanksgivings were "Based on biblical models" and "aimed to win God's favour for the nation by demonstrating the population's adherence to his cause.[25] Specifically, thanksgiving services were intended to celebrate God's blessings on the nation, whereas fasts saw people engaging in mortification and prayers to avert divine punishment. In 1689, public fasts were conducted soon after the start of the war with France. In 1690, the court mandated a monthly fast dedicated to William's expedition against the Jacobites in Ireland.[26] A contemporary concluded that "the thanksgiving days and fasting days, and the collects and prayers read, and the saying Amen by all the members of the congregation is a justification of what hath been done in this Revolution."[27] The religiously and politically symbolic ceremonies left noticeable impressions in the minds of many English people.

The coronation ceremony of William and Mary epitomizes much of the religious and political underpinnings of the new regime. As Lois Schwoerer observes, the coronation "reflected the political and religious convictions. . . of the principal leaders of the Revolution" and "symbolized the resolution of a severe crisis in church and state," giving the impression of a unified support for the new regime.[28] The ceremony was directed largely by Henry Compton, the Bishop of London, known for his fierce opposition to popery and for being Mary's tutor.[29] The coronation committee under Compton designed the ceremony to resemble traditional coronation ceremonies in some ways, reinforcing a sense of legitimacy. For example, Compton placed the ceremony in the middle of a Eucharist resembling a traditional form of Anglican communion service.[30] Bishops sang the Litany and read the Nicene Creed and a series of biblical passages. Then William Burnet gave a sermon, in which he quoted: "The God of Israel, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning. . ."[31] New features were also introduced to highlight a hybrid of

20. William Lloyd, "The Revolution as an Act of Conquest," in *The Revolution of 1688: Whig Triumph or Palace Revolution*, edited by Gerald Straka (Boston: D.C. Heath and Company, 1963), 26.

21. Ibid.

22. Lloyd, "Conquest," 28.

23. Gerald M. Straka, "The Revolution Justified by Divine Right," in *The Revolution of 1688*, 86.

24. Sharpe, *Rebranding Rule*, 372

25. Claydon, *Godly Revolution*, 101.

26. Ibid.

27. Sharpe, *Rebranding Rule*, 370.

28. Lois Schwoerer, "The coronation of William and Mary, April 11, 1689," in *The Revolution of 1688-89*, 107.

29. Lois Schwoerer, "The coronation of William and Mary, April 11, 1689," in *The Revolution of 1688-89,* 114.

30. Ibid.

31. *An Exact Account of the Ceremonial at the Coronation of Their Most Excellent Majesties King William and Queen Mary, The Eleventh Day of the Instant April, 1689* (London: published by order of the Duke of Norfolk, 1689).

constitutional rule and Protestant faith of the new regime. For example, the committee significantly enlarged the role of the Bible, "the most important symbol of Protestantism in the ceremony."[32] A Bible decorated with gold fringe and golden edging lace was placed among the regalia and presented to William and Mary; they would kiss the Bible "after they had confirmed the oath at the altar with their hands on the Bible"—a gesture reminiscent of standard proceedings in law courts.[33]

The coronation oath, which differed significantly from the one in James II's coronation, was an explicit manifestation of the new regime's core ideology. In the traditional oath, the king start by promising to "grant and keep and . . . confirm to ye people of England ye Laws and Customs to them granted by ye King of England, your lawfull, and Religious predecessors; And namely ye Laws, Customs, and Franchises granted to ye Clergy by ye glorious King St. Edward. . ."[34] The new oath of 1689 did not have such words as "grant" and "granted," signifying that the laws did not belong to the king. Instead, the monarchs would promise "to govern the people of England and the dominions thereunto belonging, according to the statutes in parliament agreed on, and the laws and customs the same."[35] This change speaks to a new level of limitation on the king and queen's power. Instead of taking precedence over the law, they were now obligated to follow it and work respectfully with Parliament. The new oath also dropped the original words of "ye Holy Church," which had Catholic overtones. Instead, it asked the monarchs: "Will you to the utmost of Your Power Maintain the laws of God, the true profession of the gospel, and the Protestant Reformed Religion Established by Law?"[36] As expected, William and Mary answered yes. In the end, they had to conclude the oath by declaring that "The things which I have here before promised, I will perform and keep: so help me God," followed by a kiss on the Bible.[37]

Images provide another window into the importance of religion in the minds of Williamite propagandists. Visual propaganda, including medals, cartoons, engravings, and courtly paintings, eulogized William and defamed his opponents in ways that civilians as well as elites could understand, and oftentimes resonated with. In the initial stage of the revolution, Dutch cartoons played a key role in Williamite propaganda.[38] The iconic picture *L'epiphne du nouveau Antichrist* (1689), drawn by Dutch artist Romeyn de Hooghe, shows James II and his Catholic subjects crammed on the left side, with disconcerted looks on their faces, while Williamites, tall and glamorous, gathered on the right side. James II's eyes and mouth are wide open (like a fish) as he stands in a defensive position in front of the Williamites. A crown sits on his head and a chain binds his feet, and he pulls a rope attached to an oversized toy windmill. The windmill consists of seven mitre-like blades, which represent the seven bishops put into the Tower by James, and a globus cruciger which represents an intermeshing of Catholic and temporal power.[39] Near his feet, in the shadowy lower left corner, the newborn "anti-Christ" lies in an ornate cradle. In contrast to the Catholics, the Williamites are shown to be standing upright, looking composed and determined, and clean. Heavy with religious symbols, this image presents James and his followers as clownish, and the pleasant-looking Williamites seem ready to clear them away.

Another Dutch picture, *Qualis vir Talis Oratio* (1688), shows James II lying on a royal bed under a plaque that reads: "AUT CAEAR AUT NIHIL" (either Caesar or nothing). Lying sideways, James vomits a stream of devilish creatures to the ground. Some of the creatures wear Jesuit-style hats and are shown to be saying things like "Jesuit Colleges," "French Alliance," and "No Free Parliament."[40] In the upper right hand corner, a fair-sized archway gives a clear view of the ocean and sky from which William's fleet approaches in an orderly manner. This view stands in stark contrast with the crowded, foul-aired room. *Qualis vir Talis Oratio* reiterates the negative image of Catholicism and James II's allegedly arbitrary rule while suggesting that the arrival of William would bring about pure Protestant faith and a free Parliament.

Such religious and political themes appeared in English pictorial propaganda as well. In *England's Memorial*, the elegantly cursive title reads: ". . . Of its Wonderful deliverance from French tirany and Popish oppression. Performed Through Almighty God's infinite goodness and Mercy." In

32. Lois Schwoerer, "The coronation of William and Mary, April 11, 1689," in *The Revolution of 1688-89*, 114.

33. Ibid, 115.

34. Ibid., 128.

35. Lois Schwoerer, "The coronation of William and Mary, April 11, 1689," in *The Revolution of 1688-89*, 128.

36. Ibid., 129.

37. Ibid., 130.

38. Lois Schwoerer, "Propaganda in the Revolution, 1688-89," T*he American Historical Review* 82, no.4 (1977): 860.

39. Southcombe and Tapsell, *Restoration*, 95.

40. Schwoerer, "Propaganda," 861.

the center of the image stands a straight, symmetrical orange tree attacked by demons and demonic Catholic priest from the upper-left, and shone upon by God's presence from the upper-right. French monarch Louis IV is shown to be killing his subjects in the middle left, and the Anglican church in the middle right is "almost overthrown by the infernal councel . . ." On the left side of the tree, the queen holds the baby Prince of Wales and says, "Now the smell of this tree offends me and the child." James stands next to them, saying "I may thank France for this." In the lower-right corner a crowd of Catholics flees from the Orange tree. One of them says, "O how strong it smells of a Free Parliament." *England's Memorial* demonstrates once again how religion and politics were intertwined in Williamite propaganda, and more often than not, religious symbols played the central role of decrying James and glorifying William's ascendancy.

Influential literary works further celebrated the Protestant and constitutional aspects of the new regime. As Kevin Sharpe argued, "For to many Whigs, the securing of English Protestantism, property and freedom in 1688 opened an opportunity for a new literary culture. . ."[41] Pamphlet plays, from *The Bloody Duke* to *The Folly of Priest-Craft*, tended to associate Catholicism with corruption, folly, and even tyranny, appealing to "the plain common sense of the freedom-loving Englishman."[42] Whig poets wrote panegyrics in a similar vein. For example, in the poem *An Ode Upon the Glorious Expedition of the Prince of Orange*, the author likened William III's arrival in England to saving "three sinking Kingdoms from the bloody doom/ And Tyranny of Hell and Rome" and to David's killing of Goliath with a slingshot, under the auspices of God.[43] Another poem, *Congratulatory Poem* by Thomas Shadwell, describes William III as the "Great Assertor, of the Greatest Cause; Mans Liberty, and Almighty's Laws: Heav'n Greater Wonders has for *thee* design'd, Though Glorious deliv'rer of Mankind."[44]

Williamite propaganda, filled with favorable depictions of Protestantism and political "liberty," often presented William as the main vehicle of God's deliverance of England. In comparison, Mary may seem to play a minor role. This impression is understandable given Mary's willing subordination to her husband and her limited direct involvement in political administration. Nevertheless, one should not overlook Mary's contributions to Williamite propaganda through her espousal of a virtuous court and her widely acclaimed public image. As Tony Claydon points out, "Mary became the linchpin of the regime's publicity. She was presented as a woman of immense personal piety. . ."[45] Mary not only led a devout personal life; she also led a so-called "moral revolution" in England. With the help of Burnet, she increased the number of religious services in the court and ordered sermons to be printed and distributed in large numbers so that English civilians may be edified.[46] She also supported the societies for reformation of manners and ordered officials to enforce laws against unseemly behaviors, such as drunkenness and swearing. Though ineffective on many occasions, the moral campaigns led by Mary greatly enhanced the prestige of the new regime.[47]

Accordingly, writers impressed by her religiosity and moral excellence published many panegyrics. Upon Mary's arrival in England in 1689s, a well-known poet wrote, "The mumuring world till now divided lay/Vainly debating whom they shou'd Obey/Till you great Cesar's Off-spring blest our Isle/The differing Multitudes to Reconcile."[48] Others described her as the epitome of "Virtues Catalogue," "This Great Exemplar of a Pious Life," or someone who "spread a spirit of devotion among all that were about her."[49] The effect of these impressions should not be underestimated. Even though matters of morality may not seem to be at the center of political affairs, Mary's persona helped consolidate the new regime by winning the hearts of the English people. As W.A. Speck wrote, "What was needed to ensure the permanence of the revolution of 1688 was a moral revolution. To inspire this Mary set an example of piety and devotion."[50] Mary's public image may not have been an explicit political propaganda, but its contribution to the new regime was arguably no less important than the printed propaganda pieces.

41. Sharpe, *Rebranding Rule*, 373.

42. Lois Potter, "Politics and popular culture" in T*he Revolution of 1688-89*, 196.

43. John Dennis, *An Ode Upon the Glorious Expedition of the Prince of Orange* (London: printed and are to be sold by Randal Taylor, 1689), Early English Books Online, https://quod.lib.umich.edu/e/eebo/A53201.0001.001/1:3?rgn=div1;view=toc

44. Thomas Shadwell, *Congratulatory Poem* (London: printed for James Knapton, 1689), Early English Books Online, https://quod.lib.umich.edu/e/eebo/A59414.0001.001/1:2?rgn=div1;view=fulltext

45. Claydon, Godly Revolution, 93.

46. Ibid., 95.

47. W.A. Speck, "Mary II," *Oxford Dictionary of National Biography*, 24 May 2012. https://doi.org/10.1093/ref:odnb/18246.

48. Ibid.

49. Claydon, *Godly Revolution*, 95.

50. Speck, "Mary II."

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In summary, religious ideas and symbols played a central role in Williamite propaganda. They not only appealed to the religious sentiments of many English people, but also reinforced the monarchy's divine legitimacy and prevailing ideas of constitutional rule. Historians like Steven Pincus are definitely right to locate Williamite propaganda within the centuries-long development of English parliamentary systems, and constitutional issues were no doubt at the heart of the political debates in 1688-89. Nevertheless, when approaching such grand-scale events as the Glorious Revolution, it is just as important to zoom in for details; the big pictures that we see from today's perspective should be tested by a close examination of primary sources. In the case of this essay, the sources under consideration are propaganda pieces, which reflect contemporary people's concern for religious as well as political matters. As Craig Rose wrote, it is important that we try to see "King William's reign through the eyes, and in the words of those who lived through it."[51]

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51. Craig Rose, *England in the 1690s: Revolution, Religion, and War* (Oxford: Blackwell Publishers, 1999), xiii.

The E. Beatrice Batson Shakespeare Essay Contest Winner

This essay contest is sponsored by the E. Beatrice Batson Shakespeare Society to recognize outstanding research papers about Shakespeare and Christianity written by Wheaton College undergraduates

The Not-So-Holy Shrine of Catholicism in *Romeo and Juliet*

Margaret Rothrock

"The Not-So-Holy Shrine of Catholicism in Romeo and Juliet" *questions a view of Shakespeare's relationship to the Reformation in the early tragedy, which claims that his main Reformed concern in the play is to endorse individualistic notions of desire and repentance. Instead, the play is shown to display Reformational sensibilities in its exposure of blasphemous imagery and societal corruption as the vehicle for the lovers' downfall. This reading takes a critical eye to a culturally idealized romance, allowing modern readers to consider more carefully how passion and temptation were viewed in a post-Reformational context.*

See and view the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the deceauing of the simple and vnwise common people by Idols and Images, and repeated twise or thrise lest it should be forgotten. And in the Chapter following be these words: The painting of the picture and carued Image with diuers colours, entiseth the ignorant so, that he honoureth and loueth the picture of a dead image that hath no soule (Apocrypha. Wisdom 15.4-5). Neuerthelesse, they that loue such euill things, they that trust in them, they that make them, they that fauour them, and they that honour them, are all worthy of death, and so foorth.

—Sir Thomas Cranmer, "The Homily Against Peril of Idolatry"

Was Shakespeare a Catholic or a Protestant, and what does that mean for our reading of *Romeo and Juliet*? The question remains unresolved. One of the leading scholars on Shakespeare and Catholicism, David Beauregard, sees "positive evidence of Catholic theology" throughout the plays (13), but he spends most of his time looking at the later plays and never adequately addresses the early tragedies. Other scholars seem equally reluctant to ask the question of *Romeo and Juliet*. [1]

David Balty is one of the few scholars who tries to fill this gap. In his dissertation, *The Theological Bard: Shakespeare and the Evolving English Reformation,* he argues that a Protestant emphasis on individualism is the driving force behind the play: the lovers are victims of a societally-focused, Catholic schema which de-emphasizes individual repentance and instead endorses social obligation. Romeo and Juliet are the only ones who recognize that society is corrupt and their proper response is to follow individual desire. In the end, golden statues are raised in their honor to show how they have transcended death.

While Balty stands in a long tradition of scholars who see the lovers as the innocent victims of tragic circumstances,[2] it is strange that he of all of them could

1. Several authors examining Shakespeare and Christianity more broadly, such as Virgil Whitaker and Barbara Parker, mention it but do not fully address it. In his chapter section on Romeo and Juliet, Whitaker alludes to Edmund Spenser's interest in the "warfare between Protestantism and Roman Catholicism" (117), but never addresses the similar warfare in the Shakespeare text. Parker similarly discusses the friars in detail, implicitly associating Catholicism with idolatry and unreasonable love, but never looks at the effects of Catholicism on the play as a whole (151-153). The author whose approach most closely resembles my own is Beauregard. He addresses the issue in depth in his work *Catholic Theology in Shakespeare's Plays*, drawing on Cranmer's homilies to look at Shakespeare's relationship to the Reformation as I do. As mentioned above, however, he focuses primarily on later plays and never deals with the question in light of *Romeo and Juliet.* As I will argue, I do not see his "positive evidence of Catholic theology" in this particular play, but claims about Shakespeare's later religious leanings are beyond the scope of this paper.

2. Most scholars are loath to cast blame on Romeo and Juliet. Clifford Leech states that they "are doomed only by the words of the Prologue, not by anything inherent in their situation" (19), and even goes on to say that a moral tragedy is "a contradiction in terms" (20). He does cast some blame in the play, ascribing the moral lesson to Montague and Capulet rather than their children, but he mainly argues this to point out the shortcomings of a play he considers not "fully achieved" (20). For him, "tragedy is necessarily at odds with the moral: it is concerned with a permanent anguishing situation, not with one that can either be put right or be instrumental in teaching the survivors to do better" (20). Other scholars make less assaultive claims, but they stand with Leech on at least one point: the famous lovers are victims, not actors, in their doom. Laurie Maguire blames the characters' patronyms for the unhappy ending, calling the play a "tragedy of language, alert to the aporetic ambiguities and material power of words" (56). Catherine Belsey, taking a similar approach, says that "The name of Montague, imposed, ancestral, is Juliet's enemy…If Romeo's non-identity with his name legitimates their love, the repudiated name

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come to this conclusion, making one wonder whether the question of Shakespeare's religious leanings has really been answered. The only Protestant lens Balty uses to view the play is that of individualism, a correlate of Reformation theology but one that ignores many aspects of the changing religious climate. He never addresses the Catholic imagery lacing almost every act of *Romeo and Juliet*; most notably, he never mentions that the dialogue of the lovers (supposedly the ones endorsing Reformation ideologies) teems with saints and angels. Additionally, he ignores theologically-minded scholarship that comes to radically different conclusions from his own. Roy Battenhouse, for instance, argues that Romeo and Juliet exemplify traditional Christian visions of sin.[3] With all of these factors working against him, it seems necessary to view *Romeo and Juliet's* relationship to the Reformation from a slightly different perspective. Shakespeare does indeed use the tragedy to cast Catholicism in a negative light, but to reduce his main priority in doing so to an endorsement of individualism does not account for the tenor of his times. He instead uses evocative Catholic imagery to condemn the lovers along with the rest of Verona.

The Lovers and Verona

Balty pits Romeo and Juliet against the social structures that surround them, commenting on the lovers' "socially problematic desire" (129) but claiming that Shakespeare endorses the desire because of his Reformed views on individualism. Balty sees a parallel to this social problem in the feud, which he describes as "a relation of desire between Montague and Capulet" (130), a competition for virility which seems to hinge on lust for the other house's women. Romeo, however, estranges himself from this social situation. Balty says that "by refusing to align himself in cross-familial rancor—the tribe mentality—he is alienated not only from the feud itself…but also from the view of love that underlies it" (131). Juliet is also cut off from society. She is "isolated and confined emotionally as well as physically by her status as a daughter" (132). Balty uses the isolation of both lovers to claim that Shakespeare is advocating Reformational individualism, but his reading doesn't seem to grasp the whole picture. There are parallels between the lovers' relationship and their parents' relationship, but these parallels should bring us to a more straightforward—albeit more unsettling—conclusion than Balty's.

The catch is that the lovers' isolation does not necessarily indicate that they are separate from the moral crisis of Verona. Battenhouse agrees with Balty that Verona is a place the Reformers would condemn; he calls it a "city of backsliding Christians" (117), and clearly, if a feud is so entrenched in society that no one remembers how it started, there is something morally amiss. Yet Battenhouse does not draw so clear a line as Balty does between society and lovers. For him, there are many links between decaying Verona and the forbidden relationship, and these links implicate the children as much as the parents. Mercutio is one of these links. Battenhouse describes him as "a kind of internal chorus, by whom Romeo's love is being assessed with a two-sided realism" (113). The first, an "ethical realism," stems from Mercutio's long, fanciful speech on the fairy Queen Mab: described by Shakespeare as a "hag" (1.4.90), she is in Battenhouse's words a "midwife of earthly dreams," who exposes the courtly landscape of Verona for what it is (114). The second realism is Mercutio's perceptive, albeit crude, diagnosis of Romeo's love. "If thou art dun, we'll draw thee from the mire/Or—save your reverence—love wherein thou stickest/Up to the ears," he says unromantically, following up a series of double entendres about Romeo's lovesickness. For all the beauty Romeo sees in it, Mercutio rightly labels his actions as merely "a sexual game" (Battenhouse 114).

The connections intensify when we consider the connections between love and war throughout the play. Samson and Gregory emphasize the sexual nature of dueling at the beginning of the first act, clearly relating love to war:

SAMSON I will show myself a tyrant: when I have fought with the men, I will be civil with the maids—I will cut off their heads.

GREGORY The heads of the maids?

returns, nevertheless, to ensure their tragedy" (134). For both scholars, the lovers' inability to escape constricting patronyms is the major crisis of the play. Similarly, Jonathon Goldberg cites Brian Gibbons as saying that "The lovers are from the outset withdrawn in an experience of sublime purity and intense suffering which renders them spiritually remote from other characters and the concerns of the ordinary world" (82). Clearly Gibbons does not think Romeo and Juliet are at fault, either, since "sublime purity" is about as far from culpability as one can get.

3. Battenhouse, Roy W. "The Imagery's Import in Romeo and Juliet." *Shakespearean Tragedy*, Indiana UP, 1969. Battenhouse describes it this way: "Romeo's regard for Juliet as his 'whole life' is at the root of the tragedy, because of the idolatry and self-deception involved in such an attitude" (103). Virgil Whitaker falls in the same camp, admitting that the "star-crossed" element of the plot weakens the tragedy but also pointing out that Romeo is "presented as morally responsible for what happens to him" (110). Taking a slightly different tack, Barbara L. Parker comes at the question from the perspective of rational understanding, contextualizing the lovers' anti-rational search for hiddenness in a tradition of philosophy and theology including Plato, St. Augustine, and Thomas Aquinas.

SAMSON Ay, the heads of the maids—or their maidenheads; take it in what sense thou wilt. (1.1.19-24)

Barbara Parker notes how this continues with bawdy puns throughout the play (153). She states that "the war plot thematically parallels the love plot, its fatalities similarly rooted in a reliance on externals that attests a like spiritual blight" (153), demonstrating that the lovers are not immune to the spiritual problems that surround them. Balty's own parallel between the desires of Montague and Capulet's households and those of the lovers does similar work, as does Romeo's explicit participation in Verona's violence. As Whitaker points out, Romeo willingly takes up the duel against Tybalt, even while characterizing himself as a sinner (116). He and Juliet may be isolated from affectionate or healthy familial relationships, but they are hardly isolated from active participation in the sins of their fathers. Shakespeare's pervasive comparisons of the feud and lover relationships do more work showcasing a system of shared sins than separating the lovers from their society.

W. H. Auden sums it up by saying the play is "not simply a tragedy of two individuals, but the tragedy of a city. Everybody in the city is in one way or another involved in and responsible for what happens" (366). Romeo and Juliet are embedded in the problems of their society, both because their love reeks of war and sensuality and because Romeo wilfully perpetuates the feud.

The Lovers and Catholicism

One of the most peculiar things about Balty's treatment of Protestant theology in *Romeo and Juliet* is his conspicuous lack of interaction with the setting. Verona is inarguably Catholic. While the religion of the characters could be simply a result of the historical setting and the source text *The Tragicall History of Romeus and Juliet* by Arthur Brooke, it seems hard to ignore the strongly Catholic language and imagery that Shakespeare incorporates into pivotal moments in the play.[4] For a world rocked by the Reformation, this kind of language must have conjured myriad connotations of recent bloodshed, political instability, changing theology, and shifting values. Shakespeare and his audience would both have been well aware of this. These connotations, which are not nearly as strong for modern readers, may well be the reason many scholars fail to recognize culpability in the lovers.

Shakespeare wrote for audiences in many levels of society,[5] but all would have been Protestant in name. English citizens were required to go to Protestant churches on Sundays and holy days and most heard a standard set of strongly Protestant homilies by Thomas Cranmer on a repeating cycle (Shaheen 41). Naseeb Shaheen points out that "along with the Bible and the Book of Common Prayer, the homilies were among the best-known writings in Shakespeare's day" (44). Even Arthur Brooke's text begins with an admonition against "superstitious friars (the naturally fit instruments of unchastity)" and "auricular confession, the key of whoredom and treason" (lxvi). Brooke's stance on Catholicism is hardly worth disputing, whereas Shakespeare's is much more ambiguous, but it seems significant that Shakespeare chose to keep what he did of Brooke's religious setting—using it in ways even Brooke didn't think to do. In a world where Protestantism was upheld by many to be the only true form of Christianity, the Catholic language in *Romeo and Juliet* must have evoked strong connotations of sin and false religion.

This becomes most evident when the actual text of the homilies is seen next to *Romeo and Juliet*'s dialogue, first in the party scene and then at the balcony. When they first meet, their words form a sonnet, a combined tribute to a love that is couched in idolatrous Catholic imagery:

ROMEO If I profane with my unworthiest hand
This holy shrine, the gentle sin is this:
My lips, two blushing pilgrims, did ready stand
To smooth that rough touch with a tender kiss.
JULIET Good pilgrim, you do wrong your hand too much,
Which mannerly devotion shows in this;
For saints have hands that pilgrims' hands do touch,
And palm to palm is holy palmers' kiss.
ROMEO Have not saints lips, and holy palmers too?
JULIET Ay, pilgrim, lips that they must use in prayer.
ROMEO Oh, then, dear saint, let lips do what hands do:
They pray; grant thou, lest faith turn to despair.
JULIET Saints do not move, though grant for prayer's sake.

4. What may seem a lack of interaction with the setting on my own part comes in relation to the two friars in the play, who are largely responsible for much of the dramatic action and exemplify the Catholicism of the city. While I have chosen to focus more on the lovers to demonstrate their willing complicity in Verona's sin, the friars are worth noting in that they provide further examples of that sin and its connection to Catholicism. As mentioned in Footnote 1, Barbara Parker gives an extended discussion of their problematic nature in regards to Christianity. Parker claims that Friar Laurence "presides" over the lovers' "religion of the eye" (150), going on to describe the many ways the friar abets Romeo and Juliet's idolatry. Parker only once makes the connection to Reformation theology (150), and though she does not go so far as to say that Shakespeare is condemning idolatries that specifically belong to Catholicism, it is not an illogical jump to make.

5. Prescott says that "the exact social composition of early modern England can never be known, but historians are in broad agreement that the gentry and aristocracy formed a small minority and that the common populace…comprised as much as 95 per cent of the population," and points out that the open-air Globe must have been supported mainly by the common people (271).

ROMEO Then move not while my prayer's effect I take.
(1.4.204-219)

Romeo's first words to Juliet suggest she is his idol, since she is a "holy shrine" to which he must make a pilgrimage (1.4.205). We find out four times over the next lines that she is a picture specifically of a "saint" (1.4.210, 212, 214, 217). Significantly, this language is not included in Brooke's poem, as anti-Catholic as he is. Shakespeare makes a point of adding the imagery, and it raises all of the theological alarm bells that Elizabethan Protestants were taught to look out for. In a homily on prayer, Cranmer asks,

> What man is so grosse, but he well vnderstandeth that these things are onely proper to him which is omnipotent, and knoweth all things, euen the very secrets of the heart, that is to say, onely and to GOD alone, whereof it followeth, that we must call neither vpon Angel, nor yet vpon Saint, but only and solely vpon GOD, as Saint Paul doeth write (Romans 10.14)? ("The Second Part of the Homily Concerning Prayer")

Protestants were adamant that citizens should pray to God alone, since God alone is able to answer: appealing to anyone else is at best useless and at worst idolatrous. *The Norton Shakespeare* acknowledges this in a note stating that "the Elizabethan Anglican Church held that the worship of such images was blasphemy" and that "to an English audience…Romeo's description of his love could sound like idolatry" (983), but the implications of the idea are never explored in the edition. In Catholicizing the language of this passage, Shakespeare must have roused an undeniable sense in his audience that Romeo and Juliet's idolatrous love is tied to—or even rooted in—the Church of Verona.

This happens again in the balcony scene, where Shakespeare uses similar imagery. Juliet is again called a "saint" (2.1.97), and she says that Romeo is "the god of [her] idolatry" whom she will "believe," if he swears by himself that he will be true to her (2.1.157). Cranmer's language from the same homily directly condemns Juliet's: "to say that we should beleeue either in Angel or Saint or in any other liuing creature, were mere horrible blasphemie against GOD and his holy Word."

The connection to Cranmer might seem a coincidence unless we note at how many other points Shakespeare directly echoes the Reformer. Earlier in the same scene the lovers debate the significance of their names, trying to escape the patronyms that bind them to opposed families. Catherine Belsey says in "The Name of the Rose in Romeo and Juliet" that their goal is to "exist as unnamed selves" (133). But this is not quite right. While the lovers certainly want to remain hidden from the society of Verona and to escape constricting patronyms, their rejection of names is more an act of rebellion against societal structures—and against a Protestant God—than a search for namelessness. We can see this in Juliet's command that Romeo "be some other name" (2.1.84), words that indicate she seeks not an unnamed lover but simply a lover that is named something other than Romeo Montague. Romeo's response in 2.1.92-94 explains what is going on spiritually here when we see it in relation to Cranmer:

> I take thee at thy word.
> Call me but "love," and I'll be new baptized:
> Henceforth I never will be Romeo.

Immediately after his pronouncement that belief in angels and saints is blasphemy, Cranmer writes that "we are expressely taught in the word of the Lord onely to repose our Faith in the blessed Trinitie, in whose only Name we are also Baptized, according to the expresse commandement of our Sauiour Iesus Christ, in the last of S. Matthew (Matthew 28.19)." Romeo does not mention in whose name he plans to be baptized, but it seems safe to suspect it is not the name of "the blessed Trinity," since over the course of the scene he will jump at the chance to swear his love to Juliet "by [his] gracious self" (2.1.155). In announcing a new baptism for himself, Romeo is willing to give up not only his own name but also the name of the Father, the Son, and the Holy Spirit.[6]

A third echo of Cranmer comes from a different homily, specifically on idolatry. Cranmer writes,

> Take heed therefore diligently vnto your soules, you saw no manner of Image…least peraduenture thou lifting vp thine eyes to heauen, doe see the Sunne and the Moone, and the Starres of heauen, and so thou, being deceiued by errour, shouldest honour, and worship them which the Lord thy GOD hath created to serue all Nations that be vnder heauen. ("Homily Against Peril of Idolatry")

Celestial imagery is rampant throughout the play, most memorably when Romeo calls Juliet "the sun" (2.1.45) and her eyes "the fairest stars in all the heaven" (2.1.57). His worship of her is tied to a worship expressly forbidden by the homilies. Additionally, Cranmer's emphasis on the purpose of the sun, moon, and stars—to serve all nations—works against many other instances of celestial imagery in

6. A clarification ought to be made here that a Catholic theologian would not accept this baptism any more than a Protestant would—in many points of theology, both traditions stand on the same ground and reject the same heresies. For the Reformers, however, Catholicism represented the slippage from true worship to idolatry. In the tumult of the Reformation, it would have been understood that Romeo and Juliet set themselves up for this blasphemy from the moment they invoked Catholic notions of sainthood, holiness, and iconography. The problem comes with the Catholic framing of the issue and not with the Catholic theological stance.

the play, especially when the stars are blamed for the fate of the lovers (Prologue 0.5) and when Juliet gives her monologue after the death of Tybalt:

> Give me my Romeo; and, when I shall die,
> Take him and cut him out in little stars,
> And he will make the face of heaven so fine
> That all the world will be in love with night
> And pay no worship to the garish sun. (3.2.25)

At times the lovers consider the heavenly bodies to be sovereignly against them, and at other times they consider each other equal in beauty and transcendence to the sun and stars. According to Cranmer, however, celestial bodies are meant to serve the nations rather than govern them. In treating the sun and stars as sovereign entities, Romeo and Juliet give undue "honour" to both the celestial bodies and each other and scapegoat their own folly onto an impersonal, godless vision of the universe. Unfortunately for them, Shakespeare and his audience would both have recognized the unReformed implications of such a move.

Conclusion

After these examples, it seems appropriate to assume Shakespeare had Cranmer's words in mind as he wrote, intentionally having the lovers do the opposite of what a Protestant is supposed to do. Strikingly, Cranmer writes in "The Homily Against Peril of Idolatry" that "they that loue such euill things [idols], they that trust in them, they that make them, they that fauour them, and they that honour them, are all worthy of death." Romeo and Juliet embody this idea from beginning to end. They follow a "religion of the eye," as Barbara Parker describes it (160), putting themselves before morality or society and at the same time mirroring the sins of their households. They worship both each other and themselves, calling on and believing in each other as they would an icon of an angel or a saint. They even seem to *become* idols at the end, as they are raised up into exactly the kind of golden statues that made the Reformers squirm. Their deaths, harsh as they may seem, are deserved, in Cranmer's eyes. It seems hard to believe the noisy Protestant audiences of the time would miss this fact.[7]

Seeing Romeo and Juliet as laudable, tragic individualists, Balty neglects to explore the long (albeit sidelined) tradition of blaming their downfall on their idolatrous relationship.[8] Because of this, he comes to the wrong conclusion when, referencing David Bevington, he says that "Shakespeare affirms [Juliet's decision to desire Romeo] through the beauty of the lovers' language in their four scenes together" (133). Shakespeare condemns Juliet's decision just as much as Brooke does, only with more subtlety. But Balty and Bevington are right to mention the beauty of the lovers' language. If there is one idea Shakespeare explores in far greater depth than Brooke, it is the alluring nature of temptation. Romeo and Juliet are not foolish, unrelatable caricatures we can easily condemn, but are instead people living in a world where sinful things can look beautiful and a person who does not study carefully can be led astray. Perhaps this was how Shakespeare felt about Catholicism: he may have been attracted to it and its presentation of beauty, may have seen and admired the Renaissance iconography and the stunning cathedrals. It's possible he even held to it at some later point in his career,[9] but at least at the time of writing *Romeo and Juliet*, it seems that he heeded Cranmer's words. Romeo and Juliet's love, though breathtakingly attractive, must end in death because of its idolatry. It seems the Reformation had a wider reach than even Balty is willing to admit.

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7. Naseeb Shaheen states that church services in Elizabethan England "were not the dignified, sober occasions they are today…Disorders that bordered on the ridiculous took place within the church" (48). Several brawls and disruptions are described and then Shaheen concludes that "if the normal Elizabethan churchgoer seems disrespectful and unruly by our standards, he was especially inclined to be so while listening to a sermon which he found objectionable" (49). Considering that these Elizabethan churchgoers were the same people who watched Shakespeare's plays, it seems reasonable to suppose that anti-Protestant theology was noticed, if not jeered, just as enthusiastically in the theater.

8. W. H. Auden, for instance, wrote in 1958.

9. Beauregard's work would be a good place to start in examining this.

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