The Attic

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The Attic
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A Note from the Editor

ఴ **Our students have surpassed** all expectations in their submissions to this issue of *The Attic*. We are proud to be able to share their fine work both within and beyond the St. Mary's community.

The success of our students is a tribute to their scholarly commitment, energy, and talent and we are thrilled to present it to our readers for their enjoyment.

Warm wishes,

Dr. Gayle Thrift
Editor of *The Attic*

The Attic:
The St. Mary's University Journal of Undergraduate Papers

Editorial Statement of Purpose

ℰ **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.

The Motivations and Justifications for the Nazi German Invasion of Poland in 1939

Max Cameron

ঙ **The invasion of Poland** by Nazi Germany on September 1ˢᵗ, 1939 was the action that ultimately started the most deadly conflict in human history: World War Two. At the heart of it, the invasion of Poland – and the international war that resulted – was a conflict motivated by the Nazi ideology. This ideology held the German people as superior to all others, especially the Slavic peoples of Poland and the rest of Eastern Europe, and stated that territorial expansion to the east was necessary in order to secure *lebensraum* (living space) for the German people. However, Hitler's wars of expansion were originally planned for the mid 1940s when the rearmament of Germany that had started in 1933 would be complete. It was economic factors, specifically the economic crisis of 1939, that compelled Nazi Germany to invade Poland and risk war with France and Great Britain before its rearmament was complete. Ultimately, the plunder of Poland as well as the trade deals signed with the USSR in the Molotov-Ribbentrop Pact put off economic collapse in Germany. While France and Great Britain did declare war on Germany, an all out war was not immediate and Germany was able to revitalize its economy and redouble efforts to build up its military during the eight month Phoney War. Though ideologically-inspired territorial expansion and economic necessity motivated the Invasion of Poland in 1939, the Nazis justified German aggression in Poland by arguing that the Polish Corridor, a strip of land controlled by Poland that separated East Prussia from the rest of Germany, was rightfully German territory and that the German populations in these areas were being persecuted. The German people also saw the conflict as one that righted the wrongs of the Treaty of Versailles. However, these were not the primary reasons why Hitler chose to invade Poland in 1939, and the subsequent actions during the occupation of Poland remove any illusion that the invasion of Poland could ever be ethically justified.

Nazi Germany's primary and most basic motivation for invading Poland was ideological. Inherent in Adolf Hitler's vision for Germany was the idea that *lebensraum,* or living space, was essential for the flourishing of the German people.[1] Living space for the German people, in Hitler's mind, was to be found in the already inhabited lands to the east.[2] These lands, of which Poland was part, were populated by Slavs, a people that, in Hitler's conception of racial

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[1] Ian Kershaw, "Nazi Foreign Policy: Hitler's 'Programme' or 'Expansion without Object'?" in *The Origins of the Second World War* ed. Patrick Finney (New York: Arnold, 1997), 139.

[2] Ibid, 139.

hierarchy, were subhuman and deserved to exist only to serve the superior German people.[3] It should be noted that all of Eastern Europe, the USSR included, was considered necessary *lebensraum.* This ultimately made the Molotov-Ribbentrop Pact – a treaty that was signed by Nazi Germany and the USSR that promised non-aggression between the two states and also made a mutual agreement to invade and partition several states including Poland – a short term deal of expedience that was always going to be breached.[4] Indeed, the Bolsheviks, who had gained power in the USSR in the wake of the Russian Revolution, represented a mortal enemy to the German people in Hitler's mind, as Hitler considered Bolshevism a Jewish ideology focused on the destruction of the German people.[5] Along with the basic fact that Hitler saw the conquest of Eastern Europe as a central tenet of his ideology, conquest beyond Eastern Europe and a dream of a complete world conquest by the German people was seen as the ultimate goal of Nazism.[6] Therefore, aggressive expansion was not only justified within the logic of the Nazi ideology, it was required.

Along with being an ideologically motivated war for territorial gain, the Nazi invasion of Poland and the subsequent planned expansions were motivated by the economic gains that would come as a result of occupying new territory. As has already been established, territorial expansion was always a core tenet of the Nazi ideology, and therefore aggressive action taken by the Nazis against Poland and other states can ultimately be viewed as inevitable at some point without any regard for other motivations. However, there were other factors that need to be considered in uncovering why the invasion happened when it did, why Poland was the first country to be invaded (not considering *Anschluss* with Austria or the annexation of the Sudetenland as formal acts of war), and why the Nazis felt the need to sign a pact promising non-aggression with their supposed mortal enemies in late 1939. In order to answer all three of these questions, the economic conditions in Germany during 1939 must be considered.

First, the question of why Poland was invaded when it was can be answered by examining the economic or "domestic crisis"[7] of 1938 and 1939 within Germany. Since Hitler assumed near total power in Germany in 1933, he had strongly pursued a policy of rearmament to re-establish Germany as the preeminent military power in the world, as it likely was on the eve of World War One.[8] This process of rearmament was to be a massive undertaking, and in many ways incredibly bold considering Germany's economic conditions in 1933; nevertheless, even the extremely enthusiastic and unreasonably confident Adolf Hitler recognized this as a process that would take a great deal of time.[9] This process, according to the long-term goals set out

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[3] Ibid, 139.

[4] Klaus Hildebrand, "Hitler's War Aims," *The Journal of Modern History* 48 no. 3 (1976), 525.

[5] Kershaw, 139.

[6] Hildenbrand, 529.

[7] David Kaiser and Tim Mason, "Domestic Crisis and War in 1939," *Past and Present* no. 122 (1989), 218.

[8] R. J. Overy, "Hitler's War and the German Economy: A Reinterpretation," *The Economic History Review* 35 no. 2 (1982), 276.

[9] Ibid, 276.

by the different war industries within Germany, would reach adequate completion midway through the 1940s.[10] Essentially, based on the targets of rearmament, Hitler's Germany would be fully ready for its great wars of expansion and conquest far after the date that World War Two actually ended up beginning. What complicated the already massive task of making Germany the pre-eminent military power in the world was Hitler's plan of drastically expanding the domestic infrastructure of Germany during the same period of time.[11] Hitler's incredibly ambitious projects did have the immediate effect of rejuvenating the German economy and employing a great deal of people; however, by 1939 the massive costs and a shortage of raw materials, along with the fact that the demand of labour had exceeded the supply, caused the economy to sputter to a halt.[12]

The economic crisis was so dire that, in 1939, Hitler was forced to grapple with not only the possibility that the process of rearmament would be significantly delayed and that his grand infrastructure plans would go largely unfulfilled, but also the real possibility of total economic collapse and the political fallout that would follow.[13] This grim situation indicates why Nazi Germany was willing to reach out to the USSR. One of the primary aspects of the Molotov-Ribbentrop Pact was the establishment of trade deals between the two states.[14] To remedy its severe shortage of raw materials, Germany signed a deal that sent industrial goods to the USSR in exchange for essential materials in war production.[15] Taken alongside the raw materials received through this Pact, the decision by the USSR and Germany to simultaneously invade Poland and then subsequently partition its land allowed Germany the chance to plunder and solve its labour shortage at the same time. Essentially, the Molotov-Ribbentrop Pact – and the subsequent invasion that it called for – at least momentarily solved the economic woes within Germany by bringing in essential raw materials from the USSR by means of trade, by allowing for the plunder of Poland, and by solving the labour shortage by utilizing Poland's conquered population.

The invasion of Poland brought on as a result of the Molotov-Ribbentrop Pact signed with the USSR was largely an act of desperation in reaction to the economic crisis within Germany in the year 1939. Another thing to consider regarding the invasion of Poland in 1939 is the fact that Hitler, along with many in his inner circle, did not believe that the invasion of Poland would necessarily drag Germany into a larger conflict with Great Britain and France, two countries that had signed defence treaties with Poland.[16] Though Hitler was ultimately wrong in this assessment due to the fact that both France and Great Britain formally declared war on Germany after the invasion,[17] he was correct in assuming that their actions in defence

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[10] Ibid, 277.
[11] Ibid, 277.
[12] Kaiser and Mason, 202.
[13] Ibid, 203.
[14] Ibid, 203.
[15] Ibid, 203.
[16] Overy, 275.
[17] Richard Lamb, *The Drift to War 1922 to 1939,* (London: Bloomsbury, 1989), 340.

of Poland would not bring France and Great Britain into an immediate head on struggle with Germany; neither France nor Great Britain made good on their promises to engage in all out offensives against Germany after Poland was invaded.[18] The period of time between Germany's Invasion of Poland in September and the ambitious Invasion of France in May of 1940 is sometimes referred to as the "Phoney War."[19] This Phoney War allowed Germany to revamp its rearmament efforts and revitalize its economy without having to engage in an immediate and massive conflict with France and Great Britain.[20] The Phoney War also gave Hitler time to divert resources and labour from his ambitious infrastructure projects, many of which he shelved, and allowed him to focus almost solely on military production.[21] Though he was not able to bring the military capabilities of Germany up to where he originally wanted them before engaging in an all out struggle with the great powers of Europe, Hitler's dream of German supremacy had been rescued from the near complete disaster that was the economic crisis of 1939. These economic considerations reveal why Hitler was willing to invade Poland and sign a deal with the USSR, even while he was still well short of his rearmament goals.

The way in which Hitler justified the invasion of Poland on the international stage as well as to the German people differs from the true reasons for the invasion. In the lead up to the invasion of Poland, Hitler spoke at length of Germany's obligation to protect a supposedly persecuted German minority in western Poland, as well as the idea that Germany needed to regain control of the Free City of Danzig.[22] Danzig was a city that had a German-speaking majority and had belonged to Germany prior to the Treaty of Versailles.[23] Versailles stripped Germany of Danzig, giving it the status of a nominally free city-state within the borders of Poland.[24] While Danzig was valuable economically and strategically by virtue of it being a port city, it had greater symbolic significance. For the German people, losing Danzig and the "Polish Corridor"[25] – a strip of land controlled by the Poles that isolated the German controlled area of East Prussia from the rest of Germany – after Germany's defeat in World War One represented a great injustice against them, and reminded them of Germany's humiliation.[26] Therefore, it was easy to create significant support domestically for German aggression against Poland if it was to regain territory that could be considered rightfully Germany's. Overall, the war was justified within Germany as being one that defended Germans from persecution, overturned the injustices levied on Germany at the Treaty of Versailles, and exacted revenge

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[18] Anna M. Cienciala, "Poland in British and French Foreign Policy in 1939," in *The Origins of the Second World War* ed. Patrick Finney (New York: Arnold, 1997), 429.

[19] Kaiser and Mason, 208.

[20] Ibid, 208.

[21] Ibid, 209.

[22] A. J. Prazmowska, "War over Danzig? The Dilemma of Anglo-Polish Relations in the Months Preceding the Outbreak of the Second World War," *The Historical Journal* 26 no. 1 (1983), 177.

[23] Ibid, 177.

[24] Ibid, 178.

[25] Lamb, 320.

[26] Ibid, 321.

on the Poles as well as their allies for the perceived wrongs done to the German people through the Treaty of Versailles.

Ultimately, the original justifications that Germany gave for the potential return of Danzig to Germany by political means were not wholly without merit, seeing as Danzig was a city with a German majority. Arguments for the Polish Corridor outside of Danzig, an area that had a majority of Poles,[27] were not as convincing. However, such arguments are ultimately immaterial as the actual Invasion of Poland included areas far beyond the Polish Corridor, and was done for ideological and economic reasons. Within the logic of the Nazi ideology and Hitler's drive to maintain power (so as to make his dream of German supremacy in the world a reality), the invasion was likely necessary due to the economic crisis that Hitler's impossible military and infrastructure targets had created. However, the unspeakable brutality that defined Germany's occupation of Poland leaves any ethical justification for the Invasion of Poland (as an act of war) without any legs to stand on.

Germany's aggression toward Poland in 1939 was motivated by ideologically driven territorial expansion and economic necessity. In view of these goals, the invasion of Poland was a resounding success for Hitler as it revitalized a failing German economy, avoided escalation to the point of an immediate total war with France and Great Britain, and significantly increased the land controlled by Germany. To the international community and the German people, however, the invasion of Poland was justified as a war of protection for the German peoples who were supposedly facing persecution in Poland, and as an overturning of injustice against the German people perpetrated at the Treaty of Versailles. These reasons are insufficient grounds upon which to consider the invasion a just war, and the subsequent brutalities during the occupation of Poland only serve to belabour this point.

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[27] Prazmowska, 178.

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"Accidental" Global Disparity: An Argument Against Natural Law Theories of Entitlement

Darren Corpe

⅋ **A relative disparity** of wealth exists among the countries of the world. For instance, "GDP per capita in Burundi is about one-sixtieth that in the United States."[1] Many potential factors may play into this disparity. While some portion of that disparity must be attributable to effort, clearly much of the disparity that exists is not earned or in any way justifiable in the sense of merit. One could divide the proposed unmerited causes of wealth disparity into two major categories. First, there are the natural advantages or disadvantages derived from physical factors. Second, there are the systemic, social, or institutional based advantages or disadvantages. In the first group, advantages or disadvantages may come from given climates, topography (including waterways, access to ports and ease of transport), access to natural resources (like raw materials), proximity to conflict zones and transmittable diseases, genetic propensity to contract illness and disease, and so on. In the second group, systemic, social, or institutional advantages or disadvantages are more often than not inherited or in some way acquired without choice. These factors include social or political strife and warfare (juxtaposing relative social harmony), imperialism, ethnic and religious conflicts (often stretching back centuries), political constitutions (which may be socially or individually oppressive or, conversely, liberating), political corruption, systems for education … even work ethic is often socially constructed and inherited,[2] and, of course, this list could go on, perhaps indefinitely. It is, however, not my intention to survey these causes of disparity exhaustively.

In the essay, I will focus on, first, only international relations rather than domestic politics and economics. By doing so I hope to magnify the presence of "accidental" disparity from the global perspective. Second, I will limit the discussion to two factors of unmerited disparity: one natural factor (topography) and one social factor (imperialism). The aim is to challenge that there is such an entity as a "natural right," in the Lockean sense. This challenge, if

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[1] Betsey Stevenson and Justin Wolfers, "Economic Growth and Subjective Well-Being: Reassessing the Easterlin Paradox," *Brookings Papers on Economic Activity* 2008, no. 1 (2008): 23.

[2] For example, John Rawls has stated: "The assertion that a [person] deserves the superior character that enables him [or her] to make the effort to cultivate his [or her] abilities is equally problematic; for his [or her] character depends in large part upon fortunate family and social circumstances for which he [or she] can claim no credit." John Rawls, *A Theory of Justice*, Revised ed. (Cambridge: Harvard University Press, 1999), 104.

successful, will lead to the disaffirmation of a theory of justice as entitlements. The argument is that if the natural right to possess property requires claims (i.e., I claim X as my own property) and claims require a sufficient degree of merit or worthiness, then the statement that the foundations for most possessions are chiefly "accidental" (this statement being backed by a solid account of both natural and social "accidents" of endowment) this implies that most claims lack a sufficient amount of merit or worthiness. This argument leads to two conclusions: (1) therefore, most natural rights and corresponding entitlements are unwarranted, followed by (2) that, therefore, natural rights theories of justice are incapable of addressing the bulk of human relations. Because a theory of justice seeks to cover a wide range of human relations, the implication that theories of justice as entitlements (on the basis of a natural law) are confined to, at best, menial property claims wherein accidents of endowment are not so crucial. This proves to be illustrative of an unacceptable implication for the theory of natural rights. The theory of natural rights represents, therefore, a non-cogent argument.

In presenting this challenge, I will specifically juxtapose Robert Nozick's Lockean theory of justice as entitlements (derived from natural rights) with Brian Barry's Humean theory of justice as convention. While Nozick maintains that justice consists in respecting entitled holdings, Brian Barry asserts that most natural advantages are unmerited, consequently overriding any claim to entitlement. This point will be revisited throughout the essay.

The Entitlement Theory of Justice: Robert Nozick & Lockean Natural Rights

Nozick has proposed a theory of justice in acquisition, whereby there is an "*original acquisition of holdings*, the appropriation of unheld things", and justice in transfer, whereby holdings are transferred to a different person who is now entitled to those holdings.[3] This version of rights, or entitlements, is based on John Locke's thesis of property as those objects or land which have been removed out of "the state of nature" and "mixed" with labour (i.e., joining "to it something that is his [or her] own").[4] While Nozick has concerns about Locke's thesis, he follows the same general principle that the *history* of past actions create "differential entitlements or differential deserts to things."[5] The differentials that result, he proposes, are "deserved" or based on just "deserts" … "if the position of others no longer at liberty to use the thing is [not] thereby worsened."[6] This is the stipulation or proviso made by Locke and upheld by Nozick, viz., that a person is entitled to annex property only up to the point "where there is enough, and as good, left in common for others."[7] Finally, for Nozick, the free operation of the market system passes the test of this Lockean proviso.

[3] Robert Nozick, "Distributive Justice," in *Contemporary Political Philosophy: An Anthology,* 2nd ed., edited by Robert E. Goodin and Philip Pettit (Oxford: Blackwell Publishing, 2006), 201-202.
[4] John Locke, "Property," in *Arguing About Political Philosophy*, 2nd ed., Matt Zwolinski, ed. (New York: Rutledge, 2014), 360.
[5] Nozick, "Distributive Justice," 204.
[6] Ibid., 203-204 & 214-215.
[7] Locke, "Property," 360.

Issues with Nozick's theory of justice. A person's ability to make claims to property depends, most primordially, on the circumstances or abilities a person merely "falls" into rather than those he or she earns. To begin claiming property, putting our hands on some object or our "bottoms" on some property, a minimally mobile body is required. Without a community of at least one other person an individual cannot communicate and divide tasks to multiply his or her ability to make claims (or even make it through gestation, birth, infancy, etc.). Without accessible natural resources there would, importantly, be nothing to claim. Lastly, without a history of language, technology, ideas, cooperation, and so on, a person could not hope to get far claiming much beyond the basics for survival.[8] Each one of these circumstances we merely "fall" into, Heidegger would say that we are "thrown" into them.[9] The point is that far more is obtained by accident, and more primordially so, than is obtained by merit. To say that rights are entitled by merit and this ought to be considered a natural law is, in my opinion, not justifiable. This is only a theoretical analysis of natural law, but I think it serves as a general introduction to the issue with natural law theories.

Brian Barry shares this general view. When gauging whether a person has a right to claim an entitlement, in Nozick's sense of entitlement, Barry has stated that he sees no reason to attribute virtue to "getting there first" and hence to respect that virtue with the title of property.[10] He follows this by stating that claims countries make are parallel to those of individuals. Hence, to state that a country enjoys a sovereign entitlement to natural resources—because they lie within a particular region defined as one's own by convention—can only ever be justified with reference to convention ("reinforced by international declaration") and never by a law of nature.[11] However, Barry points out that if the world were to merely drop sovereignty rights at this point in time it would be viewed with suspicion from the perspective of Third World countries and possibly as an excuse to reintroduce colonialism.[12] Barry does not propose an end to state-sovereignty rights. Rather he suggests a global tax to redistribute wealth to areas in need. I will not be suggesting anything of the sort in the essay. My intention is simply to outline the two theories, Nozick's and Barry's, consider the "accidents" of natural endowment and inherited structures, and then conclude that theories of natural rights are not philosophically cogent.

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[8] For example, David Hume writes that "'Tis by society alone [a person] is able to supply his defects, and raise himself up…" See David Hume, "Justice as Convention," in *Arguing About Political Philosophy*, 2nd ed., Matt Zwolinski, ed. (New York: Rutledge, 2014), 185.

[9] Dasein, Heidegger's term for a person, "emerges as a delicate balance of determination (thrownness) and freedom (projection)." See Michael Wheeler, "Martin Heidegger," in *The Stanford Encyclopedia of Philosophy*, 2012, ed., Edward N. Zalta, http://plato.stanford.edu/entries/heidegger/.

[10] Brian Barry, "Humanity and Justice in Global Perspective," in *Contemporary Political Philosophy: An Anthology*, 2nd ed., Robert E. Goodin and Philip Pettit, eds. (Oxford: Blackwell Publishing, 2006), 728-729.

[11] Ibid.

[12] Ibid., 729.

An Alternative Theory of Justice: Brian Barry's Humean Justice as Convention

In this essay I want to take this idea and apply it to the case of natural resources. I shall suggest that they fit all the requirements for being the subjects of a general right and that therefore everyone has an equal right to enjoy their benefits.[13] —Brian Barry

Brian Barry divides justice into two parts, justice as reciprocity and justice as equal rights. Justice as reciprocity means justice within a system. This delegates the principles for determining whether actors within a system are playing fairly. Justice as equal rights, which is more pertinent to the current topic, delegates the principles we can use to judge a system as a whole. Equal rights pertains mostly to the sharing of goods—whether actors within the system are treated fairly in terms of access to common goods. As indicated, because there is no reason to accept that work, "getting there first", inheritance, or luck indicates that a title to some goods passes on to the holder of those goods, Barry maintains that entitlements, where they exist, are a provision of convention and never as natural rights. This is similar to Hume's contention that "in the *state of nature* … there was no such thing as property; and consequently cou'd be no such thing as justice or injustice."[14] Having demonstrated this alternative to the entitlement theory of justice, I will now overview one natural factor (topography) and one social factor (imperialism) contributing to the, as I have chosen to call it, "accidental" disparity among countries. This will serve to demonstrate further that natural rights theories of property and other entitlements are inconsistent.

An "Accidental" Natural Advantage – Topography

In his book *The Accidental Superpower* Peter Zeihan considers, as the title suggests, the *accidental* origins of powerful countries, groups, or empires. The Ottoman Empire, for example, nearly became an early hegemon due to its position on the shores of "the Sea of Marmara, a nearly enclosed sea small enough that it functioned as a river in terms of facilitating cultural unification, but large enough that it allowed for a reasonable volume of regional trade."[15] In the 1300s Iberia was the poorest region in Europe due to its distance from the spice trade.[16] It would later rise into a great power as it crossed the Atlantic and gained access to the gold and silver of the Americas. The new trade route and location on the border of the Atlantic Ocean would have a similar effect on Great Britain. This pattern of beneficial location and trade has played an extensive role in the current power of the United States.

In terms of waterways, the US has (1) the world's longest navigable river, the Mississippi, (2) 14 650 miles of temperate-zone rivers ("China and Germany each have about 2,000 miles"), and (3) chains of barrier islands that form shielded bays to mitigate tidal shifts and severe

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[13] Ibid.
[14] Hume, "Justice as Convention," 193.
[15] Peter Zeihan, *The Accidental Superpower: The Next Generation of American Preeminence and the Coming Global Disorder* (New York: Twelve, 2014), EPUB e-book, chap. 3.
[16] Ibid.

weather.[17] The point here is that water is still the easiest way to transport goods. Luckily for America, again, she has lots of goods to transport. The Mississippi river network also touches "the world's largest piece of arable land, the American Midwest."[18] The land in America offers a further advantage. America has mountain ranges, but unlike many regions, the American mountain ranges have numerous passes with minimal risk of avalanche.[19] One final note about this enormous accidental advantage: the US has minimal natural competition or adversaries. It is bordered by two vast oceans, and Canada across the border to the north and Mexico across the border to the south are, due to topographic and other limitations (plus a lack of harmful intentions), not significant threats. The accidental advantages for the US are therefore considerable. Many more advantages, of course, have gone unmentioned.

In what sense were these advantages earned? To answer that question with reference to the work that went into American prosperity, we would have to consider that as a region populated primarily by immigrants, who, had they stayed in their native lands, would foreseeably have worked as hard though with nowhere near the output, it stands to reason that the magnitude of their "earnings" are secondary to their opportunity. Additionally, claims to the right to inherit from distant ancestors—i.e., the tilled soil, the store of technological and literary understanding, the land that was arguably conquered using unjust means, etc.—were in no way "earned" in terms of any beneficiary's merit. As Brian Barry has noted, even if we do respect the right to inherit vast fortunes, the right to accept the title to those benefits of inheritance ought to attenuate with time and over multiple generations.[20] Hence, according to Barry, the claim to the American inheritance (arguably) ought to have diminished in magnitude.

The inverse of accidental natural advantage produces a nearly opposite result. Jeffrey Sachs points out that "landlocked regions [face] crushing transport costs and economic isolation".[21] A country could also face arid conditions, lengthy periods of drought, or poor soil leading to low agricultural productivity. In tropical regions and Sub-Saharan Africa there is a prevalence of epidemic diseases not common, or easier to eradicate, in the global North.[22]

The overall effect of these regional disparities is often that a great surplus results in topographically advantaged countries and a great debt results in topographically disadvantaged countries. In outlining these major topographical accidents of endowment, my intention is to imply that given the unmerited topographical position a group of people falls into, claims that require a sufficient degree of merit or worthiness cannot be made. And since claims cannot be made, neither is it justifiable to state there are natural entitlements.

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[17] Ibid., chap. 4.
[18] Ibid.
[19] Ibid.
[20] Barry, "Humanity and Justice in Global Perspective," 730.
[21] Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Time* (London: Allen Lane/Penguin, 2005), 82–8.
[22] Ibid.

An "Accidental" Systemic, Social, or Institutional Advantage – Imperialism

Imperialism is the extension of class exploitation beyond a country's borders. Marx theorized that rich business owners, financiers, entrepreneurs, the wealthiest 1%, and so forth would exploit the labour sector to the point of overextension. Once labour is overextended—out of work, subject to low paying jobs, poor working conditions, deprived of benefits—that group will participate in an uprising to disposes the rich of the means of production. What Lenin came to realize was that exploitation could be exported overseas. Instead of exploiting domestic labour, multinational corporations (in some cases crown corporations) could exploit labour in other countries. They could also do other unilaterally beneficial things, like forcing colonies to absorb excess production from the empire's centre (and thus maintain prices at home and have a healthy trade balance). Thus it was through imperialism that the looming problem of worker uprisings could be averted. The new issue then became colonial uprisings. Frustrations over the exploitation of the British, French, Dutch, and other European countries, led colonized regions to seek unyoking themselves from imperial domination. The success of some uprisings, like the first Boer War (1880-81) against the British, combined with the drastic World Wars (fought by competing imperial powers) basically ended the era of what Lenin understood as imperialism.[23]

Fledgling industries falter. The post-colonial era brought about new problems and new solutions. Having gained sovereignty, many former colonies in Africa and Asia could scarcely compete internationally, having only production capacities that were in their developmental infancy. A general historical rule of economics is that industries in their infancy often require government protections to compete, especially when their competition includes firms from countries already developed or whose natural advantages are immense.[24] In other words, a phase of non-advantageous development often precedes a competitive advantage[25] for domestic firms (that is, in addition to the fact that a sustainable and significant competitive advantage might never be possible for some countries anyway). The usual exception is when a firm is the pioneer of a new unparalleled technology, though this is rare and often depends on research and development which is a further advantage for those regions that inherit systematic advantages or "fall into" many natural advantages.

Double standard. These insights come from the German economist Frederick List who outlined the history of mercantilist strategies, i.e, implementing government protectionism for inefficient or non-competitive industries, that aided the development of production capacities

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[23] This general historical outline was adopted from Russell Bova, *How the World Works* (Longman: Boston, 2012), 204.

[24] James Fallows, "How the World Works," *The Atlantic Monthly* (December 1993), <http://www.theatlantic.com/magazine/archive/1993/12/how-the-world-works/305854/2/>.

[25] Competitive advantage is meant in the conventional sense of "a condition or circumstance that puts a company in a favorable or superior business position." See *New Oxford American Dictionary*, 2nd Ed., s.v. "Competitive Advantage."

in Western countries.[26] According to James Fallows, Asian economies today, like South Korea, Japan, and Singapore, generally follow List's economic principles and pursue some version of mercantilist strategies to help domestic firms stay afloat.[27] David Harvey points out, however, that many governments in Africa and South America have been prevented from protecting non-competitive industries.[28] This prevention was the result of imposed neoliberal reforms, found in the stipulations attached to agreements made in return for debt rescheduling.[29] Those stipulations were written by the states who held the reigns of power in the World Bank and the IMF—the US in particular. As a sad demonstration of double standards, the countries imposing the harmful rules restricting government protections have already enjoyed the mercantilist development strategy that aided their once fledgling domestic firms.

The development of this double standard appears, *perhaps surreptitiously*, to have been come by honestly.[30] It was after the Second World War that the US introduced the Bretton Woods system. Under Bretton Woods and the corresponding General Agreement on Tariffs and Trade (GATT)[31] every former colonial power was essentially coerced into trading freely with everyone else. It anathematized protecting domestic industries using mercantilist strategies, which had largely come to be viewed as the cause of the Great Depression and a factor leading to WWII.[32] Mercantilism had made the depression worse because it led industrialized countries of Europe and America toward isolationism and beggar-thy-neighbour policies. Because mercantilist strategies had failed so drastically, firms under the new neoliberal regime would thereafter have to develop based on the dictates of comparative advantage. To provide an example of this, comparative advantage meant firms in Central America would have to grow a lot of bananas and firms in many of the islands in the Gulf of Mexico more sugarcane. Meanwhile European and American economies moved away from labour heavy production because the costs of labour were too high. Instead, their domestic firms developed their own

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[26] Friedrich List, *The National System of Political Economy*, trans. Sampson S. Lloyd (London: Longmans, Green and Co., 1909).

[27] Fallows, "How the World Works," 209.

[28] David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press, 2005).

[29] The neoliberal reforms imposed on indebted countries as a provision for debt rescheduling are called structural adjustment plans (SAPs). More will be said about SAPs later in the essay.

[30] I will not comment on the potential surreptitious nature of this double standard. I will leave it up to the reader to decide.

[31] In 1995, GATT was replaced by the World Trade Organization (WTO).

[32] Bova, *How the World Works*, 205. Bova provides a succinct description about how and in what ways mercantilism was the arguable cause of the Great Depression. For example: "During the Great Depression of the 1930s … countries sought to solve their economic problems on the backs of their neighbors. Tariffs and other protectionist measures proliferated, the volume of international trade plummeted, and political tensions escalated." There is clearly a time and place to discourage mercantilism or neomercantilism, but to recommend the same strategy for Africa, South America and Asia (which, as I will explain, was the WTO and IMF's approach) that would have worked for Europe in the early 20th century seems a bit too presumptive. Considering the natural disadvantage these countries already endure some, if not many, protection must be justifiable.

comparative advantages and everybody appeared better off. This was not as much the case, however, in the developing world.

    Structural Adjustment Plans (SAPs). Structural adjustment, according to the World Trade Organization, means liberalizing an economy by "removing 'excess' government controls and promoting market competition."[33] These are essentially the stipulations attached to the agreements for debt rescheduling already mentioned. Étienne Balibar writes that SAPs, imposed by the IMF when a country is on the brink of defaulting on international loans, are used "to prioritize the safeguarding of private interests and to prevent defaulting nations from trying" to claim that their debts are "illegitimate" and therefore not in need of repayment.[34] The contradiction is that despite the fact that many producers in developing countries need government protections to compete, in "return for debt rescheduling, indebted countries were required to implement institutional reforms" including privatization; this was a way of coercing "developing countries to take the neoliberal road."[35] In other words, SAPs forced disadvantaged countries to turf mercantilist strategies, opting instead to stick to the dictates of comparative advantage. But this overlooks the fact that firms in developing counties often need the same protections in order to gain a foothold in the global market. This is the reality that countries now developed once faced. Additionally, the double standard of touting comparative advantage and dismissing mercantilism is evident in the high agricultural tariffs in Japan and the EU as well as the large domestic subsidies paid to farmers in the EU and US.[36]

    Another problem with SAPs is that they often lead to what are called "adjustment costs". Jack Donnelly writes that "those who suffer 'adjustment costs'—lost jobs, higher food prices, and inferior health care—acquire no special claim to a share of the collective benefits of efficient markets."[37] As Meier and Fox (2008) state: "current international development programs, as facets of neoliberal economic policy, have crippled public health systems and diminished their ability to prevent disease and promote health."[38]

    Noting that imperial advantages often come, or in overwhelming measure come, from unmerited natural advantages like topography, it appears against some principle of justice that "accidentally" powerful nations get to undermine the ability of some developing nations to compete in the global marketplace. It also appears to be against some principle of justice that developing nations are subjected to SAPs when they were largely put in such a position by a

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[33] "Structural Adjustment Programmes (SAPs)," *WTO Trade Glossary*, accessed April 6, 2015, http://www.who.int/trade/glossary/story084/en/.

[34] Étienne Balibar, "Politics of the Debt," *Postmodern Culture* 23, no. 3 (2013).

[35] Harvey, *A Brief History of Neoliberalism*, 29 & 92.

[36] Bova, *How the World Works*, 207.

[37] Jack Donnelly, *Universal Human Rights in Theory & Practice* (New York: Cornel University Press, 2003), 201.

[38] Benjamin Mason Meier and Ashley M. Fox, "Development as Health: Employing the Collective Right to Development to Achieve the Goals of the Individual Right to Health," *Human Rights Quarterly* 30, no. 2 (2008): 274.

natural lottery and/or social inheritance. Yet an entitlement theory of justice based on natural rights cannot account for these apparent injustices.

The implication for justice as entitlements. While liberal commercialists maintain that economic interdependence leads to prosperity for all—viz., "a rising tide lifts all boats"[39]—if it is granted that the entitlement theory of justice has failed, i.e., a country's claim to property and natural resources based on merit are not justifiable, then the fact that countries who win the "natural lottery" are the first to enjoy the fruits of economic interdependence, and are also allowed to enjoy the bulk of those benefits, appears simply unjustifiable. Likewise, neither is it justifiable that countries who lose the "natural lottery" have to wait in line, perhaps indefinitely, for those benefits and, meanwhile, deal with the double standard of not being able to use the mercantilist strategies (once used by now developed countries) and also to deal with "adjustment costs," which cripple public health systems and diminish the ability to prevent disease.

Given the history of imperialism it should be sufficiently clear that the institutional advantage enjoyed by powerful countries, America in particular, cannot be chiefly attributed to merit. Additionally, as indicated by the "accidental" topographical advantages available to powerful States, it is arguable again that entitlements to the property or goods accruing from those advantages are, indeed, unwarranted. Nozick's entitlement theory of justice, depending, as it does, on claims made with a sufficient degree of merit or worthiness, is therefore inapplicable to the bulk of international human relations where advantages are insufficiently based on merit. This result is in an unacceptable implication for his theory of justice as entitlements because a theory of justice seeks to cover a wide range of human relations. This argument, if conceded, has consequently rendered the entitlement theory of justice based on natural rights philosophically non-cogent. Finally, as Barry has indicated, entitlements, where they exist, are merely a provision of convention. There is no reason to assume that work, "getting there first", inheritance, or luck indicates that a person or a country gains entitlement to some goods or property by natural law. While it is not the focus of the essay, one would do no wrong to consider whether the convention for rights to goods and/or property could be, or even ought to be, altered at least to the point where all people are able to receive a livable portion.

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[39] John F. Kennedy, "Address and Question and Answer Period at the Economic Club of New York," December 14, 1962, http://www.presidency.ucsb.edu/ws/?pid=9057. In saying this, JFK meant that hampering the economy "by restrictive tax rates will never produce enough revenue to balance our budget, just as it will never produce enough jobs or enough profits." Contemporary political liberalists like Fareed Zakaria would agree with this approach. Zakaria has claimed that resulting from its shift to a capitalist system "China's growth alone has lifted more than 400 million people out of poverty." Fareed Zakaria, *The Post-American World: Release 2.0* (New York: W. W. Norton & Company, 2011), 29.

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Substance Abuse in First Nations Communities:
Understanding the Past to Secure a Positive Future

Leighton Doty

ॐ **Substance abuse** in First Nations communities has been an ongoing problem both on and off the reserves for generations. Today, compared to the general population, North American Aboriginal communities hold some of the highest rates of social problems, depression, suicide, substance abuse, and other mental health concerns (Kirmayer, Simpson, & Cargo, 2003). Substance abuse is often classified as a "pattern of harmful use of any substance for mood-altering purposes" but more recently has been described as the use of any illicit drugs, the abuse of prescriptions, or the use of an over-the-counter drug for purposes "other than those for which they are indicated or in a manner or in quantities other than directed" (Rinaldi, Steindler, Wilford, & Goodwin, 1988, p. 555). By understanding that perceptions and definitions of substance abuse may differ between communities, cultures, and individual beliefs, psychologists must aim to understand not only Aboriginal cultural perspectives, but their unique perceptions and conceptualizations of substance abuse. Exploring the possible historical, cultural, and environmental causes of substance abuse in First Nations communities may lead to a better understanding of negative consequences. Ultimately, the goal should be to understand the problem beyond basic symptomatology, to help develop culturally appropriate treatments, and to create alternative programs that advocate for community involvement rather than government intervention.

Many psychologists have linked the high rates of substance abuse in Native communities to traumas associated with historical assimilation and oppressions, cultural factors, and environmental influences that disconnect Aboriginal people from their cultural values and traditions (Kirmayer, et al., 2003). In turn, many Aboriginal individuals abuse drugs and alcohol to try to deal with the anxiety and pain they feel as a result of this cultural disconnection (McCormick, 2007). Today, around 75% of all Aboriginal residents feel substance abuse is a problem in their community and often associate it with deep-rooted ancestral trauma (Mussell et al.; 2008). As it is commonly noted, "Since contact with— and colonization by—the Europeans, First Nations communities have experienced serious physical, emotional and spiritual ill health (Mussell et al., 2008 p.4)." Colonization robbed First Nations of their land and resources; as a result, their dependence on government and mainstream programs/services increased substantially (Mussell et al., 2008). The government not only relocated families to reserves but they removed children from their homes and placed them in Indian residential schools. Along with the enforced separation of young children from

their families and communities, residential schooling "entailed the deliberate suppression of language and culture, substandard living conditions, second-rate education, and widespread physical, sexual, emotional, and spiritual abuse (Aboriginal Healing Foundation [AHF], 2002, as cited in Smith,Varcoe, & Edwards, 2005, p. 40)." This disconnection was a "deliberate strategy" used by various churches and the government of Canada in an attempt to assimilate Aboriginal people into "Euro-Western" culture (McCormick, 2007, p. 32). The impact of historical oppression, colonization, and government induced assimilation strategies made it difficult for First Nations people to provide for their families or be self-sufficient; in turn, they lost the foundation for their traditional, social, economic, and cultural ways of life (Smith, et al.; 2005). For many Aboriginal people, consumption of alcohol and drugs has become a desperate attempt to deal with the state of "powerlessness and hopelessness that has arisen from the devastation caused by the degeneration of traditional culture," revealing that there is a significant correlation between oppression/assimilation throughout history and substance abuse (McCormick, 2007, p.28).

While historical oppression played a significant role in contributing to the high rates of substance abuse in First Nations communities, traditional practices, spiritual perceptions, and other cultural aspects have contributed to varying perceptions of substance abuse across these communities. Because First Nations people were initially introduced to alcohol by the early traders as a bargaining chip for desired materials, it became a significant aspect of aboriginal culture and traditional practices including pow-wows, sweetgrass and sweat-lodge ceremonies, and religious celebrations (McCormick, 2007). This has led to Aboriginal people attempting to substitute an artificial spirit (found in alcohol) for the real spirit possessed by those who are connected to their culture and to creation (McCormick, 2007). The use of hallucinogenic drugs such as peyote also has a long history of ritual and medicinal use (Wyrostok & Paulson, 2007). Many mind-altering substances were common in religious practices and ceremonies and were often perceived as gifts from the creator (Wyrostok & Paulson, 2007). Many First Nations view certain drugs and alcoholic substances as central aspects of traditional cultural practices founded by the belief in the "fundamental inter-connectedness of all natural things and all forms of life;" the foundation in which their culture is built (Wyrostok & Paulson, 2007, p. 16). This may contribute to differences between the conceptualization of substance abuse with First Nation communities versus the general population.

A variety of environmental factors have also been linked to substance abuse in First Nations communities. Such factors include, but are not limited too: poverty, poor educational systems, and condensed living on reserves. Today, 21.7% of First Nations people earn incomes well below the poverty level and the employment rate is over 10% lower than that of the non-Aboriginal population (Noël & Larocque, 2009). Research suggests that there is a strong correlation between poverty and problematic drug/alcohol abuse (Noël & Larocque, 2009). Those who are unemployed, (particularly long term), in poor housing, or who have left the education system have a higher rate of substance abuse than those who do not fit into these categories (Noël & Larocque, 2009). Due to the majority of Aboriginal people's socio-economic circumstances, drugs and alcohol are often utilized to escape from a poverty-stricken

environment. Although there is a significant correlation between yearly income and substance abuse, a variety of other factors also combine to make Aboriginal persons more susceptible to substance abuse. Poor educational systems in Aboriginal communities are key factors in the development of substance abuse as well. In Aboriginal communities, basic education is less likely to be achieved compared to the general public and almost 45% of the First Nations population has not completed secondary education (Noël & Larocque, 2009). Ultimately, insufficient teaching methods in the Aboriginal school systems result in poor quality education. Because of this, many Aboriginal individuals do not acquire the necessary information on health and wellness that could aid in preventing substance abuse. Poor educational systems can in turn, lead to a variety of problems including, misinformed/rash decision making, experimentation with drugs and alcohol, dropping out of school at a young age, and ultimately disallowing for Aboriginal people to acquire the skills needed to "enter the labour market and be full participants in a strong Canadian economy (Noël & Larocque, 2009, p. 6)."

Condensed community life on reserves is yet another detrimental factor that often increases the rate of substance abuse due to close proximities of addicts and negative environmental factors. Reserves are "parcels of land" that often serve as spiritual and physical homelands for Aboriginal people (Bruce, Elias, O'Neil, & Yassie, 1991, p.84). They are held by Canada on behalf of the First Nations and are considered strong representations of Aboriginal bands of government (Bruce et al., 1991)." They are often the focal point of strong cultural and family ties, "activism relating to land claims, resource management, cultural appropriation, socio-economic conditions, self-governance and cultural self-determination (McCue, 2011)." Unfortunately, they are often overcrowded and have unhygienic living conditions that can contribute to poor health (Bruce et al., 1991). Reserves often segregate First Nations communities from the general population, subjecting them to poor health services, sanctioned policing, and poor housing and educational systems (Bruce et al., 1991). Residential environments have inevitably set the Aboriginal population up for a lifetime of individual health concerns, dependence on government handouts, and social and economic problems. These environmental conditions often aid in fostering substance abuse in First Nation communities (Noël & Larocque, 2009). Researchers believe the major root of the problem on reserves is based on the "Communal Land Ownership Model" (Bruce et al., 1991, p.84). This model entails that land on the reserves cannot be privately owned to encourage communal cooperation and unity (Bruce et al., 1991). Because of this model and other insufficiencies on the reservations, most First Nations people cannot afford their own home, they are denied pride in ownership, and are force to deal with yet another negative consequence of their environment. These potential causes of substance abuse all intensify the allure of escapism. The weight of historical oppression, cultural perceptions, and environmental factors have all contribute to the unpleasant realities of First Nations community life which they aim to escape or distract themselves from.

Substance abuse in First Nation communities can be associated with both short-term and long-term health consequences. The consequences linked to substance abuse are

numerous. Alcohol affects every organ in the drinker's body, can damage a developing fetus and can ultimately lead to death (Volkow, 2003). Long term affects of intoxication can impair motor skills and brain function and can increase the risk of certain cancers, stroke, and liver disease (Volkow, 2003). The long and short-term side affects of drug abuse differ per drug but similarly can lead to death by overdose. Dangerous physical effects like raising heart rate and blood pressure are linked to cocaine while collapsed veins, abscesses, infection of the heart lining, gastrointestinal cramping, and liver or kidney disease are correlated with heroine use (Volkow, 2003). Inhalants and other hallucinogenic drugs have shown a link to liver and kidney damage, hearing loss, bone marrow damage, loss of coordination, and limb spasms (Volkow, 2003).

The effects of substance abuse frequently extend beyond individual health consequences (Kaufman, Marianne, & Yoshioka, 2004). Family members are often also affected, yielding feelings of abandonment, anxiety, anger, concern, or embarrassment towards the person abusing drugs and/or alcohol (Kaufman et al., 2004). Researchers have described several patterns in families with members abusing substances, one or more of which are likely to negatively affect the family unit. These patterns include: negativism, parental inconsistency, miscarried expression of anger, self-medication, and unrealistic parental expectations (Kaufman et al., 2004). Moreover, the effects of substance abuse on families may continue for generations (Kaufman et al., 2004). Kaufman et al. (2004) suggests that, "Data on the enduring effects of parental substance abuse on children suggest that a parent's drinking problem often has a detrimental effect on children (p. 25)." Not only do children with substance abusing parents have an increased chance of also acquiring similar addictive tendencies later on in life, but extensive research has shown a correlation between parental substance abuse and subsequent alcohol problems in their children (Kumpfer, 1999). Several researchers have also found that teenagers are more likely to drink and use drugs if they came in contact or were introduced to drugs and/or alcohol at an early age (Kumpfer, 1999). This familiar disruption is evident in First Nations populations, in turn, it generates a vicious circle because children subjected to substance abuse (in the family unit) are often more vulnerable to the negative economic, environmental, or psychological consequences that coincide with substance abuse (Kumpfer, 1999).

To fully understand this social issue and attempt to integrate appropriate interventional strategies, one must understand the possible causes and the negative implication it has on First Nation communities as a whole. Unfortunately, past attempts to assist Aboriginal people in recovering from substance abuse through government intervention and mainstream health service providers have had minimal success (McCormick, 2007). Many have attributed this minimal success to the lack of community involvement and the differences in "value orientations between Aboriginal people and mainstream health service providers" which, in turn, lead to different beliefs concerning the causes and solutions of mental health problems (Darou, 1987; McCormick, 1996; Trimble, 1981; Wohl, 1989, as cited in McCormick, 2007, p. 26).

One must also acknowledge possible cultural barriers that discourage Aboriginal peoples from seeking help. Wing & Crow (1995), described how "admitting to alcohol and drug abuse can be very shameful and embarrassing for many traditional Aboriginal individuals (p. 55)." Similarly, "trust and intimacy is not something that is freely shared with strangers" in First Nations communities (Wing & Chow, 1995, p. 55). It may take Aboriginal people a considerable amount of time and experience in talking with a psychologist before they begin to establish an effective working relationship (Wing & Chow, 1995). Furthermore, "The Aboriginal conceptualization of alcohol abuse and its treatment encompasses more than the biological and experiential explanation provided by main stream medicine (McCormick, 2007, p. 26)." Relating back to the traditional belief that alcohol is a "spiritual identity," a belief that has been a part of First Nations way of life for generations, it is simple to see how conflict with mainstream perceptions can and do arise (McCormick, 2007, p. 26). Because traditional Aboriginal beliefs are radically different from mainstream society's perception on substance abuse, the clash partially explains why alcohol treatment programs based on the medical model (favored by many mainstream service providers) often fail in their efforts with Aboriginal people.

Experts believe that the most effective treatment involves identifying the strengths of families and communities and developing programs that build on these strengths (Mussell et al., 2008). They must also involve the First Nations people in the process and cater to the community's unheard voice. Most Aboriginal communities are motivated to help themselves, take local control of health services, and aid with the development of appropriate solutions for their community's health challenges (Mussell et al., 2008). This can, in turn, create a sense of collective pride, which is a positive step towards healing and reducing further substance abuse in First Nations communities.

By implementing treatment strategies that aim to understand the cultural, historical, and environmental causes of substance abuse, facilitate reconnection to cultural values and traditions, and include the First Nations community in the development of these interventional strategies psychologists can address abuse in First Nations communities appropriately. "Without considering cultural context, it is impossible to develop effective substance abuse prevention and treatment strategies (Trotter & Rolf, 1997, p. 40)." Many researcher's agree that treatment programs that use the philosophy of: " Culture is treatment, and all healing is spiritual" have the best chance of addressing and treating substance abuse in First Nations communities (York, 1989, p. 213). As a result, these strategies promote healing in Aboriginal people through reconnection to their culture, family, nature, community and spirituality (McCormick, 2007).

Preventing this issue from expanding requires culturally appropriate mental health promotion strategies that involve and aim to understand the culture of First Nations communities. These programs or services should include strategies that reconnect Aboriginal people with their cultures to promote healing on all emotional levels. Because Aboriginal people have a rich heritage of healing strategies in dealing with substance abuse, the solution

for Aboriginal community issues needs to center around a cultural and spiritual revival rather than government intervention and mainstream health services (McCormick, 2007). To fully understand this community issue and attempt to integrate these interventional strategies, one must explore the possible historical, cultural, and environmental causes and the negative implications it has on today's First Nation individuals. Psychologists must be understanding of Aboriginal peoples' reluctance to seek help due to the trauma caused by previous government intervention, the spiritual connection Aboriginals have with alcohol, and the Aboriginal cultural conceptualizations of substance abuse in general (Wing & Chow, 1995). The aforementioned interventional methods have been proven significant in the reduction of substance abuse in First Nations communities and have shown to positively influence the healing process through reconnecting Aboriginal people to their culture, family, nature, community and spirituality (McCormick, 2007). With these strategies in hand, psychologists can help First Nations people make better choices to insure a healthier future, shaped by a better understanding of substance abuse and the negative implications that coincide.

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The Unconscious Church:
Vatican II, Pope Francis and the Issue of Homosexuality

Shannon Frank

❧ **Since the close** of the Second Vatican Council in 1965, the Catholic Church has championed the protection of the dignity of every person and boldly claimed that it is the duty of each person to follow their conscience. While this may be the case in official documents, in practice, it does not extend to homosexual persons. The freedom to follow one's conscience in matters of sexual ethics is not sanctioned by the Church when it pertains to people of homosexual orientation, nor is there a safe space within the church for this to occur. The contradictions between the Council's thought and the present Church's action remain to be reconciled. Pope Francis has attempted and continues to attempt to pull the threads of the Council's vision of human dignity and the role of personal conscience from beneath the weight of a church mentality that emphasizes authority with little to no regard for the dignity and freedom of conscience regarding homosexuals. In this paper, I will address how the role of conscience and the dignity of the human person stated in the Second Vatican Council is not being expressed by the post Vatican Council Magisterium regarding Catholic homosexuals and how Pope Francis is attempting to redirect the Church to reflect the Second Vatican Council's teaching of conscience and human dignity on this issue through dialogue and respectful listening.

I will also explore the Church's teaching on human dignity and conscience as found in the Second Vatican Council documents. In addition, the paper will cover the Church's teaching on sexuality, especially homosexuality as well as movements that attempt to help people with same sex attraction. Organizations that disagree with the Magisterium's teaching regarding homosexuality are also covered. Finally, I will examine Pope Francis' role on the issue of homosexuality and the influence the Synod of the Family had on homosexuality in the modern world.

The Catholic Church has long considered itself the sole guardian of faith and morals and as such, it considers it the Church's duty to speak authoritatively on such matters. Because of this, there is an expectation on the part of the Church hierarchy that on matters affecting all peoples and since it considers itself *the* moral voice of the world, Christians and non-Christians alike must obey its statements on faith and morals. "[The] Church [is] the pillar and bulwark of truth. With the Holy Spirit's assistance, she ceaselessly preserves and transmits without error

the truths of the moral order, and she authentically interprets not only the revealed positive law but also those principles of the moral order which have their origin in human nature itself."[1]

In accord with this line of thought, the Second Vatican Council promulgated two documents that address topics that hitherto were unheard of at an Ecumenical Council. The dignity of the human person is addressed in the Pastoral Constitution on the Church in the Modern World: *Gaudium Et Spes*, while the role of personal conscience is explored in the Dogmatic Constitution on the Church, *Lumen Gentium*. Both were revolutionary texts and are significant to the topic of homosexuality in the Catholic Church.

On Human Dignity

In its chapter on human dignity, *Gaudium Et Spes* acknowledges that sacred scripture teaches that men and women are made in the image of God[2] and that "God did not create men and women to be solitary beings…for by their inner most nature men and women are social beings; and if they do not enter into relationships with others they can neither live nor develop their gifts."[3] It rejoices in the diversity of peoples and in the gifts and talents that each person brings to the human experience and to the Catholic Church. "Through Baptism we are formed in the likeness of Christ: for in one Spirit we were all baptized into one body."[4] And further on, " a diversity of members and functions is engaged in the building up of Christ's body."[5] The Council fathers are adamant that each person brings with them a uniqueness that only strengthens the Church. "The universality which adorns the people of God is a gift from the Lord himself[6]….each part contributes its own gifts to other parts and to the entire church…"[7] "the members of the people of God are called upon to share their goods and the words of the apostle apply also to each of the churches, "according to the gift that each has received, administer it to one another as good stewards of the manifold grace of God."[8] The Second Vatican Council holds human dignity in pride of place, insisting time and again, that there is beauty in diversity and that all peoples are to be considered equal, with their rights and freedoms, especially religious freedom upheld and defended. "A basic equality between all and it must be accorded ever greater recognition…any kind of social or cultural discrimination in basic personal rights on the grounds of sex, race, color, social conditions, language or religion, must be curbed and eradicated as incompatible with God's design."[9]

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[1] *Persona Humana* p. 2
[2] *Gaudium Et Spes* 12.3
[3] *Gaudium Et Spes* 12.4
[4] *Gaudium Et Spes* 7.2
[5] *Gaudium Et Spes* 7.4
[6] *Gaudium Et Spes* 13.2
[7] *Gaudium Et Spes* 13.3
[8] *Gaudium Et Spes* 13. 3
[9] *Gaudium Et Spes* 29.1 and 29. 2

Vatican II On Conscience

Just as the Council fathers surprised the world by introducing the topic of human dignity to the council table, they do it again with the role of personal conscience. In *Lumen Gentium*, the fathers are clear. The human conscience is to have an instrumental role in all aspects of the human experience, going so far to say as "in all temporal matters they (the laity) are to be guided by a Christian conscience."[10] Empowering the notion of conscience all the more, they continue, "the laity are entitled, and indeed sometimes duty-bound, to express their opinion on matters which concern the good of the church."[11] Vatican II endorses and encourages the duty that each person has to speak up and follow their consciences, even if it means challenging Church authorities. Nowhere is this more strongly stated than in paragraph sixteen of *Gaudium Et Spes*. "Deep within their consciences men and women discover a law which they have not laid upon themselves and which they *must obey*…they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. Their conscience is people's most secret core, and their sanctuary. Where they are alone with God whose voice echoes in their depths."[12] Far from wanting to control the laity, the council fathers urged them to think for themselves and thus give glory to God who created them in freedom. "Only in freedom [can] people turn themselves towards what is good…genuine freedom is an exceptional sign of the image of God on humanity. For God willed that men and women should "be left free to make their own decisions."[13] It is even linked to human dignity, "[men and women's] dignity…requires them to act out of conscious and free choice, as moved by and drawn in a personal way from within, and not by their own blind impulses or by external constraint."[14] The Second Vatican Council sought to liberate the conscience and help people realize their true dignity as human beings and as creatures of a God who loves them, who wants them to be free and who promises to guide them at each moment from within. Before we can illustrate how the post Vatican II magisterium disregards these statements when pertaining to homosexual persons, we must look to the Church's understanding of marriage and the sexual act.

Definition of Marriage and Purpose of The Sexual Act

According to the Catechism of the Catholic Church, marriage is a "matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, [and] by its nature [is] ordered toward the good of the spouses and the procreation and education of offspring."[15] Sexual acts are to be reserved exclusively for the parameters of marriage between a man and a woman and must be open to life. "The purpose

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[10] *Lumen Gentium* 36.4
[11] *Gaudium Et Spes* 37.1
[12] *Lumen Gentium* 16. 1
[13] *Lumen Gentium* 17.1
[14] *Lumen Gentium* 17.2
[15] *Catechism of the Catholic Church* 1601

of sexual desire is to draw man and woman together in the bond of marriage, a bond directed toward two inseparable ends: the expression of marital love and the procreation and education of children."[16] Using sacred scripture, the catechism supports that men and women should marry. "Holy Scripture affirms that man and women were created for one another: 'It is not good that the man should be alone.'. The woman, 'flesh of his flesh,' his equal, his nearest in all things, is given to him by God as a 'helpmate'…'therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.'"[17] Regarding conjugal love, the church states that it "is open to fertility."[18] These two conditions of marriage, as understood by the Catechism, namely, that marriage is between a man and a woman and that the conjugal act be open to life, set the stage for the church's condemnation of homosexuality and homosexual unions in particular.

Why Homosexual Unions Are Condemned

Drawing from the conviction that the Church is the authoritative voice on matters of faith and morals, *Persona Humana* which was promulgated by the Congregation of the Doctrine of the Faith in 1975 and addresses the issue of homosexuality, states that the "purpose of this Declaration is to draw the attention of the faithful in present day circumstances to certain errors and modes of behavior which they must guard against."[19] The Church is clear that while homosexual *orientation* is not sinful or intrinsically evil, the homosexual *act* is. "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder."[20] Homosexual orientation, *Persona Humana* says, is due to fallen human nature and original sin. The Church blames the "unbridled exaltation of sex", "social communication" and "public entertainment"[21] for the widespread decline of morals, which, they state, lead to the widespread acceptance of homosexual lifestyles as well as "a change of attitudes and structures [that] frequently calls accepted values into question. This is true above all of young people who have grown impatient at times and, indeed rebellious…traditional institutions, laws and modes of thought and emotion do not always appear to be in harmony with today's world" (GS 7.2 and 7.2).

The Church expects the faithful to accept as obvious and true that the primary purpose of the marital act is for procreation. Using this assumption as one of its foundations in its case against homosexuality, it follows that it is just as obvious, based on the previous assumption, that homosexual unions are impossible because biologically speaking, they can never generate life. With such a foundation, it becomes clear that the Church can never sanction homosexual

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[16] *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care* p 3
[17] *Catechism of the Catholic Church* 1605
[18] *Catechism of the Catholic Church* 1643
[19] *Persona Humana* p. 7
[20] *Pastoral Care of Homosexual Persons* paragraph 3
[21] *Persona Humana* 1

unions under the title marriage, since by marriage is meant a lifelong union between a man and a woman and since the marital act is to be performed exclusively within marriage with an openness to life, homosexual acts are forbidden and seen as intrinsically disordered. [22] "Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes…homosexual acts violate the true purpose of sexuality. They are sexual acts not open to life. Nor do they reflect the complementarity of man and women that is an integral part of God's design for human sexuality."[23]

Scripture is used to further strengthen the argument. Homosexual acts are clearly "disapproved of" they say, in both the Old and New Testaments[24]. Romans 1: 26-27 is particularly used to illustrate "how homosexual practices can arise among people who erroneously worship the creature rather than the Creator."[25] Homosexuality, they interpret, is the result of worshiping false gods.[26] Modern biblical scholarship however, challenges these statements. It was traditionally understood that the destruction of the cities of Sodom and Gomorrah was as punishment for their homosexual acts (Gen 19:1-29). Modern scholarship now suggests otherwise. Martti Missinin argues that the homosexual act in and of itself was not sinful. It became sinful only when it was used as a means of punishment or insubordination. It has been well documented that male prisoners of war were routinely homosexually raped as a way to break their spirit.[27]. Scripture in the Old Testament only speaks against homosexual acts that degrade the dignity of an individual (between men as understood in the demoralizing humiliating shame of political defeat, or in the case of women, with animals). "The primary message of the Old Testament is that love, including sexual love, requires respect for the other person as well. Thus the sin that one can commit in one's sexual conduct with another consists in dishonoring the person of a fellow human being."[28] The footnote for Genesis 19:6-8 (the way the Sodomites treated Lot's angelic visitors) in the *Harper Collins Study Bible* asserts that by Lot offering his daughters in lieu of his visitors for the pleasure of the Sodomites this shows that " the men's wickedness is not in homosexuality as such, since the daughters are offered as suitable surrogates; their wickedness is sexual violence (gang rape) as the inverse of hospitality and protection."[29]

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[22] *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care* p 3 and *Letter To The Bishops Of The Catholic Church On The Pastoral Care of Homosexual Persons*, 3

[23] *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care* p. 3

[24] Gn 2:24, Gn1:27, Mt 19:4-6, Mk 10:6-8, Eph 5:31, Gn 19:1-9, Lv 18:22, 20:13. *Letter To The Bishops Of The Catholc Church On The Pastoral Care of Homosexual Persons*, 3

[25] *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care* p. 4

[26] "Therefore God handed them over to degrading passions. Their females exchanged natural relations for unnatural, and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity."

[27] *Flame of Yahweh: Sexuality in the Old Testament*. 136

[28] *The Homosexual Person*, 87

[29] *Harper Collins Study Bible* Gen 19: 6-9, pg 29

Mark D. Jordan suggests another reason for the Church's vehement rejection of homosexuality in the Church. He argues that there is such violent aggression toward Catholic homosexuals because many of the clergy are homosexual themselves and have not been able to express or accept their sexual orientation. As a result of one's constant repression of one's sexuality, bitterness and resentment fester into homophobic rage subconsciously directed at the Church, and visibly manifested in the Church's teachings. " I refer to closeted clergymen whose hatred of their own desire has become strict "orthodoxy"—I mean, homophobic rage."[30] His is a compelling argument.

Statistically, research has found that not all societies would agree with the Church's stance that homosexuality is wrong. A study of 193 world cultures has shown that homosexuality was accepted by 28% of the cultures while only 14% of the cultures rejected it. Even more telling is that homosexuality was partially accepted by 58%.[31] This indicates that the rejection of homosexuality is one that certain cultures and religious groups consider abnormal.

The "Solution" To The Problem Of Homosexuality

Throughout its many documents since *Persona Humana*, including the *Catechism of the Catholic Church* and the *Letter To The Bishops of The Catholic Church On The Pastoral Care of Homosexual Persons*, the Church offers one solution to the "problem" of homosexuality: "Homosexual persons are called to chastity"[32] and the offering of the suffering of their 'condition' to God in sacrifice[33]. They are to "fulfill God's will on their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition."[34] To do this, they are to practice the "virtues of self-mastery" relying on "the support of disinterested friendships" while clinging to "prayer and sacramental grace"[35] in the hopes of "gradually and resolutely approach[ing] Christian perfection."[36] The Church condemns people with homosexual tendencies to a life of automatic forced celibacy. This is not even seen with regards to heterosexual Catholics, who at least have the option of one day marrying, and thus ending the 'enforced celibacy' expected of them. What happened to the Second Vatican Council's claim that the Church accepts all people, regardless of diversity? "Those also have a claim on our respect and charity who think and act differently from us in

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[30] *Silence of Sodom.* Mark D Jordan 16.

[31] *Building Bridges: Gay and Lesbian Reality And The Catholic Church.* 29

[32] *Cathechism of the Catholic Church*, p.505, paragraph 2359.

[33] *Catechism of the Catholic Church* 2358

[34] *Catechism of the Catholic Church* 2358

[35] *Catechism of the Catholic Church* 2359, *Letter To The Bishops Of The Catholic Church On The Pastoral Care Of Homosexual Persons*, 5

[36] Ibid.

social, political, and religious matters"?[37] Where is the "communion of life, love and truth"[38] or the "inescapable duty to make ourselves the neighbor of every individual, without exception"?[39]

How Vatican II's Emphasis On The Role Of Conscience And Human Dignity Is Ignored

As has been shown thus far, the council fathers supported individuals and encouraged them to follow their consciences. This is in stark contrast to the Post Vatican Council's Magisterium that shows little respect for the role of personal conscience and subsequent actions regarding matters of homosexuality. The documents of Vatican II do not advocate for the present authoritarian approach at all. In fact, the council is adamant that "God willed that men and women should "be left free to make their own decisions" so that they might of their own accord seek their creator and freely attain their full and blessed perfection by cleaving to God."[40] Referring to the inherent dignity of each individual, they go on to say "their dignity…requires them to *act out of conscience* and *free choice*, as *moved and drawn in a personal way from within*, and *no*t by their own blind impulses or *by external constraint*."[41] The council fathers encourage a personal approach between God and each individual in matters pertaining to the human experience. And the human experience includes sexuality. *Persona Humana* readily admits that, "according to contemporary scientific research, the human person is so profoundly affected by sexuality that it must be considered as one of the factors which give to each individual's life the principal traits that distinguish it."[42] Yet during their decades long experience with working with gay and lesbian Catholics, Robert Nugent and Jeannine Gramick have observed that many homosexual Catholics have felt the need at one point or another to deny their sexuality in order to be treated fairly in society. "In order to be treated fairly or justly a gay or lesbian person must constantly deny or hide a part of his or her humanity that is central to living a full, human life."[43] This violates the basic dignity of the human person. No one should feel that they must hide who they are for fear of persecution or rejection from society or Church authorities.

To its credit, the Catholic Church has established groups from within to support homosexuals. "Courage" is one such group. It was founded as an attempt to help and support homosexuals, encouraging them to live chaste and fulfilling lives according to the Church's teachings, that a person of homosexual orientation is to live a life of automatic and enforced chastity. It adheres to the Churches' mandate that any Catholic group supported by the diocese must follow the church's teaching on such matters. "All ministry to persons with a

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[37] *Gaudium Et Spes* 28.1
[38] *Lumen Gentium* 9.2
[39] *Gaudium Et Spes* 27.2
[40] *Gaudium et Spes* 17.1
[41] Ibid. (emphasis, mine.)
[42] *Persona Humana*, 1
[43] *Building Bridges: Gay and Lesbian Reality and the Catholic Church.* 7

homosexual inclination must be guided by Church teaching on sexuality."[44] If they do not, the Congregation of the Doctrine of the Faith has said that all funding and support from the diocese must be immediately suspended. "Departure from the Church's teaching, or silence about it, in an effort to provide pastoral care is neither caring nor pastoral…The Church cannot support organizations or individuals whose work contradicts, is ambiguous about, or neglects her teaching on sexuality."[45]

Views Opposed to the Magisterium On Homosexual Unions

While there are organizations which minister to homosexual persons with the Church's blessing, others do not. These organizations identify as Catholic but they also support active homosexual lifestyles. Because of this, they are removed from diocesan support. Organizations such as Dignity or New Way Ministries are under attack by the Church for their work with homosexuals because they disagree with the Magisterium, advocating that homosexuals can live an active homosexual lifestyle and still be a faithful practicing Catholic.

A case in point involves the founders of New Ways Ministries, Robert Nugent and Jeannine Gramick. After twenty years of inquiry, the Magisterium called for Father Robert Nugent and Sister Jeannine Gramick to cease their ministry with homosexual persons or be excommunicated. Neither of them desisted, choosing to minister to same sex couples rather than reject them under the pressure of church authorities. They were "permanently banned from working with the gay and lesbian community [because] their pro-gay work had "caused confusion among the Catholic people and have harmed the community of the church.""[46] New Ways Ministry was the topic of a statement by the U.S. Catholic Bishops in 2010 when New Ways Ministry criticized the Church's stance on same-sex marriage. Cardinal Francis George of Chicago said "like other groups that claim to be Catholic but deny central aspects of Church teaching, New Ways Ministry has no approval or recognition from the Catholic Church and that they cannot speak on behalf of the Catholic faithful in the United States."[47]

In addition to organizations, many priests have openly disagreed with the magisterium's teaching on homosexuality and published their own theories, supporting homosexual unions among Catholics. One such priest is Father Charles E. Curran who maintains that not all homosexual acts fall under total condemnation. He advocates for a compromise, that of committed, exclusive homosexual unions. "Celibacy [is] not always possible or even desirable for the homosexuals. There are many somewhat stable homosexual unions which afford their

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[44] *Ministry To Persons With A Homosexual Inclination*, 13

[45] Ibid. 13-14

[46] " Fr. Bob Nugent, Silenced for his work with Gay Catholics, dies at 76" National Catholic Reporter 1. http://ncronline.org/news/people/fr-bob-nugent-silenced-his -work-gay-catholics-dies-76. (accessed 02/12/2015)

[47] Ibid., 2.

partners some human fulfillment and contentment. Obviously, such unions are better than homosexual promiscuity."[48]

Pope Francis And The Synod On The Family

With the election of Pope Francis in 2012, views that have long been held by the Catholic faithful are beginning to be heard in the Vatican. Being the "Pope of the People" that he is, Francis takes the opinions of the average Catholic seriously and in October 2014, he took this to new heights when he called for their input in the Synod of the Family. During the weeklong synod cardinals from around the world spoke about the family and issues that the modern family was facing. And one of the issues that face the modern family is homosexual unions and homosexual couples who have children. A year before, on his return from World Youth Day, the Pope responded to a journalist about gay priests. "If a person is gay and seeks the Lord and has good will, well, who am I to judge them?"[49] Francis' rhetorical question ignited debates and reactions worldwide and on October 2014, he challenged the Church to go further and accept and recognize that homosexuals have gifts and qualities to offer Christians. Midway during the Synod on the Family, a report was made public that said "the question of homosexuality was then addressed, with a call to serious reflection. The Synod Fathers noted that homosexual persons have gifts and talents to offer the Christian community and that pastoral outreach to them is an important educative challenge."[50] The document continued that homosexual unions could not be considered equal to matrimony.[51] While the midweek report was later vehemently 'swept under the rug' with the firm statements that this does not mean that the church's stance on homosexuality has changed, the fact that it was addressed at all with any seriousness at the synod is significant. Pope Francis is encouraging the Church hierarchy to listen to the people, an approach that is steeped in the Second Vatican Council's ideals. For all the Pope's attempts to call the hierarchy out on its persecution of homosexual persons as well as it's violation of Vatican II ideals concerning human dignity and freedom of conscience, the powerful force that is the Vatican hierarchy proved to be have the upper hand in this case. By the end of the week, the content pertaining to homosexual unions in the mid week report was clarified with adamant statements that changes on the stance of homosexual marriage was not up for discussion. In less than a week, the hopes of many people in favor of the Church's acceptance of homosexual unions was dashed and the hierarchy had subtly undermined Francis' efforts to reintroduce Vatican II's stance on human dignity and freedom of conscience. On this issue, the hierarchy flexed its muscles and showed the world just how entrenched in power and obstinate toward change it can be.

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[48] *The Homosexual Person* by John F. Harvey. 82

[49] *"Who Am I To Judge?"* by Bill McGarvey.

[50] Synod On The Family: Vatican Radio. http://en.radiovaticana.va/news/2014/10/13/synod_on_family_ midterm_report_presented,_2015_synod_announ/1108442

[51] Ibid.

Conclusion

Homosexuality continues to be a hotly debated topic and because of it, it is impossible to reach a firm conclusion. There is however, a definite leaning towards the position that since Vatican II, the traditionally rigid structured hierarchical approach still holds the upper hand in this debate. The Magisterium sees itself as duty bound to be the "moral and ethical conscience" of the world. As was the case with Vatican I, I think the current Church feels threatened in a similar way regarding sexual ethics. The Magisterium becomes more and more rigid in its opposition to the direction that the Second Vatican Council strove to lead the Church. Where the Council fathers called for emphasis on equality and diversity among brothers both within and without the Church, the post Vatican II Church became more hesitant to truly embrace the difference between people, especially where sexuality is concerned. Vatican II emphasized the centrality of listening to one's conscience. The current Church clamps down with stiff authority if one acts contrary to official rules. In order for there to be reconciliation between the Church and the Second Vatican Council's mandate to follow one's conscience, the Post-Council Church must release its grip on its authoritarian approach and adopt an attitude of compassion and empathy among its leaders. The Church hierarchy needs to learn from Pope Francis how to listen to people and in so doing, validate their experience and perhaps one day gay and lesbian Catholics, made in the image of God, will be able to "speak their beliefs as creed, as prayer, as sacrament."[52]

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[52] *Silence of Sodom.* Mark D. Jordan, 12.

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Ministerial Order on Student Learning

Iriel Jaroslavsky Rindlisbacher

ᔕ **At first glance,** the current Ministerial Order (M.O.) on Student Learning seems to cover every corner of education, however upon further inspection it is clear that the Ministerial Order favours a Constructivist approach on learning, and thus lacks a broader understanding of the various realms of Educational Psychology.

The M.O. highlights important attributes of a well-rounded individual: one must be an Engaged thinker, an Ethical Citizen, and have an Entrepreneurial Spirit; one must learn the core subjects and be inventive, one must appreciate the efforts of the community, and must be motivated and resourceful in order to lead a life of success. What is not immediately apparent in the Standards of Education in Alberta, however, is the role of the teacher in the child's journey through school. Bronfenbrenner's theory of Social Development emphasizes that personal excellence in a social context of development depends upon the child's microsystem, mesosystem, ecosystem and macrosystems (Woolfolk, 66). Bronfenbrenner's theory describes the nested social and cultural contests that shape development, and thus the child's microsystem plays a key role in their development. "Teachers are one of the most influential members of a child's microsystem" (Morrison), so the lack of focus on the role of teachers in the Ministerial Order is reflective of the current focus on Student Learning.

"WHEREAS education in Alberta is based on the values of opportunity, fairness, citizenship, choice, diversity, and excellence."

In this excerpt of the Ministerial Order, the value of *opportunity* is reflective of Piaget's Individual Constructivist view of instruction which states that "Cognitive functions [should be] differentiated— students are likely to have preferred modes of processing as well as varying capabilities in these models" (Woolfolk, 36). Piaget's levels of operation are also represented, one strategy of using Formal Operations is to set up group discussions "in which students design experiments to answer questions" (Woolfolk, 45) exhibiting *choice* as well as diversity as the change of knowledge is "individually constructed in a social world" (Woolfolk, 324). The focus on *citizenship* recalls Bronfenbrenner's Bioecological Model of development in relation to the Macrosystem of the child. The Macrosystem refers to the "Widely shared Cultural Values, Beliefs, Customs, and Laws" (Woolfolk, 71) while also encompassing the Exosystem that refers to "Community Services, Parent's Workplace, Mass Media and the Child's School" (Woolfolk, 71). Both the Macrosystem and Exosystem emphasize the value of citizenship that is mirrored in the M.O. The value of *diversity* can be interpreted as consideration for the different types of

families across Alberta. Bronfenbrenner focuses his studies on the different parenting styles as well as the different types of families such as blended families and extended families that play into a child's education.

WHEREAS education in Alberta will be shaped by a greater emphasis on education that on the school; on the learner than on the system; on the competencies than on content; …

It is apparent that the Minister of Education was informed by a constructivist approach to education, the emphasis on the competencies rather than on content directly flows out of Piaget's belief on learning that "Education should form not furnish the minds of students" (Woolfolk, 55). What is clearly missing from this excerpt is the research on direct instruction. The behavioural approach of direct instruction shows patterns of teaching that involve students accessing prior knowledge. It involves the presentation and modeling on behalf of a teacher or instructor as well as the role of the teacher in checking for understanding, guided and structured practice where the teacher is a leader and students respond to questions (Morrison). Research shows that on Hattie's ranking Direct Instruction shows a success rate of d=.071 on a scale that caps at 1.2 (Morrison) that explains a medium-to-high zone of desired effect, yet it is discouraged in the Ministerial Order as education is focused on the competencies rather than on content.

The M.O. states that the emphasis is to be shifted towards the learner as opposed to the system, however it fails to recognize that they are interrelated. The primary focus should be, in my opinion, on a system that benefits the student's learning as well as the wellbeing of the schools and teachers in order to provide a positive and encouraging environment for the student.

…on inquiry, discovery and the application of knowledge than on the dissemination of information; and on technology to support the creation and sharing of knowledge than on technology to support teaching.

The focus on the discovery and application of knowledge is almost verbatim to the inquiry based learning of a constructivist approach. The role of the student in a constructivist model is to be an active constructor, thinker, explainer, interpreter and questioner according to Piaget's theories. According to the M.O., the emphasis of education is on a discovery and application of knowledge. Again displaying Individual as well as Social or Situated Constructivist theories that are based from Piaget's and Vygotsky's studies: "individuals construct their own understanding, learning is a constructive process…[and] students actively engage in the learning process" (Woolfolk, 55). In this excerpt of the Ministerial Order, by emphasizing the discouragement of the dissemination of information, the document ignores Skinner's Behaviourist views. The role of the student in an Applied Behavioural classroom is to be a passive recipient of information, as well as an active listener and direction-follower (Woolfolk, 394). The discovery aspect also shows a lack of cognitive influence on the document. J. Anderson explains the different Levels of Processing Theory are to analyze, separate, order and explain, the student is

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to make comparison and classify information. The Cognitive Information Processing views of Anderson where the student is an active processor and a rememberer are not included in this excerpt, again, showing that the document is only informed by certain psychologies.

> **WHEREAS an Engaged Thinker knows how to critically and creatively make discoveries through inquiry, reflection, exploration, experimentation and trial and error; is competent in the arts and sciences including languages; uses technology to learn, innovate, collaborate, communicate and discover; has developed a wide range of competencies in many areas, including gathering, analysis and evaluation of information; is familiar with multiple perspectives and disciplines and can identify problems and then find the best solutions; as a team member integrates ideas from a variety of sources into a coherent whole and communicates these ideas to others; adapts to many changes in society and the economy with an attitude of optimism and hope for the future; as a lifelong learner, believes there is no limit to what knowledge may be gleaned, that skills may be accumulated, and what may be achieved in cooperation with others; and always keeps growing and learning.**

The Ministerial Order for Alberta Education seems to incorporate Gardener's multiple intelligences: "[student] develop[s] a wide range of competencies in many areas". The Engaged thinker must learn English Language and thus show Verbal-Linguistic intelligence. Mathematics, in the Logical-mathematical intelligence category. Students must also know and be competent in the arts, showing Naturalistic and Visual-Spacial intelligence; Sciences and language, showing Naturalistic as well as Verbal-Linguistic abilities and by applying the language they must also show Interpersonal Intelligence. They must have a communicative spirit and by being familiar with multiple perspectives show Existential Intelligence as well.

Integrating ideas from a variety of sources refers to schemas again relating to Piaget's two invariant functions where the individual inherits organization and adaptation skills. The individual receives new information and feels disequilibrium until the idea is assimilated or accommodated into a new or existing schema and then resolve in equilibrium which is the desired state. Otherwise stated as arranging ideas into *coherent wholes*. Students must be *lifelong learners* suggesting perhaps that the learner is always in a zone of proximal development and therefore continuously motivated to reach the "next step".

That knowledge may be gleaned and achieved in cooperation with others recalls Anderson's theories as applied to Cooperative Learning exercises where expert groups prepare material and teach it to "jigsaw" groups. The role of the teacher according to Anderson is to guide students into more complete knowledge. That learning can be achieved in cooperation with others also suggests that the teacher is a facilitator, and co-participant suggesting a constructivist and cognitive view. This excerpt in the document does not highlight, however, the role as a teacher in a behavioural mindset where the teacher transmits information and manages the students. It also points to an education culture where the role of the peers is necessary to collaborate. The peers are considered in both a social constructivist as well as a social cognitive learning scenario but not in a cognitive or behavioural approach.

(4)(a) know how to learn: to gain knowledge, understanding or skills through experience, study, and interaction with others;

The outcomes of the Student Learning Ministerial Order highlight that the student will *know how to learn* — a concept strictly adapted from Piaget's theories of Individual Constructivism. "[Piaget] believed that the main goal of education should be to help children learn how to learn, and that education should "form not furnish" the minds of students." (Woolfolk, 55) *Gaining skills through experience* could be adapted from "play is children's work", teachers can relate "experiences of characters in stories to students' experiences" (Woolfolk, 45) but moreover Piaget's theories of Cognitive Development that promotes inquiry.

This excerpt of the curriculum values *interactions with others*, Vygotsky explains that individuals learn through cultural tools that are passed on from one individual to another. There are three categories: Imitative Learning, where an individual imitates a model; Instructed Learning, where students internalize the instructions of a teacher and use instructions to self-regulate; and Collaborative learning, where a group of peers strives to understand each other and learning occurs in the process.

In my opinion, by emphasizing learning as inquiry or *experience* and interactions with others, the Ministerial Order expects teachers to be guides as opposed to instructors. According to a Social Constructivist theory, the teacher's role is to co-participate and teaching should only co-construct knowledge with students, the teacher should scaffold learning—-this role merely implied but not developed by the M.O. The lack of glossary like curriculum seems to work better in a younger Division I classroom, where "the child is not alone in the world of discovering… discovery is assisted or mediated by teachers and peers" (Woolfolk, 58). Instructed learning, however, does not account for students with LSPs that are not performing at grade level. Self-regulation is an expectation of the Ministerial Order, and a concept that I believe can be instilled through a thorough education but is not the reality in a K - 1 classroom. Collaborative learning as expressed by Vygotsky and emphasized in the M.O. is ideal for students who are ELLs, as they learn in practice by using argumentative skills.

During the first day of practicum there was an instant where I asked Student A if he knew how to write the word FISH, Student B overheard and proceeded to share his knowledge by saying "I found that word in my library book, it's spelled F-I-S-H, look!" Student B waited as Student A copied the word down in his own notebook. This was an example of a mix between instructed learning (by Student B) and collaborative learning (by Student A and B), and accomplishes the outcome of gaining knowledge through interactions. This also mirrors Albert Bandura's Social Cognitive Theories of Self-Efficacy, specifically through vicarious experiences, where Student A learned through Student B's modeling and social persuasion.

(4)(j) identify and apply career and life skills through personal growth and well-being.

The outcome outlined above is part of the category that expects students to discover, develop and apply competencies across subjects and discipline areas for learning, work and

life. The outcome enables the student to experience personal growth demonstrating Erikson's Psychosocial Theory of Development. The Industry versus Inferiority stage of development occurs roughly around the ages of Division 1 & 2 classrooms, where the student develops through school. Teachers ought to help students set and achieve realistic goals, allow for support and opportunities to be independent and support for those who are discouraged (Morrison) and thus preparing students to achieve personal growth and identity appropriate life skills. From Erikson we learn about Self-Esteem and Self-Concept and that directly applies to the well-being portion of this outcome.

What seems to be widely and most obviously missing from the Ministerial Order is the physiology we learn from Skinner. Operant conditioning is not a part of the Ministerial Order and thus it ignores the learning process by which voluntary behaviour is strengthened or weakened. Skinner believed that behaviour is affected by antecedents and consequences and that we can use either Positive or Negative Reinforcement to increase desired behaviour. The behaviourist focuses on direct instruction, practice theory and frequent formative assessment—these practice theories facilitate retention of concepts and skills (Morrison). The behaviourist theory provides some structure and instruction that in my opinion benefits the classroom in need of Educational Support programs and by avoiding the behaviourist theories the Ministerial Order fails to address accommodations for students with Special Education needs.

The document assumes that students' motivation are all rooted in the same factors and even more dastardly that students all have the same motivations. The M.O. implies a humanistic approach: where the individual is motivated by tapping into their own natural inner resources—a sense of competence, self-esteem and autonomy, by the intrinsic need for self-actualization (Morrison): *discover and apply competencies, innovate ideas or concepts, create opportunities through play*. The M.O. also implies some importance on a Sociocultural Perspective on motivation where individuals participate in communities of practices where they are motivated to learn if their group values learning and comes from their desired to learn roles: *entrepreneurial spirits, learning from interactions, successful learning and living, hopes for the future and contributes fully to the world culturally*.

The Ministerial Order provides educators with a utopian view of education, focusing mostly on constructivist theories, encouraging students to continuously "Reinvent the wheel" as opposed to build knowledge from prior knowledge and only briefly mentioning theories of metacognition. The Ministerial Order widely focuses on financial aspects of education, as outcome (4)(g) highlights, *personal finances* are an important part of an education. It devotes a third of the order to students showing Entrepreneurial Spirits, however does not emphasize the importance of Academia once more implying the lack of broad influences on this document. It implies one or two mixed motivation theories but dismisses the value of Cognitive, Social Cognitive and Behavioural motivation perspectives. The document assumes a mostly intrinsic motivation and desire to learn in all individuals and, in my opinion, needs further review.

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Birds of a Feather: Tracing Major Steps in the Evolution of Dinosaurs Into Birds

Jenna Leblanc

ɞ **When someone mentions** the word "dinosaur", the images that come to mind are most likely that of the ferocious *Tyrannosaurus rex,* the three-horned *Triceratops,* or the sickle-clawed *Velociraptor* of *Jurassic Park* fam*e. Less likely to be suggested are species such as Corvus brachyrhynchos or* Quinscalus quiscula; this might be because these species are still among us today, and considered pests at that! The American Crow (*C. brachyrhynchos*) and Common Grackle (*Q. quiscula*) are usually unwelcome visitors in our backyards and birdfeeders, but what most people might not know is that they are, in fact, the surviving members of the "fearfully-great lizards"; the Dinosaurs.

Like prehistoric dinosaurs, birds have evolved to be numerous and incredibly varied; over 10,000 species have been described to date, filling almost every habitat and niche imaginable, from the frigid Arctic to the scalding desert (Bird 2013). Along the way they've developed several unique and important traits that have helped them succeed, feathers and flight being the primary examples. This paper will trace the evolution of birds from their prehistoric origins to the group we know them as today; Aves. It will also outline important hypotheses regarding the development of feathers and flight, and examine the still-present controversies surrounding how these traits came to be. Modern implications for these characters will be reviewed, and connections will be drawn between our prehistoric understanding of the once-mighty dinosaurs and what we know about the group in its more modern context.

The history of the idea that birds may have evolved from more reptilian dinosaur ancestors started with Thomas Henry Huxley, who in 1869 noted that birds were found only in the most recent strata of geological formations; therefore making them a very recently evolved group (Huxley 1869). He compared the bones of the (very limited) dinosaur specimens of the time to those of extinct *Archaeopteryx* and extant (still-living) birds, and noted several important similarities among them. He hypothesized that modern birds must be related to small, bird-like dinosaurs such as *Compsognathus*, and even closer to feathered forms such as Archaeopteryx. About 20 years later, naturalist Alfred Russel Wallace examined the Archaeopteryx specimen himself, and (being an avid collector of birds) noted the same similarities as Huxley, stating that "Dinosaurians (are) reptiles which in some respects approach birds." (Ibrahim & Kutschera 2013). Many palaeontologists and ornithologists protested the idea, most notably Ernst Mayr, who made several critical arguments against the classification in regards to the two groups' comparative anatomy (Ibrahim & Kutschera 2013). In the late 1960s, John H.

Ostrom published extensive work detailing features that were found in dinosaurs and birds, but not in other groups, and concluded that not only were birds related to dinosaurs, but they were descended directly from them (Padian & Chiappe 1998a). And in the 1980s after extensive phylogenetic ("family tree") sorting and classification, Jacques Gauthier determined that the birds that live among us today are, in fact, dinosaurs. Today, this classification is widely accepted by the scientific community (Padian & Chiappe 1998a).

Which group of dinosaurs birds descended from is another debated, but mostly agreed-upon, subject; birds belong to the large group of mostly carnivorous dinosaurs called *theropods* which includes such members as *T. rex*, *Allosaurus*, and *Spinosaurus* (Paul 1989). Within the theropods, modern birds form their own lineage (Aves) and are most closely related to Troodontids and Dromaeosaurs such as *Velociraptor* (Prum 2003; see Figure 1). This explanation is the most parsimonious described yet, and resolves many of the morphological and behavioural similarities between the groups as described below.
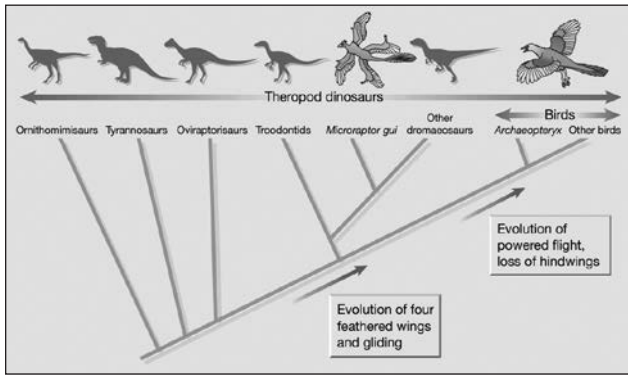

Figure 1.
Phylogenetic relation of modern birds to their closest dinosaur relatives. Significance of the adaptations noted in the grey boxes is described below. From Prum 2003.

While the evolution of feathers is arguably the most significant adaptation in the transition from dinosaur to bird, several other important changes occurred that give birds their present form. Among the most dramatic and most noticeable of these physical forms are the reduction and eventual loss of dentition (teeth) and the reduction and loss of a bony tail, as described below.

Note: For the remainder of the paper unless otherwise specified, the term "dinosaur" will be used to describe only the prehistoric, non-avian members of this group.

Birds are the most diverse toothless vertebrate clade on Earth by far, and they have been remarkably successful despite their lack of dentition (Louchart & Viriot 2011). Over the course of their evolution, birds have replaced their teeth with horny beaks and muscular gizzards for grinding food that cannot be chewed; a modification that has evolved independently at least six times during their transition from dinosaurs to their modern form. Essential to this dental reduction was the simultaneous development of the *rhamphotheca*; the keratinous sheath that

covers the beak and provides structure and a cutting edge (Louchart & Viriot 2011). While it is still uncertain why this transition from teeth to beak occurred, three theories regarding the mechanism of such a shift have been put forward; 1) Gene inactivation via mutation, wherein the genes controlling odontogenesis (tooth production) no longer function beyond the initial stages of tooth development; 2) Epithelium-mesenchyme shift, wherein the tissues responsible for production of enamel (epithelium) and dentine (mesenchyme) experience a loss of signalling between each other, and subsequently an inability to form teeth and 3) Diversion of gene function, wherein the epithelial tissues keratinize (harden) in the early stages of odontogenesis in order to form the rhamphotheca, therefore halting further dental development. Most likely the true mechanism is some combination of these three hypotheses (Louchart & Viriot 2011). As reduced dentition evolved independently in birds several times, it is no surprise that a wide variety of patterns of tooth

Figure 2.
Example of tomia on a goose. From http://cdn1-www.webecoist. momtastic.com/assets/uploads/2010/09/ Bird_Teeth_1.jpg

loss are found in the fossil record, and that some birds retain the ability to produce teeth to a degree (as observed in certain embryos), though they cannot produce enamel. Indeed, some birds have evolved tooth-like serrations on the edges of their beaks (tomia) which are used for grooming or to grip prey (Figure 2).
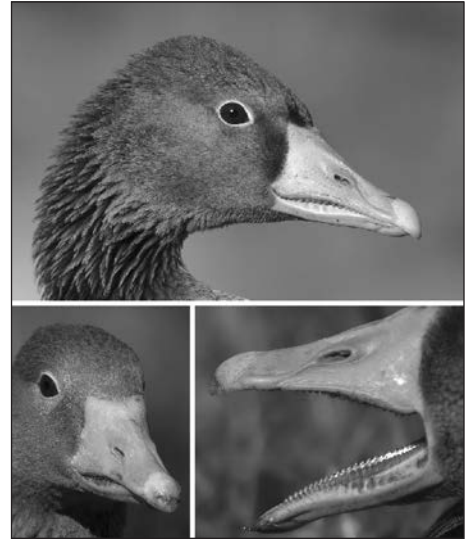
Another major morphological change in the transition from dinosaurs to birds is the loss of a bony tail; this structure—which provided counterbalance and stability in prehistoric dinosaurs—has been replaced in most cases by elongated tail feathers that increase manoeuvrability during flight in birds. The tail vertebrae have become truncated and fused into a bony structure known as the *pygostyle*, which supports the tail feathers and provides sturdy attachment for the muscles that control them (Rashid et al. 2014). This transition has been taken to the extreme in several cases, such as that of the Indian Peacock *Pavo cristatus*, where the tail feathers have become elongated into a substantial and ostentatious train that now hinders the bird's flight rather than helps it (Weiss & Kirchner 2010). While the reasons that led to tail reduction in birds are yet unknown, palaeontologists agree that the transition occurred relatively rapidly, as birds with progressively shorter tails and longer tail feathers are found temporally close together in the fossil record (Rashid et al. 2014). One reason for this expeditious change could be that activation of the genes responsible for vertebral ossification

(fusion) also results in a simultaneous shortening of the tail. Experiments with mice showed that altering only a few specific genes led to a truncated, fused tail within one generation, although other significant and detrimental skeletal changes occurred as well. Most likely, pleitropic genes similar to these in birds acted over a more gradual time frame to similar effect, and via several independent evolutions within early Aves. It is also likely that tail reduction occurred as a response to increased flight capabilities in birds, as flight is greatly enhanced and much more efficient with tail feathers than a bony tail (Rashid et al. 2014).

Though lack of teeth and a tail are significant features that separate dinosaurs from birds, there are several surprising traits and behaviours that they actually shared. Recent fossil evidence is suggesting that the theropods closely related to Aves were much more bird-like than we once thought. All dinosaurs—like today's birds—laid eggs. However, more primitive dinosaurs typically deposited their eggs in large mounds of vegetation or soil and left them to incubate and hatch on their own (Varricchio et al. 1997). In contrast, fascinating fossil finds have shown that theropod dinosaurs like *Troodon* and *Oviraptor*—close relatives of birds—made open nests on the ground, into which they deposited their eggs and proceeded to incubate with their own body heat. Fossil nests have been found that preserve *Oviraptor* crouched over its eggs, forelimbs stretched protectively around them (Figure 3, though the position might suggest the presence of forelimb feathers used to better insulate the nest, see below), implying that strong parental instinct not to abandon the nest was developing long before modern Aves emerged (Varricchio et al. 1997). Birds today go to great lengths to house and protect their eggs and growing hatchlings; Cliff Swallows (*Petrochelidon pyrrhonota*) painstakingly construct mud nests on cave walls, bridges, and culverts to keep them out of reach of predators, while Killdeer (*Charadrius vociferus*) will fake injury to draw would-be nest raiders away from their young (Bird, 2013). Such intricate nest structures and parental behaviours have not been observed in the fossil record, though it is clear that such instincts were arising in the bird lineage before *Aves* appeared.

Another interesting bird-like characteristic in non-avian dinosaurs is the presence of gastroliths; small, smooth stones that are purposely ingested to aid in manual digestion of food in the absence of teeth. It is well-known that large sauropod dinosaurs (e.g. *Seismosaurus*) utilized gastroliths to help process the massive amounts of vegetation they consumed on a daily basis (Wings & Sander 2007), but their presence in theropod dinosaurs would seem unnecessary, given that they are usually toothed and carnivorous. However, preserved specimens from the Oviraptorisaur and Ornithomimisaur families (see figure 1) show the presence of gastroliths in the abdomen, indicating that like birds, these dinosaurs may have compensated for reduced oral processing (chewing) by grinding their food further down in the digestive tract (Wings & Sander 2007).

It is important to note that while these dinosaurs appear to be very bird-like, they are not considered birds; more accurate to say would be that they are "cousins" of true birds that shared certain characteristics with, but did not evolve into the Aves lineage still with us today. Aves as we currently understand it starts with the most recent common ancestor

shared by *Archaeopteryx* and modern birds, and includes all subsequent descendents, extinct or extant. This places the emergence of birds around the late Jurassic Period (164-145 Mya); an assertion that has been fiercely contested and confused by various fossil finds over the years (Padian & Chiappe 1998b). One such specimen, *Protoavis*, has been dated to the early Triassic (252-247 Mya), a classification that would undermine the hypothesis of theropod origins for birds if it proved true (theropods did not arise until the late Triassic). However, the general consensus among palaeontologists is that *Protoavis* is in fact a chimera—an assemblage of different organisms that were fossilized together—and therefore the theropod origin for birds is sound—for now.

Figure 3.
Partially reconstructed skeleton of *Oviraptor* on its nest. From http://www.fossilriver-thenovel.com/2014/05/dinosaurs-living-descendants.html

The one feature that truly distinguishes birds from other organisms is the possession of feathers; these are an evolutionary novelty, and the most complex integumentary (body-covering) appendages found in vertebrates (Prum 1999; Prum & Brush 2002). They consist of multiple pliable filaments (*barbs*) branching from a central supporting shaft (the *rachis*); the barbs are intricately cross-linked with *barbules* that hold them together and form the flat, uniform surface of the feather (the vane). Feathers in modern birds serve as a means of insulation, communication, and of course, flight. However the impetus and mechanisms of feather evolution in dinosaurs is still contested; many theories have emerged since the discovery of Archaeopteryx in the mid-1800s, as this fossil has surprisingly modern feathers and very few "transitional" feathered forms have been found until recently.

Dyck (1985) posited that feathers were modified scales that evolved in dinosaurs to aid in water repellency. Either by gradual splintering and removal of scale material or transformations of scale outgrowths, feathers emerged in their modern, aerodynamic form and later specialized into the downy and display variations we see in modern birds. While a seemingly simple explanation, Dyck's hypothesis was based on the assumption that feathers as we know them today were the most primitive form of the appendages, with no intermediate steps. It also makes several other incorrect assumptions that render it less valid; while feathers and scales are both overlapping, keratin-based body coverings, they arise from different layers of the epidermis during formation (Prum & Brush 2002). And unlike most structures that evolved from a more primitive form, feathers are not homologous (i.e. they do not share
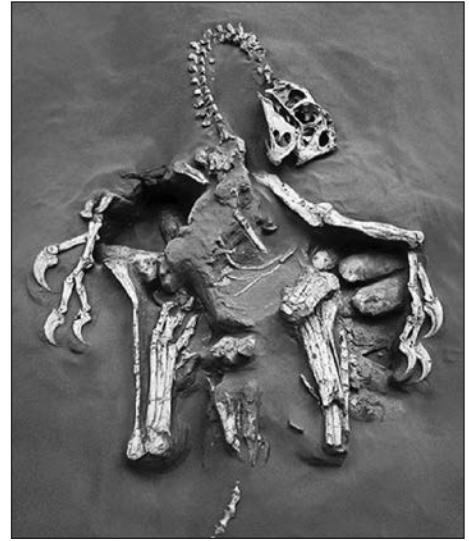
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developmental similarities) with scales at any stage of growth. This hypothesis also begs the question as to why feathers would evolve simply for the purpose of water repellency, as feathered dinosaurs and early birds were not particularly aquatic.

Among a host of emerging theories, Prum (1999) developed a testable hypothesis that outlined a hierarchical model of feather evolution. An important aspect of his conjecture was that it did not assume function or formation based on the modern structure of bird feathers; instead, it supposed that feathers evolved in a step-wise process from very simple filamentous body coverings to the form we see today (Figure 4). He posited that these structures may have evolved for insulation or defence (the initial structures would have been somewhat similar to hedgehog spines) and that flight capabilities were a derived function that came much later in the course of their development. While unfounded at the time, recent discoveries have leant huge support to Prum's hypothesis, and his model is generally accepted as the mechanism for feather evolution.

Perrichot et al. (2008), examined fossilized amber samples and found evidence of feather structures much like the intermediate stages that Prum predicted (Figure 5), though their findings suggested a slightly different transitional Stage III that better explains modern feather structure yet still fits within Prum's model.

Figure 4.
Prum's hypothesis for the hierarchical evolution of feathers from a simple, undifferentiated cylinder (Stage I) to the modern pennaceous feather (Stage V). From Prum 1999

Xu et al. (2009) found simple, unbranched filaments on a *Beipiaosaurus* specimen that closely resembled the proposed initial stages of feather evolution and Zelenitsky et al. (2012) described feather-like structures covering the body of a juvenile *Ornithomimus* that matched
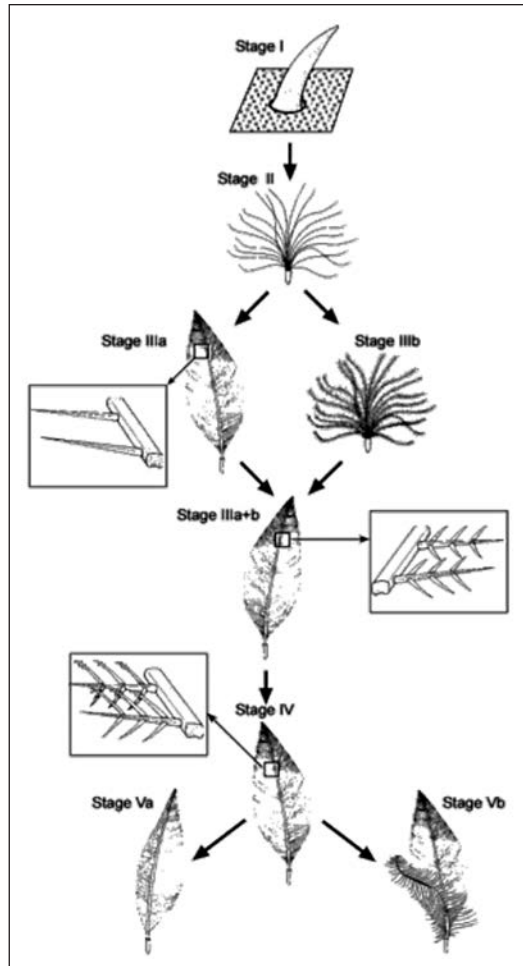
Stage I and II of Prum's predictions. They also noted that the feathers found on adult *Ornithomimus* were more specialized and similar to stage III, suggesting that like birds, dinosaurs may have developed different "plumage" as they aged, and that the early feathers functioned as insulation in young individuals, but were used for courtship displays and nesting in adults.

With the evolution of feathers came the ability to take to the skies; bird flight is one of the most important factors leading to their widespread distribution and success, but like most of the evolutionary accomplishments outlined so far, how it is that birds developed flight capability is widely debated, and most palaeontologists and ornithologists belong to one of two camps: the "trees-down" (arboreal) hypothesis or the "ground-up" (cursorial) hypothesis. Like most theories, both have bodies of

Figure 5.
Perrichot et al.'s proposed intermediate stage in the development of feathers.
From Perrichot et al. 2008.

evidence for and against them, though some arguments are more convincing than others. In 1979, Feduccia and Tordoff examined fossilized Archaeopteryx feathers and posited that this "early bird" could have been capable of powered flight; the wings (once thought to be used to trap insects) were structurally stable enough to provide sufficient thrust, and the feathers had the asymmetrical airfoil shape necessary to generate lift. They hypothesized that running at high speeds in combination with vigorous wing flapping could have allowed them to take off and fly; the ground-up hypothesis. Other evidence used to support this theory is the fact that the most recent ancestors of flying birds were ground-dwelling dinosaurs with seemingly no arboreal adaptations (Padian & Chiappe 1998a). Recently, Dial (2003) observed juveniles of precocial (well-developed from birth) bird species and noted that before flight capabilities are fully developed, the young birds will vigorously flap their wings while running to gain traction and run up steep or even vertical slopes. He proposed that this behaviour developed in terrestrial, feathered dinosaurs and eventually led to the evolution of powered flight. This proposal, as well as the ground-up hypothesis in general, seems to assume that feathers and other birdlike traits evolved specifically to aid in flight function. The reality is that these traits evolved long before the development of flight, and in many theropod lineages, not only birds (the only flying group in this family); in 2005, Norell & Xu outlined many important feathered dinosaur specimens, the majority of which are not closely related to birds. They also noted that lighter, honey-combed bones characteristic of birds were found in many small
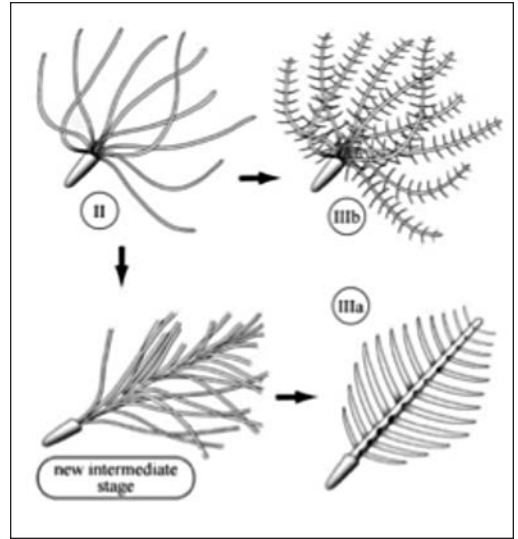
predatory dinosaurs that did not evolve flight. Additional traits such as flexible shoulders, long forearms, and rotating metacarpal structures were also present in non-avian dinosaurs, characters that certainly enhance flying abilities but did not evolve specifically for that purpose (Xu 2006). The ground-up hypothesis also assumes either that moderately-feathered dinosaurs developed frenzied arm-flapping behaviour before sufficient wing structures had evolved, or that aerodynamic wings emerged independently, followed by the running and arm-flapping that utilized them for flight.

The contrasting theory of "trees-down" is relatively unsupported by the fossil record at the moment, but is gaining strength. The idea is that avian dinosaurs first developed an arboreal (tree-dwelling) lifestyle to avoid predators and other hazards on the ground, and subsequently developed the ability to fly by descending from the trees. This theory closely matches the proposed mechanism for the evolution of flight in pterosaurs (Bennett 1997). However, unlike pterosaurs, the fossil record showed little evidence of bird ancestors being able to live an arboreal lifestyle, seemingly discrediting the trees-down hypothesis. However, Prum (2003) provided strong support for a theory that had been abandoned decades ago. In 1915 William Beebe proposed that flight evolved in dinosaurs through a four-winged intermediate animal that glided from tree to tree. His idea was largely discounted until the discovery of *Microraptor*; a small Dromaeosaur with long claws well-adapted for climbing, and aerodynamic feathers extending from its arms and legs (Prum 2003). Reconstruction of *Microraptor* shows that it would have been able to climb and glide efficiently, lending support to Beebe's original four-winged hypothesis. Prum (2003) posits that creatures like microraptor were the basal model for flying dinosaurs; as powered flight capabilities were refined, the hindwings on the legs were gradually reduced until they disappeared entirely. This is supported by the fact that *Archaeopteryx* has present, but reduced feathers extending from its hind legs with the same aerodynamic shape as its wings (Xu 2006). So it would seem that the trees-down hypothesis has some fairly significant support after all, though finding more specimens of the four-winged intermediate form would be necessary to prove that *Microraptor* is not simply an evolutionary novelty.

An alternate and plausible theory has emerged recently. Kurochkin & Bogdanovich (2008) suggested what they called a "compromise hypothesis"; in their theory, bipedal dinosaurs developed the rear-facing claw (found in modern birds) that allowed them a firm grip when leaping onto low branches in pursuit of food. Feather development ensued, helping them to jump higher—assisted by primitive wings—but also allowed them to "parachute" to the ground from higher branches without hurting themselves (Figure 6). This combination of leaping upwards and floating downwards eventually led to the development of more aerodynamic feathers, and eventually flight. Their hypothesis has merit, but there are shortcomings. Their reference to *Protoavis* as a legitimate, flying bird ancestor shows a surprising lack of knowledge regarding the general evolution of birds. The theory also does not take into account the four-winged *Microraptor*, which does not seem suited to leaping or parachuting as their hypothesis suggests. It is possible that—like tooth and tail loss—bird flight evolved multiple times independently through several different strategies.

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Whatever the causes and mechanisms behind the evolution of feathers and flight, birds have nevertheless expanded on these adaptations enormously. Feathers come in a multitude of shapes and sizes, and not only serve predicted functions such as water repellency and insulation, but also derived purposes such as noise-cancellation (in Owls) and camouflage in many different species (Bird 2013). Feathers have also become an incredibly important aspect of bird communication, courtship, and competition for mates; one incredible example is found in the Marvellous Spatuletail (*Loddigesia mirabilis*), a small hummingbird whose magnificent, racquet-shaped tail feathers are nearly four times the length of its body (in males; Zusi & Gill 2009). These feathers serve no aerodynamic function, and instead are used exclusively for courtship displays to attract mates, an example of evolution diverging from

Figure 6.
Kurochkin & Bogdanovich's theory of the evolution of bird flight, involving a combination of aspects from the "ground-up" and "trees-down" hypotheses.
From Kurochkin & Bogdanovich 2008

functionality to favour form. Indeed, there is evidence that the extreme sexual selectiveness of female birds that has produced vibrant colours and patterns in the birds of the world is steering feather evolution towards a simpler (therefore less metabolically costly), less structurally-sound design in favour of bigger and better displays. Perhaps we'll see such display feathers revert to their humble dinosaur origins, as those found in the bizarre *Epidexipteryx* (Zhang et al. 2008; Figure 7)
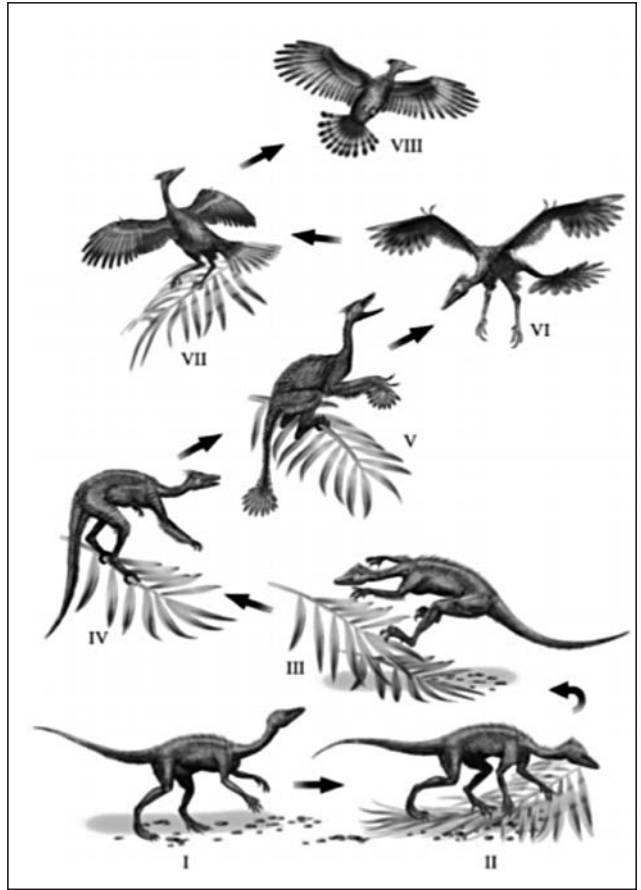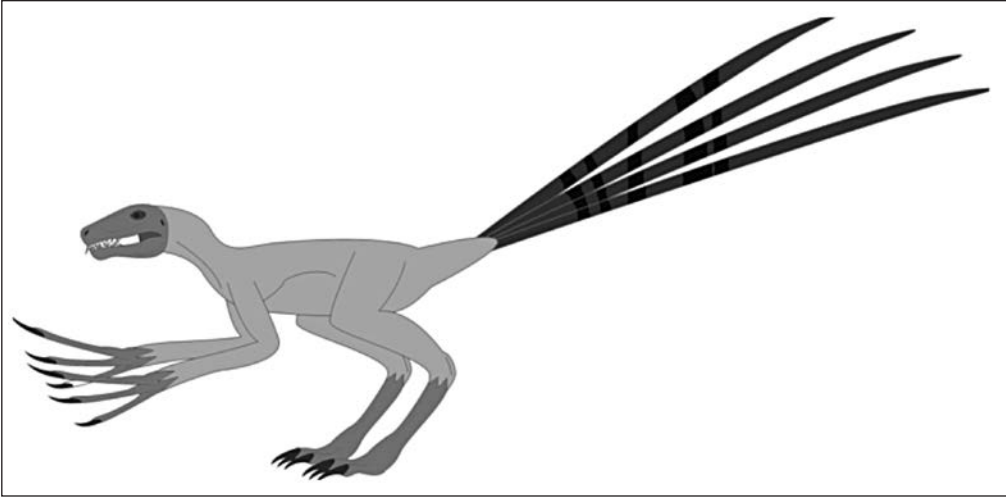
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Figure 7.
Artist's rendition of Epidexipteryx and its four extreme tail feathers.
From http://ninjakingofhearts.deviantart.com/art/Planet-Dinosaur-
Epidexipteryx-540621498

Flight too, has produced some remarkable diversity in birds today. Hummingbirds (Trochilidae) can dart, bee-like up, down, and sideways with their rapidly beating wings; peregrine falcons (*Falco peregrinus*) can dive at speeds of up to 320 kilometres per hour due to their exceptional aerodynamic form; and storm petrels (Hydrobatidae) can glide almost endlessly on ocean wind currents (Bird 2013). Flight has granted birds access to every corner of the globe, where they have adapted into a vast number of forms suited to a multitude of niches; ground-dwelling, soaring, aquatic, marine, scavengers, top predators, to name a few. Birds have flourished beyond the mass-extinction events that eliminated most of their more terrifying cousins, and it a testament to their resiliency that they continue, as dinosaurs, to live and fly among us.

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Communities United with Love:
A Study of Love and Romans 12

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⁎ **A close reading** of Paul`s letter to the Romans portrays the nature of the early Christian Church and the manner in which Paul spread his understanding of Jesus Christ. Through an examination of Romans 12, within the context of the full letter, one can discern the appeal of Paul`s letter and his hope for the Romans. Paul`s letter to the Romans offers a perspective on the meaning of love within early Christian communities which had diverse membership.[1] The theme of love is present throughout the whole text (Romans 5:1-11; 8:31-39; 12; 13:8-10). This letter offers a perspective of the manner to behave in a community and act with love for one another. [2] Thus, through a close understanding of scholarly consensus I will develop how Paul, in the letter to the Romans, established the importance of a loving Christian community.

Love is a complex topic in Paul and thus, this examination will mainly focus on Romans 12 (though in light of other important texts). In order to explore the topic of love in Romans 12, I first of all break apart the relevant aspects of the whole letter and why Paul wrote to the Romans. Within this essay I develop the historical context in which Romans was created. Paul's purpose for writing the letter is established. I also note the outline of the letter. Then I discuss the structure of Romans 12 in order to make sense of Paul's teachings on love in this passage. Focusing on the various areas of the text and vocabulary I develop an understanding of what the general consensus is on its meaning. This is done within the context of Jewish and secular theories of love. In my study I focus on the notion of body (Romans 12:3-5), enemies (Romans 12:14-21), the coming age and the gifts of this time (Romans 12:2, 6-8) in relation to Christian love. This leads to an understanding of love for the Roman community as a uniting action.

Romans is a unique letter of Paul. Interestingly, Paul had never been to Rome (Romans 1:10) and he did not initiate this faith community.[3] Scholars are unsure about who started the Roman community, or why exactly Paul was expressing his concern for this community.[4] Thus, the letter offers a unique view of Pauline theology. There are also disputes among scholars over whether or not this letter was meant to show Paul's full teachings (Roman 2:16).[5] Notably, the Letter to the Romans should not be used to define all of Paul's theology, but rather is, what the theologian Joseph A. Fitzmyer calls, an "essay letter" which discusses God's love gained through Christ and develops from the letters to the Galatians and Corinthians.[6] Notably, as this is Paul's last letter one can see how this idea of love is connected to the past struggles he has had with

other Churches.[7] The scholarly consensus is that Paul wrote this letter from Corinth (Act 20:2-3) when he remained there for three months on his third missionary trip (Acts 18:23-21:16).[8]

Historically the letter was written at an important time for the Romans. Paul wrote this text around 57-58 C.E..[9] Christians in Rome at this time experienced a new reality of worship. The Edict of Claudius affected the Roman community, as it "expelled from Rome Jews who were making constant disturbances at the instigation of Chrestus."[10] In 49 CE, this happened and it is argued that Chrestus (which is Greek for Christos) was referring to Jesus Christ.[11] Thus, this "disturbance" within the Jewish community arose from the issue of whether Jesus was the Messiah.[12] This edict is argued to have concluded in 54 CE when Claudius died which brought the Jewish people back to Rome.[13] Thus, Paul was writing to a community experiencing a new reality of reuniting. Unity in love was important for Christians who experienced divisions. Roman Jewish-Christians who returned may have been upset and disagreed with the Gentiles who were left behind with the Church during the period of expulsion (49 C.E- 54 C.E) (especially in regards to Jewish law).[14] Thus, this letter was written for "both gentiles ([Romans] 1:13, 11:13) and those of Jewish background ([Romans] 2:17, 3:9), [and] the Christian community must have been a mixed congregation."[15] Notably, due to the edict, most of the Christians were Gentiles (an important part of Paul's mission (Romans 1:15)).[16]

Rome was an important city in the first century which championed "justice" and Paul (in Romans) brought a message of salvation through Christ.[17] Thus, scholars like N.T. Wright argue that Romans was a direct attack against Roman power and concepts of "justice."[18] The letter to the Romans was a way for Paul to teach his ideas to the Roman population who could easily spread the message.[19] The theme of love offers an interesting perspective to this historical context. In all, it was important for Paul to address the need for love and respect in this divided community. Although scholars debate whether or not Paul knew of the situation in Rome, it is evident that what he said was important for the community to hear.[2]0 The letter focuses on the importance of God's love in Rome to build unity within the Church.

The letter was also written due to Paul's current situation. Paul was heading to Jerusalem, as he needed to give the Church there the money he collected for the poor in their community, and then he then wished to go to Spain (Romans 13:19; 15:23-24).[21] This collection for Jerusalem (Romans 15:31) was very important to Paul (Romans 15:25) and was a vital part of his career of evangelizing to the Gentiles.[22] The collection for Jerusalem itself was an example for Paul of the love that Christians must have for other Christians.[23] Furthermore, Paul may have been pursuing support for the collection from the Romans as well (Romans 12:13).[24] Romans was written at a time when Paul had been ministering for approximately ten years and he had his teachings established (Romans 15:14-29).[25] On his way to Spain he wished to stop in Rome, thus this may have affected the reasons behind him wanting to give an account of his beliefs in this letter.[26] He may have also wanted to be known to the Roman community and he expressed his desire to visit them (Romans 1:10-15).[27] Paul wanted to gain support for his journey to Spain and Jerusalem among all Christians (Romans 15:30).[28] Love in Romans

(and Galatians) is about an active showcase of God`s love within communities.[29] In Paul's letter one can see how this desire to establish loving communities and churches.[30] In all, this was an important letter for Paul to send late in his career and it offered a way for him to express his views about Christ and early Christian action.

Romans is one of Paul's later letters and also the longest one. This letter has a similar structure to other letters of Paul. The scholars Fitzmyer and Douglas Moo, agree upon an outline of Romans which has served as the bases for the following outline:

1. Introduction: Paul introduces himself and his mission to the Romans (1:1-15)
2. Information on the theology of Paul in relations to Christ and the Gospel (1:16-11:36)
3. Instructional Section: How to live within the unity of love (12:1-15:13)
4. Conclusion: Reminder to be Faithful and Paul`s future plans (15:14-33)
5. Describing Phoebe's Ministry and potential (16:1-23)
6. Final Messages and praising of God (16:25-27).[31]

Romans 12 offers practical advice for how Christians should live with love after the coming of Christ. Christ was argued to have created a new experience and reality of God in people's life which (Paul argues) means people have to live differently with each other, but not in a prescribed manner.[32] The section in which I am examining (Romans 12) offers a list of ways of acting in early Christian communities. This section comes directly after Paul has finished explaining his doctrine (Romans 1-11) on the good news (Romans 1:16-17).[33] Scholars note that this list of ways to act with love (Romans 12) is placed after Paul's theology (Romans 1-11); thereby Paul claimed that God redeems believers whether they follow the rules or not (Romans 5:6-8).[34] In Romans 12, Paul offered a way to make communities stronger. Romans 12 refers back to Paul's teachings of love and his theology presented earlier in the letter (Romans 5:1-11; 8:31-39).[35]

Thus, Paul was giving practical ways for Christians to live out the reality of Christ's love.[36] Scholars debate whether or not Romans 12 offers rules directly related to the problems in Rome. Some academics claim that Romans has more wide-ranging love lessons in Romans 12-13 and only Romans 14:1-15:13 actually deals with Rome.[37] Others recognize Romans 12 as significant to the Roman Christians for the creation of unity between the Jews and Gentiles (after the Edict of Claudius).[38] Thus, Romans 12 may not directly connect to Rome's problems, but it offers solutions to complications regarding unity in Rome and other early Christian communities.[39] Ultimately, this new form of love action in the community cannot be understood without reference to Paul's theological teachings. Romans 12 has been split into different sections by the theologians Eugene H. Maly and Brendan Byrne S.J. Maly's and Byrne`s separation of the text has influenced mine:

1) Statement of Christ's connection and care for the world (Romans 12:1-2)

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2) Body of Christ and Church: Christ's connection with the Church (Romans 12:3-8)

3) Methods of portraying love (Romans 12:9-16).

4) Love within relation to the outsider and outside world's evil (12: 17-21).[40]

Paul taught the Roman Christians the importance of Christ and the manner in which people should act within a community (Romans 12:3-21). After this text Paul changes tone in Romans. Paul then dwells on the issue of the strong and the weak (Romans 14:1-15:13) and more particular Roman issues (which Paul may have heard about though not experienced).[41] The rest of the explanatory section (Romans 14:1-15:13) is about creating a unified community of Jews and Gentiles in Rome.[42] Romans 11-12 focuses on general lessons of Christian behaviour (which was important for any early Christian community).[43] Thus, Romans 12 is placed between the explanations of God's salvation in Christ (Romans 1-11) and the further ways to be obedient to God (Romans 13:1-15:13).[44] Roman 12's words and vocabulary reference older texts and bring to light further meaning of love.

Paul's discussion of love contradicted with the way love was presented in Roman and Greek thought. This is especially important in this letter, as it went to Rome. Love was discussed in the earlier Hebrew scripture (see below).[45] Comparatively, there was no similar importance placed on love in Roman or Greek culture.[46] Although there were discussions of love in things such as Plato's Symposium (in which eros was focused on) these texts did not directly talk about it being a community building factor.[47] Therefore, Paul's heavy focus on love in all of his letters was different for these communities who did not have a foundational focus on care.[48] This meant that a small sect of Christians differed from the powerful cultures around them (Greek and Romans) by focusing on this unique aspect of love.[49] There are three different Greek words for love: agape, eros and philia.[50] Agape means a family based love (ex. Romans 8:37; 13:8-10) and this is the power of life enriching love normally in relation to God (1 Corinthians 13:13).[51] Philia is brotherly or friendship love.[52] Lastly, eros is sexual love.[53] Love within most of Paul's work refers to the Greek word agape and some theologians, like Anders Nygren, said this type of love "initiat[es] fellowship with God."[54] With those in mind it becomes easier to understand what Paul was meaning when he uses different words for love. Paul was driven by the idea that "the Son of God… love[s] me and gave himself for me" (Galatians 2:20) and thus one can see how he desired love to change the Romans as well.[55] Paul's new way of love challenged the contemporary pagan culture in Rome.

Paul also provides the importance of love as spiritual renewal. Paul was connected to older Jewish traditions (Deuteronomy 6:4-6, 7:7-8, 12-13 and Leviticus 19:18) about love and its importance as an action of God.[56] Paul wanted Christian Romans to be encouraged and experience a "renewal of … mind… [so that they can] discern what is the will of God— what is good and acceptable and perfect" (Romans 12:2). Thus, this letter taught the Romans how to change the way they lived with each other in light of God's action filled love. Thus, in Paul's theology of love he took into account that "the Lord loved you" (Deuteronomy 7:8).[57]

Paul wanted people who followed Christ to be transformed and live their lives in a way that surpasses evil (Roman 12:21) and works towards a new reality of love and care (Romans 12:9).[58] Spiritual change was encouraged with love. Paul was grounding his concept of love on older Jewish tradition which noted that "you shall love your neighbour as yourself" (Leviticus 19:18) and he uses this to summarize the Law.[59] In the letter to the Galatians Paul says that "the whole law is summed up in a single commandment, "You shall love your neighbor as yourself"" (5:14). Thus, early Jewish Christians knew and connected love to their religion and Gentiles may not have this same idea.[60] Furthermore, in Roman's explanatory section (Romans 12:1-15:13) Paul offers a view of how the Jewish laws were not as important for guiding the behaviour of communities as Christian love was (Galatians 5:14).[61] Furthermore, Paul argues that love cannot be seen as purely an emotion, but an action of caring (agape).[62] Paul's theology of love thus had the power to unite divided communities like Rome by joining Jewish ideas of love with a further mission of action.

Paul's whole ministry focuses on the love he received from God and that God is "the God of [l]ove" (2 Corinthians 13:11).[63] Love is presented as a theme in many different letters of Paul (1 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Colossians and Ephesians). Paul in 1 Corinthians 13 also list a set of qualities for love (like Roman 12) such as "[l]ove is patient; love is kind; love is not envious or boastful or arrogant" (1 Corinthians 13:4).[64] For Paul individuals have to be grounded in Christ and seek to serve others with love (1 Corinthians 8:1-2 and12:1-31).[65] Paul uses love in the letter to the Romans to highlight this new focus on caring for each other through practical steps (Romans 12:13-21 and 1 Corinthians 13). Thus, Paul's concept of love develops in many letters and shows how agape is the highest form of good (despite anguish) that a person can achieve and is a sign of God in their lives (Romans 5:8; 8:35).[66] Love is the standard principle of Paul's letters and how Christians should interact.[67] Ultimately, he drew from Jewish notions of love, but goes beyond it to love being summation of law (Galatians 5:14) which changes the way one interacts. Love, for Paul, was community forming action.

Romans 12 cannot be fully understood without reference to other parts of Romans in which love was mentioned (Romans 5:1-11; 8:31-39; 12; 13:8-10). The important notions of love are presented in Romans 5:1-5 and 8:37-39. Paul, in the theological section, points out the importance of Christ's death and that "God proves his love for us in that while we still were sinners Christ died for us… [f]or if we while we were enemies, we were reconciled to God through the death of his Son… surely… [we are] saved by his life" (Romans 5:8, 10). Thus, Paul was trying to communicate God's love as an action shown through Christ's death.[68] Love here is clearly connected to Christ and thus the actions which people must do after the coming of Christ must reflect that love.[69] Paul offers a further examination of love in Romans 8:31-39. Paul questions "[w]ho will separate us from the love of Christ? Will hardship or distress, or persecution, or famine or nakedness, or peril or sword" (Romans 8:35). This unconditional idea of the love of God (Christ) is important because of the actions that Paul wishes the Roman Christians to take in Romans 12. For Paul this idea of agape was undisturbed and nothing "else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord"

(Roman 8:39). Love, as shown through the actions of Christ, was used by Paul to strengthen a developing community of Christians (like the Romans). These teachings earlier passages make sense of the practical and genuine (Romans 12:9) love lessons of Romans 12.

Paul also discusses the importance of the body of Christ in Christian relationships (Romans 12:1, 4-5). This metaphor helps Paul explain the uniting nature of love despite differences and difficulties. In the New Testament, the body is connected to not only the spiritual meaning, but the physical and social meaning as well (influenced by Greek, Roman and Jewish cultures).[70] In the Jewish tradition "the body was a synonym for the self."[71] First, Paul calls for a sacrifice of one's body or self (Romans 12:1). This sacrifice is connected to Jewish and pagan rituals in which animals were sacrificed, but in this case it is about living people who offer their lives to God.[72] Paul warns the Romans "not to think … [of themselves] more highly than… [they] ought to think, but to think with sober judgement… according to the measure of faith that God has assigned" (Romans 12:3). This was an appeal for disciplined thinking and gives the Christians a goal of action and thought (Romans 12:9).[73] Paul claimed people thus must know their purpose within the body (Romans 12:3-5) of Christians and act in a way which will bring love and healthy interactions. Thus, Paul calls for a new Christ focused way of living and sacrificing one's individual focus to the needs of others.[74] Paul further claims that "not all members have the same function so we, who are many, are one body in Christ, and individually we are members one of another" (Romans 12:4-6). This leads to the notion of believers being "one body." People in a community were essentially connected to each and must do good acts (to the best ability or talents) within their community (Romans 12:21).[75] As seen in other letters, Paul focuses on love building up and being a method of relationship creation (1 Corinthians 8:1-2) thus love is essential for a healthy community and not purely theological ideas (1 Corinthians 14:1-5).[76] Thereby, love is a manner of changing one's ways for the betterment of the whole body of faithful. Hence, this illusion to the body was a call for loving action in society and a step away from a individual focus.

This concept of the community being a body can also be connected to Roman ideas of the "body politics."[77] In this early Christian community, scholars argue, there was division and individual drive, so Paul encouraged them to work together.[78] Paul, within his letters, refers to the body of Christ around 20 times (ex. 1 Corinthians 10:16-17; Romans 7:4).[79] Paul says that "in one body we have many members" (Romans 12:4). Thus, communities are fundamentally connected. In 1 Corinthians 11:16-34, Paul talks of the body in relation to the last supper and how the community is the body integrated in the spirit of Christ (Romans 12:12-13).[80] "Unity of believers" is in part what Paul was referring to when he uses the term body.[81] Paul created a concept of what it means to be a community which focused on Christ and supportive love (Galatians 5:14). Connected to this concept is Paul's theology on the individual responsibility to the group (Romans 12:3). For example, in Romans 12:14-18 Paul discussed ways to heal divisions and create a bond amongst different people living together by listing ways to care. Love, Paul argued, is a pattern of living which encourages good behaviour and healthy social relationships (1 Corinthians 8:1-2).[82] Jews and Gentiles in Rome must now work together (after the end of the Edict) under this new understanding of the love of Christ.[83] The divided

Roman Christians were told to be connected in the body. Romans 12 focuses on the unity of the Christian community (in one body) despite diversity (of Gentiles and Jews in Rome).[84] Thus, this new understanding of the body metaphor was important for the politically focused city of Rome.

Paul also offers a very difficult message for love that goes beyond the immediate community. Paul argued, for the Romans developing in diversity, that love is about an action of doing good deeds even to enemies and not doing evil (Romans 12:14-21).[85] Thereby, Paul argued, Christian love was for the greater public too. This was reflected in Jesus' teachings on love (Matthew 5:43-48; Luke 6: 27-28).[86] Paul did not create these sayings about love and enemies in Romans 12:9-21, but he developed them from different Jewish and secular traditions.[87] For example, Romans 12:20 (the burning coals and revenge) is linked to Proverbs 25:21-22.[88] Paul says to "[b]less those who persecute you; bless and do not curse them." (Romans 12:14). To bless was a direct prayer for goodness in someone's life.[89] This encourages an outward focused community which cares for oppressors. Jesus called his followers to love even their enemies (Matthew 5:43-48; Luke 6: 27-28), so Paul gives a list of general steps to accomplish this (Romans 12:14- 21).[90] Paul encouraged the followers to not "repay anyone evil for evil…[and] live peacefully with all" (Romans 12:17-18). Paul's work mirrors Christ's ministry (compare Romans 12:17 to Matthew 5:38-42 and Luke 6:27-36).[91] In this way, the love of the community for enemies matches that of Christ (Romans 5:10).[92] Furthermore, Christians must not respond with evil (Romans 12:17-21). This may have been challenging for the Roman Christians who were trapped within the large secular and pagan culture of Rome. Some scholars believe that Paul may not have known of any persecution in Rome at the time, nonetheless he still gives practical advice for the building of communities which focus on living outside of one's anger.[93] Therefore, agape for people (enemies and friends) is something genuine (Romans 12:9) that changed societies.[94] Love became a radical force for change.

Important in most of Paul's theology was the Jewish notion of the Age to Come. This concept is portrayed in Romans 12 within the spiritual gifts (Romans 12:6). Generally, Paul argued, the Age to Come started with the resurrection of Christ (Romans 12:2). For Paul, Christ died and conquered death and thus Christians must live in light of his salvation with the gifts (Romans 12:6).[95] This required a particular mode of action beyond spiritual renewal (Romans 12:2) for the followers of Christ. Paul's love lessons also derive from Jewish tradition and the ten ideas (listed in Romans 12:9-21) make love a necessary part of Rome and Christian life.[96] The New Age was no longer defined by sin and requires a new action of an ethnical nature by the believers.[97] Within this new environment and world one must use the gifts given to them (Romans 12:6-8). This means Roman Christians were encouraged in Romans 12 to use their gifts (actions or talents) to help people.[98] These gifts were: prophesying, ministering, teaching, exhorting, giving, leading and compassion (Romans 12:6). They inspire people to live a life focused on others (for example teaching someone or leading someone).[99] Paul claimed that this genuine love is about more than just having an emotion for someone with similar beliefs, but is about a personal care (Romans 12:9, 1 Corinthians 13 and Galatians 5:22).[100] Thus, Paul's discussion of gifts (Romans 12: 6, 10-13) deals with how to create a good community and is

central to Paul's mission (Romans 1:15-16).[101] In the Age to Come, Christians were required to act differently and Paul guided this change (Romans 12:9-21).[102] Paul encouraged healthy communities after all his past experiences in Romans 12.

Love thereby becomes the method and standard of living within the New Age (after Christ's resurrection). Once "love [is]… genuine;… [and people] hate what is evil, hold fast to what is good" (Romans 12:9) they, Paul argued, were able to live within this new reality of Christian living. This living goes beyond that of the Jewish tradition and offers a new way to look at things away from Roman culture. Ultimately, to live within a community of love and care for others was for Paul the definition of a true healthy society. To live in such a manner may have encouraged growth and cooperation amongst different people forced to unite. These instructions could thus be used to create a strong community in Rome and perhaps other Churches. In Romans 12 Paul connects to the earlier sections of Romans (Romans 5:1-11; 8:31-39; 12; 13:8-10) and he established a new radical and practical method of living out Christ's love for the Romans. By drawing upon themes of the time and the Christ tradition Paul created an idea of love that is not idle or purely emotion filled. Thus, the divided Gentiles and Jews of the Rome Christian community were encouraged, in Romans 12, to become united by love in their community.

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1   Joseph A. Fitzmyer, Romans, (New Haven, CT: Yale University Press, 1993), 78.

2   Fitzmyer, Romans, 78.

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7   Dr. Michael Duggan, "Theology 303: Pauline Theology," (St. Mary's University, Calgary AB, 1 December 2015).

8   Myers Jr., "Romans, Epistle to the," 818; and Moo, "Romans, Letter to the," 843.

9   Fitzmyer, "51: The Letter to the Romans," 830.

10 Edict of Claudius quoted in Fitzmyer, Romans, 77.

11 Moo, "Romans, Letter to the," 843.

12 Pricilla and Aquila were amongst those evicted (Acts 18:2). Moo, "Romans, Letter to the," 843 and Myers Jr., "Romans, Epistle to the," 820.

13 Fitzmyer, Romans, 77.

14 Myers Jr., "Romans, Epistle to the," 820 and Fitzmyer, Romans, 77.

15 Myers Jr., "Romans, Epistle to the," 820.

16 Fitzmyer, Romans, 36.

17 N.T. Wright, "The Letter to the Romans," The New Interpreter's Bible, vol. X, (ed. by Leander E. Keck and Thomas G. Long et al., Nashville, TN: Abingdon Press, 2002), 404-405.

18 Wright, "The Letter to the Romans," 404.

19 Fitzmyer, Romans, 73-74.
20 Myers Jr., "Romans, Epistle to the," 820.
21 Moo, "Romans, Letter to the," 847; and Myers Jr., "Romans, Epistle to the," 820.
22 Fitzmyer, "51: The Letter to the Romans," 831.
23 Maly, Romans, vol. 9 in New Testament Message, ix.
24 Fitzmyer, "51: The Letter to the Romans," 863.
25 Moo, "Romans, Letter to the," 847 and 842.
26 Moo, "Romans, Letter to the," 847.
27 Myers Jr., "Romans, Epistle to the," 820.
28 Myers Jr., "Romans, Epistle to the," 820-821.
29 John S. Kloppenborg, "Love in the NT," The New Interpreter's Dictionary of the Bible, vol. 1: A-C, ed. by Katherine Doob Sakenfeld, (Nashville, TN: Abingdon Press, 2008), 709.
30 Kloppenborg, "Love in the NT," 709.
31 My outline is based off the outlines of Fitzmyer, "51: The Letter to the Romans," 832; and of Moo, "Romans, Letter to the," 842.
32 Brendan Byrne S.J., Romans, (Sacra Pagina 6), ed. by Daniel J. Harrington, S.J., (Collegeville, MI: The Liturgical Press, 1996), 364.
33 Myers Jr., "Romans, Epistle to the," 824.
34 Myers Jr., "Romans, Epistle to the," 824-825.

35 Maly, Romans, vol. 9 in New Testament Message, 96.
36 Maly, Romans, vol. 9 in New Testament Message, 96.
37 Myers Jr., "Romans, Epistle to the," 824-825.
38 Wright, "The Letter to the Romans," 708; Fitzmyer, Romans, 77-78.
39 Fitzmyer, "51: The Letter to the Romans," 831.
40 This outline was taken and influenced by: Maly, Romans, vol. 9 in New Testament Message, 96; and Byrne S.J., Romans, 361-384.
41 Fitzmyer, "51: The Letter to the Romans," 831.
42 Fitzmyer, "51: The Letter to the Romans," 831.
43 Fitzmyer, "51: The Letter to the Romans," 831.
44 Myers Jr., "Romans, Epistle to the," 824-825.
45 William Klassen, "Love: NT and Early Jewish Literature," The Anchor Bible Dictionary, vol. 4: K-N, ed. by David Noel Freedman, (New York, NY: Doubleday, 1992), 395.
46 Klassen, "Love: NT and Early Jewish Literature," 395.
47 Kloppenborg, "Love in the NT," 704 and Klassen, "Love: NT and Early Jewish Literature," 392 and 395.
48 Kloppenborg, "Love in the NT," 704 and Klassen, "Love: NT and Early Jewish Literature," 392 and 395.
49 Klassen, "Love: NT and Early Jewish Literature," 395.
50 Klassen, "Love: NT and Early Jewish Literature," 384-385.
51 Klassen, "Love: NT and Early Jewish Literature," 384-385.
52 Klassen, "Love: NT and Early Jewish Literature," 385.
53 Klassen, "Love: NT and Early Jewish Literature," 385.
54 This is normally how Paul talks of love, except in a few cases like 1 Thessalonians 4:9 when he talks of phila love. Anders Nygren quoted in Kloppenborg, "Love in the NT," 703 and 709.
55 Klassen, "Love: NT and Early Jewish Literature," 392.
56 Dr. Michael Duggan, "Theology 303: Pauline Theology," (6, 20 October 2015).
57 Dr. Michael Duggan, "Theology 303: Pauline Theology," (6, 20 October 2015).
58 Fitzmyer, "51: The Letter to the Romans," 862.
59 Kloppenborg, "Love in the NT," 710.
60 Klassen, "Love: NT and Early Jewish Literature," 395.
61 Fitzmyer, "51: The Letter to the Romans," 862.

62 Wright, "The Letter to the Romans," 711 and Dr. Michael Duggan, "Theology 303: Pauline Theology," (6 October 2015).

63 Klassen, "Love: NT and Early Jewish Literature," 392.

64 Wright, "The Letter to the Romans," 710-711.

65 Dr. Michael Duggan, "Theology 303: Pauline Theology," (12 November 2015).

66 Kloppenborg, "Love in the NT," 709-710.

67 Kloppenborg, "Love in the NT," 709-710 and Dr. Michael Duggan, "Theology 303: Pauline Theology," (20 October 2015).

68 Kloppenborg, "Love in the NT," 710.

69 Klassen, "Love: NT and Early Jewish Literature," 392.

70 Joel B. Green, "Body," The New Interpreter's Dictionary of the Bible, vol. 1: A-C, ed. by Katherine Doob Sakenfeld, (Nashville, TN: Abingdon Press, 2006), 484.

71 Calvin J. Roetzel, The Letters of Paul: Conversations in Context Fifth Edition, (Louisville, KY: Westminster John Knox Press, 2009), 137.

72 Fitzmyer, "51: The Letter to the Romans," 862.

73 Wright, "The Letter to the Romans," 709.

74 Wright, "The Letter to the Romans," 709.

75 This is connected to other texts and refers to a community of people who were integrated in order to bring out the best in society (1 Corinthians 6:15-20; 10:16-17; 12:12-30). Fitzmyer, "51: The Letter to the Romans," 862-863.

76 Dr. Michael Duggan, "Theology 303: Pauline Theology," (12 November 2015).

77 Wright, "The Letter to the Romans," 710.

78 Maly, Romans, vol. 9 in New Testament Message, 98-99.

79 Green, "Body," 485.

80 Dr. Michael Duggan, "Theology 303: Pauline Theology," (17 November 2015).

81 Green, "Body," 485.

82 Dr. Michael Duggan, "Theology 303: Pauline Theology," (12 November 2015).

83 Wright, "The Letter to the Romans," 406.

84 Wright, "The Letter to the Romans," 710.

85 Wright, "The Letter to the Romans," 711-712.

86 Byrne S.J., Romans, 377.

87 Maly, Romans, vol. 9 in New Testament Message, 100.

88 Fitzmyer, "51: The Letter to the Romans," 863.

89 Maly, Romans, vol. 9 in New Testament Message, 101-102.

90 Byrne S.J., Romans, 377.

91 Byrne S.J., Romans, 381.

92 Byrne S.J., Romans, 377.

93 Fitzmyer, "51: The Letter to the Romans," 863-864.

94 Maly, Romans, vol. 9 in New Testament Message, 101.

95 Moo, "Romans, Letter to the," 852.

96 Compare Romans 12:9-13 to another letter like 1 Corinthians 13:1-3 to see the way Paul lists of general ideas for the Romans. Fitzmyer, Romans, 72 and 652.

97 Maly, Romans, vol. 9 in New Testament Message, 97-98.

98 Maly, Romans, vol. 9 in New Testament Message, 98.

99 Fitzmyer, "51: The Letter to the Romans," 862-863.

100 Wright, "The Letter to the Romans," 711.

101 Wright, "The Letter to the Romans," 711.

102 Myers Jr., "Romans, Epistle to the," 825.

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Sound in Steele's "Joanna, Wading" and Sanders' "The Cutting Prow": Serene Summer versus Swawking Scissors

Cara Parker

⚚ **Both open and closed form poems** can employ any or all of the sound devices, but the very nature of the two forms of poetry means that they tend to rely more heavily on different sound devices. Closed form poetry most often uses at least rhythm or rhyme to create sound and may or may not use additional sound devices such as alliteration, onomatopoeia, and others. Unlike closed form poetry, open form poetry tends not to focus on rhythm and rhyme but has more latitude in its use of the other sound devices because it does not have to follow the rules of the closed form. A comparison of the closed form poem "Joanna, Wading," by Timothy Steele, to the open form poem "The Cutting Prow," by Ed Sanders, demonstrates these differences. To create mood and enhance meaning, Steele relies heavily on a set rhythm and rhyme scheme, whereas Sanders varies the rhythm and uses rhyme infrequently. In addition to rhythm and rhyme, Steele uses the sound device of alliteration to maintain the rhythm, whereas Sanders uses alliteration, onomatopoeia, and other sound devices to vary the rhythm and tone of the poem.

"Joanna, Wading" is a closed form poem that precisely adheres to formal patterns. The poem has three stanzas, each containing six lines, and each line has eight syllables. There are no exceptions to this pattern. The rhyme scheme also follows a strict pattern with no exceptions: *a a b b c c d d e e f f g g h h i i*. All of the end rhymes are exact rhymes. The strict adherence to rules of form creates a sense of predictability.

However, Steele did not follow the rhythmic pattern as closely as he followed the other formal aspects of poetry. Following is the scansion for "Joanna, Wading."

|x / |x / |||x o |x / |
| Too frail | to swim, | she none- | the- less |

|/   x |x / |x / |x / |
| Gin- ger- | ly lifts | her cott- | on dress |

|/   x |x / |||x / |x / |
| Clear of | the lake, | so she | can wade |

```
| /    x | x  /   | x  /  | x  /  |
| Where the | de- scen- | ding sun | has laid |
```

```
| x / | x /   | x  || /  | x  /   |
| A net | of ripp- | ling, mol- | ten bands |
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```
| x  /  | x  / | x  / | x  /   |
| A- cross | the un- | der- wa- | ter sands. |
```

```
| x   /  | x || /   | x  || / | x  /  |
| Her toes | dig, cur- | ling, in | the cool |
```

```
| x   /  | x      /  | x || /   | x  /    |
| And fine- | grained bott- | om; minn- | ows school |
```

```
|  x  / | x  ||  /   |  x / | x  x |
| Be-fore | her, || taut- | ly u- | ni-fied |
```

```
| x / | x   / | x  / | x  /   |
| In their | sus- pen- | ded flash- | and- glide; |
```

```
| x    /   | x   x || | x / | x  x |
| Blue- brill- | iant- ly,  | a drag- | on- fly |
```

```
| x /  | x  /  | x   /  | x  /   |
| En- coun- | ters and | skims round | her thigh. |
```

```
| x  /  | / || / | x  /  | x  /   |
| De- spite | age, all | this still | o- ccurs. |
```

```
| x  /  | x  /  | x  x | x  /  |
| The sun's | com- pan- | ion- a- | bly hers, |
```

```
| x  /   | x  / | x  / | x  /  |
| Its warmth | suff- u- | sing blood | and flesh, |
```

```
| /    x | x   /  | x  / | x  /  |
| While its | light casts | the mo- | bile mesh |
```

```
| x   /  | x  / | x  / | x  / |
| Whose glow- | ing cords | she swam | a- mong |
```

```
| x / | x   x  | x  / | x  /   |
| In sum- | mer- time | when she | was young. |
```

Steele wrote the poem in iambic tetrameter but made several substitutions. Some of the substitutions are due to lexical stress, particularly on the words of three or more syllables such as "gingerly" (2), "brilliantly" (11), "dragonfly" (11), "companionably" (14), and "summertime" (18). Other substitutions are due to rhetorical stress such as in lines three, four, and sixteen, which contain a trochaic substitution for the first foot because the first word of the line has more importance than the second word. For instance in line three, the stress is on "Clear" rather than the preposition "of." The substitutions, meant to enhance the meaning of the lines in which they occur, also result in unexpected meanders in the iambic rhythm of the closed form poem.

The rhyme and rhythm in "Joanna, Wading" work together to create an agreeable sound. The rhythm is calm and smooth. The frequency of the caesurae keeps the rhythm at a slow pace. Most lines contain a stress on the last syllable thereby emphasizing the end rhymes, which are pleasing to the ear. Because of the leisurely rhythm and perfect end rhymes, the sound creates a mood that matches the serenity of the scene described in the poem. The breaks in the iambic rhythm are gentle interruptions rather than intrusive disruptions. For instance, the pyrrhic substitutions in line eleven, both due to lexical stress, do not destroy the peaceful tone. Instead, they bring attention to the unpredictable movement of the dragonfly. The other substitutions, although unexpected, are not awkward or jarring. They create a welcome break to the rhythm that could otherwise become tedious.

Although Steele uses alliteration sparingly in "Joanna, Wading," he uses it where it helps to emphasize the stressed syllables and make the rhythm more obvious. For instance, the two caesurae in line seven could make the rhythm disjointed or awkward, but the alliteration promotes the usual iambic pattern by putting stress on "curl" and "cool." Another instance of alliteration, "mobile mesh" (16), has a similar effect. The alliteration on the stressed syllables follows a trochaic substitution and brings the rhythm comfortably back to its iambic pattern. The rhythm is of great importance in "Joanna, Wading," and the main purpose of alliteration is to maintain or restore the iambic rhythm whenever a deviation from the regular rhythm occurs.

In "The Cutting Prow," Sanders also uses rhyme and rhythm to create sound but does not use the devices to produce consistency as Steele does in "Joanna, Wading." In the first part of Sanders' poem, from lines one to forty-seven, the rhythm varies considerably. Some lines use a staccato rhythm such as in line eleven: "swawk! swawk!" Other lines have a smooth rhythm such as in lines two to three: "Fearful of blindness / Caught in a wheelchair." In the video "Henri Matisse," Sanders recites "The Cutting Prow" and reveals a very definite rhythm in certain lines of the poem. Lines thirty-eight to forty-one illustrate one such part of the poem:

|x   x / |x x / |
| till he hands | her the form |

|x / |x x / |
| to pin | to the wall |

|x / |x   x/ |
| He points | with a stick |

|x x / |x x / |x |
| how he wants | it ad- just- | ed |

As shown above, the lines are anapestic dimeters with an iambic substitution in the first foot on lines thirty-nine and forty and an unstressed monosyllable at the end of line forty-one. Although there is variation in the rhythm throughout the poem, the rhythm in the first part of "The Cutting Prow" is primarily determined and pulsing, resulting in an uneasy tone.

Towards the latter part of the poem, the rhythm changes dramatically. From line forty-eight on, the poem has a soothing, almost hypnotic rhythm. Sanders achieves this rhythmic quality using rhyme, repetition, and by instructing that the last twenty-four lines be sung. The rhymed lines use exact end rhyme: "away" and "day" in lines fifty-two and fifty-five and "floor" and "door" in lines fifty-nine and sixty-two. The exact rhyme stands out because these are the only lines in the poem that contain end rhyme. As in "Joanna, Wading," the exact end rhyme in "The Cutting Prow" produces a sound that is pleasing to the ear and helps to create a smooth rhythm. To maintain the flowing rhythm, Sanders uses repetition a few lines later. Line sixty-three repeats four times. The repeated line is a trochaic trimeter with an extra monosyllabic foot:

|/   x |/   x |/   x |/ |
| Sciss- or | scep- ter | cutt- ing | prow |

Because of the repetition of the line, an unmistakable rhythm is evident. The sound devices of rhyme, repetition, rhythm, and song in the latter part of the poem create a peaceful tone, which is particularly apparent in Sanders' recitation in the "Henri Matisse" video.

Another sound device that Sanders uses in "The Cutting Prow" is onomatopoeia. Sanders uses the word "swawk" several times throughout the poem to create the sound of scissors cutting. However, he achieves a different effect with the sound depending on its context. Near the beginning of the poem, where the rhythm is driving, the lines "shriek! shriek! / became / swawk! swawk!" (9-11) sound frantic. The space between the words creates silence, and the onomatopoeic words "shriek" and "swawk" punctuate the silence. The interruptions in the silence are even more jolting because of the exclamation marks after each of the onomatopoeic words, indicating that the words are to be loud. The rhythm and other sound devices work together to highlight the cacophony of the onomatopoeic words and add to the unsettled mood created by the rhythm.

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However, in the sung portion of the poem, the context in which "swawk" appears produces a much different sound effect. The two lines "ahh / swawk swawk" (67-68) repeat three times. They do not have the pauses or the exclamation marks that the earlier lines have, and the vowel rhyme of the words "ahh" and "swawk," especially when sung, create a euphonic sound rather than the cacophonic k sound from the words "swawk" and "shriek" that was prominent in the earlier lines. The sound created in the later lines is much more calm than the earlier lines and does not disrupt the peaceful tone that Sanders creates with the rhythm.

Alliteration and consonance are also major contributors to sound in "The Cutting Prow." However, Sanders does not use alliteration to maintain the rhythm as Steele does in "Joanna, Wading." Instead, Sanders uses alliteration and consonance to draw attention to certain lines and stress their importance. The use of sibilance and consonance is particularly evident with the s sounds at the beginning, middle, and end of words in the lines "to scissor some shapes / to soothe the scythe" (7-8), "the peace of / scissors. / There was something besides / the inexpressible" (12-15), and "Scissor scepter" (63). The line "to soothe the scythe" uses the th sound three times in addition to the s sound. The euphonic th sound is soothing, thereby putting emphasis on the meaning of the phrase. Alliteration serves a similar purpose in lines thirty-seven and thirty-eight: "His helper sits near him / till he hands her the form." The repetition of the soft h sound has a calming effect as the poem nears the denouement, the sung portion where the artist's struggles are resolved through death.

A comparison between the sounds in "Joanna, Wading" and the sounds in "The Cutting Prow" shows much more variety in the open form poem. Although "Joanna, Wading" uses several sound devices, the quality of the sound remains consistent throughout the poem. The purpose of sound in "Joanna, Wading" is primarily to help to create the tone and to maintain the tone and rhythm. In "The Cutting Prow," however, the purpose of sound is to help to create and to change the tone and rhythm and to highlight the meaning and importance of certain phrases. Although both open and closed forms have the various sound devices at their disposal, closed form poetry tends to be restricted in how it uses the sound devices. Certainly, variation in sound can occur in a closed form poem, but the rules regarding the poem's form tend to inhibit a dynamic use of sound. Open form poetry has much more flexibility as "The Cutting Prow" skillfully illustrates.

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I was in my friend's car when it caught on fire

Colleen Suzanne Peters

⁖ **We were cruising town** one dark winter Saturday night. There was nothing to do so that's what we did, drive up and down the streets of our small town especially main street. There was a lot of black sky interspersed with yellow streetlights. Lots of other vehicles were on the road cruising too.

Twinkle toes, I grinned from the back seat. Rhonda was driving her dad's old Volkswagen Jetta and Mary was riding shot gun in the front passenger seat. Twinkle toes was our nickname for a guy who worked at the tire shop. He drove a pickup truck with flashing rainbow lights around his rear license plate. That's how he got his nickname. I liked to tease Rhonda about him. I didn't even have to say anything. When I saw Twinkle toes I just grinned from the backseat.

"Quit it!" snapped Rhonda. "I can feel your thousand watt smile from here".

It was dark! Rhonda insisted she could feel my smile and it annoyed her. Ha ha it was fun.

We never talked to Twinkle toes and we hardly ever talked to anyone else in the other cars, we just drove around talking to each other. I had a ghetto blaster in the back seat. The stereo didn't work in that old car. That car had been through hell and back, it was amazing that it still ran. Rhonda was a preacher's daughter, she had ten older brothers and a few of them used to drive the Jetta like it was a four by four. Over the hills and through the fields, that car went everywhere! Rhonda's brothers used to make her play goalie when they played hockey. And they used to throw cats at her, she is scared of cats to this day.

Well, as the night wore on we got bored with cruising town so we decided to go out to Buller's corner. It was a long sloping curve that took the place of a ninety degree corner a mile south of town. You would take this road to go south of town to Buffalo Head Prairie or Wilson Prairie. We drove out of town and the only light was our headlights on the snow of the highway and bouncing off the snow piled up in the ditch and off the snow covered trees on the other side of the ditch. We took a road that connected with Buller's corner and turned west. Everything was dark except our headlights. We were going to make a four mile square that would take us back to the edge of town. We turned the second corner and now we were driving north towards the cemetery.

"There's a light by my foot" Rhonda exclaimed. "It wasn't there before!" I looked and there was a light between her gas pedal and the counsel in the middle.

"There's another one!"

Now there were two lights on the floor of the Jetta. What's going on?

"Turn off the music" said Rhonda. Click I turned the ghetto blaster off. Did we hear crackling? "Is the car on fire?" asked Mary.

We kept driving. We discussed whether or not the car would explode. It was a diesel. Does diesel explode? We rounded the cemetery corner and were pointed towards town. Rhonda said "My feet are getting hot!" She stopped the car and we all got out quickly leaving the doors open.

"My stuff" cried Mary. "My backpack and ghetto blaster are in the car. Go get them Colleen." So I reached into the back seat of the burning car and got the backpack and ghetto blaster.

We stood on the road and watched the burning car. What do we do now? I guess we'd have to walk back to town. But then Freddie pulled up in his jeep. He asked us what the problem was.

"The car's on fire!" We told him in chorus. He didn't believe us so he opened the hood. Flames shot out. It was like being at a big bon fire on a dark starry night. We all moved back from the burning car and laughed in disbelief.

"Do you want a ride back to town?" Freddie asked. He was a man of few words. We all piled into his jeep still clutching the precious backpack and ghetto blaster. "Where do you want to go?" We decided to go to Mary's car which was parked in the Super K parking lot. We were a subdued bunch of girls. We drove to my house. I said "We should call the fire department" but Rhonda didn't want to.

My Dad said we should call the fire department. He would know, he'd been on the volunteer fire department for seventeen years.

"You call them if you want to" Rhonda said to me. We were circling around the dining room table with my Mom. So finally I did. "Hello? I'd like to report a fire."

"This is Colleen. There is a car on fire close to the cemetery a mile out of La Crete." "Okay, thank you."

We sat around the table and didn't quite know what to do with ourselves.

"Let's go take a look" I finally said. So we piled into Mary's car and drove up town. We took the long way around town. There were lots of other vehicles parked on the side of the road by the cemetery. We could see the blacked hull of the car and the lights of the fire truck. A guy leaned out of the window of his pickup truck. "That's your car isn't it?" he asked Rhonda. "The police are looking for you." He took great delight in telling her that. "They just want to know that you didn't light it on fire."

Okay that was a relief. Mary rounded the corner and stopped her car. Rhonda went off to talk to the police and Mary and I went to look at the blackened frame of a car. The bumper had blown off and was lying about thirty feet in front of the car. We learned later that there was gas in the bumper and it exploded from the heat.

"Colleen, we heard you on the radio" the firemen teased me. "We heard you on the radio, ha ha."

There was lots of light from the fire truck and from the trucks that were parked there watching. There was a feeling of joviality in the air. Some excitement on a Saturday night! And no one got hurt. If we'd been standing in front of the car when the bumper blew off it would have taken us out at the knees. But we were safely in town at the time.

That was not the only fire Rhonda and I were involved in. Sometime later she invited me over for a meat fondue. We had three different kinds of meat, chicken, pork, and beef. Everything was going along splendidly and was delicious. At one point Rhonda put the fondue burner on the big oak table that seats twelve.

"The flame has gone out" said Rhonda. "It must be out of fuel." So she poured some more liquid fuel into the burner. All of a sudden we noticed a ring of fire on the table around the fondue burner.

"Fire! Fire!" I cried joyously. The heat of the fire igniting my soul.

"I can't use water cause it'll spread the oil. What am I supposed to use? Baking soda or baking powder?" cried Rhonda.

"Do you want me to call the fire department?" I asked Rhonda. "No, no!" said Rhonda. "They already know your voice."

She got out the baking soda and put out the fire. The smoke detector blared in the background. "That was as good as the car" I said.

Kantian Ethics and the Issue of Abortion

Emma Price

❦ **Since the Supreme Court** legalized the abortion procedure in the United States, it has been a highly controversial debate among many people.[1] The abortion debate traditionally has been described as having three sides: there are advocates for abortion, advocates against abortion, and those with a context dependent position. Those who advocate against abortion might argue that killing innocent human life is wrong, the fetus is innocent human life, and thus, killing the fetus is wrong.[2] Those who advocate for abortion might use the common argument that the fetus is not a person, and thus you are not killing innocent life.[3] The point at which one can officially say a fetus is no longer a fetus anymore, but is now a living person, is very vague.[4] Often times, people place the imaginary line between fetus, and living human in very different points along the timeline of pregnancy.[5] The subjectivity of whether or not the fetus is a living person from the moment of conception keeps this debate fuelled. However, some arguments don't rest entirely on these two options but rather take a deeper look into the context of the pregnancy. Such scenarios may include, a pregnancy due to rape[6], pregnancy where the child will be born severely handicapped[7], or a very extreme view where pregnancy will kill the mother.[8] However complex this debate is, it appears to rest heavily on one's own moral opinions to either justify or refute abortion rights. The German philosopher, Immanuel Kant, does not explicitly discuss the morality of abortion but he does lay out a groundwork of morals which everyone should follow if they wish to be a good person. His philosophy of

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[1]   Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," (2011): 143.

[2]   Harry J. Gensler, "A Kantian Argument Against Abortion," *Philosophical studies: An International Journal for Philosophy in the Analytic Tradition* 49, no. 1 (1986): 83.

[3]   Judith J. Thomson, "A Defense of Abortion," in *The Ethical Life,* ed. R. Shafer-Landau (Oxford University Press, 2015): 350.

[4]   Judith J. Thomson, "A Defense of Abortion," in *The Ethical Life,* ed. R. Shafer-Landau (Oxford University Press, 2015): 349.

[5]   Judith J. Thomson, "A Defense of Abortion," in *The Ethical Life,* ed. R. Shafer-Landau (Oxford University Press, 2015): 349.

[6]   Bertha A. Manninen, "A Kantian Defense of Abortion Rights with Respect for Intrauterine Life," *Diametros,* (2014): 78.

[7]   Alberto Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy* 37 (2012): 50.

[8]   Judith J. Thomson, "A Defense of Abortion," in *The Ethical Life,* ed. R. Shafer-Landau (Oxford University Press, 2015): 350.

ethics can be applied to the issue of abortion. Kant would deem abortion to be a moral act on the basis of three fundamental aspects of his philosophy: rationality, universality principle, and duties to oneself. Kant believed that rational beings should always be treated as ends, and never as means.[9] In the context of abortion, the debate rests on whether or not a fetus can be considered a rational being. The universality principle is a principle stating that one should always act in such a way that they may wish their maxims to be universal.[10] In other words, everyone could base their actions off the same maxims. Duties to oneself pertain to one's progress as an individual. In regards to the debate of abortion, these duties relate to how abortion will hinder one's progress or aid one's progress.

Kant believed that all human beings were rational beings: moral philosophy "prescribes to man, as a rational being…"[11] Thus, human beings should not be treated as means, but rather as ends in themselves: "For rational beings all stand under the law that each of them should treat himself and all others never merely as a means but always at the same time as an end in himself."[12] Treating human beings as means indicates that one individual (A) uses the other (B) to benefit only themselves, therefore, disrespecting B's humanity.[13] This may mean that A does something to B where B is unable to consent to it because he/she cannot revert or modify it.[14] Kant presents the issue in which A borrows money from B promising to pay it back but A is intentionally lying.[15] A does not intend to ever pay B back.[16] B cannot revert or modify this because he/she is completely ignorant of the fact that A is lying.[17] B cannot possibly realize that A is lying.[18] Thus, A is using B as a means to the end of attaining more money. A is disrespecting B's dignity as a human person.[19] Applied to the issue of abortion, it can be said

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[9]   Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 335.

[10] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 320.

[11] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 314.

[12] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 335.

[13] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 149.

[14] Onora O'Neill (1990) as cited in Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 149.

[15] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 330.

[16] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 330.

[17] Onora O'Neill (1990) as cited in Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 149.

[18] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 149.

[19] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 149.

that a mother who would like to have an abortion in a state that deems abortion illegal is being forced to carry the unwanted fetus.[20] This means she is unable to avert or modify the situation of being pregnant. Thus, she is being treated as a means.[21]

In regards to the morality of abortion, Oduncu argues that from the moment of conception, a human being has come into existence, and thus is a rational being with dignity and must be treated as an end.[22] His argument makes sense if we consider the fetus to be a rational being. However, Papadaki claims that perhaps the fetus has potential to become a rational agent[23] (argument from potential),[24] but it will not do so, unless the mother gives birth.[25] In acting upon abortion, she irrevocably stops the potential. Papadaki explains that the act of abortion is a means to the mother's ends. Therefore, she is not violating Kant's philosophy of treating oneself as an end.[26] Giubilini also challenges the argument from potential as applied to abortion first by finding a loophole in the argument: If the fetus does not have the potential to become a rational agent,[27] and does not have the potential to have a worthy life[28] the mom can abort the fetus.[29] For example, let us say the fetus is very likely to be severely handicapped at birth, it can be said that their life would not be worth living, either because this person would suffer, or they would be unable to value their life.[30] Second, Giubilini claims that destroying a person before that person is even capable of valuing life is not immoral because no person will ever exist who will suffer for having never been born.[31] Derek Parfit

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[20] Allen Wood 1998/1999 as cited in Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 150.

[21] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 150.

[22] Fuat Odunku, "Stem cell research in Germany: Ethics of healing vs. human dignity," *Medicine, Health Care and Philosophy,* 6 (2003): 5.

[23] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 146.

[24] Alberto Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy* 37 (2012): 50.

[25] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 146.

[26] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 146.

[27] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 153.

[28] Alberto Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy,* 37 (2012): 50.

[29] Alberto Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy,* 37 (2012): 50.

[30] Alberto Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy,* 37 (2012): 50.

[31] Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy,* 37 (2012): 52.

sets up two types of morality: person-affecting morality, and impersonal morality.[32] Although Kant was not a utilitarian thinker, Parfit argues that person-affecting morality means others should do what harms people the least and benefits people the most.[33] Impersonal morality means people should do what reduces misery the most, and what increases happiness.[34] By this standard, Parfit argues that having an abortion not only harms the potential person, but also fails to increase the happiness of the world by harming potential life.[35] However, as mentioned previously, no person will ever exist who will suffer for having never been born.[36] Therefore, abortion is a moral act. Aside from theory of potential, Kant would argue that abortion is a moral act due to his fundamental beliefs about the law of universality.

The law of universality is a Kantian term to describe the basis for which humans are able to judge whether or not a particular action is morally acceptable. This law states, "I ought never to act in such a way that I could not also will that my maxim should become a universal law."[37] This means that one's maxim or rationale for a particular action should be reasonable enough so that everyone may base their actions on the same rationale. Keeping this in mind, a few authors have used this principle to argue against abortion rights. For example, Harry Gensler argues that the abortion debate rests on consistency. He claims that because everyone was once a fetus, and now everyone would likely be opposed to having been aborted as a fetus, the abortion debate fails the universalizability test.[38] To abort one's fetus, while simultaneously holding opposition to the idea of yourself having been aborted as a fetus is to be inconsistent.[39] Susan Feldmen claims that Gensler's argument against abortion is flawed on the basis that Gensler attempts to universalize actions, rather than maxims.[40] Kant was clear in his writing that one must universalize the maxim, not the action, "Can you will that your maxim become a universal law? If not, that maxim must be repudiated."[41] According to Kant, maxims are the subjective principles underlying an action. Thus, as Feldman suggests, while considering

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[32] Derek Parfit, *Reasons and Persons* (Oxford: Oxford University Press), 109.

[33] Derek Parfit, *Reasons and Persons* (Oxford: Oxford University Press), 109.

[34] Derek Parfit, *Reasons and Persons* (Oxford: Oxford University Press), 109.

[35] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 51.

[36] Giubilini, "Abortion and the Argument from Potential: What We Owe to the Ones Who Might Exist," *Journal of Medicine and Philosophy,* 37 (2012): 50.

[37] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 320.

[38] Harry J. Gensler, "A Kantian Argument Against Abortion," *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition,* 49 no. 1 (1986): 92-96.

[39] Harry J. Gensler, "A Kantian Argument Against Abortion," *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition,* 49 no. 1 (1986): 90.

[40] Susan Feldman (1991); as cited in Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," *Coe College,* (2011): 144-145.

[41] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 321.

the abortion debate, one must consider the subjective reasons for abortion.[42] Woman are so often seen as the temporary home for the fetus, and thus are objectified.[43] In order to stop this objectification we must consider women as an active agent in their pregnancy.[44] Being a moral and rational agent (as Kant describes us[45]) requires the agent to be able to make choices, and have reasons for those choices.[46] In this sense, reasons being maxims. Due to the fact that Gensler does not consider women's rationale and choices for abortion, his argument is ultimately inadequate on the basis of Kantian ethics. Feldman believes, contrary to Gensler, that one can simultaneously be happy to be alive whilst also find the idea of themselves being aborted as a fetus to be acceptable.[47] Thus, we can universalize certain maxims of abortion and remain true to Kantian ethics.[48] Denis discusses the Kantian theme of duty to oneself in her argument of pro-choice.

Duty to oneself, as Kant explains it, is the obligation to respect oneself as a rational human being, "it is in itself [people's] duty to make the human being in general his end."[49] Duties of virtue include perfect and imperfect duties to oneself.[50] Perfect duties are, as Denis describes them, duties concerned with one's moral health and equality to others.[51] Imperfect duties to oneself "require sometimes acting on maxims of promoting ends whose adoption constitutes a commitment to realize one's rational nature."[52] Imperfect duties to oneself involve self-development.[53] Pregnancy may infringe upon one's perfect duty to oneself as a moral being

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[42] Susan Feldman (1991); as cited in Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145.

[43] Susan Feldman (1991); as cited in Ronnie McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145.

[44] Susan Feldman (1991); as cited in Ronnie McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145.

[45] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 314.

[46] Susan Feldman (1991); as cited in Ronnie McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145.

[47] Susan Feldman, (1991); as cited in Ronnie McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145.

[48] Susan Felman, (1991); as cited in Ronnie McCoy, "Kantian Moral Philosophy and the Morality of Abortion," Coe College, (2011): 145-146.

[49] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 333; Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 118.

[50] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012).

[51] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 119.

[52] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 119.

[53] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 119.

because pregnancy is often physically dangerous, it creates emotional stress, it can impair one's dignity as they may become financially dependent, and lastly, it can lead others to believe that she is only valuable as a means to the end of a baby.[54] Judith Thompson argues that the fetus does not have the right to continuous use of the mother's resources because it is the mother's body.[55] This ties in with the argument of perfect duties, as it directly relates to the physical dangers, and emotional stress of pregnancy as mentioned above. The pregnant woman has the right to decide what happens to her body, and these rights outweigh any rights of the fetus.[56] This can be explained not only by perfect duties to oneself, but also by Kant's idea about rationality. Due to the fact that all humans are rational beings, the pregnant woman has the right to make choices and decisions in a rational manner. With all that being said, pregnancy can also aid feelings of love and protectiveness which fulfills perfect duties to oneself. Caring for a fetus and a baby can help people learn protectiveness, patience, generosity, and humanness, all of which Kant would argue to be morally significant traits.[57] This makes the debate of abortion very problematic.

On the one hand pregnancy infringes upon one's perfect duties to oneself, and on the other, it enhances duties to oneself by way of learning valuable traits and thus furthering development of oneself as a rational being. Kant suggests humans have an animal nature.[58] In the context of abortion this nature would be the drive to have sex and reproduce. However, individuals can still act against their animal nature so long as it is in line with their rational nature to do so.[59] Reason or rationality must always guide our animalistic nature.[60] Thus, making abortion morally permissible so long as it is a rational choice. This rational choice will come from determining if the act of pregnancy will infringe one's perfect duties to oneself more greatly than it will enhance self-development and thus be in line with perfect duties to oneself. In a scenario where the pregnancy is life threatening to the mother, abortion is morally permissible because carrying the pregnancy to term would violate the perfect duties to herself.[61] In a similar scenario, for example, if the pregnancy were to cause the woman to

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[54] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 124.

[55] Judith Jarvis Thomson, "A Defense of Abortion," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 348.

[56] Judith Jarvis Thomson, "A Defense of Abortion," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 351-352.

[57] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 129.

[58] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 118.

[59] Lara Denis, "Animality and Agency: A Kantian Approach to Abortion," *Philosophy and Phenomenological Research,* 76 no. 1 (2008): 131.

[60] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012).

[61] Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," (2011): 150. Interpretation of Denis (2008).

drop out of school, or quit her job, abortion is acceptable because dropping out of school and quitting one's job is seen as a violation of one's perfect duties to oneself.[62] On the other side, aborting a fetus in order to maintain a perfect figure, is not a rational reason because it does not violate perfect duties to oneself.[63]

In conclusion, Kant would deem abortion morally acceptable on the basis of rationality, universality principle, and duties to oneself. Being a rational agent one must always treat others as ends, not merely as means.[64] The fetus may not be seen as a rational agent unless it is born.[65] By aborting the fetus, it is not able to become a rational agent. Therefore, by aborting the fetus the woman is treating the fetus as a means to her end.[66] This is okay because she is the rational agent in the scenario, not the fetus. Maxims of abortion can be universalized so long as they are in harmony with rationality, thus rendering abortion acceptable. Adhering to perfect duties to oneself, abortion becomes acceptable in scenarios in which continuing the pregnancy would harm one's perfect duties.[67]

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[62] Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," (2011): 150. Interpretation of Denis (2008).

[63] Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," (2011): 143. Interpretation of Denis (2008).

[64] Immanuel Kant, "Groundwork for the Metaphysics of Morals," in *Ethics: History, Theory, and Contemporary Issues,* ed. S. M. Cahn, and P. Markie (Oxford University Press, 2012): 335.

[65] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 146.

[66] Lina Papadaki, "Abortion and Kant's formula of humanity," *Humana Mente Journal of Philosophical Studies,* 22 (2012): 146.

[67] Ronni McCoy, "Kantian Moral Philosophy and the Morality of Abortion," (2011): 150. Interpretation of Denis (2008).

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A Search for Meaning in Haroun and the Sea of Stories

Carolina Segovia Cerros

ê **Salman Rushdie's** *Haroun and the Sea of Stories* uses many elements found in oral tradition to narrate Haroun's journey through delightfully imaginative but conflicted circumstances. Rushdie sets up the story by contrasting the mood and environment of a sad city with the laughter and joy that once filled Haroun's home. The story begins when sadness creeps in through the windows, poisoning his mother Soraya, who then leaves both Haroun and his father Rashid. Their world is turned upside down as Haroun loses his mother and Rashid loses his wife, his gift of the gab and the hope that was once found through the telling of stories. Haroun's adventure begins as he journeys to Kahani to recover his father's connection to the Sea of Stories. The story's resolution is found in the way in which Haroun learns to makes sense of his world. This paper will examine the encompassing relationships between the form of the text and the search for meaning in *Haroun and the Sea of Stories;* and more specifically how the created spaces act as vehicles for finding meaning and shape in the form of the text.

It is important to take into consideration the external influences that may have motivated Rushdie into shaping the events and ideas conveyed as they also contribute to the search for meaning within the text. Kay E. Vandergrift refers to the external method of studying stories as that which deals with the "setting, environment and causes of literature" (19). In 1989 Rushdie was forced into hiding as a result of a *fatwa* that was founded on the misinterpretation of his previous book *The Satanic Verses;* which was seen as an attack on the Islamic faith by some members of the Muslim community. There are many connotations to censorship and the intended meaning of language in *Haroun and the Sea of Stories*. This reveals that the external influences of literature can also become a part of the intrinsic elements of a story. During this time Rushdie and his wife were also separated and as a result he was separated from his son Zafar. Rushdie spent a lot of time contemplating the idea that he would never write again and states that he felt his work was simply invalidated by everything that had happened and felt that "everything [he] had put into the act of being a writer had failed" (Ellerby quoted in Hyland-Russell, 2). These events separated him from his community and severed him from his son and his desire to write. In 1990 the publication of *Haroun and the Sea of Stories* came as a fulfillment to the promise Rushdie made to his son of writing him a book.

Throughout the story, consolation and connection are themes that are linked to the meaning of the text. Rushdie introduces the story and prepares the reader with an acrostic poem dedicated to Zafar:

Z embla, Zenda, Xanadu:

A ll our dream-worlds may come true.

F airy lands are fearsome too.

A s I wander far from view

R ead and bring me home to you. (Rushdie, 11)

Haroun and the Sea of Stories reads like the father-son journey Rushdie and Zafar were possibly denied. Vandergrift states that the private experience of story is unique to each reader and transcends the written form as the "world of story exists in the mind... it exists in time but not in space" (17). Through the poem it appears that Rushdie is seeking to re-establish a connection with his son, while at the same time offering him solace. In the story this sense of disconnection is experienced by both Haroun and Rashid. Haroun appears to be overcome by a state of confusion the moment his mother leaves and as he is unable to comprehend this event he becomes disconnected from his reality. Similarly, Rashid becomes disconnected at the same time, only Haroun blames himself as he feels it was his words that caused his father to lose his gift (Rushdie, 22). This disconnection is signaled the moment Rashid breaks the clock, as if cursing the very moment Soraya leaves. Haroun appears to be trapped in this moment, trapped at eleven o'clock, unable to get to twelve. This moment influences the trajectory of the story as Haroun's short eleven-minute attention span impedes the magic of the Wishwater and prolongs his visit in Kahani by forcing him to continue on to Gup City. Nearing the end of his adventure, Haroun willingly faces this blockade and overcomes the barrier that was impeding him from shaping his reality.

The story mimics the child's experience of imaginative play in the way that Haroun's movements are narrated through the magical world of Kahani. Kerry Mallan suggests that children actively play a role in shaping their own identity through the control they possess of entering and departing their imaginary worlds (170, 178). In this story, Haroun first enters the world of Kahani when he asks Iff, the Water Genie, to take him to Gup City to reconnect his father's subscription to the Story Water supply (56). Mallan states that the power children possess to negotiate access to and from the imaginative realm is not typical of the usual order of daily life and effects children by giving them the opportunity to reinstate self-esteem and identity as they gain independence (178, 170). In the story we see how Haroun shows an increased level of independence through the way he "[operates] in a space which is of his own design and making" (Mallan, 172). Not only does he regain his confidence but he clearly has control of how he interacts with others as well as the role he plays in the war between Gup and Chup. This is similar to the way children interact with their created spaces in imaginative play and mimics the way the child organically derives meaning from this process. One might argue that Kahani was not Haroun's created space but Rashid's. However, as we will explore in more detail, it is Haroun and not Rashid who first inter-mixed different elements of his reality to create the world of Kahani. Also, Haroun appears to be the driving force that shapes the story of Kahani as he is solely responsible for altering the divide between the territory of

Gup and Chup and restoring a balance. Mallan suggests that children both represent and misrepresent the adult world in imaginative play, but the social settings still mimic the social interactions of the adult world (172). Perhaps what makes this story relatable for children is how Rushdie's narrative voice and perspective connotes meaning and allows the reader to experience it through discovery. Even though the narrative voice belongs to Rushdie, the point of view is that of the child and it is through Haroun's eyes that we perceive the events.

Haroun and the Sea of Stories is grounded in the literary approach of fancy and shapes the narrative by making the created worlds believable and ordering them in a meaningful way. Vandergrift proposes that fanciful literature stretches the imagination so that truth, which is found in "the integrity and consistency of its verbal structure," can be seen through a renewed light (20). Haroun's dream is what transitions the story from realism to fancy and moves his reality from one imagined world to another (Vandergrift, 27). Haroun's problems exist in his real world but it is in his imagined world where he is able to work through them. Haroun feels a sense of responsibility for his father losing his story telling abilities as he fires Mr. Sengupta's words at him when he yells "What's the use of stories that aren't even true?" (Rushdie, 22). The words that poisoned his mother are the same words that broke his father's connection with stories. Haroun is conflicted by his mother leaving but his desire to have her back is never explicitly stated; rather it is the trouble that he causes his father that he tries to resolve, perhaps because it is the problem which he feels he has the power to effect. The disarray in Haroun's real world makes it difficult for him to function normally as he experiences a sense of normlessness in his reality. Haroun's dream world is strange and magical but it has its own order and boundaries in which it functions. This world's adherence to those limits allows Haroun to suspend his understanding of reality and accept the unfamiliar in its own realm. Fictional accounts are shaped in an orderly form, which permit the child to believe the narrative and learn from it as it is easier to make sense of an ordered world than it is to make sense of the chaos and disorder that is normally associated with real events (Vandergrift, 22).

The imaginative realm illuminates Haroun's subjective experience and allows him to discover symbolic meaning by viewing his reality through a different perspective. Susanne Langer proposes that artistic forms "formulate and objectify subjective reality for our understanding" (Reese, 49). In the first reading of the story, Haroun's dream world seems nonsensical, and the transition from his real world to his dream world is easily overlooked. It is only when Rashid is captured and mistaken for a spy that he relates the process of Rapture. He states that through properly prepared sleep-inducing foodstuffs a sleeper is carried anywhere he wishes; even if he "[chooses] to wake up in the place to which the dream takes him… *inside the dream*" (Rushdie, 99). The function of the dream is to rearrange the fragments of Haroun's reality that he is confounded by. Snooty Buttoo, Butt the mail coach driver, the floating garden, the strange currents criss-crossing in Dull lake, as well as the collection of tales known as the Ocean of the Streams of Story, were all unrelated details of Haroun's own experience on the trip up to the houseboat. The idea for the subscription to Story Waters from the great Story Sea and Water Genies were fragments related to Haroun by Rashid through his wonderful nonsense. In Haroun's dream all these characters and elements are objectified which allows him to attribute

meaning to them. The reader is able to see how Haroun really feels about Mr. Sengupta as he takes on the new form of *Khattam-Shud* in his imagined world. Langer suggests that "feelings are not irrational at all but that their logical forms are simply very different from the logical forms of language" (Reese, 46). Haroun's dream presents his experience and his feelings in a different mode, allowing him to understand them through their own logic. His experience in the dream world allows him to return to his real world having gained a different perspective

The trajectory of the story is closely related to Haroun's journey of understanding his subjective experience. The order in which the events are narrated follow the "master plot of children's literature: home to departure to adventure to homecoming" (Nikolajeva, 225). As Haroun's role in the imagined world evolves, so does the form of the story. This is what Langer calls the dynamic form because "even though the form is permanent, its substance is constantly changing" (47). Haroun's original goal for travelling to Kahani was to restore his father's Water Supply but he ultimately plays an important role in the search for a resolution in the war between Gup and Chup. The events that form the shape of the journey in Kahani are symbolic representation of Haroun's subjective experience. The war between Gup and Chup represents a disconnect or an imbalance between Haroun's reality and his understanding of it. It also carries meaning beyond the text as "Gup" translates to 'gossip' and "Chup" translates to 'quiet,' connoting to the struggle between speech and silence. When Haroun is captured by the Chupwalas in the Old Zone he fears he is near the end of his journey. This changes when he is taken to the Dark Ship and notices that everything on the dark side of Kahani is 'fuzzy'. He realizes that this shadow world is temporal and unable to stand on its own. This realization empowers Haroun to believe that he can change the course of his fate and that of Kahani's. Once he comes to this understanding he is able to challenge his eleven minute attention span and overcome the disruption of his thoughts. Haroun uses the Wishwater and wishes the "Moon, Kahani, to turn, so that it's no longer half in light and half in darkness" (Rushdie, 170). The dynamic form of the story follows Haroun's progression of understanding, "it grows, and it evolves, building tension until finally it is resolved and the sound appears to be static and still" (Langer quoted in Reese, 49). This moment symbolizes the balance Haroun finds between his reality and his subjective experience.

The indeterminacy of the ending in *Haroun and the Sea of Stories* is also part of the dynamic form which offers a symbolic resolution. In the story we are told that Rashid's gift of the gab is restored and Soraya returns home to her son and husband. The reader is left wondering if this is actually happening or if Haroun and Rashid are experiencing residual effects of the dream world. However, if we examine the moment before Haroun and Rashid return to their real world we find that the story's resolution is not found in the happy ending, but in a revelation. When Haroun and Rashid return to Gup City, Rashid's Story Water supply is reconnected and he is awarded "the Order of the Open Mouth," the highest decoration in the Land of Gup (Rushdie, 192). The Walrus grants Haroun the right to ask any favour he desires, but Haroun replies "It's no use asking for anything… because what I really want is something nobody here can give me" (Rushdie, 20). The Walrus suggests that what he wants is a happy ending, but "happy endings are much rarer in stories, and also in life, than most

people think" he says, "you could almost say they are the exceptions, not the rule…[but] *we can make them up* (Rushdie, 201). What the Walrus offers Haroun in those two lines is more profound than a happy ending. John Stephens suggests that there is a "discrepancy between the closure of a story and the psychological indeterminacy of the ending" (as quoted in Nijolajeva, 227). Haroun's mother returning home adheres to the closure of a conventional plot and offers an example of the "make-believe" ending. However, in this story, the connection that seems to be the most important is that between Haroun and his ability to make sense of his world. Haroun gains an understanding that even though he cannot control what happens to him, he has the power to control how he deals with those events.

As intrinsic elements of the story were influenced by external motives, it seems that the search for meaning in *Haroun and the Sea of* Stories goes beyond the written story. The similarities between Rashid and Rushdie are too important to overlook as there are a few key elements that add meaning to the resolution. Like Rashid, who lost his gift of the gab, it was Rushdie who lost his desire to write. It is implied that Zafar restored his father's connection to stories through a promise, as Haroun restored his father's connection to stories through a dream. However, unlike Haroun who was separated from his mother, it was Rushdie who was separated from his son. Perhaps the happy ending that is referred to in the story is better understood when it is attributed to Rushdie and Zafar in relation to his poem.

Z embla, Zenda, Xanadu:

A ll our dream-worlds may come true.

F airy lands are fearsome too.

A s I wander far from view

R ead and bring me home to you. (Rushdie, 11)

Even though Rushdie could not be with his son in real life, he could *make it up*. Perhaps the happy ending is the connection or the "dream-worlds" they share through *Haroun and the Sea of Stories.* The poem offers more than a consolation for Zafar, it offers a solution.

Haroun and the Sea of Stories is more than just a magical and beautifully written adventure story; it relates Haroun's conflicted journey to finding meaning, which is something children can relate to. Vandergrift states that "children live in the same world we do and are susceptible to its pain as they are to its joy" (36). As stories objectify subjective experience they illuminate a reality and offer children alternative views. The way in which created spaces interact with the text in *Haroun and the Sea of Stories* not only shapes the trajectory of the story but also produces an aesthetically meaningful whole. One way in which children learn to deal with their circumstances is through the way they see others cope with similar situations. This not only helps them to gain perspective but helps them to understand that they are not alone in their problems (Vandergrift, 36). By representing reality symbolically a subjective experience can be seen through a renewed light. The shape of story mimics how we experience feelings in their dynamic forms as the shape of the text is constantly changing but stays true to its essence.

This progression of change is a meaningful one as it continues until it finds a balance between extremes and comes to a resolution to reveal a conscious understanding.

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Odysseus & Achilles: Homeric Heroes and Humanity

Cara Smith

ဢ **To study the Homeric heroes** of Achilles and Odysseus is to experience one of life's greatest journeys through the lens of a world long removed from our own. And yet there are still timeless themes to which we can relate today in the trials and tribulations of Homer's characters, particularly in the realm of love, war, and the quest for glory and peace. As both Achilles and Odysseus strive to achieve the all important *kleos*, their humanity is revealed throughout the epics of *The Iliad* and *The Odyssey,* showcasing the distinct differences in how they try to achieve this goal and to what extent they will make sacrifices. Odysseus' refusal to accept immortality from Calypso shows his deep love for his homeland and family, and also demonstrates his acceptance that death is a key part of life. In contrast, Achilles with his mixture of divine and human heritage, chooses to remain isolated with few meaningful relationships, rarely allowing his humanity to surface, longing for immortality and *kleos* through his heroic actions in a time of war. This essay will explore the circumstances of Odysseus and Achilles and their views of what it means to be human.

Throughout the *Iliad* and the *Odyssey* Homer reminds the audience of the superiority of the gods, highlighting the powerlessness of humans and how much they are at the gods' mercy. In Richard Janko's article *The Iliad: A Commentary,* he discusses Homer's widening of the chasm between mortal and immortal, touching upon free will, fate and the gods as well as moral responsibility being one of the main themes. Janko points out that:

Homer has clarified the worldview of his traditions, to stress that, when life is gone, it is gone forever...we may attain divine achievements, with the aid of the gods themselves, but not a divine existence. The here and now, for all the prevalence of adversity over happiness, is the only life we have, and we must make the best of it. Unlike the gods' moral choices, human ones are not trivial, since they can have results fatal for oneself or others, whereas gods cannot truly suffer.[1]

These truths about humanity are mostly lost on the hard-headed Achilles who seeks to be renowned *after* his death, while Odysseus clearly understands the brevity of life as he desperately seeks to make his way home to his family that he might live out his remaining days with the people he loves.

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[1]   Richard Janko, *The Iliad: A Commentary*, ed. G.S. Kirk (Cambridge: Cambridge University Press, 1994), 2.

In looking specifically at Achilles, the hero of the *Iliad*, we can see how being half human and half immortal actually hinders his ability to embrace his human side and sustain meaningful relationships as he is obsessed with the divine. This fixation however, is not entirely his fault as many of the ideas of *kleos* and immortality have been reinforced by his sea-goddess mother Thetis. In the article "Untrustworthy Apollo and the Destiny of Achilles", Jonathan S. Burgess comments about the early destined death of Achilles and his mother Thetis' difficulty in accepting her son's mortality. The divine Thetis was unhappy in her marriage to the 'mere' mortal Peleus, knowing that her offspring would be compromised by mortality. Burgess points out that "the Greek stories of Achilles' infancy suggest that from the start of Achilles' life Thetis is obsessed with her heroic son's semi-divinity. The first thing she does is try to make him completely immortal by burning off his mortal half. Her attempt fails, but from then on she will try to prevent or delay the death that she knows is his destiny."[2] In the famous passage in Book Nine of the *Iliad*, Achilles' choice between his two fates as laid out by his mother is the ultimate truth with which he must come to terms. As Thetis and Achilles come to realize that death is inevitable for him, the idea of an early heroic demise in order to obtain the sought after glory is preferable to the long peaceful life after which no one will remember his name.

Ironically, it is Odysseus who actually has the genuine offer to become immortal as he spends seven years on the island of Ogygia with the sea-nymph Calypso. In Book Five of the *Odyssey*, the hero Odysseus is treated to a taste of immortality. As pointed out by Bruce Louden in his analysis of the *Odyssey*: "Calypso offers Odysseus life without conflict, life that is eternal, everlasting, and distant from humanity. Odysseus can accept or reject her offer. While he is with her the offer is still open, Odysseus is, in effect, between everything, between the states of mortal and immortal, between the heroic wanderings and the return to Ithaca."[3] The temptation of Calypso presents Odysseus with a dilemma which would cause him to renounce his humanity. By refusing the offer and choosing to continue his journey back to his homeland, Odysseus demonstrates his acceptance that death is a part of life and that humans are not meant to live eternally.

Another example of Odysseus embracing his mortality is in his interactions with the Phaeacians upon his release from Calypso. Odysseus' time with the Phaeacians on the island of Scheria serves as a conduit from the fantasy of Ogygia to the stark reality of life back in Ithaca. As Odysseus relates his tales of adventure to the Phaeacians, the hero is given a chance to reengage with his mortal identity, re-establishing the peculiarly human power of *technē* (skill, craft) and marking his return to humanity. Odysseus is again tempted by a woman trying to deter him from his journey, the young princess Nausicaa. Once more Odysseus must reassert his choice in returning to his wife and son as he is enticed by an alternate life. As put

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[2] Jonathan S. Burgess, "Untrustworthy Apollo and the Destiny of Achilles," *Harvard Studies in Classical Philology,* Vol. 102, (2004): 29, http://www.jstor.org/stable/4150031/.

[3] Bruce Louden, *The Odyssey: Structure, Narration and Meaning* (Baltimore: The John Hopkins University Press, 1999), 106.

forth by Charles Segal in *Singers, Heroes, And The Gods In The Odyssey,* "Nausicaa is frequently likened to a god. Odysseus, however, cannot be held by this quasi-divine quality. On the evening before his departure he meets "god-like" Nausicaa for the last time and promises to pray to her "as a god" when he returns to Ithaca. He thus distances her--and by extension his whole Phaeacian experience--from his human condition as he thinks increasingly in the terms of his mortal life in Ithaca.[4] With his polite, but firm, refusal of the invitation to stay in Scheria we can see the depths of Odysseus' love for his family and the lengths to which he will go to return to his native soil.

The substantial work of Cedric H. Whitman explores the profoundly original creations of Homer and the Heroic tradition, with chapters devoted to both Achilles and Odysseus. In his analysis of Achilles, Whitman points out that Achilles' two loves, Briseis and Patroclus, typify his human side and in spite of his uncompromising firmness the human warmth is there nonetheless. The subsequent loss of these two relationships however, drives Achilles to engage in his battle of rage directed at Hector and the Trojans. We can see the actual evolution of Achilles *away* from humanity:

The Iliad traces almost clinically the stages of Achilles' development. More than tragedy, epic makes real use of time; whereas Oedipus, for instance, reveals himself before our eyes, Achilles creates himself in the course of the poem. He progresses from young hopefulness, cheerfully accepting the possibility of early death with glory, through various phases of disillusion, horror, and violence, to a final detachment which is godlike indeed.[5]

We can view Patroclus as the humane side of Achilles, someone who was loving and compassionate, however his death is also symbolic of Achilles'. As Whitman comments, "human ties have vanished utterly, and what remains, the inner divine force, no longer needs to feel after its appropriate terms, but reveals itself coldly in an agonized, overwhelming will to death. Achilles had given himself with his armour to Patroclus, and now he has no self."[6] With the loss of this great friendship there really is no alternative than for Achilles to seek his *kleos* through war and an early death.

While the Homeric epics have many similarities, there are also clear differences in the depiction of the two heroes. Whitman speaks to the roles and variances in the characters of Achilles and Odysseus:

Ordinarily it is said that the Greek renaissance was a period of rising individualism and the discovery of the self as such. Yet the *Iliad* is a poem of self-knowledge in every sense as much as the *Odyssey*, but whereas the latter exhibits a hero whose will is proverbial for its unity and tenacity, the *Iliad*'s hero is the first in our history to be divided by the metaphysical

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[4] Charles Segal, *Singers, Heroes, And Gods In The Odyssey* (Ithaca: Cornell University Press, 1994), 22-23.
[5] Cedric H. Whitman, *Homer And The Homeric Tradition* (New York: W.W. Norton & Company, Inc., 1958), 187-188.
[6] Whitman, *Homer,* 203.

paradox of human nature.... it is by no means tactless of the poet to have saved Laertes till last, incidentally, for recognition by one's father is, in a way, the final legitimation which establishes a man in his world. And it is the world which is the overt concern of Odysseus. A c h i l l e s created himself; Odysseus creates his world, by risk, choice, tenacity, and action, and the world thus created reveals the selfhood of the creator.[7]

Although Achilles comes close to embracing his humanity after his encounter with King Priam at the end of the *Iliad*, we can see how for the most part Achilles tries to deny his human side, and is separated in so many ways from reality. Odysseus, on the other hand, involves himself completely in the world, embracing his life and choosing to live the adventures within it.

After this brief look at the circumstances of Achilles and Odysseus, it can be said that both heroes attained the glory that they had sought all along. Odysseus attains living *kleos* as he finally returns to life in Ithaca with this family, and Achilles with his early death in the Trojan War, could also be said to have achieved his goal of everlasting glory. It must be concluded, however, that it was only Odysseus who did not lose sight of his humanity throughout the epic.

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[7]   Whitman, *Homer,* 296-297.

Russian Witchcraft and Its Law

Emma Usselman

ʚɞ **The seventeenth century** was a time of growth, progress, prosperity, and enlightenment; it was also a time prone to mass hysteria and superstition. With one foot firmly planted in the early modern era and the other lodged back in medieval times, the time of the witch trials hardly comes as a surprise once the tone and mentality of the age is taken into consideration. What is surprising, however, is the glaring exception that stands out from amongst the norm of the Western European trials: Russia. The events that set Russia and its witch trials apart from the others is twofold: the exceedingly low number of trials that made their way into the Imperial courts, and the amount of male witches superseding the amount of female witches. When examining these two occurrences solely by themselves, both occurrences are enough of an abnormality to cause a stir amongst the standard proceedings the other countries adhered to. However, when these two anomalies are compounded together inside of a single country, and in turn become that country's standard, then it is no longer an exception – it is an absolute aberration. While there are many reasons given for what caused these variations in Russia - ranging from a lack of satanic influence to the absence of an Enlightenment - the largest influence can be found in the law. Every other component that affected the witch trials were connected to the law of Russia; no matter how minute or tenuous that connection may be, they were undoubtedly shaped by it.

Compared to the law in Western Europe, which had a broad definition of what witchcraft was, Russian law was fractured and sporadic. The original authority over magical practices was given to the church during the eleventh century when Prince Vladimir Svatoslavich gave an edict, titled *Ustav*, wherein he established the various boundaries of jurisdiction for state and church.[1] These practices are recorded in the earliest version of the *Ustav* as being magic/malefic (*vedstvo*), cursing (*urekanie*), knots/amulets/talismans (*uzly*), magic potions/poison (*zel'e*), and "'tooth-biting'…an obscure term…variously interpreted as simply biting during a fight, eating meat in biblically proscribed categories, magical cannibalism, and vampirism"[2] (*zuboiadenie*). It also describes the various types of pagan practices that constitute a witch's ill doings, though it does not prescribe a punishment to go with the crimes.[3] A later elaboration upon the *Ustav*

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[1] W. F. Ryan, "The Witchcraft Hysteria in Early Modern Europe: Was Russia an Exception?" *The Slavonic and East European Review*. Vol. 76, No. 1. (1998): 62
[2] Ibid., 62
[3] Ibid., 62

made by Prince Iaroslav outlined the dominion of the church and doled out the offences which were to be punished under church law – it also finally added what punishments went with each crime.[4]

A further modification of the legal tradition came in the form of the clergy forming a council and appealing to Tsar Ivan IV, better known as Ivan the Terrible, to help enforce canon law with secular authorities. It was also established that the law, an unusual combination of patriarchy and canon law, would now view magic as "*demonic by its very nature*"[5] and would be condemned in all forms, along with the pagan customs that were often intertwined with it. As stated by Russell Zguta:

> Ivan…provided a legal basis for the eventual trial of witches in civil as well as ecclesiastical courts. By granting the civil courts jurisdiction over witchcraft, the tsar [Ivan IV] transformed what had hitherto been regarded as a residual manifestation of paganism among the people into a criminal offense, so that, in a very real sense, he helped to pave the way for the witch trials of the seventeenth century.[6]

This change did not begin the trials, but it certainly allowed the metaphorical ball to keep rolling, gaining momentum throughout the seventeenth century; albeit at a more subdued pace than its European counterparts. However, the greatest change to the law concerning witchcraft occurred in 1716 when Peter the Great introduced a new code of military law known as the *Voinskii artikul*[7] which enabled extremely harsh sentences to become the new punishments for people linked with magic – even if only through association. Even people who were accusing others of witchcraft now found themselves being put under torture. The root cause behind the change can be found in Peter's desire to 'westernize' Russia, borrowing from English and Swedish laws in an attempt to civilize his country. Ironically, through his attempts to become more modern and civilized, the people who were accused of witchcraft in the eighteenth century were treated even more barbarously than those who faced trial in the sixteenth and seventeenth centuries.[8]

It is essential to have an understanding of these laws and how they evolved in order to comprehend why Russia was an exception in regards to the witch trials. It is not enough, however, to just know the laws; there must also be an understanding of how those who were targeted fit into the law's hierarchy. Legally, witchcraft and related practices came under the jurisdiction of the church from very early on and remained there until the eighteenth century. Therefore, if one is to look at the statistics of those who came into contact with the law enforcers and the clergy, and then at those who were placed under the most suspicion, it is only

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[4] Ibid., 63

[5] Ibid., 63

[6] Russell Zguta, "Witchcraft Trials in Seventeenth-Century Russia," *The American Historical Review*. Vol. 82. No. 5. (1977): 1192

[7] Ibid., 63

[8] Ibid., 66

logical that more men than women would find themselves on trial. When the law changed over into military hands, there remained as well a steady parallel between those accused and those who were in steady contact with the state. Women would not have had as many opportunities to be in constant contact with either the military or the clergy, reducing the risk of them being accused.

There remains, however, a discrepancy amongst scholars over who was most likely to be tried as a witch and what the reasons behind the accusations would be. W. F. Ryan made it clear that, in his opinion, most of those accused (and those doing the accusing) in the seventeenth century were often men in the employ of the state or the church.[9] Valerie A. Kivelson held a different outlook, giving four succinct descriptions of the people she felt made up the majority of those accused. During the analysis of the 200 out of 250 cases Kivelson gathered, she developed four social profiles of the people who were actually brought to trial on charges of witchcraft. The first of the accused fit under the subset of nomads and wanderers, using the example of the "three wandering Mordivins who could conjure 'unclean spirits,' an 'old Tatar fortuneteller woman' who 'roamed around doing magic,' 'an itinerant horse-healer,' 'a wandering woman,' and a male witch (vedun) cowherd who roamed from village to village."[10] The second trait was comprised from people who were from a non-Russian ethnicity and were "often linked, accurately or not, with paganism;"[11] she also found that, out of the 200 trials, there were twenty cases that involved non-Russian sorcerers.

The third category was comprised of folk healers and local hedgewitches – though Kivelson did admit that this category had a tendency to overlap the previous two by considerable margins. Some healers, however, managed to place roots in a community and settle into a village life, such as Tereshka Malakurov. He confessed, under pain of torture, to expanding his business clientele by "sprinkling bewitched salt at cross-roads and on a black, roaming dog to induce magical illness."[12] The fourth category was not a profile of a person, but rather a shared behaviour between various people – insubordination. This group unified themselves by defying the harsh structures that came from living in a hierarchical society, whether their defiance came out of status, sex, age, or ability limitations.[13] These four identifying groups offer a clearly identifiable container in which to place each and every person who went to trial in Russia; but they are not the only reasons for which people found themselves accused. Many others found themselves in court simply on the basis of being disliked by their neighbours or being in the wrong place at the wrong time. It is also important to note that while these categories seem like they may be gender neutral, more often than not it was men fulfilling these roles. Women

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[9] W. F. Ryan, "The Witchcraft Hysteria in Early Modern Europe: Was Russia an Exception?" *The Slavonic and East European Review*. Vol. 76, No. 1. (1998): 25-29

[10] Valerie A. Kivelson, "Male Witches and Gendered Categories in Seventeenth-Century Russia," *Comparative Studies in Society and History*. Vol. 45. No. 3. (2003): 618

[11] Ibid., 619

[12] Ibid., 619

[13] Ibid., 620

were certainly capable of being healers and travellers – and many women were – but in Russia, it was the men who were more likely to occupy the positions that brought attention to their 'witching' and spellcasting. Non-Russian men often mingled with the Muscovites during their military assignments as well, a time when they often found themselves accused of being a witch – a situation that wives, mothers, sisters, and daughters never would have faced.[14]

Unlike other countries, in Russia, gender did not matter as much when it came to ability. Certainly there were restrictions and limitations for both sexes, but when it came to magic there was no added risk of being accused based solely on gender. This puts into perspective how the fractured Russian law gave an unbiased and ungendered trial to each person accused. Gendered stereotypes simply did not apply when it came to magic. A man, in the eyes of the law, was just as capable as a women when it came to these heinous deeds - indeed men may have been thought even more capable. Many occurrences led to a person being persecuted, whether it was occupying a position with 'magical applications' like a healer, being distrusted and disliked by neighbours, being new to the area when an unfortunate natural disaster or sickness occurred, the misfortune of having a different ethnicity, or even being close to the military or canonical law enforcers through employment.[15] The law under which one was tried and convicted was not selective - nor was source for local mistrust and official denunciation. All of this fuelled the flames of witch hysteria – even if it never quite reached the blazing inferno that Western Europe and her colonies revelled in.

The dichotomy of the accused male majority of Russia and the female majority of Western Europe is striking. Many attempts have been made to explain the difference, and each explanation holds its own kernel of truth. In regards to the full explanation, perhaps one day we will know what really happened or perhaps the final enlightenment will always remain shrouded in shadow. But, for now, the big picture remains a large puzzle - partly put together and yet missing a few key pieces. One explanation that can be dismissed is that it was a lack of *Malleus maleficarum* copies in Russia which caused more men than women to be persecuted. Certainly the Muscovites never had such a text to inform and influence their opinions of witches, but nor does its presence in the other countries who *did* have it account for their own lack of male witches. While the *Malleus maleficarum* - or Hammer of Witches - is "infamous for its misogynist statements about women and for its argument that most witches were women,"[16] it is not solely responsible for the bias against women in Western Europe, or the lack of bias in Russia.

In *Gender at Stake: Male Witches in Early Modern Europe* Lara Apps and Andrew Gow undertook an analysis of the Latin employed by the authors of the text, Jacob Sprenger and Heinrich Insitoris (Kramer, Krämer). The first interpretation of the use of the feminine plural

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[14] Ibid., 620-623
[15] Ibid., 620-621
[16] Lara Apps and Andrew Colin Gow, *Gender at Stake: Male Witches in Early Modern Europe* (Manchester, GBR: Manchester University Press, 2003): 3

noun in the title word *maleficarum* "implies an absence of males from a group,"[17] which seems to suggest that they believed all witches were women; an understandable viewpoint given their religion and the mindset of the age. Upon a deeper look into the Latin of the text, however, Apps and Gow discovered both the masculine and feminine uses of the noun *maleficus* - often using the masculine *maleficos* when one would expect the feminine *malefias*. In "several instances, the text refers plainly to male witches both as specific individuals and as a group,"[18] a revelation which completely discredits the theory that the people who were influenced by *Malleus maleficarum* accused more women than men because they did not believe in male witches. Thus it is easy to dismiss the assumption that Western Europe held a disbelief in male witch's – an assumption that is often held up against the large number of male witches found in the Slavic countries and in the colonies. Kivelson also makes an excellent point about gender and its influence of the witch trials in her 2003 article:

> Gender provided no protection from accusation, but added no particular risk either. This contrasts sharply with the Western pattern overall. For instance, in New England witch-trials…even when men displayed the same set of characteristic behaviors as female witches, charges of witchcraft either did not come up against them or else were not taken seriously. The charge of witchcraft was so closely tied to femaleness in New England that it was difficult to make a charge stick to a male suspect, except in the times of most extreme hysteria (as in Salem). Gender alone was by far the most important defining characteristic. In Russia, by contrast, the charge stuck as firmly and was taken as seriously for women as for men if they displayed the proper telltale traits. Women-defiant or vengeful, healers or itinerants-appear among the accused along with their male counterparts. There simply were fewer women who fit the mold.[19]

Each country has their own mould they fit their witches into, and more often than not that mould was gender neutral. Nearly anyone could technically be accused, but those who found themselves put on trial nearly always had a defining feature that allowed society to see them as evil witches. There are, of course, exceptions – a well-groomed family could be exiled if suspicion of witchcraft was laid on them by someone in a higher position of authority – but much of the time those who were accused stood out in an abnormal way.

Another occurrence that diverged from the proceedings in Western Europe was the way the witch craze swept the Imperial courts. That is not to say that the English or French Royal courts were not involved in the witch trials; on the contrary, some of the nobles took a hearty interest in the trials. In Russia, however, there remained a fixation with witchcraft amongst the nobility that once again allowed them to deviate with the norm of the era. In his article,

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[17] Ibid., 4

[18] Ibid., 4

[19] Valerie A. Kivelson, "Male Witches and Gendered Categories in Seventeenth-Century Russia," *Comparative Studies in Society and History*, Vol. 45. No. 3. (2003): 621-622

"Witchcraft Trials in Seventeenth-Century Russia," Zguta gives a clear definition of what was happening at court:

> The Muscovite court seemed more and more preoccupied with witchcraft and sorcery, and fear that some evil witch or warlock would do harm to the tsar and his family was ever present. As soon as the tsar or any member of his immediate family became ill, it was generally assumed that the illness was caused by witchcraft. The tsar's children were assiduously guarded from the gaze of outsiders lest they become victims of the evil eye… The reign of Ivan IV…provides a graphic example of witch paranoia at court.[20]

The intense obsession with witchcraft did not die out after Ivan the Terrible passed, if anything it continued to grow - and with it its applications for political manoeuvrings. Through a rumour dispersed by Ivan's closest advisers, it was alleged that Ivan's grandmother, Anna Glinskaia, and her children produced the fire that had devastated Moscow in 1547 through the use of sorcery. A mob − already incensed by the catastrophe − sought out and punished the Glinskiis; thus clearing a path for Ivan's consolidation of power, as he now had no political opposition to hinder him.[21] Again, an example of using the witch laws to his political advantage is shown when, during *oprichnina* purges in 1565-1572, Ivan "levelled the charge of witchcraft against several of the boyars whom he wished to liquidate."[22]

After the reign of Ivan and during the Times of Troubles, the accusation of witchcraft was often utilized by all the rulers of Russia - both the legitimate and not so legitimate rulers. Zguta noted that once, according to Sergei M. Solove'ev, "Boris Godunov falsely accused the Romanovs of using witchcraft to try to wrest the throne from him in 1601. For this he had the entire family exiled."[23] After the Times of Troubles, the threat of witchcraft was employed (in addition to the standard accusation of individuals) to condemn pagan practices, banning of roots, potions, divining dice, and any written incantations that seemed suspicious.[24] Despite the blatant use of the witch laws for political gain there was never once a suggestion that witches might not be real. The nobles and politicians may have used it to advance their political agendas, but the "ominous warnings of impending evil had considerable influence"[25] over those who truly believed in witchcraft, which at this point was nearly everyone in Europe.

The Russian law was never arbitrary, no matter how sporadic and fractured it may have seemed. Each and every law was implemented with a specific task or purpose in mind - often to protect the Russian citizens, whom they deemed at risk from the evils of witchcraft and sorcery. The persecution of males may have been higher than females and the rate of trials that

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[20] Russell Zguta, "Witchcraft Trials in Seventeenth-Century Russia," *The American Historical Review*. Vol. 82. No. 5. (1977): 1192-1193

[21] Ibid., 1193

[22] Ibid., 1193

[23] Ibid., 1193

[24] Ibid., 1195

[25] Ibid., 1193

occurred may have been alarmingly low compared to other countries,[26] but when the results are compared to the laws set in place, then it does make sense. The witch craze occurred in a time period when one half of the continent was finding scientific revelations and discovering entirely new worlds full of marvels and adventures, while the other was reverting back to medieval agrarian practices and fighting wars over issues that were seemingly inconsequential. Russia in particular was caught firmly between the two ages, and its laws represented that. The witch trials in Russia, while not as popular there as they were in the rest of Europe, were a reflection of their law and the tone of the country. Every aspect of a witch trial – the events leading up to one, the trial itself, and the punishment that was executed after the sentence was set – all correlate to the laws of Muscovite Russia. Perhaps, then, Russia should be looked upon kindly in that regard; it may have enacted laws that kept its people tethered to the land and it may have allowed its people to be tortured and killed, but every edict that was made was created with the intention of helping the Muscovites. They truly believed that they were doing a good deed by ridding the land of the witches and their evil. The *belief* in witches was strong enough and perseverant enough to have created a phenomenon that has lasted for centuries, long after its existence. Russia alone has managed to stand out from amongst the rest for its unbiased, ungendered, and – for all intents and purposes – impartial witch trials.

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[26] See chart: "Frequency of witchcraft trials in five-year intervals, 1601-1700" in Valerie Kivelson *Desperate Magic: The Moral Economy of Witchcraft in Seventeenth-Century Russia* (New York: Cornell University Press, 2013), 31

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Interspecific and Intraspecific Competition in
Brassica and Marigold Plants

Christopher White-Gloria

❧ Introduction

In many, if not all, environments, competition exists to some extent; individuals have overlapping niches and they exploit or defend a resource that they require, such that other individuals may not use it (Ricklefs, 2008). So generally, competition arises when two or more individuals are using the same limited resource that is very important for their growth. This conflict may occur between members of the same species, intraspecific competition, or between individuals of different species, interspecific competition. In both cases, competition drives population growth regulation (Ricklefs, 2008), and this can be easily studied in a controlled environment using plants, for example. Like intraspecific competition in other kingdoms, density is the factor that controls plant population growth; once a certain density is reached, so is the maximum yield of plant (Weiner, 1993). Looking at interspecific interactions, the growth of each competing species is still regulated by density but also by their general competitive abilities: how well they can consume a resource and respond to competition (Goldberg and Fleetwood, 2008). Like many plants, the plant groups that the present experiment deals with, marigold and genus *Brassica*, have been known to affect the growth of other plants via chemical secretions, allelopathy (Al-Sherif *et al.,* 2013; Sadia *et al.,* 2015). In the work by Al-Sherif *et al.* (*Brassica* focus) and Sadia *et al.* (marigold focus), glucosinolates and alkaloids, respectively, were shown to suppress plant species that interacted with these chemicals.

In this experiment, the goal is to study the competition that arises from the scarcity of resources, such as water or nutrients found in the soil, and the resulting effects on the studied plants. While studying competitive intraspecific interactions, the percentage germination after two weeks and the per-plant biomass after six weeks will be analysed in monocultures to see the impact of density on plant growth. The per-plant biomass will be analysed in mixed cultures of *Brassica* and marigold plants to determine if one of species has a superior ability to compete against the other.

Methods

The total number of pots required for this experiment is 42. Each pot is filled approximately three-quarters full with soil using a scoop. Seeds from the *Brassica* and marigold plants are used. In five different pots, 4, 8, 12, 16, and 20 marigold seeds are planted. The

same is repeated with *Brassica* seeds. Two more replicates of each set of monocultures are created. After this point, 30 pots are full of seeds and soil. Marigold seeds should be planted with the dark end of the seed pushed into the soil (white end is also covered), while *Brassica* seeds should be planted in a small crater approximately 1cm deep. It should also be assured that the seed coats are intact to assure germination. Mixed cultures of the plants are also created in this experiment. In one pot, 4 marigold seeds and 16 *Brassica* seeds are planted, and in a second pot, 8 marigold and 12 *Brassica* seeds are planted. This process is repeated in two more pots, but with the number of seeds of each plant in opposite quantities. Two more replicates of these 4 pots are created. Now, all 42 pots have been filled, and they should be placed in 3 trays (groups of 14). The trays are laid under lights and then pots should be given their first dose of water such that all of each pot's soil is wetted. After the initial watering, plants should be watered 3 times a week, Monday, Wednesday, and Friday for example.

In terms of data collection, two weeks following the planting, the number and type of each seed that germinates in each pot is recorded. In four weeks from collecting these results, the plants are harvested. For each pot, marigolds are cut with scissors at ground level, put on a paper bag, and then have their mass taken with a digital top loading balance. This mass and the number of marigolds is recorded. The same procedure is repeated for the *Brassica* plants. Data can be analysed with Microsoft Excel's Analysis ToolPak add-in and presented in graphs made by Microsoft Excel.
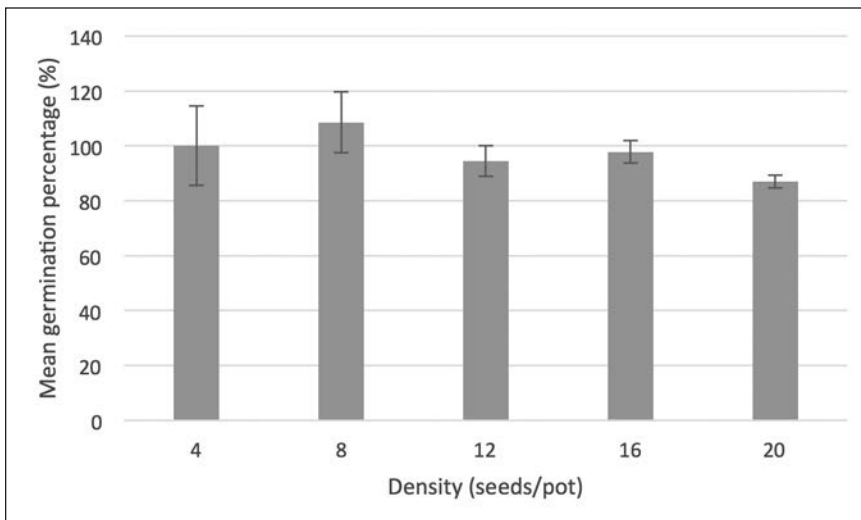
Results

Figure 1.
The mean percent germination (±SE) of marigold seeds planted in monocultures of different densities.
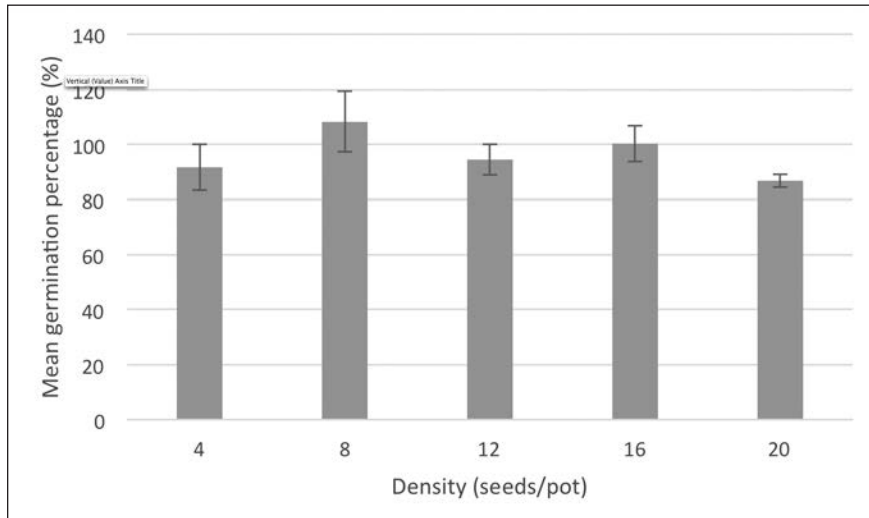
Figure 2.
The mean percent germination (±SE) of *Brassica* seeds planted in monocultures of different densities.
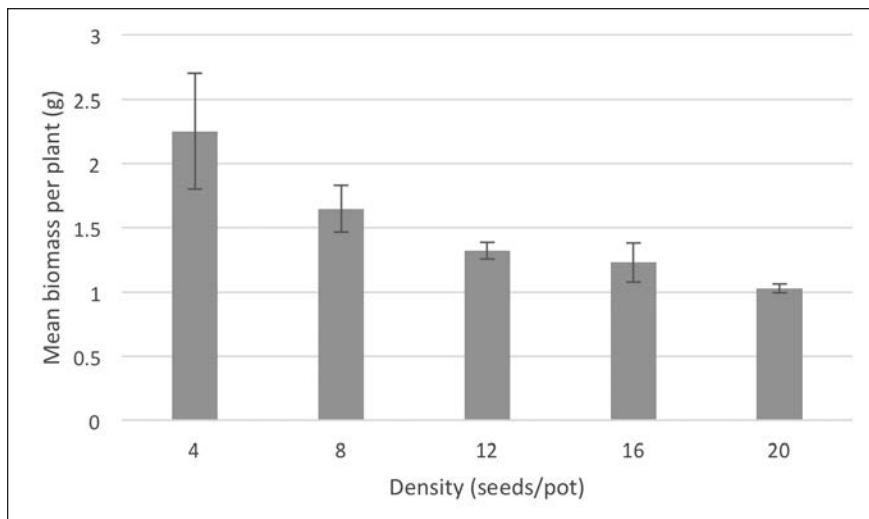

Figure 3.
The mean biomass per plant (±SE) of harvested marigold plants in monocultures of different densities.
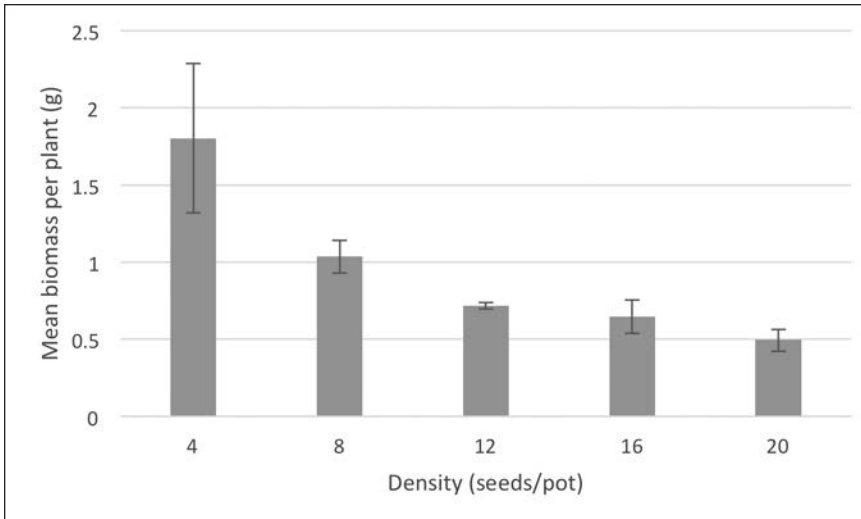
Figure 4.
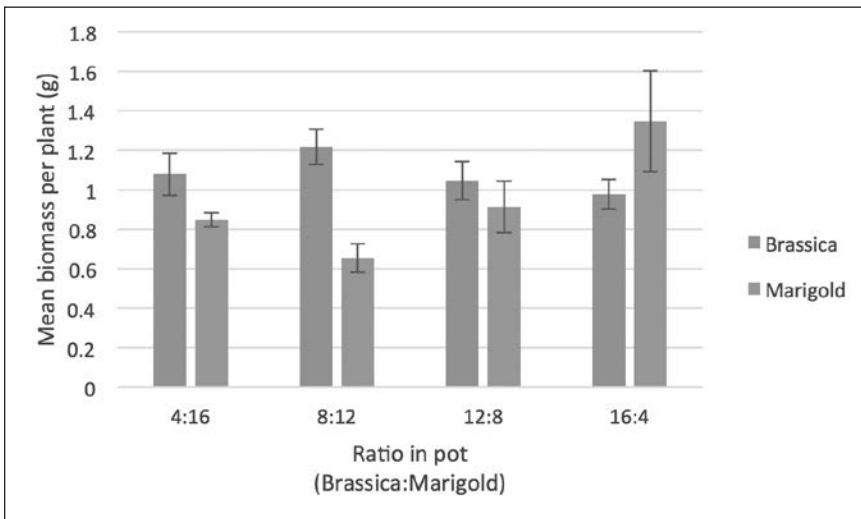The mean biomass per plant (±SE) of harvested *Brassica* plants in monocultures of different densities.

Figure 5.
The mean biomass per plant (±SE) of harvested marigold and *Brassica* plants planted in different ratios in mixed cultures.

Starting with the mean percent germination of marigold seeds (Figure 1), the graph does not appear to show any increasing or decreasing trend with increasing density. The highest mean germination percentage occurs when 8 seeds are planted/pot and 4 seeds/pot. Since 100% is the maximum possible value for germination, the over-100% germination observed when 8 seeds are planted per pot can be considered equal to the 100% germination observed when 4 seeds are planted/pot. The error bars for these densities also overlap, which further indicates that they are not significantly different. Densities of 12 and 16 share a similar mean germination percentage at approximately 95% and both of their error bars overlap with the SE bars of densities 4 and 8. These first four densities have therefore statistically similar mean germination values. The mean germination at a density of 20, however, is notably different with a value in the low 80% range. Its SE bars do not overlap with any other densities except when the density is 4. So its mean germination is probably significantly different from densities of 8, 12, 16, though could be statistically similar to the mean at a density of 4.

Figure 2 examines the mean germination percentage of *Brassica* seeds as opposed to marigold gold seeds in Figure 1. There is no increasing or decreasing percent germination trend when density is increased. Densities of 8 seeds per pot and 16 seeds per pot have the highest mean percent germination, with over 100% and 100%, respectively. Apart from the mentioned experimental limitation that draws these two values at a par, they have overlapping SE bars which indicates they are likely similar in value. Also akin, are the germination percentages at densities of 4 and 12 at a value in the low 90% range. Additionally, SE bars of these means overlapping indicates that the means are probably similar. The mean value at a density of 20 seeds per pot, is in the mid 80% range, the lowest percent germination of all densities. Nevertheless, its error bar does overlap with that of density 4, meaning these two averages could be statistically similar.

In general, comparing the germination of marigold and *Brassica* seeds, Figure 1 and Figure 2 show that germination percentages between species are similar. An analysis comparing mean values and SE bars overlaps would show the resemblance.

Mean biomass/plant is also studied in the experiment. Figure 3 shows the decreasing mean biomass per plant in marigolds as density increases from 4 seeds/pot to 20 seeds/pot. A density of 4 resulted in plants with a mean mass of approximately 2.25g each. This mean is more than two times as heavy as the smallest mean, observed at a density of 20 (just above 1g/plant). This small mean mass does not have SE bars that overlap with any other bars of other means; it is likely that it is different from all other means, and therefore, truly the smallest. The mean biomass/plant seen at a density of 8 is approximately 0.60g less than that at a density of 4, yet it may be similar in value because of overlapping SE bars of the two means. The next level down of mean biomass/plant occurs at densities of 12 and 16 seeds per pot, where the means are roughly at a value of 1.20g/plant. Crossing error bars of these means suggests that they are indeed at a similar value.

Figure 4 shows a similar trend, decreasing mean biomass/plant with increasing density, as Figure 3, but instead considers the biomass of *Brassica* plants. A density of 4 produces plants

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with the largest biomass per plant at 1.80g/plant. This value is at least the double of the means obtained when 12, 16, or 20 *Brassica* seeds are planted in a pot. These inferior mean values are approximately 0.70g/plant (density of 12 and 16) and 0.50g/plant. The mean at a density of 16 has SE bars that overlap with the immediate higher and lower densities. However, the densities of 12 and 20 do not have means with overlapping error bars, indicating that the value at density 16 is an intermediate between the two. Having a mean biomass heavier than this group of three, but lighter than at a density of 4, the mean at density of 8 equals slightly over 1g/plant. This is twice as large as the mean at a density of 20 seeds/pot. No other means are likely to be similar to this one seeing how there are no SE bar intersections.

In general, comparing the growth of marigold and *Brassica* seeds in monocultures, Figure 3 and Figure 4 show that mean biomass per plant values are larger in marigold plants. For example, at a density of 20 seeds/pot, a marigold has on average a biomass of 1g while a *Brassica* plant in the same condition would only weigh 0.5g.

Also dealing with the mean biomass/plant, is Figure 5. The mean biomass/plant of *Brassica* plants is compared with that of marigolds. In general, it appears that *Brassica* plants achieve a higher mean biomass than marigolds. This appears to be a contradiction to the results presented in Figure 3 and Figure 4, since marigolds are seen to have a higher mean biomass/plant value. The largest mean biomass/plant value for *Brassica* plants is in the 8:12 ratio pot (1.2g), while marigolds find their maximum value in the 16:4 pot (1.35g). In terms of other pot sets, in the 4:16 ratio *Brassica* had a mean per plant mass of just under 1.1g. This is approximately 0.2g heavier than the marigolds. The SE bars do not overlap so the means are probably significantly different. *Brassica* plants also display a higher biomass per plant when planted in an 8:12 and in a 12:8 ratio. In the 8:12 ratio pots, each *Brassica*, on average, weighs almost 0.6g more than each marigold. Similarly, when 12 *Brassica* and 8 marigold are planted in the same pot, *Brassica* once again has a higher mean biomass/plant value of about 1g, while each marigold has an average biomass of approximately 0.9g. However, in the 12:8 pot, the error bars of each species' mean mass overlap so the averages are probably not significantly different. In the last set of pots, where 16 *Brassica* seeds were planted and 4 marigold seeds were planted, each marigold plant (1.35g) weighs, on average, near 0.4g more than each *Brassica* (0.98g).

Discussion

When analysing the results, one must take into consideration the effects that intraspecific and interspecific competition have on the success of plant development. In both cases, competition should have negative effects in both species since a plant of neither species has exclusive access to all resources; the resources are shared to some degree. Interspecifically, they are shared evenly if both plants are equally as good competitors, or unevenly is one plant outcompetes the other. Results should therefore always show non equal biomasses (per plant) if either *Brassica* or marigold is a very good competitor. Within the same species of plant, density will dictate the extent to which plants can grow; a higher density of plants should result in a lower seed germination percentage (Bergelson and Perry, 1989) and lower biomass per plant (Ungar, 1992).

In terms of intraspecific competition between marigolds, it is expected that seed germination becomes less probable as the number of seeds increases to 20 seeds per pot. This trend is supported in the results except for the fact that the germination in pots of density 20 and pots of density 4 may be similar because of overlapping error bars. But the large SE bars from the density of 4 pots are misleading because the failure of one single seed dramatically changes the percent germination. Therefore, in this case, it is possible to claim a difference between the highest density pot seed germination and lowest density pot seed germination. However, the difference between 100% success and around 80% success in germination is not tremendously significant considering how the density increased five-fold. So, while the results follow the expected trend, perhaps the marigold seeding density would have to be increased far more to observe a large decrease in the mean germination percentage.

Looking now at the per plant biomass in marigold monocultures, a decrease should be observed with increasing density in pots. While some of the mean biomasses have SE bars that overlap with others (example, density=4 and density=8), there is nevertheless a clear trend towards a lower biomass/plant. There is definitely a distinction between the mass of a marigold sown at a density at 4 seeds/pot and a marigold sown at 20 seeds/pot. At a higher density, less nutrients are available for each plant to absorb so each marigold's growth and increase in biomass are limited (Weiner, 1993).

With *Brassica* monocultures, a similar trend as in the marigold monocultures is seen: an approximate decrease in seed germination with increasing density. (The possible similarity between mean at densities of 4 and 20 should be ignored again for the reason previously mentioned.) These results are expected and again, with a large increase in density, perhaps a more noticeable decrease would occur – values ranging from 80-100% still indicate a fairly successful germination, especially considering limitations in the number of replicates the experiment performed. Unlike plants, seeds do not have a shoot or root system, so how is competition possible between seeds? Germination depends on the ability of a seed to uptake water (Bewley, 1997). This could explain why germination percentages were so similar in the *Brassica* (and marigold) monoculture – water is not deficient enough in the pots to produce intensive competition for it. In this way, seeds have plenty of the needed resource to germinate.

Once again, expected results are achieved in the *Brassica* monocultures, regarding per plant biomasses. Masses per each *Brassica* decrease significantly with increasing density and seem to hit a minimum value at densities of 16 and 20 seeds/pot, where the means are statistically similar. Furthermore, there is a very large decrease in mean mass between densities of 4 and 8 seeds/pot. It could be that a density of 8 is the density at which competition greatly increases in *Brassica* plants. This steep decrease differs from the slight decrease seen in marigold monocultures. This suggests that intraspecific competition between *Brassica* is more extensive than between marigolds. This idea will be of use when examining growth in mixed cultures; interspecific competition.

Comparing within the mixed cultures, both plants are expected to decrease in biomass as there is competition with other members of the same species, and now competition with another species. In the 4:16 pot, this claim held true. Both plants decreased in biomass by approximately the same amount. Since the decrease occurred in approximately equal proportions, this series of pots does not appear to have a dominant competitor. Though in the 8:12 pot, each *Brassica* plant has a biomass superior to their usual mass in a monoculture of density 8. This was not expected as the mass should not exceed the one observed in monocultures of the same density; there should have been a negative effect on *Brassica*. Each *Brassica* plant also had a greater mass on average than marigold in this pot. Both of these observations can be explained if one assumes *Brassica* is able to outcompete marigolds for resources found in the soil when planted in this ratio. The dominant *Brassica* trend discontinues for pots of ratios 12:8 and 16:4. Masses among plants in the 12:8 pot are approximately equal and the mean mass of each marigold is much larger than of each *Brassica* in the 16:4 pots. Returning back to a comment made earlier, perhaps these two results could be explained by the more intra-competitive nature of *Brassica*. At higher densities in a mixed culture, one could hypothesize that *Brassica* compete more against each other than against marigolds.

Assuming that *Brassica* is sometimes a better competitor, is there another reason why these last results (from 12:8 and 16:4 ratios) appear? It could possibly be a result of non-competitive metabolites that are secreted in *Brassica* roots (Rehman et al., 2013). Many members of the *Brassica* group excrete compounds called brassinosteroids that can improve the plant growth, cell expansion, and enhance overall yield (Rehman et al., 2013) of other plants. Although testing for brassinosteroids is beyond the scope of this experiment, mentioning this possible cooperative interaction introduces new considerations in this experiment that otherwise focuses on competition.

Overall, results seem to be in line with theories. Seed germination success and biomass per plant values decreased in monocultures as a response to increased density. Based on biomass results, intraspecific competition is more eminent in *Brassica* than in marigold, and perhaps this quality of *Brassica* impeded the expression of its biological potential in the 12:8 and 16:4 cultures. The experiment did not allow to test for allelopathy in either plant, but it should be kept in mind that plants can use root secretions to compete against other species. All in all, *Brassica* did have a larger mean mass than marigold in three pots, definitely in two. This leads to the conclusion that *Brassica* is a better competitor than marigold or that marigold is a poor competitor, a statement that is supported in the work of Mirshekari (2013).

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The Attic
The St. Mary's University Journal of Undergraduate Papers

Contributors

Max Cameron graduated with his four-year degree in History and was accepted into the M.A. (History) program at the University of Victoria. His additional interest in political science, economics, and the entire event of World War Two prompted him to write this essay on the motivations of the Nazi actions in the lead up to the invasion of Poland.

Darren Corpe completed his final year at St. Mary's University graduating with a Bachelor of Arts Degree in Liberal Studies with concentrations in Philosophy, Catholic Studies, and Business and Management. Next year he plans to go to the University of Calgary to study Economics and apply for Law school.

Leighton Doty. I am currently a fourth year Psychology student at St. Mary's University. I am passionate about contemporary issues and hope to continue learning and exploring in a Masters and Ph.D. program. I hope to one day become a clinical psychologist who specializes in addiction.

Shannon Frank is in her third year at St. Mary's, working toward the Interdisciplinary Liberal Studies degree. Her interests include Theology, Philosophy and English literature, in addition to creative writing and the arts.

Iriel Jaroslavsky Rindlisbacher is an "almost" teacher and she also has a B.A. in General Studies from StMU. Upon graduation from the B.Ed. degree she hopes to grow in her career as a teacher within the Catholic school system in Alberta. When the time comes, Iriel plans to complete her Masters and Ph.D. and hopes to one day contribute to elementary education through an administrative position.

Jenna Leblanc is a 24 year-old student returning to St. Mary's to complete her Bachelor of Science in Biology. She is passionate about all aspects of the natural world and especially interested in evolutionary timelines and prehistoric creatures. She hopes one day to work with Alberta Parks as a Wildlife Manager or Research Scientist.

Kristine Lehew. I am a History major and I have an interest in the past and theology. During the summer I work at Heritage Park as a Historical Interpreter. I enjoy sharing my passion for history with the public and being an active member of my community. I wish to enter the Masters of Archival Studies program at the University of Manitoba in 2018.

Cara Parker intended on earning a degree in Psychology but decided that Liberal Studies better suits her wide area of interests. While she still finds Psychology fascinating, she has discovered a love of English. In her spare time, Cara enjoys working on stained glass projects.

Colleen Suzanne Peters is also known as Artist at Play. She is a multi disciplinary artist working with paint, fibre, photography, song and words. She recently published eleven poems and one song in Blue Talismans, an anthology by Studio C. She performed this story in oral storytelling, it was a hit!

Emma Price was born in Calgary and home schooled until grade 6. She is currently pursuing a degree in psychology. Her twin, Kristen, was her greatest friend throughout junior high and high school. She played a large role in Emma's success and continues to do so.

Carolina Segovia Cerros is in the fourth year of the Bachelor of Arts program with a major in English and a minor in Psychology. At St. Mary's she discovered a passion for Children's Literature and enjoys an interdisciplinary approach to research. One of her interests revolves around the formative capabilities of literature to shape our voice which in turn shapes our identity.

Cara Smith. Returning to university to complete my degree after a lengthy break to travel and be a stay-at-home Mom, I have been able to combine my passion for languages and history with my love for travel as I work towards my Bachelor of Arts in History. Coming to St. Mary's to complete my BA in History has been one of the most rewarding experiences of my life.

Emma Usselman is pursuing a Bachelor of Arts with a major in English and a minor in History. She is enthusiastic about discovering and exploring all genres of literature, as well as learning about the roles they each played in history. Her favourite pastime, however, is delving into fantastical stories that transcend all eras.

Christopher White-Gloria is currently in his second year at St. Mary's University studying Biological Sciences. He hopes to do research in molecular biology and to make a valuable contribution to the field. Christopher enjoys running and has competed as Lightning for the university's cross-country team for two years.

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