The Attic

The St. Mary's University Journal of Undergraduate Papers

Winter 2016, Volume 4, Number 1

St Mary's University

Celebrating 30 Years 1986-2016

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A Note from the Editor

Although some time has passed since our last issue in 2013, I am pleased to announce that *The Attic* is in production once again! A new and very exciting development is that beginning with this issue, *The Attic* is now available for viewing on-line on our StMU website as well as being available in print format.

A special thanks to all of our talented contributors who responded to the call for papers for *The Attic* this year. It is gratifying to receive so many truly excellent submissions that reflect the broad range of your interests as you progress through your programmes of study. Welcome to *The Attic*!

Warm wishes,

Dr. Gayle Thrift
Editor of *The Attic*

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Editorial Statement of Purpose

Attic: the prestige dialect of Ancient Greek spoken and written in Attica and its principal city, Athens; *Attic purity:* special purity of language; *Attic style:* a style pure and elegant; *Attic faith:* inviolable faith; *Attic salt/Attic wit:* a poignant, delicate wit.

The Attic: The St. Mary's University Journal of Undergraduate Papers is a journal devoted to the publication of exceptional undergraduate papers. By providing students a public forum for expressing their intellectual pursuits, *The Attic* promotes increased student engagement in research and scholarship, while also fostering a scholarly community of emerging researchers.

The Attic has undergone significant change since its first publication in 2008. Three volumes were published under its former name, *Salvia.* A revised mandate reflects our intent to be inclusive by publishing submissions from across the disciplines. In recognition of St. Mary's undergraduates' varied scholarly explorations, the journal welcomes submissions of all kinds such as essays, laboratory assignments, field notes, reviews, and explications. *The Attic* strives to encourage students' interest in the pursuit of excellence in research and scholarship throughout their undergraduate careers.

Standards of Publication

The papers adhere to the scholarly and stylistic expectations of the respective field, with a minimal amount of grammatical and mechanical errors. The writers present compelling and timely material in the ideas themselves and in the manner in which they present them. Submissions subscribe to the citation format assigned to each discipline.

What's love got to do with it? The internal struggle of what it means to be a loving Catholic educator and a truthful teacher

Éva Boda

A large portion of my life was based in Catholic education. I left a Catholic high school at 17 and went to my first university at 19 years of age. Catholic education has many merits, such as a sense of community within a faith-based environment. I do not know if my learning was any better in a Catholic environment but I learned either way.

My biggest struggle as a student, especially when I became older, had to do with the teachings and vernacular of the church that are still so ingrained into the curriculum. I want to be a teacher in the Catholic school district, but there are certain issues and life experiences I do not believe should be cloaked with the church's official stance.

Being a loving Catholic educator means not only allowing my students to learn, but to learn the truth. There are many subject areas where Catholic teachings hinder the proper education of students rather than enhance it. There is a resistance against many subjects, despite the advancements of modern medicine, a growth in the existing stock of knowledge as fact, and educated advice. During class we briefly touched on the stance of 'sexual education' in Catholic schools. I sat silently through that discussion, for I feared that if I spoke I would be labelled for it; though I am extremely proud of what I am going to share.

I work in a community of sexual health where I meet the most amazing people men, women, transgender, asexuals, pansexuals, queer folk, gay and lesbians and the worst part of my job is hearing, "I was NEVER told that", or, "I went to Catholic school". Although Pope Francis has made some more inclusive comments about the church's stance on homosexuality, it is still a rather slow process, and a small victory for human sexuality as a whole.

Here is what we know: babies do not come from storks. Abstinence only teaching is far more treacherous to youth than giving proper and open education about sexuality and safe sexual practices. Although I spend more of my time dealing with middle aged people, the emotional and psychological scars from the lack of transparency in proper education on sexual health is likely far greater than I can fathom. Apart from the church's teachings, today, more so than ever before, pornography and graphic or explicit imagery is frequently present in global popular culture. Why? Because for corporations, sex sells. The dichotomy here of the

objectification of the human body as merely a sex object to be won, and the church casting a veil over the truth about sex and sexuality, this is a message that children are growing up with. What we, as teachers and mentors need to do is help young, adolescent students and even adults, to educate and make transparent the notions of what the media and the church tells them sex and sexuality are, and what is *actually* the unrestricted truth. For too long, people have thrown mysticism and fear over the idea of sex, sexuality and the human body, and as such, it has distorted the truth, and in turn, the minds of people. (I don't for sure know if this is what you were after?)

This message can be found conveyed in *The Elements of Teaching* chapter on Learning, *"...as someone [the teacher] whose ignorance of the subject poses a threat to [the students'] own well-being by preventing them from learning all they might be taught."* (pg. 8) I am in no way saying that we should be having these conversations with students who are of elementary age, or of the wrong mindset to comprehend the ideas, however, there seems to be a major disconnect between the student's home (i.e. what is allowed to be seen in the media by the parents), the school environment and what is allowed to be taught within the Catholic system/curriculum. Furthermore, *The Elements of Teaching* reminds us that, *"We ask teachers to transmit knowledge, that which is organized and formally known about the subject - facts, findings, explanations, hypotheses, and theories accepted for their proven accuracy, significance, beauty, utility, or power."* (*The Elements of Teaching* pg. 9) By taking the church's stance we are not, in essence, teaching what is empirically true. While this view is contested, we are making young people helpless as they are losing their autonomy over their sexuality. Parents expect teachers to tell their kids about "the birds and the bees" and we as teachers hope that parents have done this job, and if students do not get a sufficient or unified answer, they seek their own. Seeking their own answers is a great skill, but the problem with this is the lack of right information.

Alfred Kinsey (1894-1956) a man who sought to answer many questions on human sexuality would likely be ashamed that we are still teaching much of the rhetoric from before his research. As he said, *"There is a tendency to consider anything in human behavior that is unusual, not well known, or not well understood, as neurotic, psychopathic, immature, perverse, or the expression of some other sort of psychological disturbance."* — Alfred Charles Kinsey (*Sexual Behavior in the Human Female* (1953), 195.) There is just some information that we should not disseminate based on religious values. Taboo subjects are always going to cause a stir. Even things that do not seem taboo to us, for other cultures and generations, these forbidden topics are constantly changing and evolving. With that being said, I would like to see the proper evolution of sexual education in the Catholic system. I will feel so much guilt that I cannot tell my students information that will help them, because we choose to be God fearing rather than proactive. Health is important for our survival as a species and sexuality is more than just a physical aspect, it is an emotional and psychological governing principle of our biology and the right messages need to be sent in an educated fashion.

Adversely, it is the internet that has become the "teacher" and "role model", but the internet, compassionless, can disseminate the wrong facts and ideas, just as humans have done.

Teachers then, need to teach about consent and the difference between love and lust. Teachers need to teach about openness, compassion, hope, acceptance, and lastly the truth: *"Does sex education encourage sex? Many parents are afraid that talking about sex with their teenagers will be taken as permission for the teen to have sex. Nothing could be further from the truth. If anything, the more children learn about sexuality from talking with their parents and teachers and reading accurate books, the less they feel compelled to find out for themselves."* — Benjamin Spock (*Dr. Spock's Baby and Child Care* (1946), 452-453) It is interesting how many quotes there have been, from people who have long since passed on the topic of sexual education. The most unfortunate part is that these things being advocated for are still so controversial and misunderstood today.

This is one of the biggest problems I will have as someone who loves to educate people on topics that others run from. I feel as though I cannot be this open in a Catholic environment, nor will the idea of this type of teaching be welcomed. This is something I struggle with, for the *denial* of these things is far more harmful than the truth. Compassion and proper education on both academia *and* life is what it truly means to be a loving educator, Catholic or not.

Quorum Sensing Inhibition as a Novel Antibiotic

Samantha Clifford

Introduction

The discovery of the first antibiotics by Alexander Fleming in 1928 was no doubt a huge milestone in the constant battle between host and pathogenic bacteria. The ability to treat many different bacterial infections with a broad range antibiotic became a huge deal in modern medicine (Hentzer & Givskov, 2003). However, these antibiotics targeted the growth of the bacteria leading to a very selective pressure for the bacteria to overcome. The resistance to antibiotics has become widespread in many species of bacteria and has led to a need to develop a new method of dealing with these microbes. Instead of targeting essential cell functions or creating an environment toxic to the bacteria we can look into non-essential cell functions that are important in virulence (Hentzer et al., 2003). This theory brought into light the idea of targeting the quorum sensing abilities of microbes to target pathogenicity of the cell so it would cause less harm to the host in the time it takes for the host immunity to eliminate the bacteria. To understand why quorum sensing inhibition is a great approach to a new novel antibiotic it is important we understand how this system works and in what ways it can be disrupted (Hentzer & Givskov, 2003). There are compounds found in organisms without innate immune systems that have been found to inhibit the quorum sensing of bacteria as their way of protecting themselves from the bacterial infection. Compounds that can inhibit the cell to cell communication have been found in some Penicillium species (Rasmussen et al., 2005) and more commonly in red algae (González & Keshavan, 2006) where these species mimic the auto inducing signals made by the infecting bacteria. This paper seeks to prove that quorum sensing inhibitors will be an increasingly attractive novel antibiotic in the treatment of bacterial infections and biofilms. The low selective pressures in the aftermath of antibacterial resistance brought about by traditional antibiotics is a key feature that makes quorum sensing inhibitors such an attractive idea.

Quorum Sensing overview and details

Quorum sensing is the ability for microbial cells to communicate with one another by means of secreting a chemically distinct signal molecule (Murray et al., 2014). The concentration of this signal molecule allows for the coordination of virulence gene expression among other things within a population. P. aeruginosa has been shown to increase virulence factors at various levels of quorum response. (Tan et al., 2013). To change from the idea of an antibacterial to treat bacterial infections to an anti-pathogenic is a great new way of

approaching how to treat pathogenic microbes. This is how quorum sensing inhibitors came into becoming a new approach to medicine.

Blocking the uptake of the signal released by microbes, generally an acyl homoserine lactone (AHL), will stop the microbes from communicating and coordinating a response to the environment (Rasmussen & Givskov, 2006). This means that the genes that are only turned on when there is a quorate population will not be activated and the virulence of the population is attenuated (Tan et al., 2013). The main reason this idea is so attractive in the medical field is because this process does not seem to provide a huge selective pressure compared to the growth inhibiting or bactericidal compounds used in antibiotics currently in practice (Chen et al., 2013).

Quorum sensing regulated genes are organized in an operon, a chain of genes all activated by the same promotor. A basic diagram of the typical quorum sensing system can be found in Figure 1 adapted from Hentzer and Givskov's work. This specific diagram is showing the lux operon which is activated at LuxR by an AHL. As LuxR is activated it unbinds itself from the operon allowing RNA polymerase to attach to the promotor region and transcribe the downstream genes. This is a circular process in that once LuxR is unbound there will be a gene product called LuxI created which will synthesise more of the signal molecule AHL which will disperse through other cells and allow those to activate and create more signal molecules within the cell population. There are many other systems that function similarly to the lux operon such as rhl and pqs (Tan et al., 2013) or las (Hentzer et al., 2002). Though they are different systems they mostly function by the absorption of an AHL molecule therefor many different systems may be activated at the same time due to a high concentration of a signal molecule.

The different systems may use the same auto inducing signal molecule and so the idea that if another analogue of that particular molecule could bind to LuxR or similar molecules without activating it that would prevent the signal molecule from releasing the bound LuxR from the operon and would prevent transcription of the genes (Tan et al., 2013). With this it is potentially possible to use the analogues of a signal molecule to inhibit many of the virulence factors regulated by quorum sensing systems. The analogues discovered could prove useful in transferring to a form of antibiotic. The downfall with this is that the effectiveness of one dose may wear out so it may need to be taken in many doses to continually provide quorum sensing inhibition, which should be no different than taking many doses of an antibiotic to control the population (Hentzer & Givskov, 2003)

Methods of Quorum Sensing Inhibition

There are currently three methods of inhibiting quorum sensing frequently used in experiments. Each method involves a different part of the quorum sensing cycle but all three target the acyl homoserine lactone in some way. The first target is the production of the AHL at the LuxI or a homologous structure in other systems. To prevent the LuxI from creating the auto inducing AHL will prevent other surrounding cells from being able to detect the communication effort and therefor no cooperation between cells will be able to occur (Chen

et al., 2013). This is the least studied of the three methods. Some of the compounds tested to be effective in blocking in this method may have an effect on other cellular functions because the compound are used in catabolism in other regions of the cell. To affect other regions may put a selective pressure on the bacteria (Rasmussen & Givskov, 2006).

The second method of inhibiting quorum sensing is used more often than suspected previously by many plants, bacteria and mammals as a defence method against pathogens. This method is to somehow prevent the signal molecule from reaching the LuxR homologue and activate the operon. This can be done by chemical degradation, enzymatic activity, metabolism and as simply as raising the pH above 7. This method may not have much potential use in humans but has been found an effective method in plants. To alkalinize the system causes the lactone ring of the AHL to open and no longer be effective in activating LuxR (Rasmussen & Givskov, 2006). Alkalinisation is reversible at acidic pH. The first report of a microbe to be able to degrade a lactone ring was Bacillus sp.240B which with the expression of the gene aiiA would produce an enzyme AHL-lactonase which would cleave the lactone ring (Chen et al., 2013). The benefit of these microbes having a gene like this is that the AHL would give them nutrient sources not entirely readily available and would supplement their own cell growth. (Chen et al., 2013).

The most common method used experimentally involves introducing a compound with a similar structure to that of the AHL that will bind to the LuxR homologue but will not activate it. This method has been seen to work on multiple systems such as rhl, pqs, and las giving this method the most potential for development in antibiotics. Table 1 adapted from González & Keshavan's work shows a variety of auto inducer molecules as found in gram-negative bacteria. AHL is the one that is of the most interest because of the phenotypes regulated. This molecule regulates the motility, exopolysaccarides and biofilm formation of many gram-negative bacteria. Gram positive bacteria generally use peptides for signalling (Hentzer & Givskov, 2003). With this information we can control the growth of biofilms and other virulence factors associated with the quorum sensing operons present.

To find a molecule to fulfil this requirement of fitting into LuxR but not activating it there are a couple of proposed methods. To develop a synthetic AHL analogue it is possible to simply substitute new side chains into the AHL while maintaining the lactone ring, to completely alter the lactone ring, or to modify both segments (Rasmussen & Givskov, 2006). Tan et al. had another method of finding some surprising and unrelated compounds that could fulfil the same requirements as their specified AHL which was OdDHL (3-Oxo-C12-HSL) found in P. aeruginosa. Figure 2 adapted from their research shows the reference ligand and a library of other already known quorum sensing inhibitors used in their structural based virtual screening to find potentially new quorum sensing inhibitors. A list of quorum sensing inhibitor candidates that were selected by Tan et al. has been included as figure 3. This figure shows structurally similar compounds as found through structure based virtual screening programs. Each of these compounds have a high possibility of inactivating the rhl and pqs systems of P. aeruginosa (Tan et al., 2013). In the experiment done by Tan et al. it was found

that G1 was the most effective quorum sensing inhibitor which prompted more structure based virtual screening based on this molecule leading to the discovery of a structurally similar molecule termed 404. The ability to screen and test based on similarities like this create a huge opportunity for finding more similar and potential quorum sensing inhibitors from various databases. This is an incredibly promising idea in the search for options in creating antipathogeincs for therapeutic use because this system is conserved over many different species and there are so many options available that it is possible to find a good match that will cause the least harm to cells within a host.

No Selective Pressure

The reason that many current antibiotics are becoming less and less effective is because they target functions essential to cell growth or attempt to kill off the invading bacteria. The process of quorum sensing inhibition attenuates the pathogen making it less virulent as the host immune system deals with the removal of the pathogen. The phenotypes controlled by quorum sensing systems include bioluminescence, swarming, sporulation, antibiotic production, biofilm formation and many virulence factors which are coordinated within a community of bacteria. Generally processes controlled by quorum sensing is not essential to the growth and ability of the cell to replicate because if there was not a quorate amount of cells around all the time they would simply die out for lack of ways to produce necessary features. While biofilms may aide in creating a safer environment for bacteria, it is essential that they may also live planktonically; separate of a biofilm (Defoirdt et al., 2010; González & Keshavan, 2006).

To have selection pressure for a trait; that trait needs to have heritable variations that may allow a microbe to be more or less fit in its current environment and therefor able to produce more offspring with the trait that was beneficial to that environment. The mutants found for the LuxR homologue are generally unresponsive to the AHL signal as it is and are unable to bind the signal molecule to the LuxR mutant preventing transcription of the quorum sensing controlled genes. These types of mutants do not provide any kind of selective advantage for the bacteria and would not change the effect of a quorum sensing inhibitor affecting the LuxR receptor region (Defoirdt et al., 2010).

In contrast there have been studies suggesting that quorum sensing inhibitors will work just like the traditional antibiotics and will select for more virulent strains of bacteria. The logic behind these claims is that because there is a decrease in selection for mutants of the lasR signal receptor, there is a stimulation towards a more virulent colony because there are no selective advantages for the mutant and they will not be as fit in a pathogenic environment (Köhler et al., 2010). The experiment conducted by Köhler et al. involved P. aeuriginosa grown in the presence of azithromycin, a common antibiotic which has no significant antibiotic effect on P. aeruginosa but likely inteferes with the quorom sensing system. In untreated colonies the populations of mutants unable to use quorum sensing steadily increased while in colonies treated with azithromycin there was no discernable benefit of the mutation in its level of fitness in the community. The possible reason for the selection of the quorum sensing mutant in an

untreated colony is that it benefits off of the resources made available by the quorum sensing wild type without the metabolic cost of producing such resources. (Köhler et al., 2010). This does not seem to be enough proof towards suggesting that quorum sensing inhibitors will cause a selective pressure that would outweight benefits provided or lead to a resistant strain like traditional antibiotics. The experiment in question used an antibiotic to preform the experiment rather than a quorum sensing specific molecule like many that have been recently used and discovered by many other experiments such as Tan et al., Rasmussen et al., or many compounds described by Hentzer in his various experiments which occurred prior to the Köhler experiment. More research would be needed in this area to further decide if the selective pressure of quorum sensing inhibiors will be an issue as it was with traditional antibiotics or if there really is no selection pressure for quorum sensing inhibitors as a novel antibiotic.

Case Studies showing Effectiveness of QSI

The theory behind finding quorum sensing inhibitors and assuming about their function in vitro and in vivo are very different from quantitative results obtained from experiments. An in vitro culture of P. aeruginosa grown by Hentzer et al. (2003) demonstrates that the communication system can be blocked by a halogenated furanone termed furanone C-30. As shown in figure 4 from the Hentzer et al experiment the growth rate of each culture was relatively the same regardless if it was grown in the absence or presence of 1 μM or 10 μM of the halogenated furanone C-30. To measure the expected outcome of quorum sensing inhibition the exoprotease activity was measured because if quorum sensing was inhibited there should be fever exoproteases in the culture because they are virulence factors regulated by either a las or rhl operon. As is expected the culture with no furanone compound had the highest exoprotease activity while the two grown in the presence of the concentrations of furanone C-30 had less exoprotease activity in relation to higher concentrations of the furanone. The other two graphs are much the same as the one detailing the exoprotease activity because pyoverdin and chitinase are both expected to be controlled by a quorum sensing regulon as they are both virulence factors as well (Hentzer et al., 2003).

Promising results were delivered in cultures so the next step is to take this theory to an in vivo test of the same bacteria P. aeruginosa. Hentzer et al. did another experiment using the halogenated furanone C-30 on a P. aeruginosa infection of pulmonary tissue in mice. The theory was if the AHL OdDHL causes quorum sensing then what concentrations of furanone C-30 would inhibit quorum sensing. The sensor bacteria was labelled to constitutively express red fluorescence protein while expressing green fluorescence protein in response to an AHL signal. In the mice the P. aeruginosa was allowed to establish for two days before any testing was done. As furanone C-30 was introduced intravenously the green fluorescence protein was significantly reduced as shown in figure 5 adapted from this experiment. The red fluorescence protein was expressed at all times because it was not attached to a quorum sensing controlled gene while green fluorescence protein fluctuates based on the addition of furanone C-30. This experiment determined that furanone C-30 will inhibit quorum sensing, that the effect

is concentration dependant and that the effect fades over time. In this case an injection of furanone C-30 lasted for 6 hours in the mouse pulmonary tissue. These results are promising in potentially becoming a method transferable to human and veterinary use for anti-pathogenic treatment of P. aeruginosa (Hentzer et al., 2003).

Quorum Sensing Inhibition against Biofilms

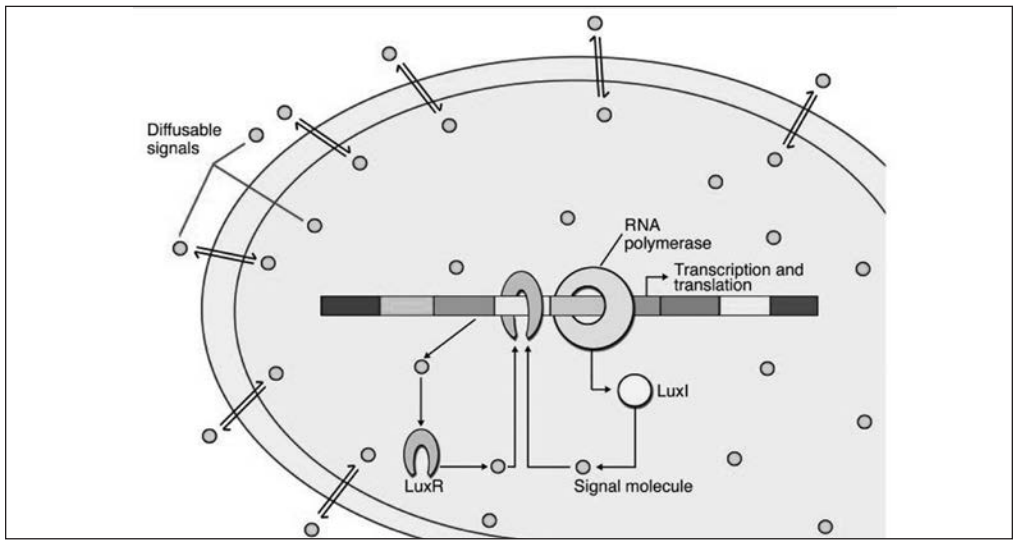
One of many benefits of quorum sensing inhibition as a treatment for bacterial infections is that it has been shown to be much more efficient at controlling biofilms than traditional antibiotics. Biofilms generally require up to ten times more antibiotic to be susceptible to them as compared to planktonic cells (Hentzer et al., 2002). Biofilms are of particular interest when it comes to P. aeruginosa infections of patients with cystic fibrosis because this variant of P. aeruginosa is tolerant of antibiotics due to resistance and biofilm formation. It is protected from host defences due to the structure of the biofilm (Rasmussen et al., 2005). Figure 6 from Hentzer & Givskov shows a diagram of a biofilm when it is formed and that if a quorum sensing inhibitor is introduced the structure of the biofilm is compromised as it is unable to keep its structural integrity without the communication between cells while the top part of the diagram shows quorum sensing inhibitor compounds used to attenuate the biofilm (Hentzer & Givskov, 2003). In another Hentzer experiment as described above, the in vitro growth of P. aeruginosa cells formed a biofilm shown in figure 7. Both plates were treated with equal concentrations of the antibiotic tobramycin while only one plate was treated with the quorum sensing inhibitor used in each of Hentzer's experiments furanone C-30. When tested for bacterial viability the colonies treated with both furanone and tobramycin had died at a much higher rate than the tobramycin only colonies. This experiment demonstrates the ability for a quorum sensing inhibitor to support an antibiotic to kill more cells; especially in a biofilm where antibiotics typically cannot penetrate past the first layer of cells (Hentzer et al., 2003). At higher concentrations like those that may be required in human systems furanone C-30 was found to be toxic therefor although it is a great quorum sensing inhibitor when it comes to smaller systems it may not be transferrable to a novel antibiotic (González & Keshavan, 2006).

Quorum sensing inhibitors that may be able to be used as novel antibiotics were tested by de Lima Pimenta et al. in another experiment concerning P. aeruginosa biofilms. The importance of this study is in the relative cytotoxicity of quorum sensing inhibitors as they relate to human cells to transfer to anti-biofilm drugs intended for therapeutic purposes (de Lima Pimenta et al., 2013). Figure 8 shows compounds used. These compounds as compared with figures 1 and 2 from Tan et al. show similar results on what compounds may be used as quorum sensing inhibitors. Table 2 from the study shows the survival of human epithelial cells when grown in concentrations of potential quorum sensing inhibitors. In the study GMet was the only compound to display anti quorum sensing activity to each of the evaluated bacterial strains while it was also quite toxic to the human A172 cells. To find a balance between effective inhibition of quorum sensing and relatively low toxicity will continue to be a work in progress for further quorum sensing studies, but from this study the more active compounds were GEt, GHex, GOctad, G19 and C33 that could move into further trials and applications into novel antibiotics (de Lima Pimenta et al., 2013).

Conclusion

Because quorum sensing is so widely used by a huge array of bacteria to control the coordination of virulence in populations it is an important aspect to look into when developing a new form of antibiotic. Rather than a bactericidal antibiotic it is important to attenuate the virulence of a bacteria without creating a selective pressure that will basically render the antibiotic ineffective in a relatively short amount of time as has been happening with the traditional bactericidal antibiotics. Through many experiments it is easy to see the flexibility of quorum sensing inhibitors. Many quorum sensors occur in nature such as in plants or other bacteria while AHLs that can be synthesized or similar compounds from previous libraries that may not have previously been considered for use in quorum sensing inhibition can be used. The different methods of inhibiting quorum sensing leads to many options to explore when trying to find optimal methods of decreasing virulence. It is because of the availability of options and the low selective pressure of targeting non-essential functions that make quorum sensing inhibitors the most attractive option so far presented in the search for new novel antibiotics.

Supplementary Information



The archetypical Lux quorum sensor. The AHL signal (green circles) is synthesized by the luxI gene product LuxI (the synthase). At a certain threshold concentration, the AHL signal interacts with the receptor LuxR (encoded by luxR), which binds to the promoter sequence of the target genes (in this case, the lux operon) and in conjunction with the RNA polymerase promotes transcription.

Figure 1: Adapted from Hentzer & Givskov. The typical quorum sensing operon.

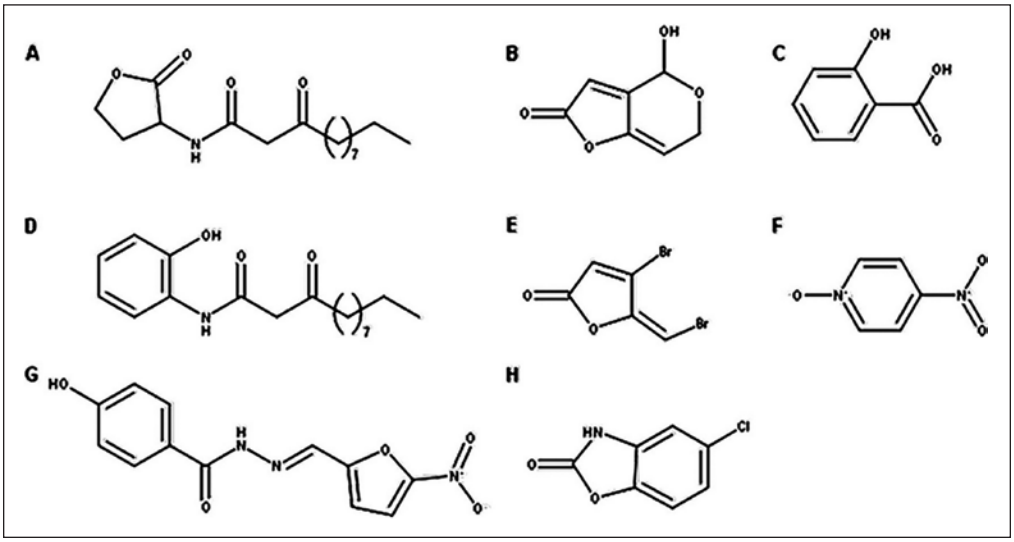


FIG 1

The chemical structures of the reference ligand, OdDHL, and other known QS inhibitors used as comparisons for the structure-based virtual screening. References are given after for each compound. (A) 3-Oxo-C12-HSL (OdDHL) (7); (B) patulin (49); (C) salicylic acid (27); (D) 3-oxo-C12-(2-aminophenol) (63); (E) furanone C30 (14); (F) 4-nitropyridine-N-oxide (18); (G) nifuroxazide (27); (H) chlorzoxazone (27).

Figure 2: adapted from Tan et al.

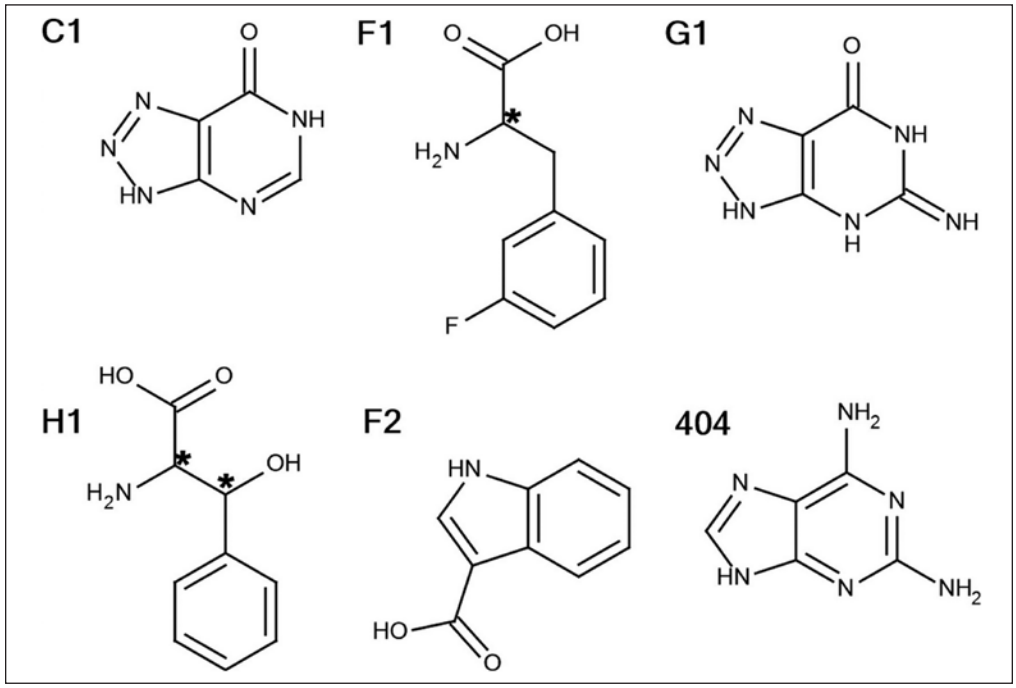


FIG 2

Structures of five QSI candidates and an additional compound found to be structurally similar to C1 and G1. Five QSIs are shown: 6-hydro-3H-1,2,3-triazolo[5,4-d]pyrimidin-7-one (C1), 2-amino-3-(3-fluorophenyl)propanoic acid (F1), 5-imino-4,6-dihydro-3H-1,2,3-triazolo[5,4-d]pyrimidin-7-one (G1), and 2-amino-3-hydroxy-3-phenylpropanoic acid (H1) and indole-3-carboxylic acid (F2). Compounds F1 and H1 are racemic, and asterisks within the structure denote the stereogenic centers within these compounds. Purine-2,6-diamine (404) was found through a structural similarity search of compounds with structures similar to that of G1.

Figure 3: adapted from Tan et al.

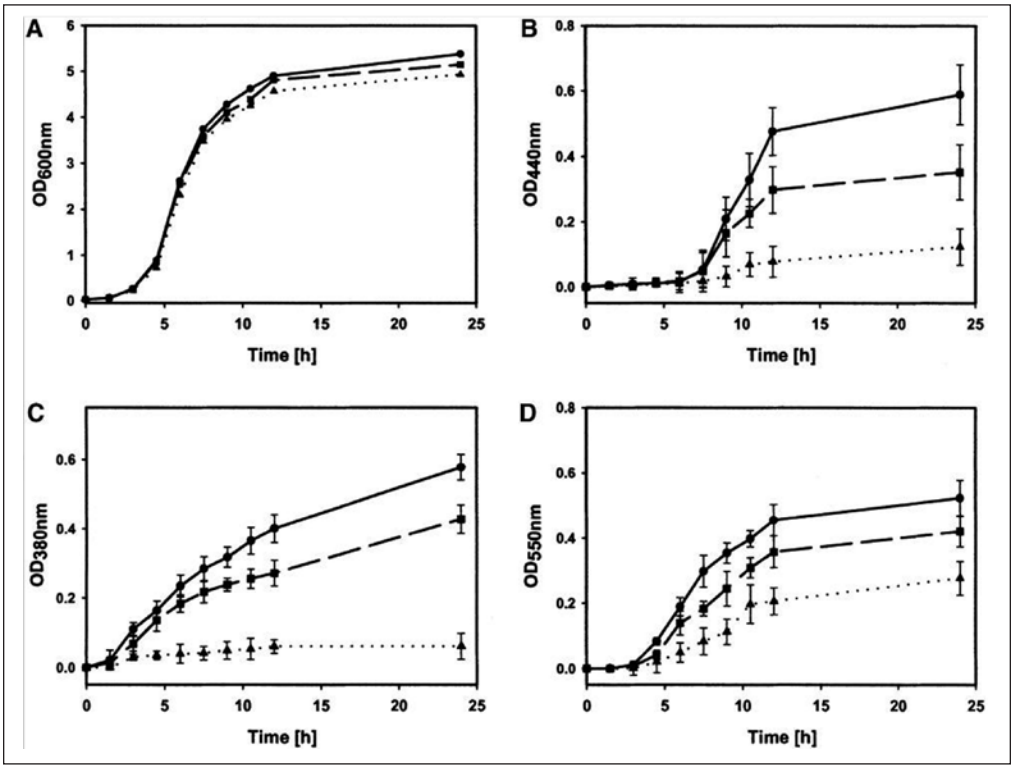


Fig. 2. Influence of furanone C-30 on growth and expression of virulence factors of P. aeruginosa PAO1. Cultures were grown in the absence (circles) or presence of 1 μM (squares) and 10 μM (triangles) furanone C-30. (A) Growth rate; (B) exoprotease activity; (C) pyoverdin activity; (D) chitinase activity. The data represent mean values of three independent experiments. Error bars represent the standard errors of the means.

Figure 4: Adapted from Hentzer et al. 2003

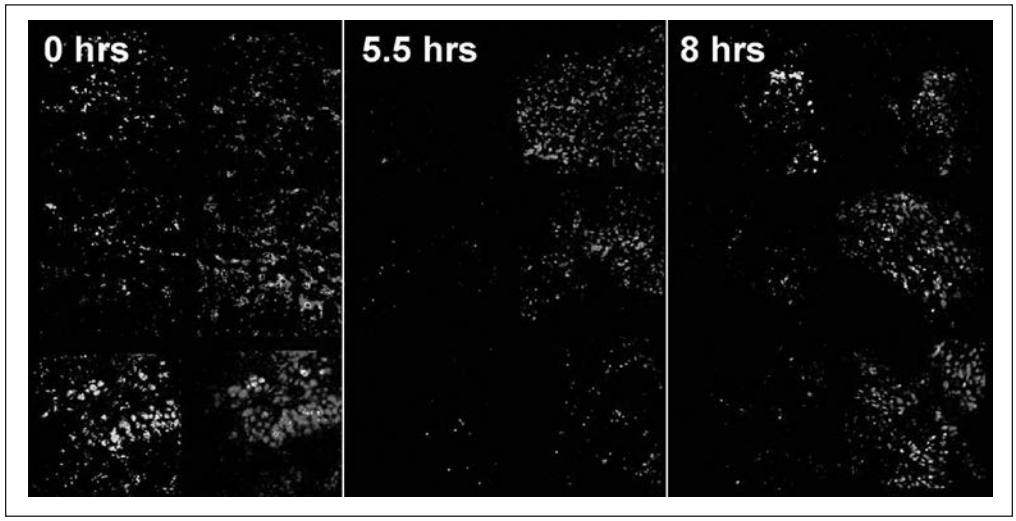
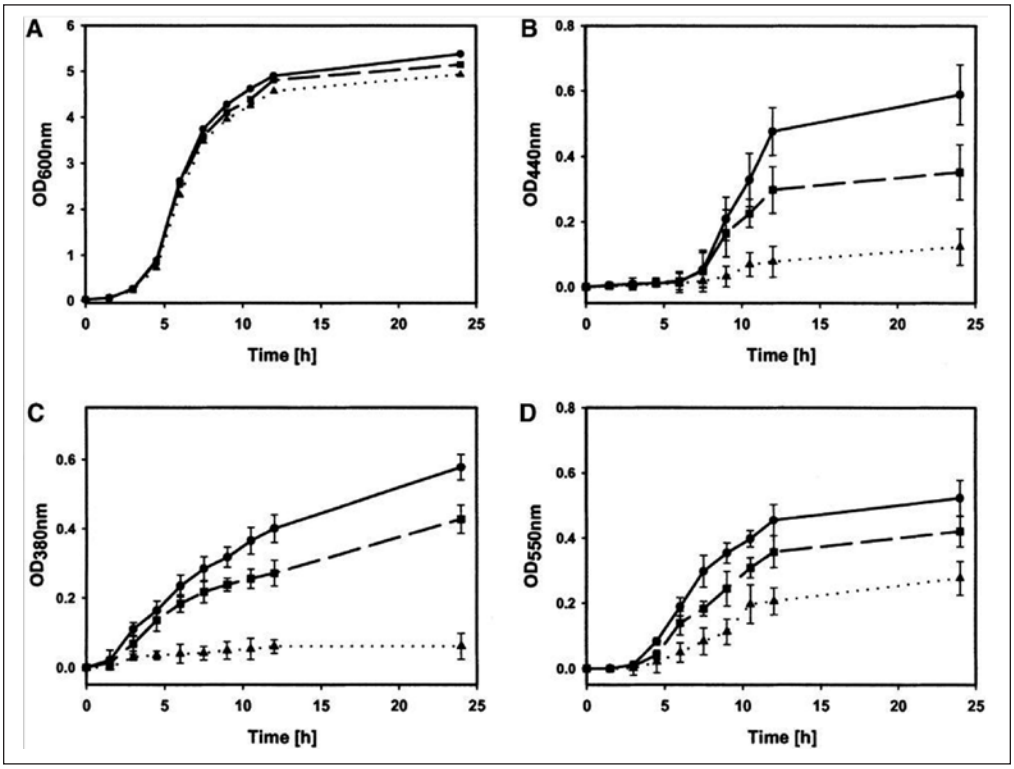


Fig. 7. Inhibition of P.aeruginosa QS in mouse lungs. Photomicrographs of mouse lung tissue infected with P.aeruginosa carrying the dual-labeled PA quorum sensor for detection of QS signalling and a red fluorescent tag for simple identification in tissue samples. Mice were administered C-30 via intravenous injection at time zero. Infected animals were killed in groups of three at the time points indicated and the lung tissue samples were examined by SCLM.

Figure 5: Adapted from Hentzer et al. 2003.



(a) Molecular structures of the two cognate signal molecules produced by P. aeruginosa, BHL ([N-butyryl]-L-homoserine lactone), and OdDHL (N-[3-oxo-dodecanoyl]-L-homoserine lactone). (b) Synthetic quorum-sensing (QS) inhibitors derived from (c) natural brominated furanone compounds isolated from D. pulchra. (d) Temporal biofilm development and dispersal. Stars represent QS.

Figure 6: Adapted from Hentzer & Givskov

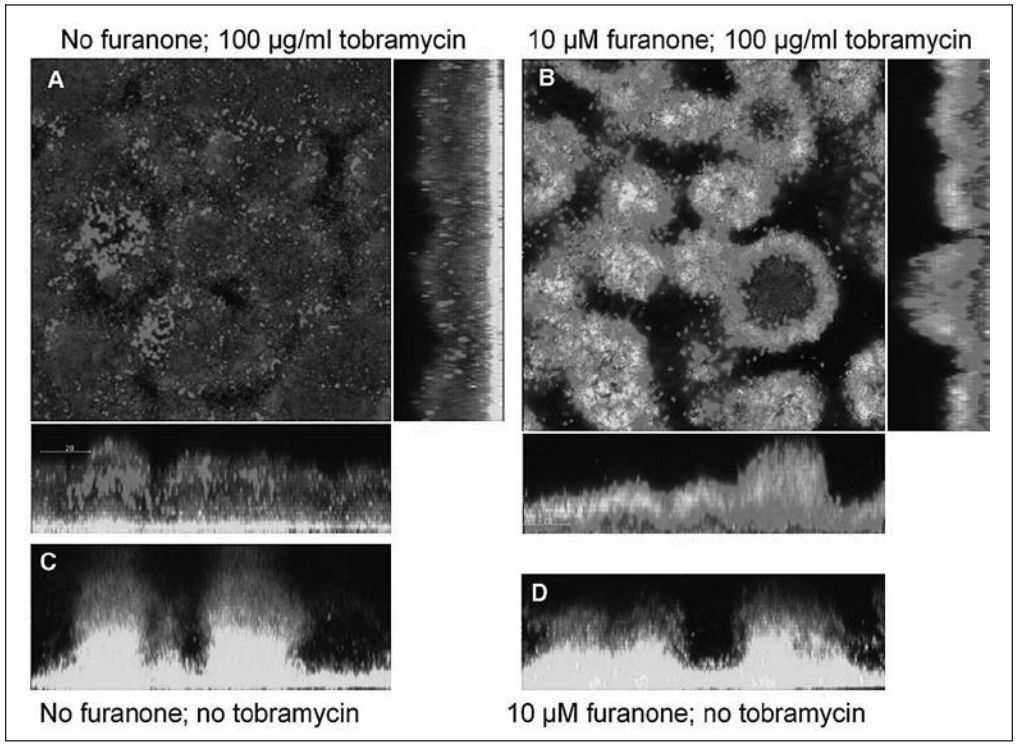


Fig. 5. Sensitivity of furanone C-30-treated P.aeruginosa biofilms to tobramycin. Scanning confocal laser microscopy (SCLM) photomicrographs of P.aeruginosa PAO1 biofilms grown in the absence (left panel) or presence (right panel) of 10 µM C-30. After 3 days, the biofilms were exposed to 100 µg/ml tobramycin for 24 h. Bacterial viability was assayed by staining using the LIVE/DEAD BacLight Bacterial Viability Kit: red areas are dead bacteria, and green areas are live bacteria. The biofilms were exposed to (A) no furanone and 100 µg/ml tobramycin, (B) 10 µM C-30 and 100 µg/ml tobramycin, (C) non-treated control and (D) 10 µM C-30 and no tobramycin.

Figure 7: Adapted from Hentzer et al, 2003

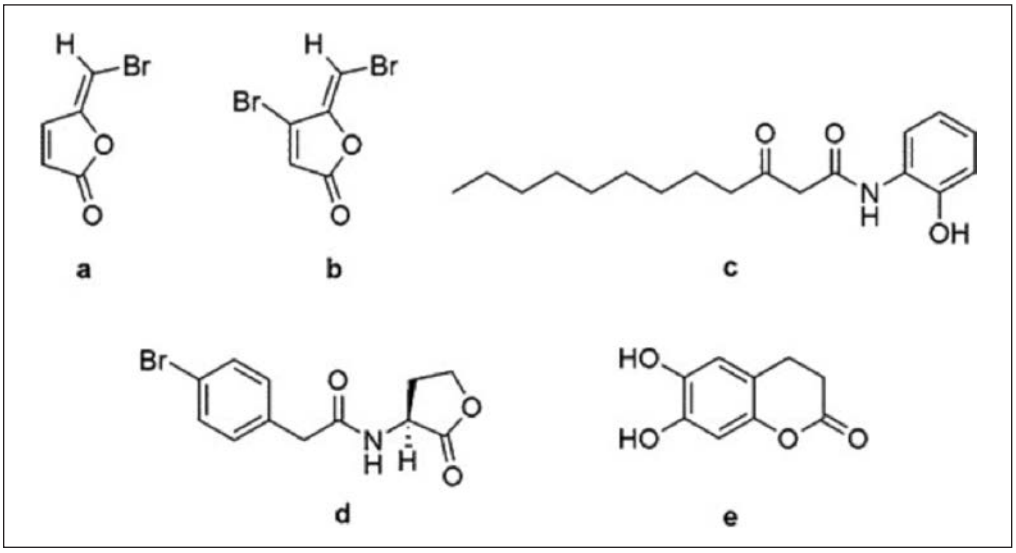


Figure 8 adapted from de Lima Pimenta et al. Chemical structures of previously identified quorum-sensing (QS) inhibitors (a, b, d, e) or auto inducer (AI) antagonists (c).

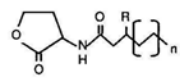
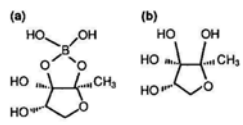
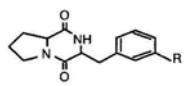
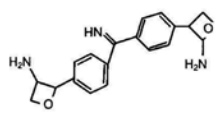
Table 1: Adapted from González & Keshavan					
Auto inducer molecules identified in gram-negative bacteria					
Autoinducer(s)	General structure	R	Producing species	Phenotype(s) regulated	Reference(s)
AHL		O or OH (*n*=0-7)	Many gram-negative bacteria	Motility, exopolysaccharides, biofilms, others	41, 88, 125
AI-2			*V.harveyi (a), S. enterica* serovar Typhimurium (b)	Bioluminescence, ABC transporters	13, 92
Cyclo (L-Phe-L-Pro), cyclo (L-Tyr-L-Pro)		H or OH	*P. fluorescens, P. alkaligenes*	Cross activate quorum-sensing indicator strains	20, 49
Bradyoxetin (proposed structure)			*B. japonicum*	Nodulation	71
DSF			*X. campestris*	Endoglucanase production	147

Table 2: Adapted from de Lima Pimenta		
Table S3		
Compound	Concentration of compound used in cytotoxicity assay (μg/mL)	% survival of human A172 cells
GMet	175.0	17.4 **
GEt	44.0	99.0 ***
GHex	44.0	100.0 **
GOct	22.0	25.5 **
GOctad	88.0	100.0 **
G7	87.5	55.2 *
G19	87.5	93.7 *
G23	82.5	52.5 **
F41	175.0	84.3 *
Z5	82.5	20.2 **
C1	175.0	10.3 **
C6	175.0	40.3 **
C7	62.5	25.2 **
C28	87.5	85.2 **
C33	87.5	99.5 ***
C37	43.5	63.9 **
L15	175.0	76.0 **
L48	82.5	85.8 **
* $P < 0.01$; ** $P < 0.001$; *** no statistically significant difference from the control.		

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Canada's Game

Stephen Desautels

For many Canadians, the sport of hockey is more than just a game played on ice. It has helped unite Canadians for generations, and has also assisted in shaping the national identity of our country. The game helps bring families together, cities together, and countries together. There have also been political issues surrounding the game that have helped shape our country's national identity, such as the 1972 Summit Series between Canada and the Soviet Union. Many Canadians have been involved with hockey in some way or another throughout their lives. This involvement can be significant, such as the life of a player or coach, or simply someone who just watches Team Canada play in the Olympics every four years. On either end of the spectrum, there is a place for the game of hockey in the hearts of many Canadians.

In order to understand what the game of hockey means for Canadians today, we must look at significant historical events to see how the game has helped shape our country's national identity over time. One of the most widely recognized sporting events of all time that is still frequently discussed today is the 1972 Summit Series played between Canada and the Soviet Union. The Summit Series was played during a period of international tension brought on by the Cold War. Throughout World War Two, the Soviet Union fought alongside Canada and the United States of America along with the other allied nations of the world. However, there was great tension between the United States and the Soviet Union for different reasons, which impacted the allied nations. The Americans were, "wary of Soviet communism and concerned about Russian leader Joseph Stalin's tyrannical, bloodthirsty rule of his own country" (Cold War History). In contrast, the Soviets were unimpressed with the United States' delayed entry to the war, which supposedly ended up in the deaths of millions of Soviet people; "These grievances ripened into an overwhelming sense of mutual distrust and enmity" (Cold War History) between the allied democratic nations of the west, and the powerful eastern, communist society of the Soviet Union. Because of a fear of a communist takeover, the arms race began between these global superpowers. The arms race between these nations led to a fear of an international nuclear war as "mutual suspicions, heightened tensions and a series of international incidents" (Cold War History) ended up bringing the "world's superpowers to the brink of disaster" (Cold War History) although no official fighting took place on either American or Russian soil, hence the ***"Cold War."*** The Cold War unofficially lasted from 1947-1991, meaning the Summit Series was right in the middle of it all.

Within Wilson's article (2004), he attempts to explain just how important the Summit Series was for Canada,

> "For Canadians, the Summit Series was intended to be a celebration of their global supremacy in ice hockey. The architects of Soviet hockey, on the other hand, had designs on surprising Canada and the world with their skill and claiming the Canadian game as their own. Over the course of the month, the games captured the imagination of both nations. Far beyond any hockey match, the series pitted East against West – communism against capitalism" (p. 272).

Canadian Prime Minister Stephen Harper has also expressed how meaningful the Summit Series was for Canada and our national identity, and how the series was, "an overarching reality of Cold War confrontation" (Cvetkovic, 2013, p. 882).

The series, intended to be a friendly competition between the two global superpowers of hockey, turned into a war of political ideologies (Cvetkovic, 2013). Many Canadian players who were members of the 1972 team have spoken about their thoughts on what the series meant to them and our country, including NHL legend Phil Esposito. Esposito understood the series to be, "our society against theirs, and as far as we were concerned it was a damn war" (Wilson, 2004, p. 275). Although Team Canada did not name an official captain of the team, naming only several alternate captains, Esposito was seen in the eyes of many to be the team's leader and rallied his team and the Canadian people throughout the series. The series was formatted so that the two teams played four games in each country. After the fourth and final game held on Canadian soil, with the Canadians heading to Moscow down in the series, Esposito took a chance to address a wounded nation. The speech Esposito made in Vancouver shows his raw patriotic emotion and his frustration with how the series had gone thus far. Even though the Canadians were losing the series, Esposito stated that,

> "It doesn't mean that we're not giving it our 150 per cent because we certainly are, every one of us guys, thirty-five guys who came out to play for Team Canada, we did it because we love our country and not for any other reason. They can throw the money for the pension fund out the window, they can throw anything they want out the window. We came because we love Canada. And even though we play in the United States and we earn money in the United States, Canada is still our home and that's the only reason we come. And I don't think its fair that we should be booed" (Esposito Speech).

Esposito recalls that during this speech, people in Vancouver were, "yelling and calling me names, saying 'communism is better, don't you admit it now' this is Vancouver! And guys out of the stands were yelling that communism is best, and it's supreme. That's when really I really realized, man, we are in a war here, this is no game, this is war" (Esposito Interview n.d.). Wilson (2004), explains that, "the speech not only fired up his teammates, but Canadians across the nation began to consider the difficult conflict ahead. In 14 days, some 3,000 loyal Canadian supporters travelled to Moscow to watch the remaining four games at the Luzhniki Sports Palace" (p. 275).

Many other Canadian players who were members of the 1972 team have spoken about their thoughts on the series as well, including Paul Henderson. Henderson was the man who ended up scoring the series-winning goal for Canada with thirty-six seconds left in the eighth and final game. After the series, Henderson defended the Canadian way of life by saying, "by going to Russia, you learned to appreciate what we have as Canadians. People want to talk about socialism and they cut up our country, well go over there and you'll realize what a great country we have" (Wilson, 2004, p. 275). Upon hearing this, one may question how much the series meant to members of the Canadian public who were not directly involved with the series. This is a fair question, but it should be noted that out of a Canadian population in 1972 of 21 million people, 15 million people tuned in to watch the game, and that, "in Canada, school gymnasiums were transformed into cinemas and thousands of students and teachers gathered around black and white televisions to watch. Urban centers across both countries became ghost towns as factories and offices shut down for the final game" (Wilson, 2004, p. 277). This is very interesting to me, as it connects to my personal family history. My father Tod Desautels has told me that he remembers being a young boy and sitting in the gymnasium at his elementary school in Calgary and watching the final game being played. He explained to me that he remembers the teachers being more excited than the students. Looking back on it now he understands why this was the case, as the teachers understood the political importance of Canada winning the series. Within his article, Wilson (2004) includes a quote that solidifies the importance of Canada winning the series,

> "The Dominion Institute, one of the leading proponents of the preservation of Canadian history, conducted an extensive national survey in 2000 to determine the top - ten greatest events in Canadian history – Henderson's goal is ranked fifth, wedged between Canada's military victory at Vimy Ridge in the First World War, which was ranked fourth, and Canada's role in the Second World War at sixth place." (p. 278)

All of the outcomes that occurred because of this series help strengthen the argument that hockey is more than just a game to many people. Hockey can be understood as being more than just a sport, seen in the battle between political ideologies of Canada and the Soviet Union during the Cold War era. The importance of winning the Summit Series is still evident today, seen in the Dominion Institute's survey where Canadian's ranked Henderson's goal as a greater historical event in comparison to World War Two victories.

When looking at how the sport of hockey helps shape Canada's identity, it is important to look at other international events that have had similar national impacts just as the Summit Series did. Cvetkovic (2013) stated that, "As Canada's national game, hockey has become the articulation of the collective national identity" (p. 882). This quote proves to be true when looking at the international involvement between Canada and the sport of hockey. The 1998 Winter Olympics in Nagano, Japan, marked the first year that National Hockey League players were permitted to participate in Men's Ice Hockey. This is significant because this meant Canada could put their best talent on the ice to face off against other international teams. Since 1998, Canada has claimed the gold medal in Men's Ice Hockey three out of the last five Winter

Olympics (2002, 2010, 2014), upholding our reputation as being an international ice hockey superpower. The 2010 Vancouver Olympic Games and Sidney Crosby's game winning goal in overtime, "[is] of huge importance for Canadian sport and the Canadian nation, confirming Canada's number one place in hockey in the world" (Cvetkovic, 2013, p. 882).

When comparing Men's and Women's Hockey during the Winter Olympic Games, Men's Hockey seems to be the more popular and anticipated event. There could be many different factors that cause this effect, however, Women's Ice Hockey during the Olympics should not be overlooked when examining the pride of our nation when it comes to hockey. The Canadian Women's team won the gold medal in the 2002 Olympics in Salt Lake City, Utah, and they have since won gold in every Olympics thereafter, 2006, 2010, and 2014. Many members of the Canadian Women's team in Sochi, Russia, did not realize the national importance of the gold medal game against the United States, including forward Brianne Jenner. 5 million Americans, and 13 million Canadians viewed the 2014 gold medal game in Sochi, and even this statistic shows that hockey may be more important to Canadians than it is to Americans. After the game, Jenner stated that she was "just amazed at how many people watched our game" (Gillis, 2014); Jenner went on to say "It's tremendous for our sport to see high school kids, everyone, watching our game, watching us. It makes you proud to represent Canada" (Gillis, 2014). The success that the Women's national team has had undoubtedly impacts the pride we as Canadians have as being internationally superior in the game of hockey.

It is also very important to look at statistics of minor hockey in Canada to help see the importance of the game for people at a young age. As some people may be unfamiliar with minor hockey in Canada, a brief overview of the levels and ages of children should be summarized. Tyke hockey includes children under the age of seven; Novice, includes children under the age of 9; Atom, under the age of 11; PeeWee, under the age of 13; Bantam, under the age of 15; Midget, under the age of 18; and Junior, under the age of 21. Each category may be further divided up into different skill levels, such as Junior A, B, and C, depending on the skill level of the players. It is key to understand the financial impact that minor hockey has on Canadian families, and to see the willingness that parents have to enroll their children in minor hockey despite the high financial costs. In a 2012 article, Hockey Canada stated that over 550,000 players were enrolled for the upcoming hockey season, and that the costs for a child to play minor hockey in Canada can range anywhere from $1,500 to $5,000 or more per year (Charron, 2012). These costs are much higher than many other popular youth sports, however, it seems that even with these high costs the importance and passion surrounding the game still influences people to pay for their child's minor hockey involvement no matter how high the costs are.

When looking at the importance of the game of hockey for Canadians, it is necessary to gain insight on the personal opinions from different Canadians who are involved with the sport in some way. To do this, I obtained qualitative data from different Canadians through an interview process to further understand what hockey means to individuals, which then impacts the collective identity of our nation. I involved players, fans, and coaches of the sport

in this study to see what the sport of hockey means to them. The opinions of these people will be discussed throughout this paper. The people I included in this interview process are, Danny Braybrook, who is a Junior B hockey player in Calgary and an avid hockey fan; Joel Hogue, former Junior B hockey player and now a coach of a Bantam AA team here in Calgary; Tanner Serwatkewitch, who has never played hockey at a high level but considers himself to be a huge hockey fan, and Tod Desautels, who is my father and also a former player and coach of the game. The responses from these individuals will help show the extent that hockey has on influencing Canadian players, coaches, and fans of the game.

The tremendous pressure put on Canada's hockey team to win in international competition over the last century is very evident. Joel Hogue elaborates on this in his quote,

> "Hockey is more than a game for Canadians, that's not a question. With the whole country watching every time Canada is on the ice, any kid or adult that puts the Canadian jersey on, is expected to win, it's simple".

The Olympic gold medals that Canada has won in the last several Winter Olympics have undoubtedly had an impact on the pride of Canadian citizens. Danny Braybrook discussed this feeling when asked about his national pride impacted by hockey,

> "The Olympic gold medals in 2002, 2010 and 2014 were huge moments for me as far as being proud to be Canadian. I even remember watching the gold medal game in 2002 and remember what it felt like, even though I was only nine years old it really stood out for me."

The excitement that surrounds Olympic ice hockey events has more than just entertainment value as being a sport spectacle. During the 2014 gold medal game in Sochi, many bars across Alberta were legally allowed to open their doors and serve liquor at 5:00 in the morning because of the time difference between Canada and Russia, which shows just how powerful and important the game of hockey is for Canadians, and the affect it can have on governmental laws and policies. Bars have never been able to open at 5:00 am for any other reason than a hockey game. Tanner Serwatkewich explained that, "the Sochi games really showed how Canadians come together to cheer on their team. Millions of fans all over the country were waking up at all hours of the night to tune into the game".

I can personally remember watching every gold medal game since 2002, most recently in 2014 when Canada won gold in Sochi. For the game in Sochi, I was in Hawaii with some of my family. It was interesting to see the sociological effects of how people around us acted when they realized we were Canadians celebrating the win. Along with my brother and sister, I woke up in the middle of the night to watch the game being played in Sochi. Later that day, we paraded around the streets and the beaches of Maui; I was wearing a Canadian flag draped around my body as we cheered and celebrated the win. People honked at us, high fived us, and joined in the celebration. The fact that we were celebrating a Canadian hockey win in a different country, and still receiving a mostly positive reaction goes to show the power that

hockey can have on uniting Canadians through sport. However, there were people who were yelling at us, telling us that we were in the wrong country, and other comments that were fueled with anger. Of course, we were in the United States draped in Canadian jerseys and flags while chanting after we just beat their national hockey team hours prior to this celebration.

It is also necessary to examine how the game of hockey has the ability to unite not just Canadians, but also different countries, families, and individuals. For decades, National Hockey League games have started with the singing of one, or both national anthems depending on which teams are playing. Only the Canadian anthem ip sung if two Canadian teams are playing, while only the American national anthem is sung if two American teams are playing. Both anthems are sung if there are two teams from the two different countries playing. However, on October 21st 2014, a Canadian soldier was shot and killed outside of the parliament buildings in Ottawa in an act of terror. Just hours after the shootings in Ottawa, the Pittsburgh Penguins hosted the Philadelphia Flyers. Normally, the Canadian anthem would not be sung when these two teams play, but this night was different. The NHL cancelled the matchup between the Toronto Maple Leafs and the Ottawa Senators that night, which was supposed to be played in Ottawa. Before the American anthem could be sung in Pittsburgh, the crowd in Pittsburgh came together and delivered a "heartfelt rendition of O Canada, with the Pittsburgh rink digitally draped in a Canadian flag" (Fitzpatrick, 2014). This goes to show how hockey has the ability to unite countries, and show the brotherhood between the allied nations of Canada and the United States.

It is a common stereotype that Canadians are often seen as a friendly international nation, so it is important to relate this idea to the game of hockey and see if this stereotype is valid. Prime Minister of Canada, Stephen Harper, stated that, "Hockey is a fast, aggressive, tough sport, and that's an important part of Canadian psychology and history" (Cvetkovic, 2013, p. 883). Harper elaborated on this notion that Canadians are passive and friendly by saying, "It's sometimes forgotten because Canadians are thought of as peace-loving and fair-minded and pleasant. Which we are, but that's not inconsistent with tough and aggressive and ambitious" (Cvetkovic, 2013, p. 883). It is interesting to address that the Prime Minister of Canada has a strong passion for the game of hockey, and even explains that the game of hockey portrays the ideal character of Canadians, tough and ambitious. Harper also stated that "nobody has a national claim to soccer the way Canada has a national claim to hockey or the United States has a national claim to baseball. They define the country in a unique way" (Cvetkovic, 2013, p. 883). For me, Stephen Harper stating that hockey defines the country in a unique way is a very influential political statement, showing how hockey plays a huge role in portraying the identity of Canada.

With such influential statements from figures such as the Prime Minister of Canada that hockey is a tough and aggressive sport showing the ideal Canadian character, we must look at what effects this ideology can have on players and fans. The glorification of fighting in hockey has been seen consistently throughout the last few decades especially in mass media. Popular movies such as ***Goon, Slap Shot, and Youngblood***, have all glorified and praised fighters of the

game as heroes and fan favorites. The most recently released of these films, ***Goon***, was a comedy that focused on a heroic hockey fighter playing on a semi-professional Canadian team. This film increased the discussions and controversies on differing ideologies surrounding fighting in the game of hockey. Supporters of fighting in hockey according to Boyle (2014), argue, "fighting is endemic to hockey and that removing it would destroy what is uniquely Canadian about the sport" (p. 330). There is an endless supply of opinions when it comes to fighting within the game of hockey, so I will attempt to incorporate opinions from notable people who have actually been significantly involved with the game from a professional standpoint.

Recently there has been extensive controversy whether or not fighting should be removed from the NHL, which creates many different opinions. This topic has "gained some traction due to the highly publicized work of neuroscientists in Canada and the U.S. who have produced mounting evidence of the relationship between the development of brain injuries in enforcers" (Boyle, 2014, p. 331). In 2011, the hockey world lost three NHL players, "the suicides of hockey enforcers Wade Belak, Rick Ryipen, Derek Boogaard, […] have all been linked to what researchers at Boston University's Medical School have diagnosed as chronic traumatic encephalopathy (CTE)" (Boyle, 2014, p. 331)

Some former NHL enforcers have even made statements regarding the health risks from fighting in the game and the mental health risks this role can have on a player. Former NHL players Stu Grimson and Chris Nilan have not hurried to blame hockey for their health issues, but, "they do make connections between their roles as enforcers and their experiences of chronic pain, substance use and depression" (Boyle, 2014, p. 332). A more critical view comes from former NHL player Jim Thompson, who is an advocate of removing fighting from the game completely in order, "to protect the health of current and future players" (Boyle, 2014, p. 332). These statements led to Canadian icon and host of Hockey Night in Canada's Coach's Corner, Don Cherry, to voice his concerns on this subject. In a 2011 segment of Coach's Corner,

> "Cherry called Grimson, Thompson and Nilan 'a bunch of pukes' and 'turncoats' for making connections between fighting and their experiences of ill health. Cherry further charged the men with being 'hypocrites' for what he perceived as their attempt to prevent other men from making a living from a role that they used to play" (Boyle, 2014, p. 333)

Others have stated their critical opinion on fighting within the game including NHL Commissioner Gary Bettman who has supported fighting in the game, explaining how it protects the elite players such as Sidney Crosby from being targeted for cheap shots (Boyle, 2013). A quote by Gary Bettman further illustrates why he believes fighting has a place in the game, "You have a game that is very physical, very fast, very emotional, edgy and it is played in a confined space. Every now and then, there needs to be an outlet to keep the temperature down and to prevent worse things from happening" (Boyle, 2014, p. 331).

Boyle (2014) also addresses the infamous Summit Series and that this aggressive on ice Canadian identity was,

> "Further forged in the context of international politics, notably the 1972 Summit Series in which Team Canada famously defeated their Russian opponents using tactics of intimidation and aggression that included the deliberate fracturing of an opponent's ankle" (p. 330).

In this quote, Boyle is referring to Bobby Clarke slashing Valeri Kharlamov's ankle in Game 6 of the series in an attempt to put the best Russian player out for the rest of the series. Assistant Team Canada coach John Ferguson admitted years later that he "called Clarke over to the bench, looked over at Kharlamov and said: 'I think he needs a tap on the ankle'" (Fisher, 2012). Clarke then proceeded to chase Kharlamov down on the ice and break his ankle with a two handed slash. Clarke comically stated that, "if I hadn't learned to lay on a two-hander once in a while, I'd never have left Flin Flon" (Fisher, 2012), referring to Flin Flon, Manitoba where Clarke grew up. All of this evidence and all these quotes are necessary to help see the importance that violence in hockey has had on shaping the game of hockey, and in turn Canada's national identity. Violence and fighting seem to have a significant place within the world of professional hockey, and this in turn effects our nations collective identity in my opinion.

Ken Dryden, one of Team Canada's goalies in the 1972 Summit Series has written extensively on the game of hockey. Dryden also agrees that hockey is part of Canada's national psyche, and attempts to explain how hockey has grown drastically more popular since the early twentieth century. Within Dryden's Soul On Ice, he states that in the 1950s one of the catch phrases surrounding the game was "Take your boy to the rink, don't send him" (Dryden, 2012). Dryden also discusses how "almost all of Canada's best male athletes chose hockey" (Dryden, 2012). This is interesting to note because these quotes relate to me and my former teammates and our early memories of the game, which will be addressed later in this essay. By the 1950s, "to millions [of Canadians], Saturday night was now Hockey Night In Canada on television, as a ritual that had begun on radio continued and grew" (Dryden, 2012).

It is evident that hockey has the ability to bring the nation of Canada together, and can also bring different countries together through an international love of the game. But hockey would not be a game without individuals, and it is important to understand the power hockey can have on young children. When asked about his early memories of the game, Danny Braybrook stated that growing up with the game of hockey helped strengthen the relationship he had with his father, "My earliest memory is the first time I ever skated that I can remember. My old man took me to the outdoor rink and I just leaned on a chair and skated around the ice for hours." He also stated that as a young child he enjoyed just watching his father and his father's friends play shinny on the outdoor rinks around his community, "That was when I had a pretty decent feeling I was going to like this sport". Joel Hogue had a similar response when asked about his early memories of the game, and how hockey helped him build friendships and

positive memories. Hogue stated that,

> "My earliest memories would have to be going on out of town tournaments back in Tyke. Just being on "holidays" with your buddies, and best of all, play mini sticks [hockey with small plastic sticks and usually a nerf ball] in the hallways of the hotels was always a treat."

I believe that playing hockey at a young age certainly has many positive outcomes for young children. It helps children stay physically active, build friendships, strengthen family relationships, while teaching them skills such as discipline and teamwork.

I personally played hockey from Tyke all the way until Junior hockey. I can still remember back and think of the countless memories I have that all relate to the game of hockey that have had such a positive impact on me as a person. From driving through the countryside to rural rinks with my dad for early morning practices with a hot chocolate in my hand, to winning tournaments across Canada with my teammates in front of large crowds. I built many friendships through the game of hockey, friendships that I still have today that would never have came to be if I had not been involved with the sport.

It is generally uncontested that hockey means a lot to Canadians, and many people would say that Canadians would do anything for the game to thrive. However, it should not be overlooked that this is not always the case. There have been examples that illustrate how some Canadians do not always have a 'do whatever it takes' mentality to keep the game of hockey thriving in our nation, which helps show the competing discourses of Canadian identity (Scherer & Jackson, 2004). In the year 2000, with the Canadian dollar significantly lower than the US dollar, every Canadian NHL team was suffering great financial losses with exception to the Toronto Maple Leafs (Scherer & Jackson, 2004). Because of these financial losses, there was a threat that these teams would be relocated to different markets, or continue to struggle in large ways. This influenced the Liberal Government at the time to propose a subsidy program to Canadian teams who were struggling. However, the proposal would have taken 18-25 million dollars from taxpayers over a four-year period, and received such an immediate disapproval from the public (Scherer & Jackson, 2014). Within days the Liberals rescinded the proposal, which some saw as, "a coward's way of avoiding a tough fight" (Scherer & Jackson, 2004, p. 40). Some Canadians even sent pucks to the Prime Minister, which was nicknamed, "The Great Canadian Puck- Off" (Sherer & Jackson, 2004, p. 40). Some Canadians even threatened to boycott NHL games, and hold public protests over the proposal, which all provided competing discourses in regards to our nations collective identity.

There are some suggested reasons why the public had such strong feelings of disapproval towards the proposal. It was thought that there were more important national issues that ought to be dealt with before giving millions of dollars to national sports teams. Scherer and Jackson (2004), also explain how many Canadians at this time believed that hockey was not for "us" anymore, and that the game was now seen as more of a Hollywood type moneymaker, ignoring

the importance of Canadian heritage and identity. This thought could have risen in some people because of the recent increase in NHL expansion teams across the United States during this time period. It is necessary to point this out in order to contradict the general ideology that Canadians would do anything for their national game. It is apparent, certainly during this time period that was not the case.

Within the context of hockey being seen as Canada's game, it is also interesting to explore if this statement holds any validity. The geographic proximity of Canada and the United States has historically had an impact on the game. Another quote by Ken Dryden in Andrew Holman's article, addresses this issue,

> "A game we treat as ours isn't ours. It is part of our national heritage, and pride, part of us; but we can't control it, and there is no sport in the United States that means the same as hockey means to Canada" (Holman, 2004).

Dryden is attempting to illustrate that even though many Canadians see the game of hockey as ours, it is played and enjoyed internationally, and there is nothing we as Canadians can do about that. Canadian born players may be the best hockey players statistically, however, where these players have historically ended up playing is interesting to analyze. Holman (2004) states that, "Canadian hockey was revolutionized by American money". This statement may be very true in some cases, Holman also explains "the development of the National Hockey League in the 1920s illustrated this trend clearly. Though made up almost wholly of Canadian professional players, fully six of the ten NHL teams for 1926-27 were located in American cities" (2004). Even today, out of the thirty teams in the NHL, only seven of them are located in Canadian cities, and a Canadian team has not won the Stanley Cup since the Montreal Canadiens in 1993. Albeit, many of the best players playing on American teams are Canadian born players, but it is interesting to notice the location of where these superstars are playing across the continent.

Hockey also plays an important role in the social integration of immigrants coming to Canada. As Cvetkovic (2013) explains,

> "immigrants' level of social integration in Canada is measured to the level of being immersed with hockey. Hockey is cross-cutting: it crosses ethnic, social and class lines. It is all regions and belongs to all ethnic communities. One of the first signs of being integrated in Canadian society is coming to the hockey rink. Hockey helps bridge ethnic differences and it is a cultural force that helps immigrants from other cultures assimilate into Canadian society. Thus, hockey becomes part of 'ideology', of maintaining a sense of place and belonging to what it means to be Canadian as well as a means of a possible articulation of a collective national identity" (p. 883).

As discussed throughout this essay, the sport of hockey is an important aspect in the lives of many Canadians. However, hockey's influence on popular culture outside of the confines of a hockey rink should also be examined. In the most recent Miss Universe pageant,

contestants were to wear what was called a national costume, for a portion of the competition. Unsurprisingly, Miss Canada appeared on stage wearing an outfit that, "featured 10 hockey sticks, a scoreboard, a goal and a Stanley Cup atop a bright white wig" (O'Neil, 2015), this did not help the stereotype that Canada is a nation that revolves around the game of hockey. The costume did receive praise by many for what it represented,

> "The concept for the costume is to pay respect to the sport of Ice Hockey. It truly is a sport that defines Canada. All across the country, on frozen backyard ponds, community rinks and in state-of-the-art arenas, Canadians are playing this national winter sport. It is one of our most celebrated pastimes! The game is invariably tied to our collective sense of what it means to be Canadian and is perhaps our most identifiable icon. There is no greater force that unifies Canadians than hockey. It brings together communities and it teaches our children the meaning of dedication to sport and teamwork. Most importantly however, it shows the pride we have for our country! Hockey is a part of our national identity and culture!" (O'Neil, 2015)

Canadian hockey can also be seen in other aspects of popular culture, including certain genres of Canadian music. Canadian country music artist Tim Hicks released a song titled ***Stronger Beer***, from his 2013 album, ***Throw Down***, which references the significance of hockey to Canadians, and the differences between Canada and the United States in a comedic way. The lyrics in Hicks' song are, ***"you [Americans] sure love the NFL, MLB and the NBA, but to the great white north, hockey is the only game"*** (Hicks, 2013, track 7). Alberta country music artist Corb Lund also touches on the importance of hockey to our nation, more specifically to him and his home province of Alberta, in his song, ***Hurtin' Albertan***, from his 2013 album ***Counterfeit Blues***. In the song, Lund sings about his love of being in Canada rather than being in the United States, seen in the lyrics ***"the roads get better every time I cross north of forty nine, well I tip my hat and it's good to be back across the medicine line"*** (Lund, 2014, track 8). Lund also addresses his nostalgia for Canadian hockey while being in the United States seen in his lyrics; ***"man it ain't the same, as being home at the Saddledome for the Oilers at the Flames"*** (Lund, 2014, track 8). These areas of Canadian popular culture are important to analyze in order to see how much of an impact the sport of hockey has on not only fans of the game, but to also see that the game of hockey influences different Canadians in other lines of work, such as professional musicians, which helps to show how the game impacts our culture and helps shape the identity of Canada.

The evidence provided in this essay helps illustrate that the game of hockey does have a large impact on the collective identity of Canada as well as individual Canadians. Although there may be competing discourses on the importance that the game has for individuals, it seems that hockey does have a large impact on the lives of many people, while also influencing other aspects of Canadian culture. This essay proves that the game of hockey has the ability to unite countries, the people of Canada, and families. Hockey gives young children the opportunity to develop crucial life skills such as teamwork, discipline, while giving them the opportunity to build friendships and stay active. The positive impacts that minor hockey has

on children influences parents to enroll their children into the sport despite the high costs, which also illustrates just how important the game is for many Canadians. The dominance that Canada has shown through international competition has had a positive impact on the pride of many Canadians. Statements seen throughout this essay from influential people such as Prime Minister Stephen Harper; Phil Esposito; Ken Dryden, and others, all help explain how hockey is more than just a game. It seems that hockey is a vital part of Canadian identity, and that the sport means more to the people of Canada than any other nation in the world. After analyzing the evidence provided in this essay, it is hard to argue against the statement that hockey is, and always has been Canada's game.

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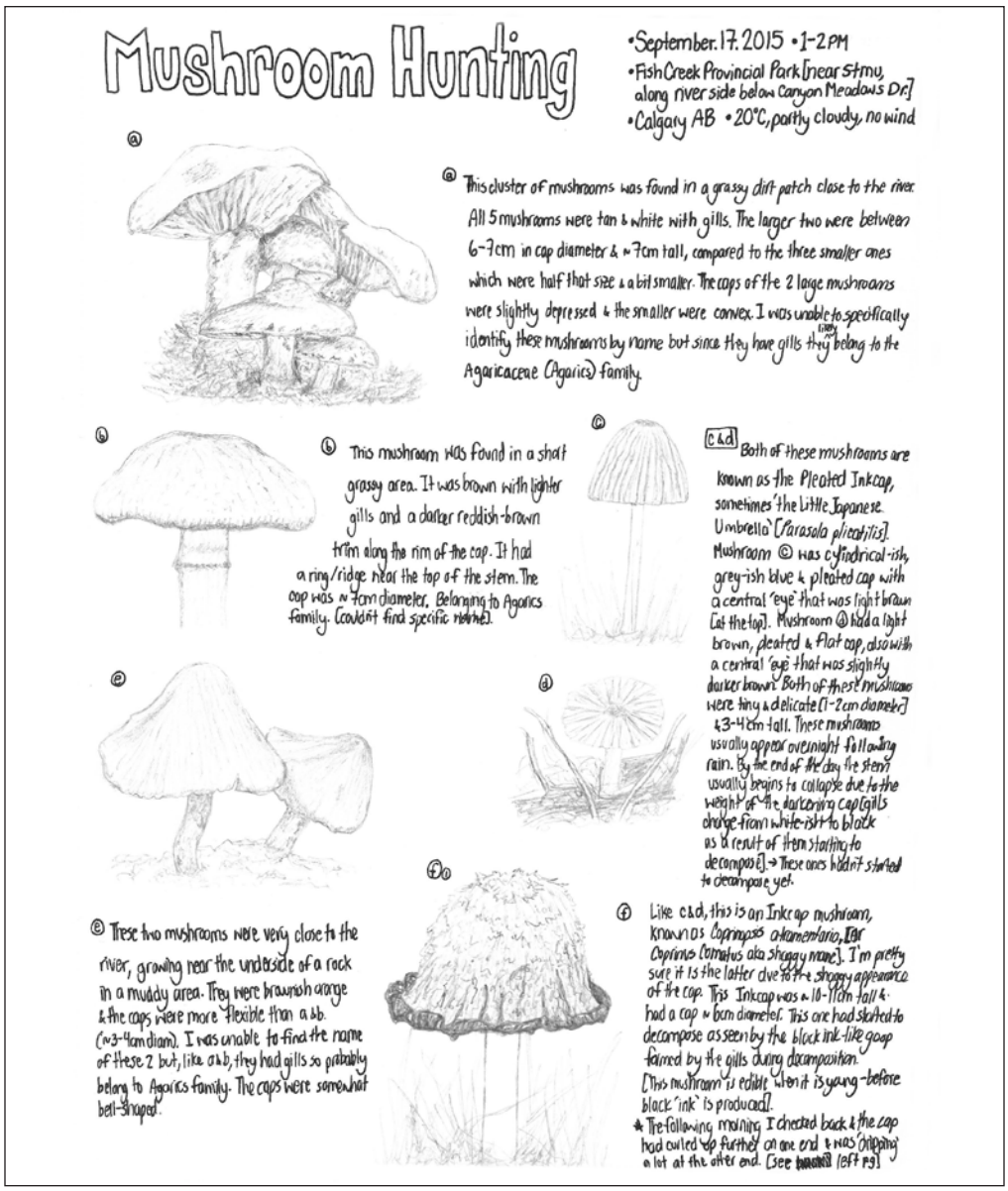
Ecology Field Notes

Chelsea Endicott



Mushroom Hunting #2

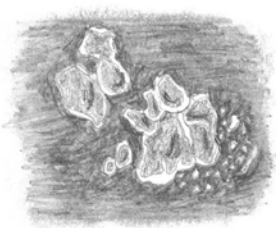
[This time with a mushroom professional] & Dr. Visser

- Sept. 25, 2015 · 12-2 pm
- FCPP - Fish Creek Environmental Learning Center
- Calgary, AB · 25°C, clear
- lat: 50.927717
- long: -114.132456

Rusty gill polypore, which is a brown rot fungus, appears on dead conifers & decays the layers between growth rings & rays that radiate out to the surface of the tree. The tree then starts to crumble into cubes of wood. The decaying wood is brown [turned brown] & shows brick-like cracking due to uneven decay pattern which causes the wood to split along lines of weakness. These ones in particular grew grouped. Like many brown-rot fungi, it appears as a semi-circle, bracket-shaped fruitbody on the trunk of dead trees. They [are] were approx. 3-10cm wide & 2-4cm deep. This is a common species to be found growing between August & October.

Armillaria, also known as the "honey mushroom" is a pathogenic butt rot fungus that can get into the roots of live trees / plants & kill them. The cap is a light honey yellow color & smooth with tiny dark "bundles of hair." The gills are white-ish, as is the tough, fibrous stalk. The stalk also has a prominent annulus [results from the collapsing of the partial veil] that is white with brown trim. This mushroom produces white spores & is edible. The cap was ~3cm diam & it was about 5-6 cm tall. The gills are decurrent [extend downward].

Puff ball mushrooms have an interior that is composed of spore-bearing flesh & when mature it is filled with spore dust [like this one was]. When the puff ball matures it either splits or a perforation develops on the surface so that the spores can escape. Spores are released when it is touched [by rain, other organisms, etc]. This one was rather small, only about 2.5cm tall. The fruit body is hemispherical & brownish in color without a distinct stalk.



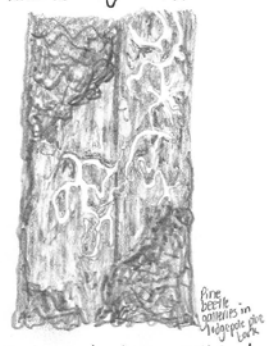
Corticioid fungi, known as paint [or crust] fungi, have smooth fruitbodies that form on the underside of dead tree trunks or branches. Most are wood-rotting species that rely on wood degradation as their 1° means of nutrition. This one in particular was young & therefore rather small. It appears to form in round congregated clusters, with a distinct white edge & light brownish-purple center.

Agaricus silvaticus, also known as "blushing wood mushroom", is an edible mushroom often found September to November in coniferous forests. The cap is greyish brown with white flesh which turns red when cut or scratched. [convex shaped, ~4cm diam]

Kananaskis Field Trip [Oct. 16-18 2015]

DAY ONE: • Sat. Oct. 17. 2015 • ~9-11am • ~5°C • Hike around Kananaskis Field Station [near/on Baldy Pass Trail]

- While leaving the lodge we identified bear scat [contained berries & plant matter] as well as coyote scat [contained fur].
- The lodgepole pines here have a moist bottom year round which allows for the growth of lots of moss & lichen [lots of 'old man's beard' (Usnea)]. Woodpeckers really like these trees, as do red squirrels & crossbills. Red squirrels are completely reliant on lodgepole pines [only found where these trees are]. Both are in a coevolved arms race, with red squirrels being a predator on these trees. The trees in areas with these squirrels have different cones than areas without them. Where squirrels are present, trees have stronger defenses against predation [of cones], producing heavier cones, with fewer seeds & thinner scales making it harder for the squirrel to open. Crossbills are also a predator to these trees, joining the coevolution arms race. Where there are only crossbills, pine cones are lighter with more seeds, but have thick scales → stronger defense against bird predation. When both red squirrels & crossbills are present, an intermediate type of cone is produced. The cone seeds that they eat can make them redder, so males that are the most red are healthier & thus more attractive to females [more reproductive success] (↳ due to carotenoids)
Lodgepole pines don't have alot of branches down low since they are competing with everything above, so having low branches would be a waste of energy. The trees specifically in this area are quite damaged as it is basically a tunnel for wind.
Pine beetles are also damaging these trees, building intricate "galleries" in the tree bark & living inside the tree. These beetles are destroying wide areas of lodgepole pine forests → possibly the largest forest insect blight in NA.



- some of the plants identified on the hike include: hazel alder [distinct ovate, dark brown, small, hard cones (fruit) produced]; bearberry [common ground cover with bright red berries & has little pink flowers in the spring]; standing, wandering & bush-form juniper [berries have a very strong smell, dark bluish color & are used in making gin]; horsetail [seedless vascular plants that grow in low, wet areas – they are wispy & greyish]; moss at the bottom of a hill that leaches nutrients to this area – the moss here is thus very wet & squishy [tardigrades are found here!]

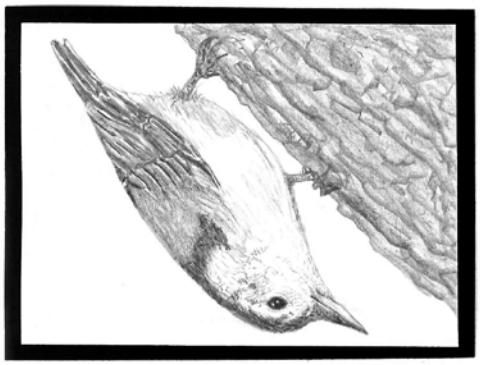
Bebo Grove Findings

Thurs. Nov. 5 & Fri. Nov. 13, 2015
~3°C, snow on ground; 11:45am to 1:00pm
~5°C & windy, snow on ground; 2:30-3:30PM
[FCPP day use area - lat: 50.929808, long: -114.115338]

[nuthatches: the upside-down bird!]

↓ competition when foraging in mixed flocks.

One of the most common traits of the Nuthatch bird is its ability to go head-first down a tree trunk! Like woodpeckers, nuthatches glean insects from the trunks & limbs of trees. However, their style of collecting food differs: woodpeckers hop around the trunk upwards, whereas nuthatches move downward. Most species have a bluish-grey back & a black eye stripe. They nest in holes or crevices & most are non-migratory. The ones that we encountered were very curious about us [perhaps they thought we had food for them] - they would fly from tree to tree & jump branch to branch until they were close enough to investigate [~0.5-1m away]. All nuthatches are monogamous & use courtship to attract a mate. [white-breasted nuthatches: ♂→ bows to ♀, spreads tail & drops wings while swaying back & forth, & may even give her food. Red-breasted nuthatches: ♂→ lifts head & tail while turning his back to her, drops wings & sways side to side]

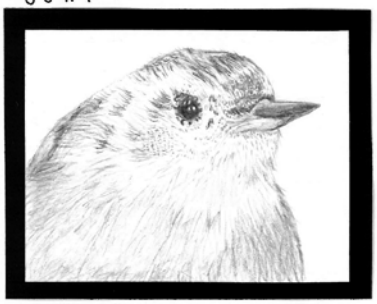


•White-breasted nuthatch•

•blue-grey upperparts, white face & underparts, black cap, chestnut lower belly•

•Red-breasted nuthatch•

•blue-grey upperparts, white face & throat, black eye stripe, cinnamon underparts, black crown•



•Leucistic red-breasted nuthatch•

•This bird can easily be mistaken for a white-breasted nuthatch due to the high amount of white feathers on its head. However, this white coloration is caused by the lack of colored pigments that *normal* birds have - this results in irregular white splotches/patches on this bird's head & usually a paler beak. Unlike the normal red- and white-breasted nuthatches, these fellas do not have the distinguishing black eye stripe or cap/crown...

→ This condition is known as leucism, not albinism! This abnormal phenotypic plumage condition is caused by a genetic mutation that prevents pigments [one being melanin] from being 'properly deposited' on the feathers. The degree of leucism [brightness of white & extent of pigment loss] varies depending on the individual bird's genetic makeup. This condition makes it difficult to identify bird species by their plumage alone.

- According to a "bird blogger" that I found, the leucistic red-breasted nuthatch has been in the same area of Bebo Grove for about the past three years. In this area particularly, it doesn't seem like having this condition reduces the fitness of leucistic birds [especially since it is rare]. This doesn't seem like the type of feature that would be selected for or against necessarily - at least for this population.

In some populations [even for different species] it is possible that leucism has a greater impact on the fitness of these individuals, but it likely highly depends on the degree of leucism - for some birds, like the nuthatches, this condition doesn't make them look *that* different from their 'normal' conspecifics.

The Book of Amos (5:18-24) and Social Justice in the Old Testament

Richard Keli Gowan

On August 28 1963, as part of his speech delivered from the steps of the Lincoln Memorial in Washington D.C., Dr. Martin Luther King Jr. referenced a verse from the Book of Amos to hundreds of thousands of onlooking protestors. The verse alluded to, "But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24), was undoubtedly chosen for its relevance to the African-American civil rights movement of the 1960's. However, its relevance to the people it was originally intended for, in the time and place in which it was written, requires further investigation of the text. An exegesis of the passage from which the verse was taken (5:18-24), a broader look at the Book of Amos as a whole, as well as discussion on the date, location and authorship of the composition, will help shed light on a work that "has become synonymous with the call for [social] justice".[1]

The Book of Amos appears to be the first among the prophetic writings to have found their home in the Tanakh.[2] At the beginning of the book, a superscription notes the "words of Amos" (1:1) as having been spoken during the reigns of King Uzziah of Judah (783-742 B.C.E), and King Jeroboam II of Israel (785-745 B.C.E).[3] More specifically, it states the period of time as being "two years before the earthquake", an event that is said to have occurred "around 760 B.C.E".[4] Amos' foretelling that "[King] Jeroboam shall die by the sword" (7:11) is a prediction whose inaccuracy suggests that it was not divulged after the fact, and therefore "almost certainly written before Jeroboam's death".[5] Other historical allusions and omissions in the book, including Jeroboam's military campaigns (1:3) and the impending Assyrian threat,[6] respectively, allow for a consensus on the period in question to be between 760 and 750 B.C.E.[7]

[1] Devadasan Premnath, "Amos, Book of," in *The New Interpreter's Dictionary of the Bible*, ed. Katharine Doob Sakenfeld (Nashville: Abingdon Press, 2006), 139.
[2] Donald E. Gowan, "The Book of Amos," in *The New Interpreter's Bible*, ed. David L. Petersen (Nashville: Abingdon Press, 1996), 339.
[3] Ibid., 342.
[4] Bruce E. Willoughby, "Amos, Book of," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 205.
[5] Gowan, "The Book of Amos", 343.
[6] Jörg Jeremias, *The Book of Amos* (Louisville, Kentucky: Westminster John Knox Press, 1998), 1.
[7] Gowan, "The Book of Amos", 343; Jeremias, *The Book of Amos,*2; Willoughby, "Amos, Book of", 205.

The superscription (1:1) also provides some of what little historical evidence there is on the prophet. The text describes Amos as having come from Tekoa, which Willoughby describes as "a small garrisoned fortress", south of Jerusalem and "[west] of the wilderness of Judah".[8] Amos' occupation is also noted as that of a shepherd, which has been used to create a "romantic" characterization of him.[9] However, debate on the text has led scholars to speculate on Amos' actual socioeconomic status prior to his prophesying. These range from a poor and simple background, to one of economic or even political significance.[10] As evidence for an agrarian based livelihood, Amos declares himself "a herdsman" and "dresser of sycamore trees" (7:14), which implies a more profitable vocation than that of a simple tender of sheep.[11] The word used to describe him as a shepherd, *nōqēd*, in other regional and historical applications, supports this idea of a more elevated position in the social hierarchy.[12] Thus biographical information on Amos is reduced to interpretations of what little evidence the text provides.

Another issue of note is the actual recording and authorship of the book. Willoughby points out the consensus that portions of the book, the first superscription (1:1) and confrontation narrative (7:10-17), were most likely written by disciples of Amos.[13] With the exception of 9:11-15, the book was a part of the Hebrew Bible first "compiled between 560 and 540 B.C.E";[14] its final form coalescing in the post-exilic era, further evidencing its redacted quality.[15] One can look at the anonymous nature of the language (first-person pronouns being used only in 7:1-9, 14-15; 8:1; 9:1) and presuppose the origins for much of the book's material. [16] Then to whom are we actually referring when we say "the author of"? Rather than allowing ourselves to get tied down in argumentation, it may be more prudent to speak in terms of the "Amos tradition" while investigating the meaning behind the text.[17] According to Gowan, "form criticism" allows us to concentrate on what mattered most to those who preserved this material on behalf of their people.[18] The Israelites did not seem concerned with the historical or biographical nature of Amos the individual, but rather the message from God that the prophet delivered.[19]

Although the meaning behind Amos' declaring himself a prophet to Amaziah in 7:14-15 is debated,[20] the confrontation between these two figures at the sanctuary of Bethal places

[8] Willoughby, "Amos, Book of", 203.
[9] Premnath, "Amos, Book of", 135.
[10] Gowan, "The Book of Amos", 340-41.
[11] Willoughby, "Amos, Book of", 203-04.
[12] Ibid.
[13] Willoughby, "Amos, Book of", 210.
[14] Ibid., 211.
[15] Michael W. Duggan, *The Consuming Fire*, (Huntington, Indiana: Our Sunday Visitor Publishing Division, 2010) 306.
[16] Gowan, "The Book of Amos", 341.
[17] Ibid.
[18] Ibid.
[19] Ibid.
[20] Premnath, "Amos, Book of", 135; Willoughby, "Amos, Book of", 204-05.

Amos' ministry squarely in Israel, and describes his call by God for a divine mission to the Northern Kingdom.[21] Amos saw Israel to be violent and oppressive,[22] leading to multiple predictions of its demise.[23] As Israel's "impending death" is considered "the essential message of the book", we can conclude Amos' target audience to be those in the Northern Kingdom responsible for its transgressions.[24]

The final overall design of the book, a work whose construction spans from the time of Amos to its final redaction after the exile, is complex, due to its range of literary forms and structural composition.[25] The book can be divided into two, four, or seven parts (subdivided again into seven more), depending on the interpretation of how each individual component is framed.[26] In order to remain objective in this dispute, I will break down the broader segments chronologically. The book begins with a superscription (1:1) which contains temporal, geographical, biographical, and contextual information about Amos and his prophecy.[27] The first section contains the "oracles against the nations" (1:3-2:16),[28] followed by a middle section containing the "oracles against Israel" (3:1-6:14).[29] The "oracles against nations" illustrate a genre of message-delivery common in other prophetic books; using the "messenger formula" of "Thus says the LORD" at the start of each judgement, followed by its reasoning and consequence.[30] Other rhetorical features pervade the book, including "Hear/Listen" (3:1; 4:1; 5:1), "Woe/Alas" (5:18; 6:1) and "This is what the LORD God showed me" (7:1; 8:1).[31] The next section pairs two sets of visions with similar messages (7:1-9; 8:1-3), the third and fourth of which are divided by the narrative of Amos' confrontation in the sanctuary at Bethel (7:10-17). "An interlude of oracles" precedes a fifth and final vision (8:4-9:6), the final section concluding the book with the last oracles of Israel's destruction and redemption (9:7-15).[32] Amongst the oracles and visions we find evidence of other literary styles, including exhortations (4:12), parody (4:5), pieces of hymns (9:5-6) and a funeral song (5:1-2); increasing the sophistication by which the book conveys its themes.[33] Through a complex structure and varied literary devices does the book become a rich composition for the recording of Amos' prophecy.

Given the prophet's reputation throughout history for representing social justice,[34] some historical context is needed to explain why the heralding of Israel's "death" is so central to

[21] Willoughby, "Amos, Book of", 205.
[22] Ibid., 206.
[23] Ibid., 207.
[24] Gowan, "The Book of Amos", 343.
[25] Jeremias, *The Book of Amos,* 5; Willoughby, "Amos, Book of", 211;
[26] Willoughby, "Amos, Book of", 207.
[27] Ibid., 203-05.
[28] Gowan, "The Book of Amos", 344.
[29] Willoughby, "Amos, Book of", 208.
[30] Gowan, "The Book of Amos", 343.
[31] Premnath, "Amos, Book of", 136.
[32] Willoughby, "Amos, Book of", 209.
[33] Gowan, "The Book of Amos", 343-44.
[34] Ibid., 339.

the Book of Amos.[35] In the middle 8th century, the Northern Kingdom of Israel experienced "unprecedented economic growth and political stability".[36] Military conquest, as recorded in Second Chronicles 26:6-8, and Second Kings 14:7, 25, had expanded the nation's borders.[37] This development gave Israel dominion over economic infrastructure, strategic defences, and allowed it to colonize its neighbors.[38] Economic activity was buoyed by "regional specialization" in goods,[39] which took advantage of trade routes now controlled by the realm.[40] The trade-enterprise was the sole purview of the monarchy and gains in wealth were concentrated among an aristocratic class of "elites".[41] The larger population of Israel did not receive any benefit from this commercial gain; rather, they suffered further from increased taxes and displacement from their land,[42] hence the need for "God's justice" in ancient Israel.[43]

God was "Judge" to the Hebrew people; justice was infused in his creation: "justice and righteousness … his very nature".[44] Emphasis was placed on "social relationships", and it was God's role to exact "retribution" on those who unbalanced this communal harmony.[45] Conversely, individuals who were righteous would be vindicated.[46] From this perspective, Israel's conquests and the "fruits" they delivered were seen as proof of the kingdom's purity.[47] Hebrew Scripture gave emphasis to God's "concern" for the impoverished and marginalized (see Psalms 10:17-18; 82:1-8).[48] God works to give the tyrannized back their liberty, or as Mafico puts it: "God's justice aims at creating an egalitarian community in which all classes of people maintain their basic human rights."[49] Amos sees the poor as "righteous" (Amos 2:6; 5:12); deserving God's attention in restoring the equity of their lives and exacting retribution on their oppressors.[50]

Amos 5:18-24 is part of the "The Prophetic Oracle".[51] These verses can be located within the context of the book as a whole using the following outline, which summarizes the major sections discussed above:

[35] See note 24 above.
[36] Premnath, "Amos, Book of", 136.
[37] Ibid., 137.
[38] Ibid.
[39] Ibid.
[40] Ibid., 138.
[41] Ibid.
[42] Ibid.
[43] Temba L. J. Mafico, "Just, Justice," in *The Anchor Bible Dictionary*, ed. Noel Freedman (New York: Doubleday, 1992), 1128.
[44] Ibid.
[45] Ibid.
[46] Ibid.
[47] Willoughby, "Amos, Book of", 206.
[48] Mafico, "Just, Justice", 1128.
[49] Ibid., 1129.
[50] Ibid., 1128.
[51] Jeremias, *The Book of Amos*, 81.

1. Superscription - Oracles Against the Nations (1:1-2:16)[52]
2. Oracles Against Israel[53]
    a. The Divine Oracle (3-4)[54]
    b. The Prophetic Oracle (5-6)[55]
3. The Visions (7:1-9:6)[56]
4. Oracles of Israel's Destruction and Redemption (9:7-15)[57]

Amos 5:18 is one of five "judgement invectives" found throughout the book (the others located in 4:1-3, 5:7, 10-13 and 6:1-7)[58] and begins with a "cry of grief",[59] which is repeated later in 6:1.[60] The word *hôy* ("Woe/Alas") is an expression of anguish,[61] and along with the funeral song in 5:1-2, continues the theme of "death" that pervades the chapter.[62] Amos' meaning here is for all of Israel to mourn, insinuating that they have already met their end.[63] The expression also prefaces the "desire" of those who wish to witness "the day of the LORD" (5:18).

The Book of Amos contains the earliest reference to "the day of the LORD" (5:18) in the Tanakh; it would appear later in Isaiah 2, 13, Zephaniah 1, and the book of Joel.[64] For Israel, the concept represents an experience initiated by God with great implications.[65] The tradition of "holy war" in Scripture held that, while under duress from foreign invaders, God would smite his peoples "enemies", the proclamation of which being carried on the lips of a messenger (see 1 Kings 20:28; Isaiah 7:5-7).[66] In later references by the prophets, "the day of the LORD" is situated within this warlike context (see Isaiah 13:6, 9; Ezekiel 13:5; 30:3).[67] Amos reverses this concept to show God will wage "holy war [on] Israel".[68] Jeremias concludes of this reversal that "[f]or [Amos], the 'day of [the LORD]' seems essentially to demonstrate its ultimate character in its conclusive revelation of the relationship between Yahweh and Israel"; a relationship that "can only end in death".[69]

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[52] See note 28 above.
[53] See note 29 above.
[54] Jeremias, *The Book of Amos*, 47.
[55] See note 51 above.
[56] Jeremias, *The Book of Amos*, 121.
[57] See note 32 above.
[58] Premnath, "Amos, Book of", 136.
[59] Gowan, "The Book of Amos", 385.
[60] See note 31 above.
[61] Gowan, "The Book of Amos", 392.
[62] Ibid., 385.
[63] Jeremias, *The Book of Amos*, 99.
[64] Ibid.
[65] Premnath, "Amos, Book of", 139.
[66] Gowan, "The Book of Amos", 344.
[67] Ibid., 393.
[68] Ibid., 344.
[69] Jeremias, *The Book of Amos,* 100.

Amos continues to point out the irony of Israel's eagerness for this event by using symbolism and simile. In 5:18 and 5:20, Amos associates "the day" with "darkness", using the absence of light to represent death for Israel; just as "darkness" and "light" are the respective environment before and after the creation of life in Genesis 1:2-4.[70] Both similes found in 5:19 follow a similar motif: escaping from peril, only to fall back into it in the end.[71] The allegorical nature of this verse illustrates Amos' regard for the threat that "the day" poses to Israel.[72] The message of disaster these literary devices reveal concludes "the day of the LORD" (5:18) theme.

In 5:21-23 we are given the substantive evidence from which Amos derives his condemnation: that Israel's "meticulous observance of religious and cultic obligations", to the exclusion of the virtue of those that practiced them, was an affront to God.[73] The words in 5:21-23 become those of God in a "divine discourse".[74] Through God's voice, Amos denounces "festivals" (5:21), "offerings" (5:22) and "songs" (5:23) with the use of a corresponding action: resentment in 5:21 and rejection in 5:22-23.[75] These three verses represent Israel's cultic practice in its entirety.[76] Amos' language shows that God "rejects Israel's worship as a whole", disavowing ownership and exposing it a self-serving.[77] Allusions to a disconnect between worship and God's presence occur earlier, when offerings at the sanctuary of Bethal are described as transgressions (4:4-5).[78] The issue for Amos is not the rituals in and of themselves, but the motivations behind them.[79] As evidenced by its prosperity, Israel believes it has God's favour.[80] However, Amos points out the inequity imposed on the poor through slavery (2:6; 8:6), exploitation (8:5; 8:6) and corruption (2:7; 5:10, 12).[81] That Israel believes God is on its side solely through pious worship, and not by how it treats the vulnerable underclass of its society, is the reason for God's desertion.[82]

The counter to Israel's false-practice is expressed by Willoughby when he states that "the obligation of the covenant was to pursue righteousness and justice; prosperity would follow as a by-product of God's pleasure."[83] Amos declares this "obligation" in 5:24. The use of simile in this verse creates a visual with nuanced meanings. Water's symbolism to regional

[70] Ibid.
[71] Ibid.
[72] Ibid.
[73] Premnath, "Amos, Book of", 140.
[74] Jeremias, *The Book of Amos,* 101.
[75] Ibid.
[76] Ibid.
[77] Ibid.
[78] Gowan, "The Book of Amos", 394.
[79] Ibid.
[80] Willoughby, "Amos, Book of", 206.
[81] Ibid.
[82] Ibid.
[83] Ibid.

cultures of that period as a "divine" element, with cleansing and living giving properties,[84] evokes "righteousness" and "justice" (5:24) as God's "gift" to Israel.[85] That its conveyance is "ever-flowing" (5:24) denotes the mode by which the gift is transferred: "a constant [stream] whose life-giving water can be depended on every day of the year."[86] The need for justice in the community is illustrated by the injustice committed by its members; righteousness providing the underlying motivation to see through what is equitable for all.[87] Righteousness is not relative to the circumstances in which it is required, the community either exhibits it or does not.[88] In 5:7, Amos confirms that it is the latter.[89] Nonetheless, 5:24 is not a caveat for Israel's redemption; for Amos, God has already decided their fate.[90] Rather it is the answer to why Amos has denounced Israel's rituals, as "God does not accept the worship of those who show no interest in justice in their daily lives."[91]

Both Dr. Martin Luther King Jr. and the prophet Amos traveled north from their homes to deliver the message of an injustice being committed against the marginalized communities of their respective societies. Beyond the mere coincidence of these circumstances, Dr. King purposefully chose to quote Amos 5:24 for its symbolic-idealization of justice and righteousness as ever present and purposeful values, available to all in society. Unfortunately for ancient Israel the parallels end there, as Amos did not come to inspire the peace and unity that Dr. King had envisioned. The text in 5:18-24 reveals that Amos believed Israel had condemned itself for failing to abide by the true meaning of God's covenant. Its leaders had convinced themselves of their piety by interpreting the nation's material gain as resulting from observance of religious rituals in God's name. To the contrary, the message Amos wants to deliver is "[if] religious observances do not result in or reflect commitment to social justice, then they are nothing more than empty rituals."[92]

[84] Ibid.
[85] Jeremias, *The Book of Amos,* 104.
[86] Gowan, "The Book of Amos", 394.
[87] Jeremias, *The Book of Amos,* 107.
[88] Ibid., 104.
[89] Ibid., 107.
[90] See note 24 above.
[91] Gowan, "The Book of Amos", 394.
[92] Premnath, "Amos, Book of", 140.

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Nel Noddings' 'Natural Caring' in the Light of Caring for the Natural World

Erin Henderson

Environmental ethics must be understood within the realm of human experience and therefore, human interest. As environmental philosopher, Val Plumwood, points out "we have developed conceptions of human identity as belonging to a sphere apart, outside of, and above nature and ecology."[1] However, this is not to say we should go in the opposite direction and disregard human interest altogether, but rather recognize how taking care of our shared environment not only has to do with human interest, but is in our *best* interest. An ethics that only considers the effects on nature and ignores human experience would be irrelevant: "a relational ethic remains tightly tied to human experience because all its deliberations focus on the human beings involved in the situation under consideration and their relations to each other." [2] As humans, we recognize the need to take care of ourselves and ensure our own survival, safety, and welfare. In order to ensure our own needs are provided for, we must care for our surroundings (i.e., other human beings and our earthly environment) and in turn, when our needs are met, we are better equipped to care. Thus, caring for ourselves and caring for our shared environment fall hand in hand; one cannot develop to its fullest potential without the other and therefore, interdependent relationships are necessary in order to effectively care. This paper will focus on environmental care in light of Nel Noddings' argument that caring should be the foundation for ethical decision-making. In other words, "one who is concerned with behaving ethically strives always to preserve or convert a given relation into a caring relation."[3] Furthermore, Noddings' caring ethic can be effectively applied to humanity's relation with the natural environment.

According to Rolston, the four most critical issues that humans currently face are peace, population, development, and environment. All are intertwined. Human desires for maximum development drive population increases, escalate exploitation of the environment, and fuel the forces of war.[4] Those who are not at peace with one another, find it difficult to be at peace with

[1] Val Plumwood, "Paths Beyond Human-Centeredness: Lessons from Liberation Struggles" in An Invitation to Environmental Philosophy ed. Anthony Weston, New York: Oxford University Press, 1999, 69-70.

[2] Nel Noddings, An Ethic of Caring and Its Implications for Instructional Arrangements, *American Journal of Education*, 96, no. 2 (1988): 218.

[3] Ibid., 218-219.

[4] Holmes Rolston, III, "Ethics on the Home Planet," in An Invitation to Environmental Philosophy ed. Anthony Weston, New York: Oxford University Press, 1999, 108.

nature, and vice versa. That is, those who exploit persons will typically exploit nature just as willingly – animals, plants, species, ecosystems, and Earth itself. Therefore, the environment should never be considered as outside the realm of human experience, but very much entwined within it. Rolston also claims that humans are both the subject and the object of ethics in the sense that only humans are deliberative moral agents.[5] However, this does not change the fact that humans are helped or hurt by the condition of their ecological surroundings, just as all other earthly inhabitants, and this is precisely what ties the human experience to our shared environment. Humans can and ought to be held responsible for how they interact with the planet, which is their shared life support system. We are becoming increasingly responsible for our planet's future. In this sense, everything humanity values is at stake in seeking sustainable development, a sustainable biosphere. So what can we do to protect and sustain our natural home, and how should we go about it? Very simply put, we can start by *caring*.

Noddings' ethic of caring provides us with more than a mere prescription for our interactions with others. Instead, she calls on something arguably more fundamental, which is at the heart human beings, and that is to invoke a sense of *loving* responsibility and to let this guide our interactions with others. As this paper will explore, Noddings' ethic of caring requires more than a moral sense of obligation. Her concept of 'natural caring' invites us into the depths of human experience, which inherently embraces our relationships with others and our surroundings. For this reason, caring requires us to *feel with the other* which is essential for fostering a healthy, beneficial relationship with our environment; one that recognizes the dignity of all Earth's inhabitants, human and non-human alike, and fully engages in the nurturance, development, and thriving of the other. Accordingly, it is this idea which will bring us from our perceived separate spheres of existence (i.e., human identity and experience vs. nature and ecology) and connect us in a shared, interdependent reality, a caring global community.

This essay will further investigate Noddings' care ethic within the context of humanity's relation to the environment by (1) discussing the motivation to care, (2) moving beyond Noddings' prototypical caring relationship (i.e., mother-child) and exploring the care ethic as it applies to broader life categories, (3) recognizing care as a realistic practice and the need for caring to translate into action, and finally, (4) actualizing care as a pervasive force of interdependence among *all beings* within Earth's community of life.

Motivation for Caring

According to Fien, Noddings outlines the nature of the caring process to involve: (1) conceptual and emotive understanding, (2) positive regard and respect for the feeling and intrinsic value of other persons, animals, plants and non-living things, recognition of her/his/its/their rights, and (3) the motivation, willingness and skills to act to protect and enhance these feelings,

[5] Ibid., 109.

values and rights.[6] "When we see the other's reality as a possibility for us, we must act to eliminate the intolerable, to reduce the pain, to fill the need, to actualize the dream. When I am in this sort of relationship with another, when the other's reality becomes a real possibility for me, I care."[7] Noddings points out the significance of one's motivation behind a caring action: "an ethic of caring prefers acts done out of love and natural inclination. Acting out of caring, one calls on a sense of duty or special obligation only when love or inclination fails."[8] Therefore, a relational ethic is grounded in and dependent on 'natural caring'; caring that is rooted in receptivity, relatedness, and responsiveness. Noddings' ascribes natural caring to the relationship mothers have with infants. When an infant needs care, mothers "do not begin by formulating or solving a problem but by sharing a feeling…[they] receive it and [they] react to it".[9] The superior state is therefore one of natural caring, which is far more efficient because it energizes the giver as well as the receiver.

Noddings utilises natural caring as a way of understanding what our moral relationships should be like such as with education, each other, animals, and plants.[10] This type of care is accessible to all humans and is universal, because "every human being is born into, takes shape in, relation."[11] Noddings recognizes human encounter and affective response as a basic fact of human existence. The relation of natural caring will be identified as the human condition that we, consciously or unconsciously, perceive as "good".[12] It is this condition toward which we long and strive, and it is our longing for caring – to be in that special relation – that provides the motivation for us to be moral. That is, we want to be moral in order to remain in the caring relation. According to Noddings' ethic of care, human existence is grounded in relation, which identifies joy as a basic human affect. "It is the recognition of and longing for relatedness that forms the foundation of the caring ethic, and the joy that accompanies fulfillment of our caring enhances our commitment to the ethical ideal that sustains us as one-caring."[13] Noddings does not imply that logic be rejected altogether but rather, caring represents an alternative perspective, one that begins with a moral attitude or longing for goodness, and not with moral reasoning.[14] With that said, caring does not leave out reasoning, but instead reasoning is expressed in the form of feelings, inclinations, needs, impressions, and a sense of personal ideal, rather than to universal principles and their application. The care ethic does

[6] John Fien, Learning to care: a focus for values in health and environmental education, *Health and Education Research*, 12, no. 4, (1997): 439.
[7] Nel Noddings, Caring: A Feminine Approach to Ethics and Moral Education, Berkeley: University of California Press, 1984, 14.
[8] Noddings, "An Ethic of Caring", 219.
[9] Noddings, Caring, 31.
[10] Nancy Arden McHugh, From Feminist Philosophies A-Z, Edinburgh: Edinburgh University Press, 2007, 85.
[11] Nel Noddings, The Maternal Factor: Two Paths to Morality, Berkeley: University of California Press, 2010, 34.
[12] Noddings, Caring, 5.
[13] Noddings, Caring, 4-5.
[14] Ibid., 5.

not consist of universal moral judgements. Instead of striving away from affection and toward behaving always out of duty as Kant has prescribed, caring moves consciously in the other direction; that is, "he or she calls on a sense of obligation in order to stimulate natural caring."[15] In other words, because ethical caring builds on natural caring, it becomes morally necessary when natural caring fails in its usual settings or when the setting has become too large for natural caring to function.[16]

A More Broadly Applied Ethic of Caring

Hoagland counters the above argument by claiming that if Noddings' concept of natural caring is going to be morally successful in replacing an ethics located in principles and duty, then it must provide the possibility for ethical behaviour in relation to situations outside of the private sphere of life. It must consider analyses of world poverty and oppression, it must acknowledge a self that is both related and separate, and it must have a vision of change. The author claims that care stripped of these elements is not a caring that benefits us. Although Hoagland applauds Noddings' focus on care and situation rather than on rules and principles, she questions her analysis of caring because it does not adequately address the needs of the distant stranger. An ethic which leaves starving people in a distant land outside the realm of moral consideration, is inadequate because it means caring is not capable of crossing barriers and promoting change.[17] Hoagland highlights that the caring ethic is not living out its full potential if it cannot bring about positive change. That is, change that crosses boundaries and benefits everyone. Hoagland specifically responds to Noddings' *Caring* (1984), by arguing that caring cannot be limited to the mother-child relationship in the private sphere, and "it cannot ignore the political reality, material conditions, and social structure of the world."[18] However, Noddings counters this argument in her later work. Although the caring ethic is concerned with translating each relation into a caring relation, "this does not mean that all relations must approach that of the prototypical mother-child relation in either intensity or intimacy."[19] On the contrary, an appropriate and particular form of caring must be found in every relation, and as Noddings points out, the behaviours and feelings that mark the mother-child relation are rarely appropriate for other relations.

In contrast, Peterson supports Noddings' caring example in that "the experience of relatively effortless, natural caring in parent-child and other close personal relationships leads to an ideal of caring that we can then cultivate and apply to other relationships".[20] But similar to Hoagland, Peterson points out that Noddings' version of care ethics excludes the moral

[15] Noddings, "An Ethic of Caring", 219.
[16] Noddings, Maternal Factor, 34.
[17] Sarah Hoagland, "Some Concerns about Nel Noddings' Caring," *Hypatia*, 5, no. 1 (1990): 112-113.
[18] Hoagland, "Some Concerns about Nel Noddings' Caring," 113.
[19] Nel Noddings, "An Ethic of Caring", 219.
[20] Anna Peterson, Being Human: Ethics, Environment, and Our Place in the World, California: University of California Press, 2001, 137.

consideration of the many realms of human experience that do not involve close personal relationships – from international politics to the status of nonhuman animals. The author argues that although Noddings insists that people are social beings, ultimately she fails to recognize the many ways we depend on and affect those more distant from us (e.g., the hunger of a child in Africa).[21] Peterson also points out that Noddings' care ethic and specified moral obligations do not extend to nonhuman animals (except in special cases, such as pets) or non-sentient natural objects. Donovan even goes so far to argue that Noddings' caring ethic is "speciesist" because it automatically excludes a large number of creatures that do not display caring behavior. *Speciesism* holds humans to be inherently more valuable than nonhuman animals. However, like us, nonhuman animals share the capacity to suffer or feel distress. According to Donovan, this is the basis upon which ethical decisions about nonhuman animals should be made.[22] In other words, this shared capacity is what unites humans with nonhuman animals and therefore, all species are entitled to equal consideration.

When Noddings examines caring for the plant world, she argues that unless both the carer and the cared-for are conscious, no true ethical relation can exist: "while caring occurs in the elliptical sense given by the 'I care,' there is no true ethical relation between humans and plants because the relation is logically one-sided and there is no other consciousness to receive the caring."[23] Peterson claims that this idea promotes certain kinds of relationships at the cost of denying moral obligation to care outside the narrow realm of face-to-face (or conscious-to-conscious) contact. Therefore, this type of caring cannot serve as a basis for an adequate political or environmental ethic. According to Peterson, "we need an ethic that appreciates the intense and distinctive ethical character of personal relationships without making them the only locus of moral insight and responsibility".[24] Furthermore, the author argues for a balanced approach when considering care ethics; caring that involves *both* personal relationships and external affairs. Peterson's argument is relevant because like Hoagland, she points out a fundamental limitation in Noddings' ideal caring relationship. That is, caring is strictly limited to human relation and interaction with other human beings, and does not account for that which exists outside it, such as environmental affairs.

Caring as a Realistic and Active Practice

Hamington points out a potential limitation to these arguments and that is, the necessity of *realistic* caring expectations. Although it is crucial to care about the worldly affairs Hoagland and Peterson highlight, this too must be grounded in reality and translate into active responsibility on the part of the carer. According to Noddings, the first member of the relational dyad (the "carer" or "one-caring") actively responds to the needs of the second, the "cared-for". The carer's mode of response is characterized by *engrossment* (i.e., the nonselective

[21] Peterson, Being Human, 135.
[22] Josephine Donovan, "Reply to Noddings." *Journal of Women in Culture and Society*, 16, no. 2 (1991): 423.
[23] Noddings, Caring, 170.
[24] Peterson, Being Human, 137.

attention or total presence to the other for the duration of the caring interval) and *displacement of motivation* (i.e., the carer's motive energy flows in the direction of the other's needs and projects). The carer both feels with the other and acts on the other's behalf. It is clear from this brief description why an ethic of caring is often characterized in terms of action and responsibility.[25] Therefore, it is no surprise Noddings seeks an ethic that can exist not 'ideally', but in 'practice'. Caring cannot "idealize the impossible so that we may escape into ideal abstraction."[26] Caring is a 'tough' ethic that seeks to preserve "both the group and the individual and it limits our obligation so that it may realistically be met."[27] This means the caring ethic is not an abstract ideal but instead, it is an applied practice that is both grounded in reality and requires the carer's active participation.

Hoagland and Peterson's earlier points (i.e., caring that moves beyond the realm of close personal relationships) should not be slighted. However, it should be acknowledged that unless one is taking *action* to care for the distant stranger, caring is not technically 'crossing borders'. Noddings' emphasis on the realistic practice of caring comes into play here. Hamington suggests that if an individual imagines that his/her caring actions will make a difference then, he/she is likely to try. In this sense, caring is not unlike other human actions: we generally do not undertake those actions that we perceive to be futile. Hamington maintains that care generally occurs less when it involves unknown others and/or circumstances that appear 'distant'.[28] For example, caring for a seemingly 'distant' situation such as our environmental crisis. This issue appears distant in the sense that it is a worldwide concern and a single individual's efforts and sacrifices may be easily overlooked or perceived as ineffective. For this reason, it is important to cultivate both a positive and realistic perception by focusing on what can be improved versus dwelling on the apparent 'doom' of the situation. As discussed earlier, caring is accompanied by the basic human affect of joy as we live out our caring relations with others. This is what motivates the one-caring to continue caring.

Ethical agents adopting the caring perspective do not judge their own acts solely by their conformity to rule or principle (like traditional ethics), nor do they judge them by the likely production of pre-assessed non-moral good, such as happiness.[29] Applying this notion to environmental ethics, Hill argues that the traditional moral theories have difficulty explaining what is wrong with the destruction of the environment.[30] Utilitarianism runs into problems, because it is possible that overall happiness is maximized when cutting down a virgin forest or bulldozing a field to make way for suburban homes. Kantian and rights-based moral theories

[25] Noddings, "An Ethic of Caring", 220.
[26] Nel Noddings, Caring, 80.
[27] Noddings, Caring, 100.
[28] Maurice Hamington. "The Will to Care: Performance, Expectation, and Imagination," *Hypatia,* 25, no. 3 (2010): 682.
[29] Noddings, "An Ethic of Caring", 219.
[30] Thomas Hill Jr., "Ideals of Human Excellence and Preserving Natural Environments", in Shafer-Landau, 331.

have just as much trouble here, because it is very difficult to defend the idea that plants or ecosystems – incapable of reasoning, asserting claims, or even feeling anything – are possessed of rights.[31] While caring agents may certainly consider principles and utilities, their primary concern is the relation itself; not only what happens physically to others involved in the relation and in connected relations, but also what they may feel and how they may respond to the act under consideration.[32] Furthermore, Noddings claims "care theory is consequentialist (but not utilitarian). It asks after the effects on recipients of our care. It demands to know whether relations of care have in fact been established, maintained, or enhanced, and by extension it counsels us to consider effects on the whole web or network of care".[33] Therefore, she suggests that our actions and their impact reveal how caring we are.

Hamington establishes caring within a performative framework to emphasize the importance of expressing care through action and to distinguish caring actions from caring feelings. [34] This is particularly important for care ethics, given that the general use of the term 'care' tends to associate caring feelings with caring action. To state, "I care about homelessness" is an expressed disposition, although praiseworthy, it cannot be known as 'care' in its fullest sense if it does not translate into action. Therefore, if an individual only feels "pangs" for others but never acts on their behalf, the reaction can be called empathetic, but it cannot be described as caring in an active sense.[35] This is a crucial point in light of caring for our environment. We must take action to stop what destruction we can stop; this refers to recycling and all the rest. Weston maintains that ethical responsibility is closely tied to ecological awareness. This means we are responsible for learning to live as co-inhabitants of this planet, which the author refers to as a certain kind of *etiquette*. This 'etiquette' does not mean claiming all the space for ourselves, but rather learning to listen and learning how to invite the larger world, other presences, to re-enter our lives.[36]

Care and Interdependence

Hamington points out that if the root of morality is caring, then there is something promising and accessible about ethics. This promise is particularly true for social ethics. "Care denotes an approach to personal and social morality that shifts ethical considerations to context, relationships, and affective knowledge in a manner that can be fully understood only if care's embodied dimension is recognized".[37] Care is therefore committed to the flourishing

[31] Ibid., 332; this is a controversial point of debate among scholars.
[32] Noddings, "An Ethic of Caring", 219.
[33] Nel Noddings, Starting at home: Caring and social policy, Berkeley: University of California Press, 2002, 104.
[34] Hamington, "The Will to Care", 678.
[35] Hamington, "The Will to Care", 679.
[36] Anthony Weston, "Is It Too Late?" in An Invitation to Environmental Philosophy ed. Weston, New York: Oxford University Press, 1999, 57.
[37] Maurice Hamington, Embodied Care: Jane Addams, Maurice Merleau-Ponty, and Feminist Ethics, Urbana and Chicago: University of Illinois Press, 2004, 3.

and growth of individuals, yet acknowledges our interconnectedness. Noddings claims, "caring is not an individual virtue, although certain virtues may help sustain it. Rather caring is a relational state or quality, and it requires distinctive contributions from the carer".[38] Therefore, care is not a virtue that an individual can hope to develop outside of relationships with others. Care inherently involves connectedness.[39] Hamington suggests that there is much confusion surrounding Noddings' definition of care due to its contextual nature. Because care does not rely on the universal principles or formulas that other ethical approaches use, it cannot be completely defined apart from the particular agents and situations involved. Noddings points out that in a basic and crucial sense, each of us is a relationally defined entity and not a totally autonomous agent: our personal characteristics are, at least in part, "induced, supported, enhanced, or diminished by the interventions and influence of those with whom we are related."[40] Hamington argues that if our fundamental way of being is relationally defined and therefore, interconnected and we value this connection, as Noddings suggests, then the potential for improving society increases. Therefore, the relation between caring and interdependence is fundamental; one cannot exist in its fullest form without the other.

The role of interdependence cannot be overlooked when considering environmental ethics because people are a part of nature and depend utterly on her, therefore humanity shares in the responsibility of respecting nature. To respect nature means to approach nature with humility, care and compassion; to be frugal and efficient in resource use; to be guided by the best available knowledge, both traditional and scientific; and to help shape and support public policies that promote sustainability.[41] Taylor encourages us to take what he calls "an attitude of respect for nature", in which we regard all elements of nature as possessed of as much inherent worth as all others. He develops a "life-centered ethic" that assigns importance to the wellbeing of every living thing, regardless of whether it is rational, able to suffer, or even conscious. That something is alive, or is composed of living things (like the biosphere or specific ecosystems), is enough to allow it moral importance.[42] Collectively, we have the responsibility to preserve and sustain our shared environment. Every life form warrants respect and preservation independently of its worth to people. Taylor furthers this point through the exploration of moral principle: "wild living things are deserving of the concern and consideration of all moral agents simply in virtue of their being members of Earth's community of life."[43] After all, like humans, the animals and plants need a reasonably healthy environment to survive, and ultimately we need each other to ensure that survival. Fortunately, it is evident that human welfare depends on the health of our environment, and in this sense, even those who believe that ethics is only about people can make clean air, clean water, soil conservation, forest policy, pollution controls,

[38] Nel Noddings, Women and Evil, 237, as cited in Hamington, Embodied Care, 22.
[39] Hamington, Embodied Care, 24.
[40] Noddings, "An Ethic of Caring", 222.
[41] Fien, "Learning to Care", 442.
[42] Paul Taylor, "The Ethics of Respect for Nature" in The Ethical Life: Fundamental Readings in Ethics and Moral Problems, Shafer-Landau (3rd ed.), Oxford: Oxford University Press, 2010, 319.
[43] Ibid., 322.

renewable resources, and so forth, a priority.[44] However, respect for the environment alone will not be enough to save our common future. As the care ethic highlights, *feeling with the other* will be equally important, as this aspect of caring is essential for nurturing beneficial relations with others and our surroundings; a relation that recognizes the moral worth of all Earth's inhabitants, human and non-human alike, and fully engrosses in the flourishing of the other. It is this idea that will ultimately connect us in a caring global community.

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[44] Rolston, "Ethics on the Home Planet," 127.

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Erik Erikson's Personality Theory: Identity vs. Identity Confusion

Amy Johnson

According to Erik Erikson's personality theory of psychosocial development (1968), adolescence is the fifth stage in development in which individuals must resolve the crisis of identity versus identity confusion. There are eight developmental stages which encompass the entire life-span. The 'life-span' according to McIntosh (1999), is defined as involving a "beginning…and an end" (p.249), thus Erikson's stage theory covers an individual's developmental growth from birth to death. A crisis, according to Erikson, is a "turning point" (p. 16) at each developmental stage, and is necessary for development to occur throughout life. In a broader sense, a crisis can be described as facing an uncertainty in a specific age-related stage of life (Svetina, 2014). In regards to Erikson's theory, uncertainty would be characterized as deciding how to resolve identity (positive outcome) versus identity confusion (negative outcome), and the specific age-related stage in life which this occurs would be in adolescence.

Erikson (1968) detailed how adolescents come to resolve the crisis of identity versus identity confusion, but how would a life-altering trauma or illness such as cancer affect the developing identity in an adolescent? The basic principles of developing a cohesive identity are the same; however, how the adolescent incorporates 'cancer' into their identity is what determines whether or not the adolescent will develop a stable identity that persists throughout life, or an unstable identity that will hinder development in the successive psychosocial stages throughout the rest of the life-span.

During adolescence an individual must form a stable foundation of self-identity to ensure mature growth throughout the rest of life; otherwise the individual will carry with them an illogical, self-rejecting self-image, which may inhibit mature development across the life-span (Erikson, 1968). Furthermore, Erikson (1968) characterized the pursuit for a stable identity as the "persistent endeavour to define, overdefine, and redefine" (p. 87) the self; a "progressive continuity between that which he has come to be during the long years of childhood and that which he promises to become in the anticipated future" (p.87). In other words, the ability to create and define a stable and permanent identity in adolescence is accomplished through the process of taking what the individual thought of oneself during childhood, what the individual thinks the self will be in the future and integrating these two concepts.

It is not only the adolescent who wishes to accomplish this integration, society has set

out expectations that adolescents will "bridge the gap" (Marcia & Josselson, 2013, p. 619) between being a child dependant on their parents and working towards being an independent and mature adult. When the integration of these two concepts is disrupted and the adolescent does not believe they can obtain the ideal of what they feel they should be, the result is distress (Zebrack, 2000) in which the consequence manifests as identity confusion. Adolescents in a state of identity confusion have been unable to integrate, what Marcia and Josselson (2013) describe as "a sense of purposefulness or coherence" (p. 621) in which adolescents find it unattainable to situate themselves prominently within a social context which, consequently, leads to the adolescent drifting from one venture to the next.

Erikson (1968) explained that identity development occurred during adolescence because adolescence is the stage in life in which an individual has acquired the basic necessities in "physiological growth, mental maturation, and social responsibility" (p. 91). Adolescence is the time when individuals are finally capable of resolving the crisis between identity and identity confusion, which cannot be accomplished at earlier stages, and which is a necessary element in resolving later crises in life, particularly in the next stage of development; intimacy versus isolation (Erikson, 1968). Erikson also argued that individuals who do not secure a stable identity in adolescence will be reluctant to form interpersonal relationships with others later in life, which will impede the individual from resolving the crisis of intimacy versus isolation in young adulthood. When an individual is unsuccessful at resolving a crisis at a previous developmental stage it becomes difficult to proceed through the later stages successfully as well (Cesario, Nelson, Broxson, & Cesario, 2010).

As noted in Sneed, Whitbourne, and Culand (2006), Erikson's developmental stage of integrity versus despair occurs in later adulthood and is characterized by integrating a "sense of wholeness...and a deep sense of acceptance" (p.150) of the life they have lived. This stage begins much earlier for individuals diagnosed with cancer in adolescence as the adolescent must now also come to terms with the potential of a shortened life and reflect on the meaning of that life. The integrity versus despair stage of development cannot be fully completed though according to Erikson (1968), without first having succeeded at establishing a firm self-identity, which according to Sneed et al. may not be fully entrenched until the individual reaches their later 20s or early 30s. This means that before the adolescent has been able to fully develop an identity of the self, he or she may find the need to accept their life as being the only one they could have lived (Sneed, et al., 2006); a characteristic of resolving integrity over despair.

According to Bellizzi et al. (2012) and Vogel-Scibilia et al. (2009), it is common for adolescents and young adults to re-evaluate particular facets of their lives, such as family and education and speculate how their lives may have been different without their illness. The capabilities individuals possess do not allow resolution of integrity during the adolescent stage according to Erikson (1968). Integrity versus despair, therefore, is a stage which none-the-less must be confronted in adolescence due to the possibility of a shorter life-span as a result of cancer.

Cancer and Identity Development

As Erikson (1968) had determined, adolescence is a stage in life in which individuals must secure an identity that will enable growth and maturity throughout life; cancer, though, effects identity development in adolescents. Cancer produces changes within the self-concept that an individual has already begun to form (Cho & Park, 2015; Deimling, Bowman, & Wagner, 2007; Park, Zlateva, & Blank, 2009). It has been suggested by Zebrack (2000) that individuals incorporate their cancer experiences into their self-concept in order to continue having a positive and secure identity. For adolescents, though, this integration is more challenging because adolescents are not only experiencing cancer but are also in a stage of cognitive and physical developmental growth (Zebrack, 2011).

According to Jones, Parker-Raley, and Barczyk (2011) after the treatment of cancer has ended, the integration of cancer with identity development creates an identity paradox for adolescents because adolescents view themselves as no longer fitting into the 'cancer' social group, which they still identify with, nor do they view themselves as healthy enough to be part of the 'survivor' social group. This paradox has also been found in other individuals with varying illnesses; as an example, Vogel-Scibilia et al. (2009) found that individuals in the process of recovering from mental illness try to reconcile their old identity with their new identity. The individual attempts to distinguish their new self-concept from their 'sick' self-concept, which leads the individuals to question their identity by asking "Am I my disease" (Vogel-Scibilia et al., 2009, p. 407). Social interaction is important for adolescents because identity is partly developed within a social context along with peers (Zebrack, 2011). Adolescents often miss out on opportunities they would otherwise be engaged in if not for cancer, and it is for this reason that many adolescents experience alienation and isolation from their peer groups (Zebrack, 2011), contributing to the identity paradox described by Jones et al. (2011). Even though adolescents may experience a separation from their peers, a closer relationship seems to form between adolescents and parents (Bellizzi et al., 2012). The positive effect of this particular outcome, though, is overshadowed by the numerous negative experiences and feelings that adolescents with cancer have to deal with.

For adolescents in particular, cancer has been shown to negatively affect two prominent facets in life; body image (Bellizzi et al., 2012; Piot-Ziegler, Sassi, Raffoul, & Delaloye, 2012) and the ability to have children (Cesario et al., 2010; Zebrack, 2011). Cancer affects the function of the body and can also change the appearance of the body as well. These changes are difficult for individuals to come to terms with because they are experiencing unwanted physical changes to their bodies, a concept which is difficult to accept because their bodies were once reliable and functioning but now are no longer dependable (Piot-Ziegler et al., 2010). The loss of reliability of the body as described by Piot-Ziegler et al. (2010) leads individuals to question their identities not only on a physical level but also on "emotional, relational, sociocultural, and symbolic levels" as well (p. 503). For adolescents just starting to come to terms with forming a stable self-concept, questions about changes in identity can only hinder identity development, which may lead to identity confusion.

Furthermore it is noted by Piot-Ziegler et al. (2010) that women, who experience breast cancer, and thus the possibility of a mastectomy, face a more challenging identity crisis, a change to gender identity. Change in gender identity is not a phenomenon experienced only by women however, as men also face challenges relating to masculinity when dealing with the consequences of prostate cancer (Deimling et al., 2007). Gender is seen as a primary component that makes up personal identity and that which is essential in defining who an individual is; according to Deimling et al. (2007) sex-specific cancers have the greatest effect on gender identity. Body image most certainly changes if a woman has a mastectomy because the physical appearance of the body has changed, which may make some women feel less like a woman, less feminine, and to which some women have admitted that such an abrupt physical change may also prevent them from becoming mothers (Piot-Ziegler et al., 2010). Such drastic changes in appearance (e.g., losing parts of the body due to cancer and its related treatments) are not necessary, to have an effect on how adolescents feel about the ability to have children.

According to Cesario et al. (2012) and Zebrack (2011), cancer treatments can affect fertility and reproductive capability and sexual functioning, hence, the main concerns adolescents diagnosed with cancer have is the ability to produce children later in life. Adolescents, generally, are not preoccupied with the notion of having children during this period in their life, adolescents who have not experienced cancer do however, have a choice in deciding on having children later in life. A cancer diagnosis forces the adolescent to consider, at a young age, that having children later on in life may be decided for them due to their illness and not by choice.

Death and Dying

Adolescents, and other young individuals, are not normally faced with the realization of death at such a young age. The possibility of dying can be particularly traumatizing for young people because they are just beginning to gain a sense of self and identity (McIntosh, 1999). Furthermore, according to McIntosh (1999), young people die primarily from accidents due to their own actions or the actions of others, not health-related complications due to severe illnesses. Cancer, as explained by Cesario et al. (2010) is "the second-leading cause of death among Americans" (p. 615) over the age of 65. As an example, Cesario et al. note that ovarian cancer is generally diagnosed in women 50 years of age or older, suggesting that this is not a typical diagnosis for adolescent women. McIntosh (1999) goes on to say that young adults who are encountering their own death usually "experience disappointment, frustration, and anger" (p. 262), characteristics which are not seen in those who have achieved integrity later in life. Since adolescents have not reached the age of full maturity they tend to feel as though they have been unfairly cheated out of the promise of a full life (McIntosh, 1999). To help adolescents off-set these negative feelings of anger and disappointment Vogel-Scibilia et al. (2009) suggest that adolescents should get involved with advocacy groups and engage in volunteer activities. It is beneficial for adolescents to become involved in advocacy groups because as is mentioned by Kreidler, Zupancic, Bell, and Longo (2000), advocacy groups enable the adolescent to work with others in "making the world a better place" (p. 84); advocacy groups may help adolescents

feel safe and secure and may help reassure adolescents of the fears and anxieties that surround death.

Assimilating "Survivor" Into Identity

The central theme in developing a positive and stable identity for adolescents with cancer is taking on the role as survivor, or perceiving the self as surviving cancer (Deimling et al., 2007; Park et al., 2009; Zebrack, 2000) as opposed to perceiving the self as a patient with, or victim of cancer (Cho & Park, 2015). 'Survivor' has come to be defined, in part, due to its connection with cancer, as a term which signifies the process of living after an individual has been diagnosed with cancer, despite how long the individual actually lives for after initial diagnosis (Zebrack, 2000). The term survivor as it relates to individuals with cancer is not only a label used to describe individuals diagnosed with cancer in particular but is also broadly affixed to individuals who are actively engaging in treatment or have completed treatment, as well as individuals who are considered to be in remission (Deimling et al., 2007). As suggested by Kreidler et al. (2000) individuals should actively work to include their illness as part of their personal narrative rather than letting the illness completely define who they are. Assimilating an illness, such as cancer in an individual's personal history allows the individual to acknowledge that their illness is just part of the larger framework of their lives in which there is a sequence of events that have helped to shape who they have become (Kreidler et al., 2000).

For adolescents it may be especially important to view cancer as simply an event which has occurred in the course of life thus far. Adolescents are in a stage in their lives in which they are trying to define themselves within a personal and social context, and thus, an illness such as cancer should not make up the main component of the developing self-concept because the end result of the developed identity will remain with the adolescent for the rest of their life. Even though adolescents have lived for a relatively short period of time, they should recognize that cancer as a current illness and as a past illness has helped to shape who they are, contributing to the adolescent's identity formation, which hopefully results in identity cohesion and not identity confusion.

Recurrence of cancer after treatment is a common fear among cancer survivors (Cesario et al., 2010; Deimling et al., 2007; Park et al., 2009), and the fear that the cancer might return may sometimes effect whether or not adolescents are more likely to incorporate survivorship into their developing identities. As discussed by Cesario et al. (2010) individuals who have been told that their cancer has been cured still express feelings that the cancer may return in the future. The hopefulness that is produced by the success of treatment and an extended period in remission contributes to the acknowledgement of being a survivor. It must be realized, however, that the future for a cancer survivor can never be assumed to be completely free from a return of cancer (Deimling et al., 2007), the threat that cancer may return is always present. The reason some individuals are reluctant in adopting the survivor label, as explained by Park et al. (2009) is because 'survivor' implies that the cancer has been cured and will not return, which may not always be the case. Individuals who experience a decrease in the symptoms of

cancer, or the effects of treatment have begun to diminish, are more likely to identify as being a survivor than those who are still experiencing the full effects of the illness and its treatment (Deimling et al., 2007). Yet, identifying as a patient with, or victim of cancer, as opposed to a survivor leads individuals to fear and worry about the recurrence of cancer more than those who adopt the survivor role (Park et al., 2009). The benefit of identifying as a survivor for an adolescent would be a lessening of the overall fear of the cancer returning, which would enable the adolescent to focus more energy on the positive aspects and events in the future.

There have also been some noted positive outcomes in embracing the survivor label and integrating that label into the developing identity of adolescents (Park et al., 2009; Zebrack, 2000). Individuals who accept the survivor label and incorporate it into their identities may form new and positive values associated with the individual's identity (Zebrack, 2000), which is important for adolescents in securing a positive and stable self-concept and, which can be carried throughout the rest of the individual's life-span. Zebrack (2000) continues on to explain that accepting the survivor label also leads to a positive perception of changes in quality of life which can help the individual overcome the negative effects of life events. The implication for adolescents is that integrating the survivor role into the developing identity can help to lessen the impact of negative life events in the future and increase the perceived impact of positive life events, which, ultimately will help adolescents deal with future life events in a healthy manner and help to resolve the crisis of the developing identity towards cohesion.

Individuals who positively identify as being a survivor of cancer participate and engage in cancer-related activities such as, involvement in advocacy groups and prevention more often than individuals who identity as being a victim of cancer (Park et al., 2009). It is interesting to note that Park et al., (2009) observed that individuals who identified more strongly as being a victim of cancer were the ones who were most likely to be associated with, and belong to a cancer organization. However, integrating the concept of victim into identity was also related to negative affect and less positive life satisfaction, whereas the integration of the survivor label into identity was most strongly related to high levels of positive affect and well-being (Park et al., 2009). In order for adolescents to identify with and incorporate the role of survivor into their developing self-concept, adolescents must have access to the tools and resources which will help them accomplish this task. One way adolescents can begin to incorporate the survivor role into their identities is to discuss the identity process with a health care professional (Park et al., 2009). This can be done through a therapy session in which the health care professional helps educate the adolescent in anger management and provides the necessary tools to help the adolescent self-sooth and relax, all of which, according to Kreidler et al. (2000), will help guide the adolescent in forming a strong and stable identity. The ability for the adolescent to return and participate in the roles once occupied before the diagnosis of cancer (e.g., work and family) are also key in enhancing positive quality of life (Deimling et al., 2007).

Another way adolescents can achieve integration of the survivor role into their identity is by actively seeking out information and support groups, which has become increasingly popular through the means of the internet (Cho & Park, 2015). Adolescent-specific social

networking sites such as www.stupidcancer.com help to provide adolescents and young adults with opportunities to connect with other young people (Zebrack, 2011), through a medium which adolescents are already familiar with. It has also been suggested by Cho and Park (2015) that health care providers assist in developing cancer support groups in which attendance is open to individuals who have recently been diagnosed with cancer, individuals who are currently going through treatment and individuals who are finished treatment and may be considered in remission. This particular style of support group could help the adolescent settle the identity paradox, which has been described by Jones et al. (2011), because it allows adolescents to be part of a group in which they can express both their 'cancer' and 'survivor' roles simultaneously.

The survivorship identification role has been reinforced through endorsement in the media which has contributed to helping adolescents develop and integrate the survivor label into their identities, specifically as portrayed through cancer organizations such as the Lance Armstrong Foundation and the National Coalition of Cancer Survivorship, (Deimling et al., 2007). Because these particular organizations incorporate community involvement they seem to be well suited to help adolescents integrate the survivor label with the developing identity because the self-concept of an adolescent partly develops within a social context (Zebrack, 2011) and these organizations make adolescents feel a part of a social community which is important for developing a positive perception toward the survivor identity (Cho & Park, 201). Furthermore, according to Jones et al. (2011), adolescents are uncertain of the social groups which they belong to, having social or community groups which adolescents feel they are able to connect with only help to resolve the identity paradox that was previously described by Jones et al.

Resiliency and Getting Back to 'Normal'

Resilience is the ability to overcome setbacks and develop positive skills which enable individuals to cope with stress (Svetina, 2014; Vogel-Scibilia et al., 2009), adolescents who possess resilience are able to achieve a positive perception of the survivor role and incorporate that role into identity. The ability to cope with the effects of cancer and its treatment effectively, enable the adolescent to feel a sense of control over their life which, contributes to the adolescent achieving a sense of normalcy after treatment and increasing quality of life, such as enrolling in school (Svetina, 2009). Specific qualities or traits that an individual possess also contribute to coping positively with cancer, such as "confidence, autonomy, and independence" (Svetina, 2009, p. 403). Adolescents who possess such traits are not only going to be more resilient and better equipped to cope with the effects of cancer but are also going to be able to cope better with other negative or challenging life events throughout the course of the life-span (Zebrack, 2011). Adolescents who possess resiliency may have a greater appreciation for life as a consequence of their experience with cancer because cancer forces the adolescent to acknowledge the possibility of a premature death. Adolescents might mature faster than their peers which could also enhance the adolescent's ability to develop a stable and positive identity (Zebrack, 2011).

It is also important for an adolescent to feel a sense of normalcy after experiencing cancer and, according to Cesario et al. (2010), the desire to feel 'normal' is one of the most important effects that experiencing cancer has on individuals. Adolescents find it frustrating that they are constantly perceived as being abnormal because of their illness; for instance, Jones et al. (2011) acknowledge from interviews with adolescents that developing normal routines (such as returning to school or work) or having the ability to carry out normal tasks again (such as joining a sports team) contributes to the adolescent's self-concept in a positive manner. It is also important for adolescents to feel as if they are part of a social group and are able to meet new people (Jones et al., 2011) because it is typical for adolescents to engage in socializing behaviour which contributes to developing a stable and positive identity.

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Coffee

Anna Law

Sean hadn't opened the Box for a very long time. Not since the argument with his best friend.

The Box had been the one thing Sean had held onto for dear life as he was running for the train – years ago – darting from behind the crate where he had been hiding now that the conductor was no longer watching for little boys who might try to steal a ride. He clutched the Box to his chest, desperately trying to keep it from slipping because if it fell, he wouldn't be catching that train. He wouldn't ever leave the Box behind. It was the last thing he had left of home.

So he held on tight as he made the jump – just at the right moment. But even though he had grasped the handle of the train door, his grip wasn't good. His palms were sweaty from the adrenaline still pounding in his ears. Perhaps he would have been able to hold on better if one of his arms wasn't completely useless from holding onto the Box. But he would never let go...

… and as he felt himself slipping, he thought, *This is it. This is the end.*

Even if he would be lucky enough to be hanging onto the handle of a train car where some boy or man was hiding, no one would come out for him. It was too risky. He had probably already been spotted because he had been out in the open for too long. Even if he did survive this – which he wouldn't – there would most likely be authorities waiting for him at the next train station. They would take a firm hold of his shoulders and arms – maybe even his ear – and hustle him off to jail.

No. That wasn't going to happen. Death was going to happen.

These thoughts flashed through Sean's mind just before his grasp gave way completely, when he would learn what it felt like to fall in utter panic and terror.

He wasn't afraid of death. No. If he died, he would get to see Mama and Papa and Lily. Death wouldn't be so bad. No. What he was afraid of was the thud to the rails, his legs getting caught up in the wheels of the train, agonizing, *excruciating* pain...

Two seconds had passed. On the third, he suddenly felt something grasp his wrist,

stopping his fall, yanking his mind into the present instead of the potential near – so very near – future.

A freckled face, framed by blonde hair and ears just a little too big, grinned down at him.

"Hey - watch yourself," the boy said. Then he pulled up on Sean's wrist. Sean felt no pain in the rush and scramble of finding the firm floor of the boxcar underneath him.

As he sat up, Sean realized with pure relief that he was still carrying the Box and, catching his breath, he saw the boy close the door of the boxcar halfway. The boy was tall and skinny – someone that people wouldn't take notice of at first. But he carried himself with a pride… as if he were *somebody*.

When the boy turned around, he was still grinning. He sat down on the floor across from Sean, his back against the boxcar wall, drawing up his knees to his chest.

"You gotta be more careful in the future," he said, a friendly tone to his voice. He stuck out his hand. "I'm Ben – Ben Collins. What's your name?"

"Sean," Sean said, his voice small as he faced the stranger who had saved his life. He paused. It only seemed right to give his full name since Ben had. "Sean Alexander O'Brien."

"Well, then… are you hungry, Sean Alexander O'Brien?"

Ben dove his hand into a knapsack and brought out a crusty roll – the type that only the woman at the bakery ever seemed to bring to such perfection. Sean had only had a mouthful of such a roll once. All of a sudden, he remembered that he had eaten the last of his food yesterday – when was it? Afternoon? Morning. He suddenly felt very, very hungry.

But was it right to take food from this strange boy? It could be all that remains of his food, for all Sean knew. Ben seemed to sense his hesitation, and he tore the roll in half and held out one piece, the bigger one, to Sean.

"Here, take it," he coaxed.

Sean took it. It was the most delicious thing he had ever eaten in a long time.

The rest of the day was spent in swapping stories. Or, rather, Sean told Ben about his life. Sean soon realized that even though Ben was friendly, he was also reserved.

Sean's parents and sister had died from tuberculosis, and he was the only one left. He had started riding the rails, hoping to find a job somewhere. But no one seemed to want a fourteen-year-old boy who was small for his age, and there didn't seem to be any jobs anywhere.

"We'll ride the rails together," Ben suddenly said once the two had lapsed into silence.

"You'll be more likely to get work with someone bigger around with you."

"You think so?" Sean brightened at the prospect. He had never thought of it that way, but what the older, seventeen-year-old boy had said made sense to him.

"Yeah, I'm sure. I won't take the job unless they let you in, too," Ben assured him.

Sean was taken aback. "Why would you want to do that for me? You barely even know me."

Ben shrugged. "I dunno, really. You've got a face that makes other people want to trust you, I guess."

Sean smiled at the Box, running his hand over the smooth wood. That encounter had been nine years ago. He had almost died for the sake of an empty box in 1933. But now the Box was anything but empty. His breath hitched at the thought of opening it – seeing all those things.

But he did, anyway.

The first item that met his eyes was a plaid shirt, folded up neatly. Sean took it out carefully and unfolded it.

There were some holes here and there... some blood stains that Sean hadn't washed out for fear that the shirt would fall apart.

The blood.

The blood came from Ben's nose because a burly guy named Richard had punched him. His friend Michael stood nearby, laughing as Richard hauled Ben up from the ground to hit him again. Sean cowered by a bush. There was nothing he could do because he was too small.

It had all started when Richard and Michael, two big men who had been riding the same train as the boys, had come up to the campfire Ben had built for the evening. Sean was reading his mother's little pocket Bible.

"What's this?" Richard had asked with a sneer, snatching the book out of Sean's hand.

"It's a Bible. Give it back!" Sean quickly jumped to his feet, trying to grab his book back. Richard held the Bible just above where Sean could reach. He sniggered.

"Give the book back to Sean." Ben stood up, his voice serious and threatening, his face solemn and terrible.

"Ooooo… I'm so scared. Whatcha gonna do?" Richard smirked.

"Yeah - whatcha gonna do?" Michael echoed.

"This."

Before Sean had even time to cry out, Ben had taken a few quick steps forward and punched Richard in the gut. The Bible dropped to the dusty ground as Richard groaned. Sean leaped forward and grabbed his precious book.

"Oh, you're gonna pay for this, kid." Richard's eyes burned with hatred.

Ben was strong, but not strong enough to be picking a fight with a heavy-set, middle-aged man.

But he did, for Sean's sake. That was all Sean could think as he watched in silent horror as Richard hit Ben over and over again. And Ben was going to die if someone didn't do something. Ben didn't even cry out.

And, thank God, someone did do something.

"Step away from the boy!" came a very loud voice.

Sean turned, still trembling all over, to see another pair of men. One man was short and incredibly thin – the other was tall and somewhat stout. The tall man was the one who had yelled at Richard.

Richard ignored the request, still holding onto Ben by the shoulder.

"I said, step away from the boy," repeated the tall man, his voice firm and loud.

"Says who?" sneered Michael.

"Says me." As Michael rushed at the tall man, his shorter friend grabbed Michael from behind, giving a sharp kick to his shin. Michael howled, prompting Richard to drop Ben.

"Now leave. And if you ever bother these boys again, I swear I'll…"

Richard and Michael were already scurrying away as fast as their legs could carry them. So fast, in fact, that Michael fell over and Richard had to pull him up, cursing all the while.

"Are you all right, son?" the tall man came over to Ben and offered him a hand to help him up. By now, Ben's face was swollen and bloody, but he grinned at the man.

"Right as rain, sir."

The tall man's name was Jake and his pal was Adam. Jake and Adam came from a town called Blairmore. They had been farmers, but they were riding the rails now – not for work, but to travel to Ottawa to tell the Prime Minister just what they thought of him.

"There's a lot of people that think the same way as we do," Jake told Sean and Ben. "By

the time we reach Ottawa, we'll probably have a whole crowd of us. Men who want Bennett to live up to his promises."

It had actually been Adam's idea to travel to Ottawa, but he had convinced Jake to come along because Jake was a communist.

"Ole Bennet is terrified of communists," Jake said with a hearty laugh and maybe the slightest sneer.

Jake and Adam traveled with Sean and Ben for a few nights before they parted ways because they were going East, not West. During that time, no one dared to even come near the two boys.

Before they left, Jake pressed a dollar into Sean's hand. He gave one to Ben, too.

"You boys get yourselves something nice. From me and Adam. Take care of yourselves now," he said, his blustery tone softening a little as he looked at them. He ruffled Sean's hair, though he didn't dare to touch Ben in such a way.

Sean and Benny promised that they would.

Benny used his coin on some little cakes for him and Sean to share. But Sean kept his. He wanted something to remember this journey, a most exciting time in his life.

Sean took the coin of the pocket of the plaid shirt, looked at it for a moment and then put it back in the pocket. He held the shirt to his nose and breathed in, closing his eyes. It smelled just like Ben. Benny. The name that Ben would only ever let Sean call him.

The first time Sean had ever called his friend 'Benny' was when the older boy had woken up from a nightmare one night. They had been riding the rails for a while now because they still hadn't found work. A few people had wanted Ben, but not Sean. Ben absolutely refused to take a job if they didn't hire Sean, as well. So he just turned away with that determined look on his face and told Sean, "C'mon. That job was no good, anyway. The pay was terrible."

Sean had never heard Ben cry out – not the strong Ben. So he had been alarmed when he had been woken up by a scream.

"Ben!" Sean had scrambled out of his blanket as fast as he could, his legs getting tangled in the cover. When he got to his friend's side, Ben was still asleep, tossing and turning, anguish on his face.

"Benny!" Sean found himself crying out, shaking Ben in panic. "Benny… talk to me!"

Ben woke up, his eyes terrified until they focused on Sean.

"Sean…" he said, a quiver in his voice. Ben sat up to hug Sean – something that

surprised Sean almost as much as the fact that his friend had tears in his eyes. Ben didn't let go for a very long time, even though he usually stayed away from any sort of touching. But Sean was okay with that. And, dammit, Benny was his best friend and it felt so darn *nice* to be the one helping him for once.

At last, Ben spoke.

"Sean?"

"Yeah?"

"I'm not the prayin' type, but… would you read me one of your Bible stories? Maybe the one about the loaves and fishes?"

Sean smiled. "Of course, Ben…ny." He cringed for a moment, thinking that Ben would be infuriated by such a name applied to him.

But a slow smile climbed up Ben's face, from the curving up of his lips to the sparkling of his green eyes.

"Then go get your Bible, O'Brien."

Sean felt himself smiling as he remembered reading Bible stories until the older boy fell asleep – not only the loaves and fishes, but also Noah's ark and the Tower of Babel and Moses and the Israelites crossing over the Red Sea and the one when Jesus went to the river to get baptized.

On the next day's ride, Ben finally told Sean his story. His father was a cruel man – the drinkin' and hollerin' sort. He never worked, and he beat Benny and his mother. He beat Ben's mother until she died. Ben's father was going to kill Ben, too, so that he wouldn't be able to tell anyone. That's when Ben ran away.

There was hatred in Ben's eyes when he talked about his father – the type of hatred that Sean had seen in Richard's eyes when Ben had punched him. It scared Sean.

After that there was something different about Ben. Not a bad something, but a good something. Ben seemed a little easier, a little softer. He joked more often, and he sometimes hugged Sean if something good happened. His smiles seemed more real.

Ugh. Sean winced, his hand moving to his leg, the old ache throbbing once again. He had to sit down.

Sean's leg had been injured in an odd job Sean and Benny had managed to get on a farm outside of Saskatoon, their first job. Sean had been mucking out stables when a horse had kicked him in the leg. The doctor had been out of town, so Benny did his best to set it. His hands were so gentle in their awkward movements. The leg had healed, mostly, except

that it left a limp, and it ached pretty badly from time to time. But the worst thing was that it narrowed down their chances of getting another job even more.

Sean looked into the Box once again. News articles, and plenty of them. Written by Benny. Sean felt a swell of pride as he looked at them, not taking them out of the Box yet.

It wasn't until Calgary that they finally got a job. The town didn't look much better than anywhere else – the same old streets with men roaming around in search of a job, the same 'No Help Wanted' signs.

But Mr. Hansson, the owner of the very first place they had stopped at, the office of *The Albertan*, had taken one look at Benny and nodded his head.

"*Ja*, you'll do," he said curtly, but there was a sparkling in his blue eyes.

"I'll only take the job if Sean can get one, too," Ben said, firmly.

"Hmm." Mr. Hansson fingered his blonde moustache and looked at Sean. "We could use someone to sweep."

And that's how they got their jobs at the newspaper office. Sean hadn't stayed for long because he didn't like sweeping very much and had found a job at the grocery store, which he liked much better. But Benny had stayed on. He went on from setting out the keys for printing all the way up to writing articles for the paper. Sean was so proud of him.

It was when Benny had moved up to editing that they were able to move out of the boarding house into a real house. It was very small – one bedroom with two cramped beds, a kitchen, a puny living room, and an outhouse in the back. But it was theirs.

Sean got so used to life in a comfortable place – with Benny. He would get up early in the morning to make coffee because Benny wouldn't be sociable until he had a cup. He would wait to spoon out the coffee grounds until he heard the sounds from the bedroom, the squeak of the mattress and Benny's groaning as he dragged himself out of bed. After a few minutes, there would be a padding sound and Benny would come into the kitchen in a sleepy, disheveled state, his hair all mussed up and his dressing gown opened at the front because he hadn't bothered to tie it. He sat down and gazed ahead with a blank and somewhat thunderous expression. But Sean didn't mind. It was kind of endearing how Benny would grumble about how the world was going to hell.

Sean would join Benny at the table and have his breakfast; he didn't like the bitter taste of Benny's favourite beverage. *Coffee's a man's drink, Sean*, Benny would always say. *It's disgusting,* would be Sean's usual reply.

And after Benny had finished three-quarters of his coffee, he would look up and grin at Sean as if that was the first time he had seen him that morning. His green eyes would sparkle

and his freckles seemed to stick out more than usual. They would just sit in silence like that for a while, grinning at each other as if they were sharing a private joke. It was the best part of Sean's day.

Then Benny would take out the newspaper – not only the *Albertan*, but also the *Calgary Herald*. Benny said the articles from the *Albertan* were better. He insisted that it wasn't bias.

Often, Benny would start chuckling over some article he had read. He had a way of finding something amusing in most things, in a wry sort of way. One article was about how an armed robber had blamed his crime on unemployment. Then there was a letter by a woman to the Prime Minister giving him a list of clothes sizes for her and her husband, requesting a package to be sent to her address. Or about how the day after the leaders of a communist march had been locked up in jail, the police received a note threatening them to let their buddies go.

"Jake would've enjoyed that one," Benny said, and Sean grinned.

There were articles that made Benny angry, though – articles that talked about the poverty. How people were going hungry. How the Chinese immigrants got paid even less than other folks. How some people had committed suicide because things had gotten so bad, and how they weren't buried on church ground like other folks (*It's not as if I care because I ain't the church type,* Benny had said. *But they were. It's not fair for them. They weren't hurtin' anybody else*).

Those types of articles would mean that Benny would go around the rest of the day with a clenched jaw. He wouldn't speak much to Sean. There were a lot of those kinds of days, but the good ones more than made up for them. There were a lot more of those good days once the economy started to get better.

It was on one of those good days that Sean had a subject that he was afraid to bring up.

He had been taking Loretta Finch out for quite some time – to concerts, picnics, movies, even once or twice to a restaurant when there was more money. Benny had made Sean take some of his newspaper money so that he could go to a real fancy place downtown, and he wouldn't let Sean pay back.

Sean had been thinking for some time about asking Loretta a question… *the* question, in fact. But what worried him most was Benny. When he looked back, he realized that this had worried him, in fact, more than asking Loretta's father for permission.

Benny looked up from his coffee even though he hadn't gotten to that three-quarters mark yet. "Sean. You've been staring at your breakfast for ten minutes. Out with it."

Sean opened his mouth, surprised – and then closed it. He sometimes forgot how well Benny could read him. Benny always knew.

"Umm… well. I was… thinking…"

"Thinking of what?" Benny asked, with that easy grin of his.

"I wanted to ask… ask Loretta…" Sean paused again, not really wanting to say the words.

Benny leaned back in his chair, his grin becoming even wider. "Ah. I see. You want to marry her. Well, she's a lucky girl, I can say that."

"Wait… you're *okay* with it?" Sean asked, feeling almost sick from the relief.

"Why wouldn't I be? She's a nice girl. Pretty, too. And she's got some brains, which is pretty rare." Benny looked at him hard. "Are you asking my permission?"

"Yeah." Sean laughed nervously. "It's just the house… and it's been just the two of us for so long…"

"It's not a big deal." Benny shrugged, but there was an edge to his voice that Sean didn't notice until he thought about the incident that night. "I'm sure I can find a place close to the office. Actually, Hansson has been on me for quite a while to live closer, so I can get there earlier in the morning."

"I'm not going to kick you out…"

Benny raised his hand to make Sean stop talking. "We'll talk about it closer to the time." He got up without even finishing his coffee, and the conversation was over, just like that.

Looking back now, Sean realized it hadn't been all right. That morning had been the beginning of the seeds of destruction. Sean had started it, but Benny wouldn't let it go. An icy chill took hold of the air about the house. Sean was not going let it stop him and asked Loretta his question as soon as he could. And then the war started, and Benny decided to join the Air Force before he could be conscripted because he would never let himself be forced into anything. But Sean couldn't go because of his leg.

They had a big argument on the day Benny announced the decision. There was a determined light in his eyes, and nothing could quench it – not even Sean. Maybe Sean could have stopped him if it weren't for Loretta.

"You won't even be here for the wedding," Sean complained. "You *promised* you would be here."

"I have to go, Sean. It's the perfect time. Get in before it gets all crowded."

If there hadn't been Loretta, Benny would have spoken of how he had always wanted to fly. He had told Sean that once before, around a campfire down by the Elbow River. It was the

day before they had gotten the job at the newspaper office. But now, while Benny's tone was normal, there was a distance between them, and he spoke like he did when he and Sean had first met. Benny's trust in humanity had been shattered by an alcoholic father – he learned to trust Sean, trust him like he trusted no one else, but now that was lost.

When Benny left on the train, there was a crowd of people to see him go – Mr. Hansson and the boys from the newspaper office… in fact, most of the town was there. Benny turned to Sean with that easy grin Sean hadn't seen for so long. But it faded away when he saw Loretta standing by Sean's side, holding onto his arm.

"See you around, O'Brien," Benny stated with an easiness tainted by that chill – a taint that only Sean could tell, but it cut him to the core.

June 24, 1942. That was the day when the telegram had come. Three o'clock in the afternoon – the exact time when Sean's heart stopped working properly.

Now Sean sat at the kitchen table, hours too early, hours before he needed to be up, drinking a beverage he didn't even like, just to remember.

Coffee's a man's drink, Sean.

Well, then, why couldn't he man up?

Waiting for the squeaky sound of a mattress...

Waiting to see a freckled face he wasn't ever going to see again...

Sean set down his mug, not with the fire, not with a bang, like he did when Benny said he had to go. He set down his mug with a weary sigh.

You can't go. Not right now, Benny. I can't go through this without you. And when Benny made up his mind that he was going to go anyway, Sean made up his mind that he *would* be able to go through the whole marriage thing without Benny's help.

But now he realized he couldn't. No. He couldn't do this.

At the funeral, Father MacDonald tried. It wasn't that he said anything wrong, but he didn't say the right things, either. He didn't say what was important. He didn't say how important Benny was, how damn important Benny was to Sean.

Wouldn't you rather put off the wedding for some time? Loretta asks. *It's okay, I understand.*

No, it's all right. We've been waiting long enough, Sean tells her with a smile, his hand on her knee. The smile feels fake. It reminds him of when Benny smiled when Sean told him he wanted to marry Loretta. Was that smile fake, too?

No, it's all right, he says. But it isn't. It isn't all right.

Background

"Coffee" is set in two time periods – the Great Depression, which is the focus of my story, taking place through flashbacks, and World War II (the 'current' year is 1942). The story starts in 1933, a time when personal income and average monthly farm wages fell to their lowest level in not only Alberta, but Canada as a whole (*Fury & Futility: The Onset of the Great Depression* inside cover). Since the depression started years before the story takes place, both Sean and Benny would have been used to the economic hardships that came along with the period. While the scarcity of jobs made it difficult for the two friends to find work, a decline in personal income explains why the two friends could not afford a place of their own until they had saved enough money.

During the Great Depression, many young men rode the rails from town to town in search of work (3). In fact, so many men rode freight trains illegally that the police often made no effort to stop them (21). Men who were caught in Calgary by the RCMP could pay a fine of $1 or have to spend up to a month in jail (22). However, there was another cost – the danger of jumping on or off trains. Finn Dahl fell while trying to board a train in Medicine Hat and lost both feet; Frank Reiner, a Dutch immigrant, lost his balance while jumping off a train, and both his legs were severed (21).

When the men who had ridden the rails decided to settle down, they stayed in camps called 'hobo jungles.' Calgary's 'jungle' was built along the Elbow River (*Fury & Futility: The Onset of the Great Depression* 16), a place where Sean and Benny spent a few nights until they found work. Conditions in the Calgary 'hobo jungle' were not very good, but they were better than in other places in the city due to the existence of a communal water pipe (17). Inside the city, the number of unemployed men who roamed the streets, begging for work and food increased, but so did the number of "No Help Wanted" signs (4).

The articles, which Benny read from the newspaper, referred to actual events. Whereas some people made direct pleas to newspapers (17), others sent letters to the then Prime Minister, R. B. Bennett. The author of the letter, which Benny read was one of the latter cases; however, for the sake of my story, I chose the letter to be placed in the newspaper rather than it having been sent directly to Bennett. In the authentic letter by Mrs. Jonathan Forester of Brazeau, the woman included her bust size and told Bennett that her husband was a 'medium' and took Size 7 boots (21). The economic situation during the Great Depression was rather dire. While there were armed robbers who blamed their crimes on unemployment (24), some people were so desperate that they advertised for jobs, one Calgarian offering $25 to anyone who could find him employment (27). Still others were led to suicide. One popular place for such incidents was the High Level Bridge in Edmonton. In a Christian world, suicides would not be buried on consecrated ground (150), a fact that infuriated the agnostic Benny.

The shortage of jobs was blamed on immigrants. The number of immigrants that

could enter Canada was restricted as early as 1931 (248). The president of the Imperial Order Daughters of the Empire, Mrs. R. C. Marshall, stated that she was concerned that immigration would "severely test and perhaps even endanger our British ideals and those things we love" (24-5). In 1932, Edmonton decided to 'deport' all persons of foreign birth who had been in the city less than five years. However, the harshest attitudes were reserved for Chinese immigrants. Sixty-three people were cut off relief in Calgary as it was reported that the Chinese community had donated money to support China in its war with Japan. In 1936, three unemployed Chinese in Calgary died from malnutrition after being cut off relief. The relief allowance for a Chinese in Calgary was $1.12 a week, less than half of an allowance for a non-Chinese, and still less money than the pound charged to feed and shelter a dog ($2; 25, 56).

During these harsh times, many Albertan farmers turned to Communism in hope of improving their living conditions (47). Hundreds of farmers marched in Edmonton, at Calgary City Hall, and other towns and cities, demonstrations becoming a familiar sight (48, 52). The first incident that ended in violence occurred in Calgary when a crowd of about a thousand was stopped for having no parade license. When eleven Communist supporters were arrested the next month, a missive was delivered to city hall two days later stating that: "Forewarning. In regards to action taken by your tools, I am warning you to let those men that were arrested go before 48 hours or we will blow your headquarters to hell. Signed C. P" (57). Mayor Davidson dismissed the threat, declaring that "mob law" (57) was already proved to be ineffective. The Canadian Defenders League offered to help break up Communist demonstrations, but Davidson decided not to interfere with meetings as long as the "rights of pedestrians or motorists is [sic] not interfered with" (63). Blairmore, the town Jake and Adam come from, became Alberta's Communist town when they elected the "red mayor," Bill Knight (52). Knight claimed that he did not consider himself a Communist, but rather was sympathetic to the party (64). According to the mayor, if the plan of the plan of town council were fully carried out, there would be no Reds in the town by 1940, only better living conditions. As Knight pointed out, a part of the council's plan had already been implemented, resulting in better roads, garbage collection, a water sprinkler, and a snow plough – and no debt incurred (64). The town even had a plan to allow workers to retire at 50, providing employment for younger men (65). However, by 1937, the program had failed because it was too expensive to maintain (66).

Richard Bedford Bennett chose the worst time to become prime minister. Even though he knew about the recession, he was enthusiastic about winning the election and promised that his party would "find work for all who are willing to work" (246). However, his interventions came too late, making him unpopular with the people. When people had to abandon their cars for lack of money for gas and turn to buggies, this mode of transportation was dubbed "Bennett Buggies" (30). The Prime Minister hated and feared Communism, distrusting socialism so much that he and his colleagues referred to leftists as "Reds" and "Bolsheviks" (248) – a fact that would most likely have made many destitute people without Communist sympathies dislike Bennett even more. Jake was right that there were 'a lot of people that think the same way as we do.' Arthur Herbert "Slim" Evans, who had been released from prison, organized

men who travelled to Vancouver. They would march across the city and infiltrate department stores – usually in a peaceful manner, but in April 1935, a Hudson's Bay store got trashed. By the beginning of June, the men decided to trek to Ottawa to complain about the situation. The On-to-Ottawa Trek made the citizens of Vancouver happy because they were tired of the riots, so much so that they gave gifts of food to send the men on their way (100).

Mr. Hansson, the owner of *The Albertan* in my story, is a fictional character. At the time my story takes place, the newspaper was owned by the Bell family, under whom the newspaper saw its most prosperous years (66). Other characters, also fictional, are entirely my own creations; however, their names are based on the characters of other fictional works. Loretta, for example, shares her last name with Scout Finch from Lee Harper's *To Kill A Mockingbird*.

I also made a few stylistic choices for my story modeled on Alice Munro's writing style. One such choice involves the use of a conversational writing style. In addition, there are no distinctive transitions between the time periods of my story, a frequent feature of Munro's stories.

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The Impending Influences Behind America's Hip Hop Culture

Pamela Linley

The beginning of the Civil Rights movement sparked a nation wide struggle to gain full citizenship rights and to end the practice of segregation. The Hip Hop culture movement aimed at empowering disenfranchised, ostracized and oppressed youth from urban neglect. The movement involved four elements: rap music, DJing, b-boying and graffiti.[1] The social, economic and political disparities were easily visible through the practices of these four elements in such groups of hip hop rappers like N.W.A., Biggie Smalls, or graffiti artists like Lady Pink. Young African-Americans were mistreated and abused by the law and legal system.[2] Therefore, in order to better understand Hip Hop culture, it is imperative to revisit the racial impacts that many African-American communities faced and the violence that resulted. However, regardless of Hip Hop's own internal struggles[3], the music's global impact continued to expand.

In a short period of time, American popular culture had witnessed a radical shift away from Bill Cosby's prominent image of black masculinity. In less then ten years, the most visible representations of African-Americans were turned away from the positive image that Bill Cosby achieved and had been transformed into an oppositional one which was characterized by poverty, marginalization and exploitation.[4] These messages had been the embodiment of gangster rap. Hip-hop culture is generally considered to have been pioneered in New York's South Bronx.[5] By the mid-1970s, New York's hip-hop scene was dominated by seminal turntablists, like Dr. Dre. Additionally, rap's potential for political advocacy stems from the function of its predecessors; African-American rhyming games became forms of resistance to systems of subjugation and slavery.6 Rap quickly became the most influential and popular medium of expression for African American youth as it was known as the voice of the urban youth underclass. Though graffiti, b-boying and DJing are still practiced today, many rap

[1] Todd Boyd. *Am I Black Enough for You?: Popular Culture from the Hood and Beyond.* (Indiana: Indiana University Press,1997) 36.
[2] Boyd, *Black Enough*, 37.
[3] Boyd, *Black Enough*, 21.
[4] G. Smitherman. "The Chain Remain the Same: Communicative Practices in the Hip Hop Nation." *Journal of Black Studies.* (California: Sage Publications,1997) 54.
[5] Boyd, *Black Enough*, 53.
[6] Boyd, *Black Enough*, 57.

artists emerged during the 1970s and became top selling artists beyond the African American youth audience. The older population of African-Americans did not connect as strongly with the rap music as the younger consensus.7 They viewed this newly emerging genre as juvenile and offensive. An example of this is shown in the film of "Straight Outta Compton." During the scene when the character who plays Dr. Dre. is listening to his music, he misses his job interview which his mother sets up. After finding out his absence, his mother gets angry and does not seem to understand his fascination and interest in the genre of rap music.

Though it may be seen primarily as a form of entertainment, rap has the powerful potential to address social, economic, and political issues and act as a unifying voice for its audience. Violence in rap is not an affective agent that threatens to harm America's youth; rather, it is the outcry of an already-existing problem from youth whose worldview was shaped by experiencing deep economic inequalities divided largely along racial lines. America's most recent census reported that African-American youth are the most likely group in the nation to live in poor households and neighbourhoods, to be unemployed, to be the victims of homicide or AIDS, or to spend time in prison at some point in their lifetimes.8 Therefore, it is not a surprise that one sees various rap songs that include lyrics addressing these issues.

I don't wanna live no mo'
Sometimes I hear death knocking in my front do'
I'm living everyday like a hustle
Another drug to juggle, another day another struggle[9]

This is the chorus line to Biggie Small's "Everyday Struggle", which shows the themes of death and the strenuous lifestyle many African-American's lived during this time. Rappers claim that it is not only African-Americans who are gangsters, but rather that American history has been characterized by conquest, rebellion, and bloodshed. Rapper Ice Cube also points to the hypocrisy of politicians, who use bombing campaigns to kill on a worldwide level, to blame gangsters for violence in American culture.10 The Federal Bureau of Investigation targeted the N.W.A. against their song "Fuck tha Police" as it was subversive and threatening.11 For example, in the film "Straight Outta Compton", the group was advised not to play that song during their performance in Detroit because of the threat that it would spark riots and police reaction. The boys decided to play it anyway, and experienced rioting and police brutality in response.

The gesture furthered the masculine mystic and allure of gangster rap.

Not only was rap music a black expressive cultural phenomenon, it was also a discourse

[7] *Straight Outta Compton*. Directed by F. Gary Gray. 2015. California, CA: Universal Pictures.
[8] Smitherman, *Chain*, 36.
[9] Smalls, Biggie. "Everyday Struggle." Song Lyrics. Web. 2015.
[10] Smitherman, *Chain*, 37.
[11] Straight Outta Compton. Directed by F. Gary Gray. 2015. California, CA: Universal Pictures.

of resistance, a set of communicative practices that constitute a text of resistance against white America's racism, and its Eurocentric cultural dominance. "This music has become a—or, perhaps the—principal medium for Black youth to express their views of the world and to create a sense of order out of the turbulence and chaos of their own, and our, lives."[12] African American gangs began forming in California during the 1920s.[13] They were not territorial; rather, they were loose associations, unorganized, and rarely violent. They did not identify with graffiti, monikers, or other gang characteristics. These early gangs consisted generally of family members and neighbourhood friends who involved themselves in limited criminal activities designed to perpetrate a "tough guy" image and to provide an easy means of obtaining money. But criminal street gangs have become one of the most serious crime problems in California. Gang violence, particularly assaults, drive-by shootings, homicides and brutal home invasion robbers, were one of the largest accounts for threats to public safety in this state.[14] More gangs emerged because of the potential threat from opposing gangs. But because of the stigma that African American gangs held, white supremacy worked to limit the existence of gangs in Los Angeles by all means. Examples of this are graphically shown in the film "Straight Outta Compton." The film accurately reproduced scenes of this police brutality when the boys are working on new songs and then questioned and manhandled by the police when they step out of the studio.[15]

Perhaps some of the popularity of the "thug life" celebrated in rap is the opportunity it may provide for economic and social power in neighbourhoods where hope has been lost. Some rappers defend the presence of violence in their lyrics as the manifestation of American history and culture; it provides empowerment and dominance during a time when these concepts were restricted among African-American youth. Although these are its modes of expression, hip hop as a culture is rooted in the day-to-day experiences of millions of inner city teens. Hip hop is based on real life experiences, giving it more permanence than earlier teen trends. Violence in rap, and in other forms of self-expression, is the manifestation of a feeling of hopelessness and discontent in America's working class, especially working-class minority communities. Boyd offers an analysis of the liberating possibilities of representation that lie at the core of contemporary black popular culture.[16] Contemporary society has permitted limited participation by African-American's in mainstream culture so as long as it remains profitable to certain corporate interests. Boyd looks at the way in which ghetto life gets translated into the politics of popular culture, and especially the way these politics have become such a profitable venture, for both the entertainment industry and the actual producers of these topical narratives.[17] Rap has faced mass popularity and commercialization; rap stems from a culture that has been steeped in the fight against political, social, and economic oppression.

[12] Smitherman, *Chain*, 6.
[13] Boyd, *Black Enough*, 67.
[14] Boyd, *Black Enough*, 45.
[15] *Straight Outta Compton*. Directed by F. Gary Gray. 2015. California, CA: Universal Pictures.
[16] Boyd, *Black Enough*, 4.
[17] Boyd, *Black Enough*, 12.

After recognizing its support among African-American youth, companies tried to quickly take advantage and make these rap groups profitable. It is more than the music, fashion, and style that is now so popular among youth everywhere. Initial underground popularity of this music would come to situate a culture movement through groups such as N.W.A.

The term hip hop describes urban youth culture in America.[18] Hip hop grew out of African oral tradition and other forms of black culture. At its most elemental level, hip hop became a product of post-Civil Rights era America and included many cultural forms originally nurtured by African-American, Caribbean-American, and Latin American youth in and around New York in the '70s.[19] Hip Hop's excessive embrace of capital, sexism and violence of a generally nihilistic mentality grew popular among African-American youth. Rap demonstrated exaggerated black masculinity as few female rap artists existed at this time. However, graffiti was another significant medium for African-American youth to express their interpretations of oppression, racism, segregation and violence. Sandra Fabara, also known as Lady Pink, was raised in Queens. She started her graffiti writing career in 1979 following the loss of a boyfriend who had been sent to live in Puerto Rico after he had been arrested. She exorcised her grief by tagging her boyfriend's name across New York.[20] Her work often showed her involvement in the recurring themes of poverty, imprisonment, unemployment that African-Americans played the role of the victim in many ways. Old barriers faced by previous African-American generations were eliminated by the Civil Rights movement. This led to serious growth for desegregation in the United States. However, after World War II, hardships associated with poverty, unemployment and crime dramatically increased. Practices of rap and graffiti, thus, began as a cultural response by black and Latino youth to the miseries of postindustrial urban America.[21]

Hip Hop culture advocated a move from the moralistic dimensions of African-American culture and toward an emphasis on capital, commodity and personal responsibility in understanding rap. The declining industrial base of urban communities and the increasing significance of the drug trade and gang culture began during the 1980s. Being a product of urban neglect, many African-American teens could identify with the rap culture as it was known as the voice of the urban youth underclass. Performers such as Biggie Smalls and N.W.A, as well as graffiti artists like Lady Pink had underlying themes of poverty, unemployment, death and imprisonment as they faced these issues in their everyday lives. African-Americans became victims of racial impacts, mistreated, abused and oppressed by the law. Through the threat of censorship and violent lifestyles these artists faced, their styles emerged with great popularity. On the one hand, rap is the voice of alienated, frustrated, and rebellious black youth who recognize their vulnerability and marginality in post-industrial America. On the other hand,

[18] Smitherman, *Chain*, 12.
[19] Boyd, *Black Enough*, 45.
[20] William Edward Boone. *The Beautiful Struggle: An Analysis of Hip Hop Icons, Archetypes, and Aesthetics.* (Pennsylvania: Temple University, 2008) 34.
[21] Boyd, *Black Enough*, 44.

rap is the packaging and marketing of social discontent by some of the most skilled ad agencies and largest record producers in the world. The more that performers played the bad boy or rude boy image, the bigger and bigger they would get. It's this duality has made rap and rappers explosive in the politics of power and entertainment industry.

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The Council of Trent, Vatican II and the Issue of Justification

Devin O'Brien

Ignited by Martin Luther, the Protestant Reformation challenged the dominant religious ideologies of the sixteenth century. In response to Luther and his 95 Theses on October 31st, 1517, Pope Leo X issued the papal bull *Exsurge Domine* (Arise O Lord) on June 15th, 1520 which condemned Luther for his teachings and claims against the papacy and gave him sixty days to repent. After burning a copy of the papal bull in public and not complying with the will of Leo, on January 3rd, 1521, the doctrine *Decet Romanum Pontificem* (It Pleases the Roman Pontiff) was released by Pope Leo which finalized the threat of excommunication. Nearly thirty years after the *95 Theses* and one year before Luther's death, Pope Paul III convoked the Council of Trent (1545-1563). One of the most crucial documents at the Council of Trent was the *Decree on Justification*. The concept of justification is the act of God removing sin and declaring the sinner righteous through Christ's sacrifice, in order for that person to receive the grace of God and to be allowed entry into heaven. Some 400 years later Pope John XXIII convoked the Second Vatican Council (1962-1965). Pope John insisted and maintained "that the idea [for calling a council] came to him as a spontaneous inspiration."[1] John realized that the time to align with modernity could wait no longer. Although the Catholic view of justification reaffirmed by the council at Trent was not explicitly mentioned or debated at Vatican II, it was profoundly influential in the direction and attitude of the new council. Only after Vatican II was there recognition and reconciliation between Protestants (Lutherans) and Catholics with the *Joint Declaration on the Doctrine of Justification* (1999) which essentially nullified any excommunications or condemnations made from the Council of Trent; though an official nullification remains to be promulgated. In light of Vatican II, this paper focuses on the *Decree on Justification* at Trent that was influential in the decrees and dogmatic constitutions made at Vatican II. There is also a focus on Martin Luther's ideas of what the rudimentary emphasis on faith (trust) should have been, and how they were described by both Trent and Vatican II.

The act of 'pinning' the *Ninety-Five Theses* on the door of the All-Saint's Church in Wittenberg on the 31st of October, 1517, ended up generating nearly 500 years of church self-reflection. Luther acted according to what he saw to be problematic in the foundations of the church as a social institution that was supposed to be guiding its followers towards Christ but instead was leading more and more people astray, including himself. Plagued by the

[1] John W. O'Malley, *Trent: Renaming Catholicism in the Early Modern Era*. (Cambridge, MA: Harvard University Press, 2002) p.17

developments of his own time, Luther, like many others struggled with the Church's idea of salvation and what one might call 'leading the perfect life', at least in the eyes of the church. What Luther saw with the Church, the teachings of pastoral leaders and the pressures to conform to the law the church was emphasizing was that "there was an increasing conflict between introspection and self-awareness of oneself as weak, sinful, and nothing, on the one hand, and the requirements and attempts to lead a perfect life, on the other. People were urgently looking for the security of salvation, but in the late medieval [Church] system they could not find it."[2] Luther's main concerns of this breach of faith and drifting from scriptural foundations included the selling of indulgences by the Catholic Church as a way for individuals to spend less time in purgatory due to a remission of temporal punishment because of sin. As far as Luther was concerned, attempting to 'buy into' the Kingdom of God caused people to forget the real meaning and religious duty of what it meant to be Christ-like as scripture taught.

Luther was attempting to correct the distortions that had been made by medieval Scholastics and Nominalists on the doctrines of God's grace and free will.[3] In Romans 1:17 and Galatians 2:15-21, the idea that "'the just shall live by faith,' [which was] Luther['s] [interpretation, added] that a sinner is justified by faith through Christ *alone*, that 'faith justifies without any works' through Christ alone."[4] This transformation in Luther which emphasized not just a focus on the original text, which may have seemed rather dictatorial, finally emphasized the experience of the individual. For Luther, it is through experience of one who "sacrifices everything and accepts the loss of everything is who trusts in Jesus Christ [and] 'knows the love which God has for us' and confesses that 'God is love' (1 Jn 4:16). The believer has [then] arrived at the heart of the mystery of Christ; He is just."[5] Sibylle Rolf has suggested that Luther maintained this view of Christian faith because it was a dynamic and changeable reality which is crucially dependent on faith in communication, which places a dependency on the preaching and hearing of the word of God. [6] For Luther and many others in fact, the faith that one had in God, was essentially the trust in God. If one was to properly comprehend the tradition, it would require the learning or hearing of God's word, preceded by an action dedicated to God's word. By relinquishing all control to that of a divine will in God, one would no longer need to harbor fear and anxiety and could practice faith simply by living the right path, the path of righteousness. By this, it is clear that "it was not the need for reform in

[2] Dieter, Theodor. "The early Luther and his theological development." *Ecclesiology* 9, no. 2 (January 1, 2013): 254-261. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed April 9, 2015) p.255

[3] Paul ChulHong Kang. *Justification : The Imputation of Christ's Righteousness from Reformation Theology to the American Great Awakening and the Korean Revivals*. (New York, NY, USA: Peter Lang Publishing, 2006) Accessed February 26, 2015. ProQuest ebrary. p. 38

[4] Ibid. p.38

[5] Xavier Léon-Dufour, *Dictionary of Biblical Theology*, (New York: NY, The Seabury Press, 1962) p.287

[6] Sibylle Rolf, *Luther's Understanding of Imputatio in the Context of his Doctrine of Justification and Its Consequences of the Preaching of the Gospel. International Journal of Systematic Theology* 12, no. 4 (October 2010): 435-451. *Academic Search Complete,* EBSCO*host* (accessed March 22, 2015) p.435

Church administration that started the engines of revolt in 1517, but a spiritual crisis in Luther wherein was mirrored the crisis in a myriad other souls."[7] When faced with critics (humanists) who defend the worship of God with free will and reason, "Luther argues that the heart of the issue is not a theological abstraction, but the essence of the gospel."[8]

Luther emphasized his own teachings and condemnations of the Church with another expression: *simul iustus et peccator*, or *at one and the same time righteous and sinner*. This principle can be seen as the "core of the ecumenical debate on justification, because to it all the other controversial issues on justification return."[9] One of the main controversies with the *simul* is that it can be taken with a two-fold meaning: the first is a view of the identity of a being of something "in terms of its own properties rather than their relation to other beings.," the second being that something is what it is, in relation to another object.[10] Because the theology of Luther takes on a very personalistic approach rather than a scholastic one, "the *simul* [in a scholastic approach] does not describe a material, bodily object, in which mutually exclusive attributes [i.e. sinful and righteous] would be equally—totally—present [in one being at one time]".[11] On the other hand, "if one thinks not of a material object with qualities, but of a person or subject related to others, then the *simul* is not only an acceptable, but even a distinguished expression of justification"[12] which evidently allows for the self-realization that if sinfulness is part of the totality of human beings[13], so too then is the opportunity for justification and salvation part of the totality of human beings. The human being, as Karl Rahner once said, "by his very nature… suffers shipwreck; Christianity is the event which perceives this failure and, embracing it, redeems it by embracing it. The Church is the community which, in faith and confession, espouses that fragility which encompasses and suffuses every human enterprise and self-realization."[14]

The church finally responded to Luther and in the first sessions of the Council of Trent (1945-1947), the main issue was that of authority, mainly "what is authority, and who says so? This foundational difference concerning the authority of scripture [and tradition] would

[7] Philip Hughes, *1895-1967 The Church in Crisis; A History of the Twenty Great Councils.* (London ENG: Burns & Oates, 1961) p. 256

[8] Paul ChulHong Kang. *Justification : The Imputation of Christ's Righteousness from Reformation Theology to the American Great Awakening and the Korean Revivals*. (New York, NY, USA: Peter Lang Publishing, 2006) Accessed February 26, 2015. ProQuest ebrary. p.41

[9] Mshanga Vitalis. *Ecumenical reflections on the Lutheran-Roman Catholic simul justus et peccator Controversy.* Journal Of Ecumenical Studies 45, no. 4 (September 1, 2010): 578-590. ATLA Religion Database with ATLASerials, EBSCOhost (accessed March 26, 2015) p.578

[10] Ibid. p.583

[11] Ibid.

[12] Ibid.

[13] Robert Kress, *Simul Justus et Peccator : Ecclesiological and Ecumenical Perspectives.* Horizons 11, no. 2 (September 1, 1984): 255-275. ATLA Religion Database with ATLASerials, EBSCOhost (accessed March 31, 2015) p.258

[14] Ibid.

underlay every other discussion."[15] While Luther took an Augustinian approach to God's grace and the issue of justification, or *sola scripture, sola gratia, sola fide* (scripture and faith by God's grace alone provides Justification), at Trent, "Justification was specified through Aristotelian concepts of cause (material, formal, efficient and final causes)."[16] These Aristotelian concepts favored the acceptance that "a rational act [that was] located in God's mind and would consequently be founded on something within the believer."[17]

The problem with the Council of Trent was that it was a reaffirmation of old principles. The reaffirmation of old principles that Trent lays down are indicative of what Trent was most concerned about: those who belonged to the reform movements. In the written portion of Trent, "the canons attached to the decrees are short summary condemnations of heresies that contradict the doctrine set out in the decree and not of the new, contemporary heresies only."[18] Instead of being a reform to update the church, it was a reform that would see the church revert to ancient provisions of canon law in order to protect itself from the reformers. Unlike the progress and updating that Luther had hoped would take place within the church, "reform… dealt with *mores*, which meant not so much 'morals' or morality as public discipline, that is, behavior or, more specifically, practices in accord with norms of laws."[19] This means then that the issue of justification would never be definitively examined insofar as Luther's foundational concepts of grace, faith and trust for salvation were concerned. Trent took on the form of a court case. On matters of doctrine, theologians would simply state the opinions they held from having read scripture or from reading the canon; the bishops would sit in silence and then make their own opinions heard, being able to build off of what the theologians had previously said.[20] It is important to note that so many references to the New Testament clearly state that justification is to be accomplished without works, apart from law and by faith alone, which the church and council at Trent seemed to neglect fully (Galatians 2:15-17, 3:24; Titus 3:7; Romans 1:17, 5:1, 8:30; Philippians 3:9; 1 Corinthians 6:11).

The council maintains Luther's view that the human being is sinful; however it does not maintain that human is sinful by nature, and this is where the similarities seem to end. So much of what was important to Protestants at the time of the council rested on their ability to be able to read and discern scripture for themselves, whereas most Catholics, "in contrast,

[15] Christopher M. Bellitto, *The General Councils: A History of the Twenty-One Church Councils from Nicea to Vatican II*. (New York: Paulist Press 2002) p.102

[16] Olli-Pekka Vainio. *Studies in Medieval and Reformation Traditions,* Volume 130 : *Justification and Participation in Christ : The Development of the Lutheran Doctrine of Justification from Luther to the Formula of Concord (1580)*. (Leiden, NLD: BRILL, 2008). Accessed February 26, 2015. ProQuest ebrary. p.110

[17] Ibid. p.111

[18] Phillip Hughes, *1895-1967 The Church in Crisis; A History of the Twenty Great Councils.* (London, UK: Burns & Oates, 1961) p.287

[19] John W. O'Malley, *Trent: Renaming Catholicism in the Early Modern Era*. (Cambridge, MA: Harvard University Press, 2002) pp. 16-17

[20] John W. O'Malley, *Trent: What Happened at the Council.* Cambridge, MA, USA: Harvard University Press, 2013. Accessed February 26, 2015. ProQuest ebrary.

said the church, in particular the top of her hierarchy, should oversee scriptural interpretation and that individual Christians could not interpret scripture on their own."[21] Original sin and justification were/are at the heart of Christian theology and as such, Trent, as mentioned, dealt with both. When looking at original sin, "Trent's bishops stressed that the original sin of Adam marked each soul, which consequently had to be wiped clean by baptism."[22] This statement however went against a number of Protestant ideas at the time which stressed that Adam's actions only led to a predisposition or fragility by which the opportunity of sin would occur in human beings; Adam only tainted himself.[23] On justification then, to avoid or seek recompense for sin, Trent declared that "the central importance of good works, in addition to faith…acted in cooperation with divine grace."[24]

> For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of His body. For which reason it is most truly said that faith without works is dead and profitless; and in Jesus Christ neither circumcision availeth anything.[25]

The council continued the pushback on Luther's entire reform, including the idea of *sola fide,*

> …faith cooperating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified, as it is written: "He that is just, let him be justified still;" [Apoc 22:11] and again, "Be not afraid to be justified even to death;" [Ecclus 28:22] and also, "Do you see that by works a man is justified, and not by faith only." [James 2:24][26]

Arriving at the 20th century, Pope John XXIII and the convoking of the Second Vatican Council (1962-1965), began the focus that the priorities of following doctrine and dogma would change dramatically, as would the relationship of justification to the lives of the faithful. For nearly 500 years, the ways of the church, including the decree on Justification, had gone unchanged and now there was an evident need for a revamping of the church and her conduct; this included the need to discuss justification. Both Trent and Vatican Council I "set up bulwarks for the faith to assure it and to protect it; Vatican Council II turned itself to a new task, building on the work of the two previous Councils."[27] It is important to note that

[21] Christopher M. Bellitto, *The General Councils: A History of the Twenty-One Church Councils from Nicea to Vatican II*. (New York: Paulist Press 2002) p.102
[22] Ibid. p.104
[23] Ibid. p.104
[24] Ibid. p.104
[25] John Cardinal Farley, *Dogmatic Canons and Decrees: Authorized Translations of the Dogmatic Decrees of the Council of Trent, The Decree On Immaculate Conception, The Syllabus of Pope Pius IX, and the Decrees of The Vatican Council*. (New York: The Devin-Adair Company, 1912) p.31
[26] Ibid. p.35
[27] Joseph Ratzinger, *Theological Highlights of Vatican II*, (Mahwah, NJ: Paulist Press, 1996) p.44

"while this quite different council abstained from anathematizing any doctrines and reversed several practices mandated by Trent, it did not depart from any of Trent's doctrinal definitions, and that Trent's teaching even played some positive roles at Vatican II."[28] One major positive of Trent that Angelo Roncalli (Pope John XXIII) wished to imitate long before Vatican II took place, was to be able to continue change outside of a council once it was over; much like the pastoral revival that took place after Trent due to the bishops having to attend to, and live in their diocese.

The issue of justification at Vatican II, although it was not explicitly mentioned, effected an all-encompassing stance on the new role the church played in relation to the world at large. This was no longer a matter of strict, anathematizing doctrine, no longer an issue of law or of paper dictation. Justification was finally a matter of faith, and the human response in faith, as trust, and the consequence of trust to be love (DV § 5). This is seen most evident in the *Dogmatic Constitution On Divine Revelation (Dei Verbum)*, "Following then in the steps of the councils of Trent and Vatican I, this synod wished to set forth the authentic teaching on divine revelation and its transmission"(DV1.1).[29]

Vatican II offered up two pivotal documents: *Lumen Gentium* and *Dei Verbum*. *Lumen Gentium* is the essential centerpiece of Vatican II departing "significantly from the dominant official ecclesiology of the recent past, which was marked by an emphasis on the institutional dimensions of the church [as the unifying point for the whole of the community]."[30] The beginnings of both *Lumen Gentium* and *Dei Verbum* focus on living as the "adopted sons and daughters" of God (LG §3), while sharing the divine life (DV §2.2), grace and Holy Spirit "from the fullness of [God's] love" (DV §2,3). *Lumen Gentium* emphasizes the importance of and the equality of 'all humanity' in light of God's love through the sacrifice of Christ, which is where the primacy of faith (LG §1) essentially resides on the issue of justification. Through Christ's sacrifice, there was an outpouring of the Spirit to humankind and as such the Kingdom of Heaven on earth was inaugurated and Christ's mystery was revealed to "us; by his obedience he brought about the redemption" (LG § 3). Vatican II tends to emphasize what is believed to be Luther's idea of how justification works. Faith (trust) is the human response to God's revelation and love of humankind. Through baptism, one recognizes the revelation or mystery of God and the church and in doing so, becomes a personal mission to participate in

[28] Jared Wicks, *Tridentine motivations of Pope John XXIII before and during Vatican II.* Theological Studies 75.4 (2014): 847+. World History in Context. Web. 27 Feb. 2015.URL: http://ic.galegroup.com/ic/whic/AcademicJournalsDetailsPage/AcademicJournalsDetailsWindow?failOverType=&query=&prodId=WHIC&windowstate=normal&contentModules=&display-query=&mode=view&displayGroupName=Journals&limiter=&currPage=&disableHighlighting=false&displayGroups=&sortBy=&search_within_results=&p=WHIC&action=e&catId=&activityType=&scanId=&documentId=GALE%7CA393098657&source=Bookmark&u=calg97288&jsid=1ba34849e67445ef30cf109f668bea80

[29] Austin Flannery ed. *Vatican Council II: The Basic Sixteen Documents : Constitutions, Decrees, Declarations : A Completely Revised Translation in Inclusive Language*. (Collegeville, MN: Liturgical Press, 2014) p.97

[30] Joseph A. Komonchak, *The New Dictionary of Theology*. (Wilmington, Delaware: Michael Glazier, Inc., 1987) p. 1074

benefitting all sentient beings. The trust referred to in the documents at Vatican II, emphasize the ability of a person to let go of all fear of outcomes for one's self and allows for an individual to practice the revelation in "deeds and words which are intrinsically connected: the works performed by God…show forth and confirm…the realities signified by the words; the words, for their part, proclaim the works, and bring to light the mystery they contain" (DV §2.5).

It is from this point that we can begin to understand Luther's idea of justification and evident at Vatican II. It is argued that faith without works, in relation to justification, was a product of Luther's time. Where Luther saw that people, including himself, had lost faith in what they thought was the divine nature, they attempted to save themselves by doing simply that: saving themselves by receiving faith in God. God, to the people of Luther's time, was seen as severely omnipotent and inaccessible in the worst way possible; deemed by many, including Luther, to have forgotten and neglected him/them, causing such immense pain, sorrow and despair. However, at Vatican II, there is a reinterpretation of 'works' from Trent, in so far as salvation is concerned. It is those who preserve life by doing good (DV §3.3) that are truly enlightened by the Word of Jesus Christ, ultimately revealing the "inner life of God" through their actions (DV §4.2). Once an individual experiences that the way to love is through Christ, one can respond with an obedience to faith because it is God who has revealed love willingly through the sacrifice and life of Christ (DV §5.1, 5.2). Luther was unable to confide in the Church and its doctrine because the Church at the time of Trent was professed to be the only way to find truth. All works that had been done then, by that logic, were done in order to be seen and recognized by the church and ultimately by God, instead of performing an outward dwelling of the Spirit through good works for the community of the faithful and "in the hearts of the faithful" (LG §4). Faith then, makes the practice of being Christ-like essential in justification, which is what both Luther and Vatican II stressed; as Luther stated, What a living, creative, active, powerful thing faith is. It is impossible that faith ever stops doing good. Faith doesn't ask whether good works are to be done, but before it is asked, it has done them. It is always active. Faith cannot continue to exist without doing good works. Good works strengthen faith and strengthened faith produces more good works.[31]

In light of this, justification at Vatican II ultimately takes on the dimension of universality through not only the power of the gospel (LG §4) but by acknowledging that through the likeness of Christ, as the image of God, one is to do good works for the benefit of others, to be "made one by the unity of the Father, the Son and the holy Spirit" (LG §4.7) (Apoc 22:17, Col 2:10, Ephesians 3:19, 1 Peter 1:8, Phil 4:7). It is my opinion, from the research conducted, that because Luther had intended there to be faith alone, is due to the fact that good works were at his time, being done out of self centered motives for salvation; motives that viewed God as an all seeing, judgemental God. Instead, the research shows that Luther wished for not motives for doing good works and labelling them as such, but of a natural inclination to do

[31] Jose B. Fuliga, *The Role of Good Works in Justification in Post Vatican II's Catholic Church*. *Asia Journal Of Theology* 23, no. 1 (April 2009): 123-135.*Academic Search Complete*, EBSCO*host* (accessed April 3, 2015) p.125

good works out of love for other human beings, because the individual has trust in God (made a decision based on faith to do good), allowing one to let go of fear and self centeredness and focus on others instead of one's self. In support of such a position, Cardinal Willebrand said: "In Luther's sense the word *faith* by no means intends to exclude either works or love or even hope. We may quite justly say that Luther's concept of faith, if we take it in its fullest sense, surely means nothing other than what we in the Catholic Church [today and at Vatican II] term love!"[32] As such, once an individual has experienced the Divine Reality and encountered God as relational, the individual can understand that the way to faith is through experience with others. Vatican II understands this to be the indwelling life of God in human beings (LG §4).

Beyond Vatican II, even Pope Benedict XVI (Joseph Ratzinger), who was a critically important theologian who was at Vatican II, agrees with Luther about Justification, "that the fundamental question of human existence is the search for a gracious God."[33] The Lutheran idea of Justification is most certainly a large part of Vatican II, in contrast to what the council of Trent said, overriding and ignoring Luther's original concerns; essentially believing now that justification is founded in grace, but the humanist aspect of free will (human agency), must also be a participant, and faith therefore, is not the only way to salvation in God's eyes. The documents of Vatican II "hold up ideals or images for admiration… They then draw conclusions from them and spell out consequences…not as a code of conduct to be enforced but as ideals to be striven for, with the understanding that they are to be adapted to times and circumstances."[34] Such instances show that the teaching authority of the church has its place, as a servant; a resource for the experience of human beings, not as almighty ruler and dictator of scripture (LG § 20, 22.2; DV § 10.2).

Not until thirty years after Vatican II do we finally see action between the Catholic Church and the Lutheran Church on the issue of justification with the *Joint Declaration on the Doctrine of Justification (1999)*. Dialogue however, was begun immediately after the end of the Second Vatican Council. What is noted many years after Vatican II and centuries after Trent is that "even though it may need some reinterpretation, the doctrine of Justification by faith is still the article by which the Church stands or falls."[35] The justification language (LG § 9.2; 40-42), "means being addressed by an absolutely unconditional affirmation and promise…Faith means now having to deal with life in these new terms…a death and a new

[32] Jose B. Fuliga, *The role of good works in justification in post Vatican II's Catholic Church. Asia Journal Of Theology* 23, no. 1 (April 1, 2009): 123-135. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed April 4, 2015) p.125

[33] David P. Scaer, *Justification: Jesus vs. Paul.* Concordia Theological Quarterly 76, no. 3-4 (July 1, 2012): 195-211. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 27, 2015) p. 199

[34] John O'Malley, *Trent and Vatican II: Two Styles of* Church, in: Bulman, Raymond F. *From Trent to Vatican II Historical and Theological Investigations*. (New York: Oxford University Press, 2006) p. 12/20

[35] Gerhard O. Forde, *The exodus from virtue to grace : Justification by faith today. Interpretation* 34, no. 1 (January 1, 1980): 32-44. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed February 28, 2015) p. 1

beginning"[36] (DV § 25.1). What is evident in the years after Vatican II in the *Joint Declaration on Justification,* is that even though we may now be able to point to the scripture and agree on some kind of interpretation, that still leaves us with something meaningless: "…We agree because it is relatively harmless anyways. We all agree that 'God is love' [now] but never get around to saying his 'I love you' to anyone. We agree that God justifies sinners by [them coming into] his grace (even Pelagius believed that!), but we never get around to a preaching or a mission which actually *does* it."[37] However, both the Catholic and Lutheran Churches acknowledged that a common understanding of justification is fundamental to overcoming the division that justification made in the sixteenth century. The *Joint Declaration* between Catholic and Lutheran/Protestants recognize that "By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works."[38] These problems arise even after the Joint Declaration, because obviously the Catholic world in particular, has yet to tackle the real issue of the human experience of an individual, in unity with all human beings, even which is foundational to Vatican II (LG § 9.2).

Justification at this point of renewal in the church has clearly become foundational for the whole of the change, for by knowing God, individuals must experience God. The issue of revelation and sanctification through the grace of God alone, as far as the research has led me to understand, is that the grace of God cannot be envisioned without having grace and faith *first* (in that order) in God, not simply faith *alone*, for trust in God, through faith, implies experience. Much like Luther's experience, including that of the ecumenical councils, it is a struggle to come to know God, like that of Jacob (Gen 32:22-32). Although that is a rather systematic way of looking at the structure of the Ultimate Reality, to which we cannot possibly comprehend, it follows along the same lines that the church members have been attempting to solidify for centuries. How do we know our place? And when do we know that we are sanctified? These questions, when they pertain to Trent and Vatican II, draw a rather clear distinction simply in the way they are approached. Vatican II revolutionizes the idea of the church and its relation to the world, the so called 'good works' that Trent said could be accomplished through the sacraments, are different works once Vatican II is reached.

Vatican II realized, much like Luther did, that it is the individual working in the real world, outside of the church walls, trusting in the love of God, without fear for self, without self-affliction and self-absorption is the one who is justified. This is manifested through the love and grace of God as the divine vehicle for the opportunity for salvation. Only when the self turns towards others then, does the grace of God become revealed to man, for one cannot happen without the other. The harmony and holism that exists at Vatican II is a sharp departure from Trent, and for good reason. While Trent wished to remain control of the core

[36] Ibid. p.42
[37] Ibid. p.42
[38] *Joint Declaration on the Doctrine of Justification* (1999) URL: http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html

of the tradition, it missed the purpose of what it means to live like Christ and to be seen as a genuine 'doer' of the good news of God and the Kingdom of Heaven. In summation, what the legacy of Luther, Vatican II and more recent developments ultimately relied upon was far more grounded in the human relational experience than that of Trent and past ecumenical councils. Struggling with this concept is something that has continued to be quite evident for centuries. What the term justification has come to encompass however, is the idea that it is essentially the dynamic ability of the of the human being in relation to God and others, called to action by faith, to love and prosper all sentient beings outwardly, eliminating self centeredness from one's self and the church. Justification then embodies the ultimate uniqueness of the human experience that allows for the receptivity of the self disclosure of God. And in the end, this act is the revelation of love from God in order to love all God's creation, and be justified in God's eyes.

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Paul's Dual Message

Ashley Rowland

This essay focuses on Galatians 4:1-7. This passage, written by Paul, is a mixed metaphor of an heir coming to age of majority, a slave being emancipated and a child being adopted. When reading this passage in the present day one understands that Paul is making a point about redemption, however, that theoretical understanding is different from how the people, both Jewish and Gentile Christians, who originally received the letter would have internalized it. With the intent of trying to grasp a small part of what the people originally heard, this paper will attempt to examine this passage in close detail. First, it will begin this process by examining the background of the letter, indicating when and why it was written. Second, it will outline the letter itself, and this specific passage within the letter, in order to give context to the passage within the framework of the letter as a whole. Third, this paper will get into the meat of the passage, pulling out key words and phrases and proposing how they related to the cultures of Paul's original audience. Finally, this paper will end by tying together the main components that have been discussed in the paper. Paul's language in Galatians 4:1-7 was carefully chosen to send distinct messages to distinct cultural groups.

First, in order to understand Paul's use of language one needs to understand when and why the letter to the churches in Galatia was written. The exact date of the letter is unknown. However, most scholars believe that the letter was written in the mid-50s CE.[1] This date is significant because it is before the split between Judaism and Christianity.[2] Hence, Paul's audience consisted of both Jewish Christians and Gentile Christians in Galatia, a Roman Province in central Asia Minor.[3] It also is significant because it gives a clue as to the cultural backgrounds of the Christians in Galatia. The Gentile Christians were Gauls, also known as Celts, which had a distinct Celtic identity at this time.[4] The Jewish Christians in Galatia were not native to Galatia, but were probably from other cities such as Antioch or Jerusalem, as

[1] Richard B. Hays, "Introduction to Galatians," in *The HarperCollins Study Bible Fully Revised and Updated*, Harold W. Attridge, et al. (New York: HarperCollins, 2006), 1973; Hans D. Betz, "Galatians," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 872; Calvin J. Roetzel , *The Letters of Paul: Conversations in Context* (Louisville: Westminster John Knox Press, 2009), 105.

[2] Hays, "Introduction to Galatians," 1974.

[3] Hays, "Introduction to Galatians," 1974.

[4] Stephen Mitchell, "Galatia," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 870.

there was no resident Jewish community in this area at this time[5]. The Jews also had a distinct ethnic identity, rooted in their heritage and religious practices, such as circumcision.[6] As a result of the letter to the Galatians being written in the mid-50s CE, Paul tailored his message, particularly his metaphors, to two different strands of Christianity, the Celtic and the Jewish strand, as found in Galatia.

Examining Paul's language, therefore, depends on understanding why these two distinct Christians groups were both in Galatia at this time. In other words, Paul's language requires the examination of the circumstances surrounding the writing of the letter. The city where Paul wrote from remains a mystery to scholars.[7] Despite the mystery, or perhaps because of it, scholars speculate on where it was written, such as Murphy-O'Conner's assertion that Paul wrote to the Galatians while in Ephesus.[8] Regardless of the exact location, Paul was not in Galatia and had a significant relationship with the people there resulting in a letter being sent to them. One factor that influenced this relationship was that Paul himself had founded the church in Galatia (Gal 1:8, Acts 16:6).[9] As a consequence he felt responsible for their spiritual welfare, which accounts for his underlying motive in sending them this letter. Another factor that influenced the relationship between Paul and the church in Galatia was the nature of this church itself. This church was actually a series of Pauline communities located in in Galatia, Northern Galatia to be exact, whose members were of Celtic origin.[10] The predominantly Celtic community was familiar with pagan religions, but not with Judaism. Hence, Paul was compelled to use everyday imagery such as imagery relating to familial relations in order to find common ground with which to communicate spiritual messages (e.g. Gal 3:15). Paul's writing of a letter and the use of everyday language in that letter is a result of the relationship he had with the Galatian church.

The circumstances surrounding the letter, the "why" of the letter beyond the deep relationship between Paul and the church in Galatia, also influenced the language Paul chose.

[5] Mitchell, "Galatia," 871.

[6] Charles H. Cosgrove, "Did Paul Value Ethnicity?" *Catholic Biblical Quarterly*, 68, no. 2 (2006): 268-290. http://web.b.ebscohost.com.ezproxy.acsmc.talonline.ca/ehost/pdfviewer/pdfviewer?sid=12c2eb00-8c52-4319-876e-6147d3036822%40sessionmgr110&vid=1&hid=115 , 271.

[7] Betz, "Galatians," 872.

[8] Jerome Murphy-O'Connor, *Paul: His Story (*New York: Oxford University Press, 2004), 120.

[9] J. Louis. Martyn, *The Anchor Bible: Galatians* (New York: Doubleday, 1997), 15; Hays, "Introduction to Galatians," 1972; Murphy-O'Connor, *Paul,* 56-59.

[10] Hays, "Introduction to Galatians," 1972; Jerome Murphy-O'Connor, *Paul: His Story (*New York: Oxford University Press, 2004), 56-59; J. Louis Martyn, *The Anchor Bible: Galatian* (New York: Doubleday, 1997), 15; Thomas A. Rand, "Set Free and Set Right: Ritual, Theology, and the Inculturation of the Gospel in Galatia," *Worship* 75, no. 5 (2001): 454. There is much debate as to where exactly in Galatia Paul sent this letter, with some scholars arguing for the Northern Galatia and others arguing for Southern Galatia. This paper will go with the theory that Paul wrote the church in Northern Galatia in order to examine the possible implications that the Celtic culture would have on Paul's word choice. This theory is supported by Murphy-O'Conner, Martyn, Hays and Rand.

The main issue occurring in the Galatian church at the time was that teachers had come to the community, teachers who were teaching a message different from Paul's. Evidence for this, and how Paul feels negatively about this, is seen in Paul's reference to "troublemakers" (Gal 1:7) and "agitators" (Gal 5:12) in the community. As with other details regarding the background of the letter, scholars are unsure of who these teachers were and where they came from. That stated, many scholars believe that these teachers were Jewish Christians from outside of Northern Galatia.[11] This is significant because it meant that they were practicing a different type of Christianity than the Celts; these teachers were practicing and teaching a Christianity that was rooted in their, understandable, Jewish ethnocentricity.[12] This version of Christianity conflicted with the previously established Galatian Christianity on the topics of Paul's authority to teach and the importance of Law, the 613 Jewish precepts based on the Torah, in Christian life.[13] Furthermore, not only did these Jewish Christians live out their Christianity differently, in Paul's view, they were trying to convince, or "bewitch" (Gal 3:1), the Celtic Christians to practice Jewish traditions. These Jewish Christians were not the people Paul was directly writing to, but they would probably have heard the letter.[14] Paul needed to, and did, tailor his language to both the direct audience of the Galatian Christians and also the indirect audience of the Jewish Christians, based on the presenting issues.

Second, in order to understand Galatians 4:1-7 one needs to have a picture of how it fits in the larger letter as a whole. To that end, an outline of the letter is detailed below.[15]

1:1-10	Letter Opening	
1:11-6:10	Body	
	1:11-2:21	Narrative Defense of Paul's Gospel
	3:1-5:1	Counterarguments against teachers, justifying Paul's theological position
	5:2-6:10	Pastoral Counsel to Galatians
6:11-18	Letter Closing	

In further understanding how Galatians 4:1-7 fits in the letter as the whole, one needs

[11] Hays, "Introduction to Galatians," 1972; Murphy-O'Connor, *Paul*, 120; Richard B. Hays, "The Letter to the Galatians," in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, eds. Leander E. Keck et al (Nashville: Abingdon Press, 2000), 184-185; Roetzel, *The Letters of Paul*, 105.

[12] Cosgrove, "Did Paul Value Ethnicity?" 273.

[13] Hays, "Introduction to Galatians," 1973; Hays, "The Letter to the Galatians," 185; Roetzel, *The Letters of Paul*, 106; Martyn, *The Anchor Bible: Galatian*s, 18. For an example of evidence that the teachers had been criticizing Paul's authority see Paul's defense of self in Gal 1:11. For evidence that they had been emphasizing the importance of Law, or Torah, in Christian life see Paul's counterargument regarding the importance of the law in Gal 3:2.

[14] Murphy-O'Connor, *Paul*, 120.

[15] Betz, "Galatians," 873; Hays, "The Letter to the Galatians," 199. This general form of this outline is taken from the work of Hays; however, the title of the section 3:1 – 4:31 is based on an article by Benz.

to know more than just that it is in the body of the letter as part of the counterarguments against the rival teachers. Other aspects that are important to consider are what comes just prior to this passage, how this passage itself is structured and what comes after this passage. Just prior to this passage is a section written about Paul's perspective of God's promise to Abraham (Gal 3:6-29).[16] This is a significant part of the counterarguments because the teachers focus on Abraham in their argument for the Law (Gen 17:9-14).[17] It is also significant because the imagery of slavery, children and heirs in relation to the story of Abraham is found in this passage and continues to be found in the next passage, furthering Paul's emphasis on these metaphorical concepts. For example, the imagery of heirs it is found in Gal 3:6-7, 3:26, 3:29, 4:1 and 4:7. Evidence for the fact that is intended to further a previously established argument is seen in Paul's indicative connecting phrase "My point is this" (Gal 4:1a). The text that this paper addresses is structured as follows:[18]

4:1-2 Introduction of metaphor of heir

4:3-5a Explanation of metaphor

- 4:3 Picture of humanity enslaved by cosmic powers
- 4:4-5 Climatic event that changed enslavement

4:5b-7b Development of analogy beyond initial picture

- 4:5b Adoption
- 4:6 Christ's Spirit
- 4:7 Closing of analogy – result of God's action

Just after this text Paul calls his readers to not turn back to the state of enslavement (Gal 4:8-11).[19] Paul scolds the Galatians for this (Gal 4:8-10) and then develops another, more extensive, picture of freedom and enslavement (Gal 4:21-5:1) based on Hagar and Sarah, two women Abraham had children with (Gen 16: 1-15, Gen 21:1-7). What is just prior to the text, the text itself and what comes after it shows common trends in imagery and the Judaic Abrahamic tradition, the first of which would have been easily accessible to the Galatians and both the first and second to the Jewish Christians.

Third, after looking at the background and context of the Galatians 4:1-7, one can finally examine some of the key words and phrases in the passage and how that relates to Paul's distinctly tailored message. One key word is the word "heirs". An heir is someone, usually a firstborn son, who inherits the goods of another being. This word is a common throughout the letter, particularly the previous section (Gal 3: 6-29) and the later allegory (Gal 4:21-5:1).

[16] Hays, "The Letter to the Galatians," 199.
[17] Hays, "Introduction to Galatians," 1973.
[18] Hays, "The Letter to the Galatians," 285; Martyn, *The Anchor Bible: Galatians*, 385. The outline proposed in this paper is based on the outlines proposed by Martyn and Hays.
[19] Hays, "The Letter to the Galatians," 199.

It also opens and closes this segment of the letter (Gal 4:1, 4:7), indicating the beginning and ending of the metaphor that Paul used to engage his audience. The word "heir" was associated with legal conventions.[20] For the Celts and the Jews alike, a metaphor using this word engaged the readers in the world that they lived in. In addition to engaging readers this metaphor directly addressed an idea taught by the teachers, the idea of an acquired inheritance in the Abrahamic tradition through following the Law.[21] Another aspect of the word "heir" is that it is familial language. This also engaged Paul's audiences, regardless of their cultural heritage, because the family was the central social structure in both the Jewish and Greco-Roman societies (e.g. Rom 16:5).[22] Furthermore, a family or a few families were often the core of a church and Paul indicates that the church is a spiritual family through his use of language like "brothers and sisters" in other parts of this letter and in other letters (e.g. Gal 3:15, 1 Cor 16:19).[23] By stating this word, Paul was thus furthering a direct counterargument against the teachers, which both they and the Celts would have understood as a counterargument, and also was preparing for an argument that the teachers may view as a reinterpretation of their understanding of the tradition. One aspect of the word "heirs" that Paul may have been intending for the Jewish Christians in particular was the aspect that in their tradition children have a duty to honor their parent (Exod 20:12, Deut 5:16). This primed the Jewish Christians to take very seriously the child-parent relationship Paul wrote of. Hence, in the word "heirs" Paul engaged his audience in the world they lived in, through connection with legal customs and familial relations, and laid the groundwork for two interpretations of the same message based on the hearers' previous knowledge of Abraham and the law given to Moses.

A second key term in this passage is the term "slave" (Gal 4:1, 4:7) and its derivative "enslaved" (Gal 4:3). Regarding Paul's core message to both groups, this term related to the theme of freedom and enslavement (e.g. Gal 1:4, 3:1).[24] It was an effective word, engaging the hearer, because it, like the word "heir", was a familiar word to all of the cultures represented in his audience.[25] However, there were different traditions regarding slavery in the different cultures, illustrating that Paul chose a word that spoke, subtly, to different groups in different ways. For instance, this word will have been particularly familiar and engaging to the Celts because they had a history of being mercenaries and one key method of enslavement was through capture in war.[26] Furthermore, the philosophical tradition of the Stoics and Cynics, which were probably familiar to the Gentile Celts, was to use slavery metaphors in describing

[20] Martyn, *The Anchor Bible: Galatians*, 385.
[21] Martyn, *The Anchor Bible: Galatian*s, 392.
[22] C. J. H. Wright, "Family," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 768.
[23] Wright, "Family," 768.
[24] Martyn, *The Anchor Bible: Galatian*s, 388.
[25] S. Scott Bartchy, "Slavery (Greco-Roman)," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 66.
[26] Bartchy, "Slavery (Greco-Roman)," 66; John Kampen, "Gauls," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 11; Mitchell, "Galatia," 870.

different states of spirituality.[27] This served not only to prime the Celts to listen for what was enslaving but also, consciously or unconsciously, with awareness that it may refer to spiritual states. Regarding the Jewish Christians, in their tradition the idea of slavery was tied back to their liberation from Egypt under Moses (Exodus 12:40-42, Exodus 20:1).[28] They likely assume they were the free people referred to and that the "slaves" were the Gentiles. By indicating that an heir is no better than a slave (Gal 4:1) and that the slave is now a child (Gal 4:7), Paul pointed to equality between the two cultural groups. It is also possible that Paul is indicating to the Jewish Christians that by imposing their traditions on the Celts they were abusing their freedom and going against the heart of Torah (Deut 6:6, Deut 11:18). Evidence of this inversion of the traditional understanding is also found in the allegory of Sarah and Hagar (Gal. 4: 21-5:1). Through this Paul spoke to the Jewish Christians, challenging them to be true to the core of their tradition and also to respect the Gentile Christians in their practices. Therefore, by using the term "slave", Paul engaged his audience in what was familiar to them, primed his Gentile audience about spiritual states and subtly admonished his Jewish-Christian audience.

A third key term in Galatians 4:1-7 is the term "father" (Gal 4:2, 4:6). The first time it is used is in the analogy of the heir, the father is the determiner of when the heir becomes an adult, out from under the jurisdiction of his "guardians and trustees" (Gal 4:2). The second time it is used is when those filled with the Spirit cry out "Abba, Father" to God (Gal 4:6). "Abba" is an Aramaic term used in an intimate relationship between father and child, and Paul indicates here is a result of the spirit of adoption.[29] Furthermore, Paul is alluding to God when he speaks of fatherhood, as is indicated in "God sent his Son" (Gal 4:4). A key theological point that Paul wanted his audience, specifically the Celts, to take away was that, in the first use of the word, it was the father's act, not anything that the heir did that enabled the heir to become a legally recognized adult.[30] This made sense in a cultural context which situated the father as the head of the household. It also tied in with the reference to slaves freedom being subject to the father (Gal 4:6) because the father was legally the one in control of all children as well as slaves associated with the household.[31] The message for the Gentile Christians was that it was God who intentionally came and freed them, which the Spirit in them intimately demonstrated. For the Jewish Christians there would be additional implications for the word "father", particularly its use in Galatians 4:6. In the Jewish tradition, God was spoken of as "father" (e.g. Sirach 51:10). However, this phrase, "Abba, Father", which Paul claims the Spirit cries out, finds the fullness of its meaning in that it is the same phrase that the Jewish Christian tradition ascribes to Jesus as calling out on the cross (Mark 14:36). With these words Jesus expresses intimate trust in God, even though, according to the law, he is cursed (Deut 21:23, Gal 3:13-14). By drawing specifically on the Jewish Christian tradition Paul was calling for a

[27] Bartchy, "Slavery (Greco-Roman)," 72.
[28] Bartchy, "Slavery (Greco-Roman)," 72.
[29] Paul also indicates this in Romans 4:6.
[30] Martyn, *The Anchor Bible: Galatians,* 388.
[31] Wright, "Family," 768.

reinterpretation of the implications of the crucifixion and resurrection of the one they believed to be the Messiah; Paul was suggesting that there is a new age, one in which God is God of both Jews and Gentiles and works in and through both (Gal 1:4). He was challenging the very core of what they believed and the way that they were currently living out those beliefs. Thus, through the word "father" Paul sent a message of equality to reassure the Celts and to challenge some notions held by the Jewish Christians.

A fourth key idea that Paul used to convey different ideas to different people is the phrase "elemental spirits" (Gal 4:3). This phrase is the translation of the Greek word "stoicheia", a word whose meaning many scholars disagree about.[32] One thing that is certain is that Paul was writing about some sort of spiritual powers that enslave people. Based on their background, the Celts may have understood this in a number of ways. They may have understood it as referring to the pagan deities that they followed prior to their conversion, since they had a "bewildering diversity of native deities".[33] They may also have understood it as elemental opposites, such as water, earth, air and fire, that made up the cosmos and which popular philosophers spoke of.[34] This was especially likely as the city of Pessinus in Northern Galatia had the temple of Cybele, a goddess known for her power over the elements.[35] Thus, their interpretation of this phrase would likely have been that deities or the elements that make up the cosmos were what had enslaved them and that the law that the teachers were preaching was part of that. The Jewish Christians may also have understood Paul as referring to elemental opposites, but interpreted it more as religious pairs of opposites such as Jews or Greeks, which Paul alludes to earlier (Gal 3:28).[36] This would indicate that Paul's message to them was that the religious dichotomies with which they viewed the world were what was enslaving and that; thus, it was not helpful to teach about them, in the form of the Law, to the Galatians. Paul was calling for affirmation of the differences between ethnic groups, not trying to make one like another.[37] Therefore, Paul's use of the phrase "elemental spirits" delivered distinct messages to the Celtic and the Jewish Christians, warning the groups of people about what was enslaving them in culturally fitting ways.

A fifth phrase that Paul used to convey distinct culturally sensitive messages to the two groups is the phrase "fullness of time" (Gal 4:4). The "fullness of time" refers to the time in which God intervened in the world, beginning a new era of history where God gathers all creation to God's self (Eph 1:10), and is a theme in this letter (e.g., Gal 1:4). In the context of this passage, it indicates a decisive moment decided on by God. This was the moment when God sent his Son and set the world free from the cosmic elements (Gal 4:4). The message

[32] Martyn, *The Anchor Bible: Galatian*s, 394.
[33] Mitchell, "Galatia," 871.
[34] Hays, "The Letter to the Galatians," 282.
[35] Martyn, *The Anchor Bible: Galatian*s, 395-396; Thomas A. Rand, "Set Free and Set Right: Ritual, Theology, and the Inculturation of the Gospel in Galatia," *Worship* 75, no. 5 (2001): 454.
[36] Martyn, *The Anchor Bible: Galatian*s, 389.
[37] Cosgrove, "Did Paul Value Ethnicity?" 279.

that the Galatian Christians would have gotten from this phrase would be that they were now living a new way of life. The Jewish Christians would have understood this application as well as some underlying connections of this phrase. They would have recognized that Paul was referring to Jesus' work and Jesus' own words (Mark 1:15). They would also have recognized it as an apocalyptic phrase, a phrase indicating that a new age had begun and that all the old ways of being had been overthrown (Gal 1:4).[38] Through these connections Paul challenged them to rethink what it means that Christ had risen, that it has implications beyond what they may have thought. Hence, Paul was indicating what time it was through the phrase "fullness of time", though he intended slightly different implications for his different audiences.

A sixth concept that Paul used to convey subtly different implication for his audiences is the word "sent" (Gal 4:4, 4:6). Both uses of the phrase "sent" showed that God was the one who has intervened.[39] This indicated to both groups that the key player in this metaphor, and in their lives, was God. In the first use of the word "sent" Paul indicates that God has sent his Son (Gal 4:4). The Jewish Christians would recognize this as a fulfillment of the prophetic tradition indicating that the Son would come and have dominion over the world (Daniel 7:13).[40] This would reinforce the idea that Paul was trying to convey. A new era had come and the old way, the distinction between circumcised and uncircumcised and the emphasis on the Law, was over. The Celts would likely take the phrase on face value, perhaps focusing on how extraordinary it was that a deity would send its son to become a human and how important it was to honor that. The second use of the word indicates that God sent the Spirit on the people in their baptism (Gal 4:6). Instead of being a sending of redemption, this second sending is one of affirmation. The Gentile Christians would have recognized this as a reminder from Paul that they had been baptized and that God's Spirit was on them, evidence that God had accepted them before the teachers had come to teach them another way to be accepted by God (Gal 3:1-2). For the Jewish Christians they would recognize the sending of the Spirit as tying in with the concept of divine wisdom sent down from God in the Jewish tradition (Wis 9:17, Ezek 36:26-28).[41] By using this concept in this way, Paul told them that, since the Spirit was sent on the Gentiles, the way that the Celtic Christians believe was from God and acceptable to God. It was a warning that what the teachers were advocating was not as aligned with God in this situation as they thought. Therefore, through Paul's use of "send" he gave an affirmation and a warning to the different audiences.

A seventh concept that Paul used to speak to his audiences is the word "redeem" (Gal 4:5). This word is similar to the word "slave" in this passage in that both words tie in with the theme of freedom. For his Jewish Christian audience this word would remind them of the redemption of the Israelites from slavery to the Egyptians (e.g. Exodus 12:40-42). This would indicate to the Jew that even if they did not view the law as slavery it could still be an

[38] Martyn, *The Anchor Bible: Galatian*s, 407.
[39] Hays, "The Letter to the Galatians," 283.
[40] Michael Duggan, "Galatians" (lecture, THEO303 at St. Mary's University, Calgary, AB, October 15, 2015).
[41] Hays, "The Letter to the Galatians," 285.

entrapment to some. It could do this if a person mistakenly placed trust in and focusing on self, working hard to achieve righteousness through following rules (e.g. Gal 1:13-14). Redemption from this way of being was a liberation to be accepted based on God's actions (Gal 2:19-21). By reminding them of their past Paul was getting them to relate emotionally to his point and truly ponder what the law would mean to the Gentiles. This word also was tied with Jewish theology of the end times, also known as eschatology.[42] By reminding his Jewish Christian listeners about their beliefs in the end times, this word was reinforced Paul's point that the fullness of time had come. Regarding the message to his Celtic audience, the word "redeem" was a commonly used word meaning manumission, the bought release from slavery.[43] Paul is using a common everyday concept to try and convey the idea to the Galatian Christians that following the Law, like the teachers taught, was slavery but following his initial teachings about God was liberation. He reinforced that theme of freedom through the final verse of this passage, stating: "So you are no longer a slave but a child, and if a child then also an heir, through God" (Gal 4:7). Thus, Paul used Jewish history and eschatology as well as an appeal to an everyday concept to speak to his distinct audiences through the word "redeem".

In conclusion, in Galatians 4:1-7 Paul uses his words very intentionally in ways that convey his distinct messages to the Jewish Christians and the Celtic Galatian Christians. Paul wrote this passage in a letter to the Church in Galatia that he had founded. At that time the community was in turmoil because Jewish Christian teachers had come and were teaching a message counter to Paul's, one that relied on following the Law. Throughout this letter Paul defends himself and his teachings, and then seeks to counter the arguments of the teachers, for example through the metaphor in Galatians 4:1-7, and ends by advising the Galatian Church. The metaphor itself is a mixed metaphor, where Paul introduces the imagery of heirs and slaves, indicates what the imagery means and expands his message beyond the bounds of the imagery. Some key, culturally sensitive language that Paul uses are: heir, slave, father, elemental spirits, fullness of time, sent and redeem. Through these words Paul conveyed a message of affirmation to his audience of Celtic origin and a message to challenge his audience of Jewish origin.

[42] Jeremiah Unterman, "Redemption (in the OT)," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 652.

[43] Gary S. Shogren, "Redemption (in the NT)," in *The Anchor Bible Dictionary,* ed. David N. Freedman (New York: Doubleday, 1992), 655.

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"Do You Feel Like A Hero Yet?": Anti-militarization in *Spec Ops: The Line*

Megan Sehn

In the age of technology, video games have become a new form of entertainment to be used as a form of escapism alongside books and television. They allow people to build and play as characters of various ages, races and genders and involve themselves in a highly interactive environment that they can come back to over and over again like a novel that can be constantly rewritten by the audience. The growing popularity of video games also gives development teams and franchises the unique opportunity to give people choices and agency within a game as versus just having the story displayed to them thus allowing them a new way to socialize and interact with society on a larger scale. While the positive possibilities are endless for video games and their ability to call attention to aspects of society through the player's traversing of the digital world, there are also some disturbing trends that may and do have a negative impact on society. Issues of gender and race representations are among some of this negative trend where video games paint them as disposable or villainous respectively which makes them popular topics to comment on in scholarly discourse. A particular trend is the aspect of militarization that comes from war and first person shooter video games. The majority of the games in this particular genre treat acts of war as needed and something to be celebrated because it is through these actions that peace is achieved and maintained. They draw the player's eye away from the consequences of their actions and instead give them tunnel vision to force them to always keep forging ahead so that they can become the ultimate American hero which leads to similar mindsets when consumers are confronted with these images in other media outlets such as in movies and in the news.

However, this is not true of every war themed video game. *Spec Ops: The Line*, a video game based off of *Heart of Darkness* and *Apocalypse Now*, does exactly the opposite of what many other war games display. Instead of allowing the player to continue to move on and forget about the violent acts they commit, *Spec Ops: The Line* forces the player to wade through the aftermath of their assault on Dubai as it is being ravaged by sandstorms. The game is also forcing the player to recognize that the violence committed in the game is in no small way their own fault. Yager Development, the creators of *Spec Ops: The Line,* send this message through various means. First the player must watch as their character, Captain Martin Walker, develops post-traumatic stress disorder in the field and must play alongside him as he slowly becomes more debilitated by the illness as the game progresses. By doing this, *Spec Ops: The Line* shows the player one aspect of the realities of war and the negative effect it has on soldiers.

The game also keeps drawing attention to and interacting with the player so that the player cannot create a barrier between themselves and the story of the game. This causes the player to question their own role within the violence of the game as well as if the actions taken are the right ones. Thus, by showing the effects of war on the player character Captain Walker through his development of PTSD and by creating a sense of cognitive dissonance within the player, *Spec Ops: The Line* is creating a commentary on the "positive" militarization of society through video games, such as making the player feel like a hero and making them believe that all military actions are necessary and justified in order to create peace. While most war games are designed to create "pedagogy of peace" (Leonard 2), *Spec Ops: The Line* creates "pedagogy of reality" by highlighting the negative impacts of war and calling into question the actions taken in video games.

Militarization of Other Video Games

Military themed video games often have subject matter that creates a positive image for the military, in particular the armed forces of the United States of America, as well as sending messages that condone the violent actions taken by it. This is nothing new. However there are many ways in which a video game can be looked at to determine the levels in which it is militarized. They can contribute to the idea of how certain wars are "the last good war" that the United States of America fought whether it be World War II or the more recent war on terror with the USA playing "the role of the world saviour" (Allison 183). The American military can also have a say in the actual process of the creating of a video game, which leads to the sensationalized view of war and the perceived quality of war being a form of living room entertainment (Clearwater 261; Power 273).

More recent games, such as *Call of Duty 4: Modern Warfare* as well as its sequel seeks to rewrite militarism to better reinforce tabloid images and ideas on the post 9/11 war on terror by glorifying the necessity of violence as well as sanitizing the images the player views (Gagnon 3). This can lead to a creation of a "pedagogy of peace" which means an education on how war is needed to create peace within the world and by extension how the United States of American can be the only harbinger of the peace (Leonard 2-3). Series such as the *SOCOM U.S. Navy SEALs* support both the US military's goals from a promotional standpoint as well as the economic interests of capitalism through the game creation and distribution process that allows the American Military to be bathed in a positive light (Mirrlees 163). These concepts all work together to create a militarised society within the United States of America as well as to promote and create approval for the actions of the military. *Spec Ops: The Line* works to create a realistic image of military action that forces the player to view the consequences of their actions and not celebrating what in other video games would be considered a successful mission.

Tanner Mirrlees describes the phenomenon of war as a type of entertainment as "militainment" and explains the deep rooted nature of militarism in the USA's society as:

Since 9/11, US citizens have been encouraged to perceive themselves as part of a

> militaristic national culture that has the exceptional right to use military for to solve global problems. US military nationalism is constructed and reinforced by 'militainment': popular print and electronic media that promote the US military and elicit public consent to war. Militainment is a dominant forum for 'popular geopolitics'… [This] refers to the doctrines of elite foreign policy think-tanks and the practical day-to-day decisions and actions of state elites. It also encompasses popular culture including film, television programs and comic books.
>
> In the post 9/11 conjecture, digital war games became profitable forms of militainment and dominant forums for popular geopolitics…War stimulated consumer demand for digital war games. Corporations, in turn, produced war-themed games that legitimized US foreign policy…War games were also produced by the US military for military purposes, with assistance from US-based media firms and US research institutes. This articulation and interplay of these institutions has been described as a 'military-industrial-entertainment complex' (164).

This is a reasonable explanation as to why many war themed video games are considered so violent: because they are. Video games both influential on others and influenced by others through the belief that the US military does the things that are necessary to keep peace within the frame of global politics. Video games that depict the US military and the main character or player character as an undeniable hero became increasingly popular which in turn influences the belief that the US military is in fact the only one working to fix world issues by any means necessary. Instead of focussing on a war as an entire event with both a prologue and an epilogue, war themed video games view them as a single moment in time. There is a single problem that needs to be fixed such as acts of terrorism or threats of communism and the game "constructs a war without bloodshed, carnage or destruction" (Leonard 3). The images become sanitized and excusable in the video game which subsequently impacts the militaristic views of society within the United States as they become conditioned to believe the message that all military action is excusable and necessary to achieve a global peace. *Spec Ops: The Line* shows a reality of war to players familiar with the militainment industry through Captain Walker's rapid development of post-traumatic stress disorder as well as a constant questioning and blaming of the actions taken in the game by both Walker and the player.

Captain Walker's Post-traumatic Stress Disorder

Post-traumatic stress disorder (PTSD) is defined as "an anxiety disorder that some people get after seeing or living through a dangerous event" ("Post-Traumatic Stress Disorder (PTSD)" par. 1). This is, of course a simplified explanation of PTSD but functions well for this discussion. According to the National Institute of Mental Health (NINH) there are three main groupings of post-traumatic stress disorder (PTSD) symptoms: re-experiencing, avoidance, and hyperarousal (par. 6-10). Captain Walker exemplifies all of these traits throughout the game. The NINH guidelines were chosen because they gave the most general examples of symptoms for PTSD that fit Captain Walker the best. Many studies looking for symptoms of

PTSD often look at a very specific niche of people and are thus unfit to be used for a fictional character whose backstory remains untold within the narrative of *Spec Ops: The Line* and who takes part in a fictional war with its own sets of parameters. These events are apart from wars such as those in Iraq and Afghanistan so it would be unfit to compare the fictional experiences of Captain Walker to the real experiences of soldiers alive today or victims of PTSD whose trigger is not war related.

1. Re-Experiencing

The symptom of re-experiencing revolves around three main factors: flashbacks, bad dreams, and "frightening thoughts" (par. 8). Captain Walker experiences an amalgamation of these characteristics a number of times. Three of the most notable instances of these characteristics are scenes in which mannequins change into enemies and then back again, hallucinations of being lit on fire by already burning people as well as a bad dream involving the people Walker had killed up until that point in the game.

The mannequin sequence occurs as Captain Walker attempts to rescue his squad mates who are pinned down by the Damned 33rd. Mannequins appear frequently as the player and Captain Walker make their way through the looted malls and occasionally can be confused with enemies during battle sequences. This confusion becomes amplified once the player is engaged in a specific scene. The lights begin to turn on and off almost as if the screen itself is blinking. As the player aims at the enemies in the room, the lights blink and the enemies have now moved to a new position on the screen and in their place is a mannequin. Every time the lights flash, this same phenomenon repeats itself. It becomes clear that Captain Walker is also experiencing the changing positions of his enemies as the player is as he shouts unintelligible words in frustration which mirrors the player's own frustration as they try to take down the enemies (Yager Development).

This same bait and switch continues until the player downs every enemy and then the lights in the room stay on as they were before the sequence began. It is obvious that enemies switching locations in the blink of a light is impossible and could only be a hallucination. This hallucination is used to connect with the player about the state of Captain Walker's mind at that point in the game. The message of this scene becomes clear if the player recalls the use on mannequins as a means of confusion in earlier scenes but in more subtle roles. They are usually just background pieces to make the player focus on a human shape while in a firefight or in some instances, they are set up deliberately by the Damned 33rd as a diversionary tactic (Yager Development). This amplifies the idea that Captain Walker no longer knows who is the real enemy of Dubai and who he is placing in the line of fire. Captain Walker is no longer able to differentiate between a hallucinated enemy and a real one and is reduced to shooting anything that resembles a human which is a reflection of his need to place his guilt onto others as will be explored later in the paper.

Another instance of re-experiencing comes after Captain Walker's helicopter crashes for the second time later in the game. It is implied that Captain Walker is passed out or

hallucinating and this scene helps fill the bad dream or the frightening thought aspect of re-experiencing, depending on if he is awake or not during the scene which is unclear. The screen is faded to black and through the darkness the player and Walker hear the voice of Konrad, calling for Walker to wake up and "see what he has done" (Yager Development). As the scene slowly fades in, the player and Walker are shown a hellish landscape. The sand is stained red with presumably the blood of the people who have been killed up to this point. This notion is reinforced by the black body parts sticking up from the sand which represent the soldiers and civilians who have died since Walker and his team entered Dubai, particularly those that were burned to death from the chemicals of the mortar attacks. There is a large black pillar in the distance with red sand flying out of it in all directions, representing the structure of The Gate from earlier in the game and the blood spilled there. As the player advances Walker towards the pillar, apparitions of people that have died either by Walker's hand or as a result of decisions made by both the player and by Walker move past in the opposite direction, each with their own angry comment. A nameless "victim" goes past, telling Walker that "there was always a choice. You just fucked it up" (Yager Development). Walker tries half-heartedly to defend himself but as the latest victim, Jeff Riggs, a member of the CIA, limps past he mutters "Deep down, you knew we all had to die" (Yager Development). Walker falls to his knees and claims that this was not his fault when the word "Captain" catches his attention. In front of him is Lugo, sinking into the red sand which acts as foreshadowing for Lugo's death which will occur in the next few scenes. The screen pans out to reveal the black spire on fire as Konrad tells Walker that "there were over 5,000 people alive in Dubai, the day before you arrived. How many are alive today, I wonder? How many will be alive tomorrow? I thought my duty was to protect this city from the storm. I was wrong. I have to protect it from you" (Yager Development).

This dream sequence is very vivid and highlights how Walker is struggling to justify the actions that have been made up to this point. As the evidence in his mind continues to pile up that Walker, and by extension the player, is responsible for the state of Dubai presently, Walker has a harder and harder time grappling with the idea. He experiences his own sense of cognitive dissonance as Walker is consciously deciding that he is helping the people of Dubai while his unconscious uses vivid dreams and hallucinations to force the guilt back onto him.

This is taken further within the game to the point where Walker hallucinates that victims of white phosphorous attack him and light him on fire later in the game. He screams in agony, flailing and panicking and trying to snuff out the flames that are engulfing his body before being brought back to reality by Adams yelling at him. This hallucination is triggered by a mortar attack by the Damned 33rd in the final stretch of the game. When the explosion hits, it acts as a blinding light similar to a flash bang grenades and from the light runs unidentifiable civilians who are engulfed in flame. Unlike in the earlier instance of this same image Walker is unable to avoid the people and is lit on fire himself, suggesting that he is unable to avoid his own guilt forever and when he can no longer move away from his guilt it will engulf him.

2. Hyperarousal

Symptoms of hyperarousal are defined as "being easily startled; feeling tense; having difficulty sleeping and/or angry outbursts" ("Post-Traumatic Stress Disorder (PTSD)" par. 10). These symptoms are not triggered but are a constant change within the person suffering from PTSD and can cause severe irritability and anger (par. 10) After Captain Walker's traumatic event, which will be explained in more detail in another section, the player will notice a distinct difference between pre- and post- traumatic event Walker that is reflective of hyperarousal symptoms. Captain Walker begins to attack more aggressively, killing people in hand-to-hand combat more violently, and instead of shouting the standard "by the book" response to killing an enemy, he begins to say things like "tango fucking down" and calling the enemy various crude and crass names (Yager Development).

The player also sees this change in Walker through his interactions with his team. At the beginning and throughout the first few chapters of the game, Lugo makes various jokes about the situation at hand and can usually get Walker to play along with him. After the triggering incident however, Walker becomes much shorter tempered with Lugo and appears to develop a type of tunnel vision where he can only see finding Konrad and making him pay; all other things become irritants such as Lugo's constant joking. Walker's sudden harshness towards Lugo also makes him more defensive and antagonistic toward his captain which in turn aggravates Walker further. This cycle of constantly becoming angrier and angrier at each other hits its pique when Lugo murders the Radio Man when he had no orders from Walker to do so (Yager Development). Captain Walker's anger is so volatile that it infects those around him, turning Lugo who was once horrified by the idea of being turned into a ruthless killer into exactly that.

Captain Walker also reacts violently to hallucinations he has of his squad mates. In one instance, after crossing between buildings via a zip line, Walker drops on what at first appears to be an enemy soldier though the soldier turns into a hallucination of Adams. The hallucination begs for Walker to stop, to not kill him. Walker is startled and falters as he can see Adams lying before him, even though his squad mates are screaming at him in real life to snap out of it. In a pique of panic Walker smashes in the hallucination's face in with the butt of his rifle angrily and violently as if trying to completely destroy the false Adams on the ground. Here the player sees a blend of symptoms between hyperarousal and re-experiencing through the use of this hallucination. This blending of symptoms is not uncommon for the various displays of Captain Walker's PTSD.

Another instance of Captain Walker's hyperarousal is his brutal assault on The Radioman's radio tower. In his anger at what Dubai has devolved into under the perceived regime of Konrad and the Damned 33rd, Walker and squad use the large machine gun attachment to tear down the tower and killing everyone inside of it. What makes this scene particularly noteworthy is not only the extreme aggression Walker displays as he tears down the building and destroys the only means of contact with the outside world but also the joy that seems

to come from the aggression. Walker is laughing and genuinely enjoying himself within the scene and for a moment, the tension that has been on Walker's shoulders is relieved. Walker's misplaced aggression becomes his means of dealing with the stress he is under.

3. Avoidance

Avoidance symptoms are characterized by the following: "staying away from places, events, or objects that are reminders of the experience; feeling emotionally numb; feeling strong guilt, depression or worry; losing interest in activities that were enjoyable in the past, [and] having trouble remembering the dangerous event" ("Post-Traumatic Stress Disorder (PTSD)" par. 9). As discussed previously, it is clear that Walker is experiencing intense guilt throughout the game. He also expresses emotional numbness when he tries to stifle that guilt by taking on a no-nonsense, no one-is-getting-in-our-way military attitude. Captain Walker's guilt becomes so intense that it actually evolves into a mixture of avoidance and re-experiencing which is exemplified by his need to place the blame of the state of Dubai onto Konrad and the Damned 33rd. This hybrid of symptoms is caused by having such a strong sense of guilt that Captain Walker has trouble remembering events of him being the deciding factor which led himself, his squad and Dubai to its current state. The intense and immense guilt that comes from this knowledge causes Walker to hallucinate about Konrad speaking to him throughout the game and in particular, the final choice of the end game as a means to cope.

Captain Walker chooses to blame Konrad and the Damned 33rd throughout the majority of the game for the state of Dubai. Captain Walker and his men find a team of executed soldiers in a lecture hall as well as a radio sitting on a podium. It is through this radio that Walker talks to Konrad and vice versa. Konrad uses the radio to criticize Walker for his actions and blames him at every opportunity as well as lamenting his inability to save Dubai and its citizens. Konrad effectively becomes Walker's conscious and the doubt and guilt that Walker feels. Just as Walker blames Konrad for tragedy so does Konrad blame Walker. Konrad, who is long dead and just a figment of Walker's imagination as discovered in the final moments of the game.

In the final segment of the main story campaign Walker finally finds Konrad, who is painting a romanticized version of the mother and her child from an earlier scene, the one that acts as a trigger for Captain Walker's PTSD which will be discussed in greater detail in a later section. This in and of itself is suspect because no one survived the white phosphorous attack and the only person to really see this scene is Captain Walker and the player as Lugo and Adams were too busy fighting in the background. The act of painting is also suspicious as it feels out of place after the player and Captain Walker have fought their way to this point, killing many along the way. To see this man who is apparently the cause of the situation in Dubai painting in jeans and a T-shirt while barefoot is too relaxed, too normal and pedestrian. Walker asks what is going on and Konrad responds with "your eyes are opening for the first time" (Yager Development). Konrad then asks what Walker thinks; whether that is in reference to the painting, its subject, or the entire state of things is unclear.

Walker continues to blame Konrad who calmly refutes the idea and claims that it is not his fault but Walker's, and again what exactly is being referenced is unclear. Konrad tells Walker "that someone has to pay for your crimes…who is it going to be" (Yager Development). He then walks behind the large painting and as Walker goes to follow him, Konrad is no longer there and down a catwalk is a figure sitting in a chair. Walker approaches and turns the swivel chair to face him, the uniformed corpse of Konrad is revealed with a gun dangling from his rotting hand and a hole in the side of his head. The Konrad that Walker had originally walked in on reappears and begins to bring clarity to the real situation. The radio that Walker was using to talk with Konrad was broken the entire time, telling the audience that Walker is imagining the voice of Konrad. This is confirmed when the screen cuts to a flashback of Lugo and Adams looking at each other in confusion as Walker threatens a broken radio and how they struggle to understand as Walker tells them about "trials" that Konrad supposedly set up for them which are revealed as hallucinations of Walker's imagination. Even this apparition of Konrad is clearly all in Walker's mind and a manifestation of his guilt as the scene is brought back to the present, with Walker mouthing the words of Konrad's speech in front of the corpse of Konrad, the spectre of Konrad who is giving the speech nowhere in sight. Konrad reveals that he is there because Walker is so guilt ridden that he created his own truth, his own scapegoat so that he did not have to face the things he, Walker, had done.

It becomes apparent that Walker was using Konrad as a means to not face the moments that caused his PTSD and instead force someone else into the role of perpetrator. He does this subconsciously so that he can stay emotionally numb. So that he can stay detached and thus attempt to keep his rapidly declining mental state somewhat manageable. Walker feels so much intense guilt that he has to create a means to cope with it. In this case, he had to create an imaginary villain to take the blame. To be the reason for all this death and destruction because it is too much for Walker to handle on his own, for him to deal with and accept.

Captain Walker displays all of these symptoms of re-experiencing, hyperarousal, and avoidance in various combinations and it is safe to say that he is suffering from an extreme version of post-traumatic stress disorder. Now that it is established that Captain Walker is displaying the symptoms of PTSD, it is important to note how this can potentially affect the perception of his character. According to Kathleen McClancy:

> [By] viewing soldiers as victims, as the diagnosis of PTSD requires, implies a loss of masculinity for this profession traditionally defined as the ultimate apogee of manhood. We may be able to forgive [the] outbreak of violence once we define him as sick, but that illness cannot be separated from his warrior status, and by implication his warrior status is what *makes* him sick" (517).

In application to Walker, the player understands that he is doing what he believes to be right and what is needed of him as an American soldier and thus the player is presented with one of the main issues of the game: how much can be excused? How much can a player say that what Captain Walker does is justified and on a larger societal scale, how much can

society say that their country's military is justified in doing. If the player agrees that Captain Walker is merely a victim of his circumstances then they are taking away the role both they and Captain Walker played within the game. They are allowing the deaths of all those civilians and American soldiers and are using Captain Walker's illness as a scapegoat just as Walker is using Konrad. However, if the player perceives Walker as a violent killing machine who just wanted a chance to play at hero they are still doing an injustice to Captain Walker and his story because they are refusing to take note of his unwell state and holding him completely responsible for the actions taken. Again this causes the player to use Walker as a scapegoat and washes their own hands of any responsibility within the context of the game.

So how is the player supposed to perceive of Walker and their relationship with him? The game, staying true to form, does not make the answer easy and instead harkens back to Lugo's words about there always being a choice. At the end of the game, the player is forced to confront what they believe of Walker and his motivations which leads to one of four possible endings. The player and Walker are given the choice of shooting the hallucination of Konrad or killing themselves/Walker. If the player refuses to make the choice then Konrad will choose for them by shooting Walker himself. By shooting Konrad, the player and Captain Walker are unloading any and all responsibilities of the war in Dubai onto the spectre of Konrad, onto an entity or vision that never existed. They are admitting themselves to be victims. Konrad further drives this point home by suggesting that "even now, after all you've done, you can still go home. Lucky you" (Yager Development). This suggests that after all that Captain Walker and the player have done together; murdered, killed and ravaged a sandstorm torn Dubai, they are still allowed to escape with no punishment. Just like how the player can now turn off their system and never once be punished for the things they have done in this or any other war themed game. If Walker and player choose to shoot themselves it is to "come to terms with the reality of what Walker did here, and what [they] did through Walker" (Koegh 151).

This becomes the most honourable ending though it does not feel like the "right" ending. It may not be right for Walker or the player to fully come to terms with what they have done, maybe it is better to live in the fabrication over suicide. This notion is reiterated in a loading screen message which suggests that "killing yourself is murder" (Yager Development). By killing Walker, the player is both taking responsibility but also throwing it away. They understand that what happened was their fault but they choose death over fully facing the consequences of their actions through a legal system which would potentially offer harsher punishment than escaping Walker's crimes. However, this could also signify Walker and player escaping the possibility of being heralded as a hero upon their return to the USA, as Walker does say that one too many people survived the tragedy of Dubai if he does not kill himself (Yager Development). It is a tough decision to make and obviously there is truly no right answer to make.

Interactions with the Player

If *Spec Ops: The Line* does anything well, it is making sure that the player knows and remembers that they are an essential piece to this game. The game constantly works at reminding the player that it is aware of their presence and their role in the events occurring and attempts to perpetuate a constant sense of guilt in the player to mirror Walker. This is achieved through a number of means such as: direct interaction with Walker, his squad mates Adams and Lugo, as well as the leader of the Damned 33rd, John Konrad and messages printed onto the loading screens that directly contact the player. By engaging directly with the player, *Spec Ops: The Line* forces the player to think about the actions of Captain Walker and reconsider who is at fault within the game world: is it Captain Walker or the player who is responsible. Thus the game creators are designing another layer to a type of "interactive theater" that "experiment[s] with, twisting, and turning on its head [the] traditional view of narrative" as something where "the audience is traditionally an observer" (Homan 169).

The most noticeable way in which the player character Captain Walker interacts directly with the player comes in a scene that instills a sense of déjà vu. The game starts out with a helicopter firefight between the protagonist and his squad and the then undetermined enemies. The fight comes to an end when Captain Walker's helicopter crashes to the ground and then the scene switches to an earlier one. The player then plays the game as normal and upon arriving at the scene, remembers and recognizes that this was the introduction sequence and that they have finally caught up in the storyline. Except the player is not the only one who remembers. Captain Walker tells his squad that they have in fact done this very sequence before and hints that there is something wrong. Brendan Koegh states that:

> It's a moment where the game almost explicitly acknowledges its own game-ness and the ghostly presence of the player. Walker's déjà vu is his sensing of the player's presence, the player's memory. It's like he is stretching back, out of the TV, and groping for the player's mind. It's like Walker can sense my memories. It seems to suggest that if I am still here, if I am still playing The Line after everything that has happened, then Walker and I might have a far more intimate link than we previously suspected.
>
> Walker may as well have turned his head around 180 degrees to look right at the camera for how disturbing I found this utterance. As the player, I am used to feeling safely detached from the gameworld, safe and sound on this side of the glass. With this one line, Walker is almost realising that he is inside of a videogame, and he makes me question my own safety, my own detachment (Koegh 115).

This notion of the player being connected to Captain Walker creates a sense of cognitive dissonance for the player, as Koegh mentions above. On one hand, the player knows that they are playing a video game and that they are detached from the on screen action. On the other hand, because Captain Walker reaches out to the player and voices the player's own thoughts on how they have played through this scene before, it makes the player forget his own state

of being and makes the player "question" their role and relationship within the context of the game.

Another scene where Walker directly interacts with the player is during the white phosphorous scene in which Walker and team need to find an effective way of killing enemy soldiers in their path and use a nearby mortar to attack the Damned 33rd with white phosphorous. White phosphorous is a volatile weapon that "causes severely painful, partial (second degree) to full thickness (third degree) burns… [It] is highly fat soluble and easily absorbed through the skin, possibly causing whole-body (systemic) effects" ("White Phosphorous: Systemic Agent" par. 4). Lugo attempts to reason that there must be another way but Walker declares that there really is no other way and is correct in saying so. Attacking the 33rd with conventional weaponry would be fruitless as the player will run out of bullets and become overwhelmed. So within the context of the game there is no other way to continue through the narrative unless the player first completes this section by using the mortar and white phosphorous. The perspective then switches to first-person and as the player chooses the best spots to attack, Captain Walker's reflection is seen in the screen. This seems at first just like a nice detail and something that one would never see in other first person or tactical shooters. However as the attack goes on, the player develops a sense of unease. Why does the player have to look upon Captain Walker's face reflected in the screen? This scene acts as a commentary on what was mentioned previously about the player being detached from the game by being on this side of the screen. Walker becomes detached from the destruction he is causing because it is not him who is killing these people but the technology he is using. He, like the player, becomes detached from the action caused by the separation of a screen. For Captain Walker it is the monitor screen as he chooses his targets and for the player it is their own television screen. By attaching a face to the atrocity committed, both player and character are forced to recognize whose reflection was in the screen of both the monitor and the television in their living room and must wade through the carnage of charcoal soldiers and civilians. Captain Walker and the player must quite literally face both themselves and the consequences of their actions and thus become connected in their shared guilt. These two key interactions between player and Captain Walker act as ties that bind them together and blur a line between what is real and digital and draws the player into this game in ways that one would never think possible.

Walker's squad mates, Lugo and Adams, both have their moments of player interaction within the game. First, after killing civilians through white phosphorous, Lugo yells and screams at Adams that they have been turned into a bunch of murderers. Lugo then looks in Walker's direction, over Walker's shoulder and directly into the camera at the player, pointing directly into the camera and yelling how "this all your fault damn it" (Yager Development). The game is telling the player that the events that just occurred are the player's fault. They, the players, are the ones who decided that dropping white phosphorous was a justifiable act because of their own need to advance through the game. *Spec Ops: The Line* reminds the player of the impact they have on the game and holds the player responsible for their actions.

Similarly, Adams also holds the player responsible for their actions much later in the game, after Lugo is hanged to death by angry civilians. Adams and Walker are in the final stretch of the game at this point. Walker tries to comfort Adams about Lugo's death, telling him it is not his fault, causing Adams to retort with "don't tell me what I already know. Lugo's blood is on your hands" (Yager Development). Adams then makes a gun with his fingers and points it at Walker, who stands up and moves out of the way. This, from the player's perspective, creates a scene with Adams pointing his "gun" directly at the camera, at the player, and then says "bang" and "shoots" his finger gun at them through the screen which is reminiscent of Lugo's gesturing at the player earlier (Yager Development). What results is an instance for the player to pause, to reflect and think deeply about if what Adams is saying is true? Is the blood on Captain Walker's hands or on the player's hands and what does this mean for the player? The answer is that yes, the blood of the people who have died is on both Captain Walker's and the player's hands because it was the silent agreement to keep going, to keep playing, that led to the events that take place throughout the game. Lugo would still be "alive" if the player would have stopped. Those civilians would not have been killed if Captain Walker had tried to find another way to get to The Gate. These events took place because both the player and Captain Walker wanted to be more. They wanted to be a hero. And the game takes another measure in letting the player know and understand that through the use of loading screen messages.

Spec Ops: The Line uses loading screen messages between levels or cut scenes in order to continue connecting to the player, even when the in-game action is halted. Here are just a few of the messages meant for the player, taken from multiple users from a GameFAQs discussion board:

> If you were a better person, you wouldn't be here.
>
> How many Americans have you killed today?
>
> You are still a good person.
>
> This is all your fault.
>
> Killing yourself is murder. Killing for the government is heroic. Killing for entertainment is harmless.
>
> You cannot understand, nor do you want to.
>
> The US Military does not condone the killing of unarmed combatants but none of this is real so why should you care.
>
> Do you feel like a hero yet? (Dirjel, et al. par. 1-13)?

Instead of providing a reprieve from the situations occurring in the video game proper, *Spec Ops: The Line* forces the player to keep thinking and questioning and continues the uncomfortable feelings of cognitive dissonance throughout the game. The player is conflicted over being told they are "still a good person" and yet this is "all their fault" as well as over just how much pressure the game puts upon the player which reflects on the underlying theme of cognitive dissonance.

Spec Ops: The Line ultimately is trying "to help players think critically about specific problems even when these problems are introduced tangentially, as ideas that structure the game implicitly rather than as explicit lessons within the game" (Schulzke 14). The video game is not explicitly stating what the player should be taking away from the game but rather forcing the player to recognize that they need to take away something. In this particular game's case the player is to take away that they are ultimately responsible for the actions and the events of the game. On a larger scale, how the military as a whole is responsible for the actions they take even though they lead society to believe that it is for the "greater good." *Spec Ops: The Line* draws attention to the real consequences of war not only for soldiers but for the natives of the land and works to make sure that the player pays attention to these tragedies and that they, the player, are aware that the actions are their own.

Why Would a Player Subject Themselves to This?

Given the evidence presented, it is clear that *Spec Ops: The Line* offers an extremely different version of what the average war video game the player is used to being presented with. The game shows not only the carnage that Captain Walker and the player character creates but also the intense effects it has on the mental health of soldiers. Instead of sanitizing images and making the player feel accomplished and like a hero, *Spec Ops: The Line* rips that away from its players and leaves them with the hard truth of what war really is. This anti-militarization message is compounded by the fact that the enemies are not an unknown other, as they are in most war video games. Enemies in other war themed video games "[reactivate] post-9/11 fears when [they remind] Americans that Arab terrorists… could acquire nuclear weapons from "rogue states" and use them against U.S. interests in the Middle East or elsewhere. In the same way as other war games… it portrays Arabs as "savages" and "uncivilized warriors," thereby "providing ideological sanction of America's War on Terror"" (Gagnon 7). *Spec Ops: The Line* instead makes the main antagonists American so these faces, though not real, are still familiar to the player as faces of people they see every day. The antagonists are also made more human than in other war games as the player can sneak up on enemies and hear them talking to each other about pedestrian topics such as wanting to see their children or asking their teammate for a stick of gum (Yager Development). Instead of using people who the player and society has been conditioned to kill and despise such as unknown-race-but-not white people or Russians, they are forced to go toe-to-toe with their own countrymen which makes them think twice about who really is on the other end of the gun. The gritty imagery, the use of American soldiers as antagonists as well as Captain Walker's rapidly developing PTSD and the game's constant questioning of the validity of the player's actions all leads to the player coming to understand a new side to war that they are not normally subjected to in video games or in other forms of popular culture.

This raises the question then of why a player would see *Spec Ops: The Line* through to the end. Why would they choose to continue to subject themselves to watching Captain Walker slowly fall apart and have the game tell them that they, the player, are to blame for all of it? Some would suggest that the reason is this message of militarized society is a valuable teaching

tool for gamers and for society as a whole (Hayes et al. 72-75) while others suggest that a player would develop an "avatar attachment" to Captain Walker. This would happen because he is the only companion that the player has from the beginning to the end of the game and encourages development of a bond between player and character as both feel wronged by the events and language of the video game (Wolfendale 114). Ewan Kirkland suggests that:

> Of course, just as a spectator may quit the cinema, a player may refuse to play the game, choosing instead to switch off the console and to leave…fate unresolved. But, if done so, many hours of often grueling game playing will be rendered meaningless. That degree of investment, if nothing else, tends to compel participants – however aware, however uncomfortable – to complete the game's narrative circle (163).

This is probably the closest someone will get to an outside answer as to why someone would continue to play *Spec Ops: The Line* and indeed it is also an idea that Captain Walker adopts as he continues to press forward regardless of the things he sees and does. That both Walker and the player have come this far and fought hard to achieve even the smallest of perceived victories over the Damned 33rd that they have to see it through if only to finally see an end to this tragic tale and to feel like their actions were heroic in the end. It is an idea that the game creators expect from the players and if the player is fully expecting to be given the hero treatment by the end of the game or to have a sense that all the atrocities committed led to some greater good, they will be sorely disappointed.

In fact, the game never gives the player that sense of satisfaction or accomplishment because the player was never supposed to complete the game. In fact, they should never have gone as far as they, the player and Captain Walker, did in the game. The ending sequence of the *Spec Ops: The Line* goes through a flashback reel, starting with Walker at the beginning of the game, telling Adams and Lugo that "we have our orders. Reach the city, radio command from outside the storm walls. They send in the cavalry and we go home" (Yager Development). Konrad then accuses Walker of causing the destruction of Dubai, telling him "none of this would have happened if you just stopped" (Yager Development). Walker attempts to defend himself and his actions stating "we were trying to save you" (Yager Development). Whether this "we" is Walker and his squad or Walker and the player or all four of them combined is unclear though it seems to imply the same notion that the loading screen message did: that the player is just as responsible as Walker is for the events that have taken place. Konrad rebuffs the defense, citing that Walker's "talents lie elsewhere" while a montage of dead characters flashes across the screen.

Konrad goes on to tell Walker that "the truth, Walker, is that you're here because you wanted to feel like someone that you are not. A hero" (Yager Development). This resonates with previous questions asked of both Walker and the player that revolve around the single theme of wanting to become a hero. It is here that the player sees *Spec Ops: The Line*'s critique on societal militarism perpetuated in video games at its most basic and rawest form: that actions can be taken and actions can and will be excused because there is an intention of being heroic behind it. Images are sanitized and truths are blurred or outright ignored because of the

intent of heroism. Society puts the military on a pedestal because they fight for freedom. A noble goal to be certain but a goal that is saturated in blood. Just as Walker and the player were trying to free Dubai from the tyranny of a dead man and excused their actions by creating their own truth of a greater good, so does the US military create a false image of saving the citizens from fabricated and exaggerated threats that makes all their actions necessary.

The player and Captain Walker are then faced with a choice: shooting the imagined Konrad or shooting themselves. As mentioned before, to shoot Konrad is to deny the truth and to shoot Walker is to accept it. The truth being that Walker and the player are not heroes. They did not do anything heroic nor have their actions contributed in any way to helping Dubai. By making this choice, the player chooses to either accept that they should take responsibility for their actions and understand that it was their own selfish desires to receive the gratification of becoming a hero and celebrated within the game that dragged Walker, his squad, the Damned 33rd, and Dubai with all of its civilians down. Or the player chooses to believe that their actions were warranted and that these scenarios were forced upon them and they were only doing what is right. Whichever pathway the player chooses, the message is clear: all of this could have been avoided if the player had quit the game. They were never supposed to go that far but the need to be celebrated as a hero pushed them forward to condemn Dubai to death and that no amount of good intentions will ever be enough to justify the plethora of lost lives.

Conclusion

Spec Ops: The Line uses the story of Captain Martin Walker's trek into sandstorm torn Dubai and his development of PTSD to create a commentary on other video games and how they operate in favour of the US military and its actions. This game effectively sends a message to players that they need to think critically about the media they are consuming, especially in relationship to global wars. The sanitized images and hero-mentality are cover-ups for the reality of war. *Spec Ops: The Line* achieves this goal of critical thinking without throwing other video games under the bus or taking a stance that video games on the whole are a bad influence. Rather the game seems well aware of its player and its own "gameness" that it uses to its advantage to create a much more potent message to an audience that is saturated in the ideals of war. However, this is not to say that this game is perfect. It still falls victim to the gendered marketing stereotype that only males play war video games which is represented by the fact that there are no American females in the game. The only ones involved are the dead mother in the white phosphorous scene and other angry female Dubai residents that are used mainly as a cheap form of pathos. There is also a great lack of racial diversity and people of colour in positions of power. The leaders of Delta Squad and the Damned 33rd are both white and the Delta Squad is comprised of Adams, a token African American, and Lugo who is white passing but it is unclear whether he is actually white or not. While this essay spent most of its time praising *Spec Ops: The Line* and its anti-militarization message that does not mean that it cannot or should not be subject to other critiques. In fact, these critiques should be made as they will not only open up new avenues to view this game and others but can also help inform the industry of how to create better video games as well.

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Race, Ethnicity and Identity

Jacqueline Shaw

This paper explores the concept of race and whether or not race is an integral determinant of identity. I posit that race affects personal and social identity but that it is not the only factor. Race belongs within the scope of ethnicity, a multi-faceted concept that includes, in addition to race, nationality, religion, language, as well as other cultural features such as food, music/dance, and art. If an individual is strongly connected to his or her ethnic roots and culture, and/or if ethnicity is outwardly visible, it will play a key role in identity formation as it impacts socialization. Ultimately, socialization is the greatest determinant of identity.

Socialization experiences vary depending on the context. For the most part, I will focus on the Canadian experience. As Canada is a pluralistic society, intercultural relations are part of the socialization process. John W. Berry looks at three hypotheses regarding intercultural relations: "the *multiculturalism hypothesis*; the *integration hypothesis*; and the *contact hypothesis*" (2011:5). In particular, the multiculturalism hypothesis reinforces the connection between identity and socialization: "when individuals and societies are confident in, and feel secure about their own cultural identities and their place in the larger society, more positive mutual attitudes will result; in contrast, when these identities are threatened, mutual hostility will result" (Berry 2011:5). The integration hypothesis suggests that "individuals and societies" benefit when it is possible to maintain "both the heritage and national cultures" (Berry 2011:5). The contact hypothesis proposes that intercultural contact will "lead to more positive mutual regard, under most contact circumstances" (Berry 2011:5). These hypotheses as outlined by Berry provide a foundation for the exploration of identity formation in Canada's multicultural society.

As mentioned, race is a component of ethnicity but defining it is difficult because of its complex and ever-changing nature. At one time, race denoted "a population of people whose biogenetic differences [were] thought to determine thought or action" (Fleras and Elliott 2003:33). However, as the Human Genome Project proved, there is no scientific validity to support the idea that race is genetically predetermined: "humans share 99.9 percent of the same genetic material" (Fleras and Elliott 2003:37). In light of the scientific data, it is apparent that race is socially constructed and used to categorize people. Furthermore, because race is a social construct, "racial categories . . . are not fixed [or] immutable" (Shih and Sanchez 2009:3). Nevertheless, race "has real and measurable consequences" (Rockquemore, Brunsma, and Delgado 2009:14). Rockquemore et al. elaborate by pointing out three distinct outlooks

regarding race: "*racial identity* (an individual's self-understanding), *racial identification* (how others understand and categorize an individual), and *racial category* (what racial identities are available and chosen in a specific context)" (2009:27). These distinctions are crucial to understanding the effect of race on identity: it explains the intrinsic and extrinsic forces at work in race relations and speaks to the power dynamics involved. Fleras and Elliott (2003) state that rather than true "race relations" there is a "racialization of relationships [which] entails a complex process of interaction in unequal contexts where power is often imposed" (p.34). Racialization "labels and stigmatizes a minority by linking it with race or racial attributes" (Fleras and Elliot 2003:34). In other words, despite empirical evidence to the contrary, biological differences continue to have "[s]ocial significance" (Fleras and Elliott 2003:34). Therefore, for this paper, race refers to biological or physical features.

Personal narratives are helpful in order to fully grasp the implications of race on an individual's identity. Thus, my research focuses on articles that relate relevant personal stories and experiences. Three of the articles refer to the practice of transracial adoption of Aboriginal children by non-Aboriginal families while another article refers to the experiences of a Nigerian immigrant to Canada.

Although transracial adoptions are often successful, this success does not usually apply to Aboriginal transracial adoptions (Sinclair 2007). According to Sinclair (2007), "[m]any adoptees are facing identity issues because of being socialized and acculturated into a middle-class 'white' society" (p. 69). Simon Nuttgens' research focusses on "the life-stories of four Canadian Aboriginal adults [Pam, Calvin, Karen, and Autumn] who as children were raised in non-Aboriginal families" (2013:1). Nuttgens identifies seven "narrative threads" common to all four: "disconnection, passing, diversion, connection, reconnection, surpassing, and identity coherence" (2013:14). The participants either felt disconnected from their adoptive families or from their Aboriginal heritage. They experienced "exclusion, rejection, alienation, [and] removal" depending on the "social [or] relational context" (Nuttgens 2013:5). Aware of and often experiencing discrimination because of their Aboriginal appearance, Pam, Calvin, and Autumn tried to alter their physical appearance to downplay their Aboriginal features. Of Pam, Nuttgens writes, "realizing that 'Indianness' was the reason for her mistreatment and exclusion, she tried to become more White on the outside through physical alteration, though all the while feeling very 'White' on the inside because of her socialization" (2013:7). Diversion was used as a means to cope with the negative aspects of being Aboriginal in a White world. Diversion tactics included alcohol and drugs and "social withdrawal and solitary activities" (Nuttgens 2013:7). Only one of the participants felt a positive connection with her Aboriginal heritage and subsequently did not personally assume "negative images of Aboriginal people" as part of her identity (Nuttgens 2013:8). Each of the participants reconnected, or attempted to reconnect, with their Aboriginal communities and culture. This was an important step in resolving their identity conflicts. In part to disprove Aboriginal stereotypes, all four participants achieved success in their chosen fields. The discord between outward appearance and interior "Whiteness" requires resolution in order to attain identity coherence, the final narrative thread. Identity coherence is essential for positive identity development. The narrative threads

Nuttgens outlines highlight the salience of socialization in the formation of identity of which race plays a role (2013). Being able to identify with both Aboriginal and White cultures lends itself to a healthy sense of identity (Gfellner and Armstrong 2012).

Nigerian immigrant Efa E. Etoroma discusses his experiences with discrimination in Canada and his journey to realize an identity as a Canadian. In Nigeria, Etoroma asserts that "one is identified in terms of the region, language, or religion of one's family," not the colour of one's skin (2010:160). In Canada, the dominant majority are White; according to Etoroma, non-Whites are considered to be inferior and "immigrants are ethnicized and raced in Canada" (2010:160). It was because of this attitude that Etoroma felt he needed to identify himself with the Black community in order to "identify [himself] with Canada" (2010:160). Personal experiences with blatant and subtle discrimination resulted in this decision. Essentially, racial identification by others (altercasting) forced this decision. He chose to become "Black" because his name and skin colour made that social identity practicable. Thus, it is apparent that Etoroma distinguishes between Black and African (his original identity). Fleras and Elliott (2003) elaborate on this distinction:

> [T]he category of black can include recent immigrants from Jamaica or refugees from Somalia, or indigenous Canadian blacks – many of whom have been settled in Canada for generations. Thus disseminating this information has had the controlling effect of stigmatizing a disparate group of ethnically diverse . . . citizens who have little in common except skin colour. (P. 31)

It became evident to Etoroma that many Canadians would judge him based on his physical characteristics and "in terms of popular negative stereotypes" (2010:166).

Etoroma became part of the Black community by becoming involved in its social events and social institutions (in particular, the church). According to Etoroma, "[s]ocial interaction is an important vehicle through which both personal and group identities . . . are socially created and sustained" (2010:166). Black house parties offered Etoroma an opportunity to get in touch with the "heartbeat of the Black community" (2010:166). These parties reminded him of his life in Nigeria and enabled him to "create a home . . . in Canada" (2010:166). Further, Etoroma states that these social interactions allow for "the renewal, formation, and development of friendships and, ultimately, group identification among Blacks" (2010:167). Socialization at house parties and at church helped Etoroma develop a Black identity. Etoroma also discusses cultural aspects such as language, food, and music in the maintenance and development of personal and group identity. Etoroma stresses the importance of social interactions in identity formation.

A discussion of race in Canada would be incomplete without looking at the white race and the privilege associated with whiteness. According to Fleras and Elliott, Canadians are "reluctan[t] to acknowledge 'whiteness' as a category of race . . . . There is an inclination to see themselves as the colourless norm from which other races are evaluated" (2003:34). This viewpoint perpetuates the notion of white superiority. Etoroma claims that in Nigeria

"those who do not have black skins are not seen as inferior" (2010:160). By refusing to acknowledge "whiteness" as a race, the privilege and power associated with whiteness remains unchallenged (Fleras and Elliott 2003). Fleras and Elliott (2003) posit that "whiteness as race shapes people's lives by signalling the presence of (1) dominance rather than subdomination, (2) normativity rather than marginality, and (3) privilege rather than disadvantage" (p. 35). Unlike the Aboriginal transracial adoptees who experience internal conflict because of negative stereotypes, whites experience a sense of belonging because of the privileged position they hold in society. In Canada, the dominant majority are white and, therefore, being part of the white race has a positive impact on identity. For the most part, there are no negative consequences from external sources; racial identity, racial identification, and racial category are harmonious. Socialization perpetuates "dominance," "normativity," and "privilege."

Although race is "no longer a biological reality," it continues to influence personal and group identity (Shih and Sanchez 2009:3). The narratives involving the Aboriginal transracial adoptees demonstrate this fact; however, despite their struggles with identity, they were able to find a positive balance between their aboriginal heritage and white upbringing. Etoroma was able to find acceptance within the Black community despite being racialized. These cases illustrate the persistence of race and its negative impact on socialization. Socialization, imbued with inequities, continues to impact racial identity, racial identification, and racial category. The concepts of multiculturalism and integration have the capacity to positively impact socialization in Canada. As Canadians, we have to continue to move forward in our attitudes and actions.

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From Missionaries to Residential Schools: The Rubbing Out of First Nations' Spirituality

Madelyn Shyba

Throughout the centuries the Church has endeavoured to do what it perceives as right for its people, and in some cases it succeeds. In regards to the conversion of the First Nations peoples of Canada, however, they have done nothing but damage. Before European contact, Native culture was thriving, after European contact, Native culture was all but annihilated. It was due to the actions of the Church that this occurred. Missionaries and residential schools did more harm than good to Aboriginal culture and beliefs, and the effects of this can still be seen to this day.

The beliefs of Canadian First Nations at the time of European contact were largely spiritual in nature. That all beings were interconnected was an intrinsic part of their belief system, and the idea that inanimate objects, such as stones, had life was not unusual.[1] On the Northwest coast, spirits were believed to have the power to cause rain to fall, trees to grow, and the salmon to spawn. It was especially important to dance, sing, and give prayers of thanks in order for these things to continue to happen.[2] Among the Mi'kmaq people, the Great Spirit held sway. The Great Spirit encompassed and was personified in all things. Only positive attributes, such as love, compassion, and wisdom, were held by the Great Spirit. This was contradictory to the Christian concept of eternal damnation that was introduced by missionaries.

Nature and the Universe were the Great Spirit's creations, and thus required the highest respect. At the end of someone's life, the Great Spirit welcomed that person into the "Land of Souls," a place of eternal peace and happiness. In addition to this, the Mi'kmaq believed that the bad things in life, such as disease and famine, were caused by evil spirits, and only the Great Spirit had the power to negate their negative effects. Later, Christian missionaries and priests would use this belief to their advantage, terrorizing their parishioners with the idea of "demons" and Hell.[3] Of ultimate importance to the plains tribes was Spirit. To them, everything had a spirit, and every person had Spirit helpers. These Spirit helpers were often

[1] Olive Patricia Dickason, David T. McNab, *Canada's First Nations: A History of Founding Peoples from Earliest Times* (Oxford: Oxford University Press, 2009), 57.
[2] Anton Treuer et al., *Indian Nations of North America* (Washington D.C.: National Geographic Society), 289.
[3] Daniel N. Paul, *We Were Not the Savages* (Halifax: Fernwood Publishing, 2006), 14-15.

animals which appeared in human form in dreams and visions, and taught people power songs and how to make and keep sacred objects such as personal amulets.[4]

Some of the earliest missionaries arrived with the fur trade in New France in the 17th century. Their goal was not only to convert the Natives, but to teach them French customs as well. With this, they hoped to gain valuable allies and trading relationships.[5] While these Jesuit missionaries met some resistance from the Natives, according to the missionaries Claude Dablen and Jacques Marquette in their account of the Jesuit missions in Quebec, they also found great success. The missionaries travelled from village to village, holding services, performing baptisms, and giving last rites among the Native peoples. While it is likely that *The Jesuit Relations and Allied Documents* are biased in the favour of the missionaries, it suggests that many of the Natives accepted Christianity without complaint. It is written in the document that a Huron warrior came forward and requested baptism:

> [h]e never manifested any aversion to our Faith, and asked us for Baptism more than three years ago; but as he could not make up his mind to abandon some Superstitious practices that are customary among the Infidels, we could not grant it to him. At last, the Fathers who have had charge of the Mission of Saint Joseph gave him the final instructions last Winter, and, as they were satisfied with him, he came at Easter to plead his own case. "I have Faith in the depth of my heart," he said, "and my actions have sufficiently shown it throughout the Winter. In two days I shall leave for the war; if I am killed in battle, tell me where will my Soul go if you refuse me Baptism? If you saw into my heart as clearly as the Great Master of our lives, I would already be numbered among the Christians; and the fear of the flames of Hell would not accompany me, now that I am about to face Death.["][6]

He was ultimately baptized, and is a good example of how the process of conversion was not an immediate one for many Natives.

These baptisms did not only convert, but also removed an essential part of the Natives' culture and identity, their names. Traditional naming practices among the Natives were complex and spiritually significant. Among the Ojibwe and the Cree, children would be named a year after the birth at a feast hosted especially for the occasion. Elders would come to the feast and, after being given offerings of tobacco and cloth, would be requested to name the child. The elder would smoke the tobacco and pray to the Creator and his own personal spirits to grant

[4] Susan Berry and Jack Brink, *Aboriginal Cultures in Alberta: Five Hundred Generations* (Edmonton: The Provincial Museum of Alberta, 2004), 44.

[5] Arthur J. Ray, *An Illustrated History of Canada's Native People: I Have Lived Here Since the World Began, Revised and Expanded Edition* (Toronto: Key Porter Books, 2010), 61.

[6] Claude Dablen and Jacques Marquette, *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791; the Original French, Latin, and Italian texts, with English Translations and Notes, Volume 23* (Cleveland: The Burrows Brothers Company, 1818), http://books.google.ca/books?id=5RIVAAAAYAAJ&dq=jesuit+relations&source=gbs_navlinks_s, 27.

him a vision within which would be a character that the child would be named after. This personal name, granted by spiritual powers rather than human creativity, was sacred, and rarely used. By-names were used in everyday life instead of this personal name, and often described a person's attributes. When baptized, the man, woman, or child was named, or renamed, by the Church. These names came from a list of acceptable Saint names and while parents and converts had a choice of 1,251 boys' names and 373 girls' names, in the end the priests had the power to approve the final choice.[7] This left few options. On September 21 1713, baptisms were performed on six children. Of the five girls in this group, three of them were given the name Marg. Two of these girls had the same last name as well.[8]

There was a setback in the 1630s when a smallpox epidemic ravaged the Native population. As much as seventy-five percent of the Huron were dead, many of them the recently converted Christians. The Natives blamed the disaster on the Jesuits, because they had a resistance to the disease and were not nearly as badly affected. The Huron and Algonquin proved more difficult to convert and were less cooperative with the Europeans after that time; and in retaliation, the French threatened to withhold trade.

As Canada expanded west, so too did the mission. After Confederation, in the 1870s and 1880s, the many rebellions by Native peoples opposing colonization caused the Church to increase their efforts of assimilation. One of their techniques was to ban ceremonies and cultural practices. One of the ceremonies Europeans were particularly offended by was the potlach feast.[9] This event was characterized by the trading and gifting of resources among bands, and was accompanied by songs and dances and a feast. It was a symbol of cooperation and camaraderie among the Natives of the north-west coast.[10] To the Church, however, it was seen as an obstruction of their efforts, as it reinforced traditional values, as well as a waste of resources and time. The potlach was banned under Section 14 of the Indian Act in July of 1883. Many tribes did not obey this law, and many of them had the advantage of being isolated from European contact and were able to hide their potlaches in the vastness of the Canadian wilderness. New ways of holding potlaches were devised, such as delivering gifts by messenger, often after a separate feast and dance had been held. Even settlers opposed the ban. They appreciated potlaches, both for entertainment and economic value. The Native people were split between the Christian converts, who were opposed to traditional customs, and the traditionalists. This created rifts among the tribes, and many feared that violence would result.[11]

Another cultural tradition that was forcibly taken was the Sun, or Thirst dance. The

[7] Heather Devine, "Aboriginal Naming Practices," The People Who Own Themselves, 2004, http://people.ucalgary.ca/~hdevine/naming.htm.
[8] "Baptisms, 21 September 1713," in *Aboriginal History: A Reader,* ed. Kristin Burnett and Geoff Read (Oxford: Oxford University Press, 2012), 95-96.
[9] Ray, *Illustrated History of Canada's Native People*, 222-223.
[10] J. Murray, *Report of the Annual Meeting, Volume 60* (British Association for the Advancement of Science, 1891), http://books.google.ca/books?id=c-c4AAAAMAAJ&dq=potlatch&source=gbs_navlinks_s, 588.
[11] Ray, *Illustrated History of Canada's Native People*, 224-228

plains tribes prayed for harmony and renewal, and celebrated warriors' exploits at these dances.[12] The government considered the glorification of violence that occurred at these ceremonies to be a threat. The potlach ban was amended in 1895 to allow for more specific wording, and, at the time was altered to forbid any ceremonies which involved the "wounding or mutilation of the dead or living body of any human being or animal forms." Several Native bands chose to alter the Sun dance rather than stop completely, and removed the gift giving and more bloody aspects of the celebration. While this satisfied some of the agents, others continued to oppose any type of dance, believing it to be the only way to eliminate the cultural identity of the Natives and allow Christianity to dominate.[13]

During this time, the attendance of residential schools by Native children was the norm. About fifty percent of these schools were run by the Catholics, while the other fifty percent was run by the Protestant denominations. The first schools were in Ontario in the 1830s and were initially welcomed by the Native community. It was assumed that the schools' teachers and ministers would be aboriginal like themselves; but when it was realized that was not the case, First Nations people withdrew their support. It was, however, not enough to save their children from the system.[14] Physical, sexual, and emotional abuse were all commonplace in these institutions, and, combined with the isolation from their family and culture as well as the unsuitable environment, the children were truly living in indescribable conditions.[15] While, on the surface, these schools were teaching English, math, sciences, and other skills required for success in the working world, the main goal was to assimilate children into the Canadian way of life.[16] In Celia Haig-Brown's essay "Always Remembering: Indian Residential Schools in Canada" she quotes a woman named Sophie:

> [w]e spent over an hour in the chapel every morning. And they interrogated us on what it was all about being an Indian. . . . [The priest] would get so carried away: he was punching away at that old altar rail. . . . to hammer it into our heads that we were not to think or act or speak like an Indian. And that we would go to hell and burn for eternity if we did not listen to their way of teaching.[17]

These children wanted an education, but instead received indoctrination. Priests and nuns forced their beliefs on these children and cruelly enforced the idea that they were nothing but dirty Indians. The idea that, because of their traditional beliefs, many aboriginal people

[12] Berry and Brink, *Aboriginal Cultures*, 47.
[13] Ray, *Illustrated History of Canada's Native People*, 230-235.
[14] Agnes Grant, *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives After Residential School* (Calgary: Fifth House, 2004), 1.
[15] Roland Chrisjohn, Sherri Young, and Michael Maraun, *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada* (Penticton: Theytus Books, 2006), 49-48.
[16] "Program of Studies for Indian Schools, 1897," in *Aboriginal History: A Reader,* ed. Kristin Burnett and Geoff Read (Oxford: Oxford University Press, 2012), 233-234.
[17] Celia Haig-Brown, "Always Remembering: Indian Residential Schools in Canada," in *Aboriginal History: A Reader,* ed. Kristin Burnett and Geoff Read (Oxford: Oxford University Press, 2012,) 227.

would be going to Hell was etched into the mind of these children every day. Fred Kelly was an Ojibwe boy attending St. Mary's Residential School in Ontario in the 1950s when he experienced this first hand: "My grandparents who had refused baptism because of their traditional beliefs would also be in hell for having spurned the chance to be saved. All my ancestors, for that matter, are in hell because they believed in something other than the only true Church of God."[18]

These practices continued until the closing of the last school in the 1990s, but an official apology wasn't issued by the government until 2008. Today, traditional First Nations spirituality is rising. The RCMP even issues instructions to their officers on the treatment of sacred items and descriptions of Native ceremonies and symbols to aid in the interaction between them and Native communities.[19]

Much of Canadian First Nations' culture was destroyed by Christianity. Because of the oral nature of the Natives' beliefs, much was lost with the assimilation. Even with the attempts at reconciliation, there have been injuries done that will not be able to heal. It is only through education and furthering of our understanding of Native culture that some of the damage can be remedied, and with time, perhaps the Church and the Aboriginal community can find peace.

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Contributors

Éva Boda. As a student in the final year of my Education degree I find myself realizing the vital role teachers play in a student's life. Education is like a puzzle, you begin with the edges and slowly you fill in the rest of the picture, but you need the right pieces to make it all come together.

Samantha Clifford is a 24-year-old, indecisive undergraduate (yes, still) and current pharmacy technician who is in love with chemistry and biology. I really enjoy learning and wish "being a student" was a viable career path.

Stephen Desautels. Born and raised in Calgary, I played hockey my whole life growing up and I am still passionate about the game. I am currently completing the Bachelor of Education program at St. Mary's University and will graduate in the spring of 2017. I hope to be involved with hockey in some way throughout my teaching career.

Chelsea Endicott. I am in my fourth year towards my BSc Biology degree. I hope to pursue a career involving animals and/or the environment. I also enjoy spending time outdoors and doing artwork. Being able to do field notes this year was a great experience as it allowed me to combine two activities that I am passionate about.

Richard Keli Gowan. Born in Calgary, Keli grew up in the neighbourhoods surrounding Fish Creek Park, and attended pre-school on the same grounds now inhabited by St. Mary's University. Thirty years later Keli would find himself working for the University, and currently enjoys studying the humanities in sight of his childhood home.

Erin Henderson. I am a part-time nanny, a full-time Miami Dolphins fan, a member of Toastmasters, and a soon-to-be psychology graduate from St. Mary's University. My passions, besides NFL football, include hiking in the mountains, reading, and being around kids.

Amy Johnson is a third year student enrolled in the 4-year Bachelor of Arts program for Psychology. With her degree, she hopes to be able to contribute and give back to her community by becoming a mental health professional, in some capacity, to help those who have limited access to mental health resources within the MD of Foothills.

Anna Law is a student in her second year of the four-year English degree program at St. Mary's University and plans to enter the Education program after graduating. Anna enjoys exploring the socioeconomic atmosphere of various time periods through studying literature and writing stories. Her favourite time periods are the Great Depression, the World Wars, and the French Revolution – the former two appearing in this story.

Pamela Linley. I have been a student at St. Mary's University since 2013. In June, I received my Bachelor of Arts degree with a concentration in History. I am very passionate about the arts and travel. After graduation, I plan on pursuing a career in tourism and natural history.

Devin O'Brien. I recently graduated from the 4-year History programme with a double minor in Theology and Sociology. Specific, passionate historical interests of mine include a variety of topics and locations extending over thousands of years ranging from ancient Greece and the ancient and medieval Roman empires, their emperors and the papacy; to the Christian and Muslim worlds of Mesopotamia; and finally, medieval to early modern Europe.

Ashley Rowland is working towards a degree in psychology at St. Mary's University. She is enjoying the process of earning an undergraduate degree, taking a variety of different kinds of courses. Outside of her studies, Ashley enjoys reading and hiking.

Megan Sehn. Meg has always been a huge video game enthusiast and when given the opportunity, it is no surprise that she wrote her English 401 paper on the subject. Currently, Meg is enrolled in St. Mary's Bachelor of Education program and is looking forward to finally fulfilling her lifelong dream of becoming a teacher.

Jacqueline Shaw graduated from St. Mary's University in 2015 with a Bachelor of Arts in English and a minor in Sociology. A self-professed lifelong learner, Jacqueline is currently pursuing a Master's of Education in Adult Education and Lifelong Learning through the University of Saskatchewan.

Madelyn Shyba is a Bachelor of Arts student majoring in History, and hopes to pursue a career in Museum Sciences after graduation. Her favoured subject is 19th century domestic history.

St. Mary's University is a student-focused liberal arts and sciences teaching and research institution. In the Catholic tradition through the synthesis of faith and reason, St. Mary's University invites and challenges all students to become compassionate, thoughtful, and resourceful members of society.

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