Dear Reader,

It is with great pleasure that I present to you the first, pilot edition of *Princemere: The Gordon College Academic Journal*. The Journal, which began as an idea several years ago and has gone through several rounds of hard work, has finally arrived.

Why an academic journal, you ask? The first reason is that we are a community of scholars. From the Ken Olsen Science Center labs to the Jenks history classrooms, from the music theory exams in Phillips to the art critiques in Barrington, we are all involved in exciting scholarly work. An academic journal creates a forum to share this work within our community. It allows the College to celebrate the strength of its students’ research and makes that research accessible to the entire student body. An academic journal gives us a glimpse into the work happening at Gordon and celebrates the achievements of Gordon College students.

*Princemere* hopes to foster discussion as well as celebration. The articles in the journal raise questions of importance to our community, to the nation and to the global academic community. The academic journal promotes a conversation about scholarship. In this issue, you will read about everything from issues of genetic mutation and bioethics, to the history of Japanese “comfort women,” to the Son of Man in Second Temple Judaism—and much more besides. It is my hope that these papers present you with new ideas to wrestle with and that you will take these questions from the pages of this journal into the rest of your conversations.

This journal would not have been possible without the tireless work of the Gordon College Student Association, especially past Vice Presidents of Academic Affairs Alysa Obert ’11 and Maggie Austen ’12. Dr. Mark Sargent, Provost, and Dr. Dan Russ, Academic Dean, were also invaluable advisors in the process of the journal’s official formation.

We look forward to hearing the conversations that this edition of *Princemere* will begin.

All the best,

Hilary Sherratt

Editor-in-Chief
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The effects of religious connectedness on college-aged, non-urban students' attitudes toward sexual behavior and contraceptive use were examined in an independent groups 1-factor design. Research has shown that Protestant teenagers are significantly less likely to use contraception than other groups (Talbot, 2008). Of the 26 participants, 13 were primed with 4 religion questionnaires and then responded to 3 sexuality questionnaires, while a separate 13 responded to the questionnaires in the reverse order. When primed with religion, participants' attitudes only differed slightly toward these topics. Previous research found that religion is only a good indicator of one's attitudes, not behavior, toward sex (Talbot, 2008). In agreement with those findings, this study's participants believe they will use condoms, but feel unable to purchase or use them correctly.
Regarding sexual behavior, conservative religious communities teach abstinence-only programs and to save oneself for marriage. By doing this, the reality that Christian young adults are having sex is being ignored. This is resulting in risky sexual behaviors by Christian young adults. Most young Christians are taught that extramarital sex is one of the worst sins one can commit (Regnerus, 2007). Due to the fact that religious leaders portray sexual intercourse as something that should only be experienced in marriage and if it is experienced before then it is accompanied by guilt, pain, and shame, Christian young adults feel forced to hide their true actions in any and all ways possible. Unfortunately, studies suggest that this has led to Christian young adults abstaining not from having sex, but from taking the proper precautions when they are having sex. The stance of the Church on sexual activity causes these young adults to feel as if they have to hide the fact that they are having sex. The Christian community creates an environment of sex-based shame (Weiss, 2007). Consequently, Christian young adults are not making sure that they are on birth control pills and using condoms when they are sexually active. Research has shown that evangelical Protestant teenagers are significantly less likely to use contraception than other groups (Talbot, 2008). Many sexually active Christian teenagers fear purchasing contraceptives because they feel that doing so will send the message that they are looking to have sex and not just taking proper precautions (Talbot, 2008). Also, methods of birth control that require a prescription are less likely to be used by sexually active adolescents who display higher religiosity because cognitively acknowledging the desire to have sex and that one is having sex causes a great amount of dissonance in the individual (Regnerus, Smith, & Fritsch, 2003).

Previous research has found that religious involvement and internalization do have an effect on the sexual activity of adolescents. Religion first affects sexual activity positively, but then affects it negatively once the adolescent becomes sexually active (Talbot, 2008). Prior to engaging in sexual intercourse, religious teenagers abstain from being as sexually active as their non-religious counterparts. On average, religious young adults begin having sex later than their secular peers, and they have fewer sexual partners (Regnerus et al., 2003). However, many Christian teens delay intercourse and instead opt to engage in oral sex because it is a commonly held belief by teens that oral sex is not “real” sex (Talbot, 2008). But, once religious teens begin having sex, their religion affects their sexual decisions negatively in that they often do not use birth control pills or condoms (Abbott-Chapman & Denholm, 2001). Religious communities coerce adolescents into signing purity-pledges by telling them that having sex before marriage is inevitably destructive, specifically to girls because they are very emotional beings (Banerjee, 2008).

Religion also affects sexual decision making in regards to one’s beliefs about God’s control in one’s life and decision making. Adolescents who see God as in control of their sexual behavior are less likely to intend to have sex and/or engage in sex (Goggin, Malcarne, Murray, Metcalf, & Wallston, 2007). When teens perceive that God is actively helping to delay sexual contact, to refuse engagement in high risk sexual behavior, or to limit the number of sexual partners they have, they are more likely to have religion influence their sexual decisions (Goggin et al., 2007). While the influence of religion on sexual beliefs is quite strong, religion is only a good indicator of one’s attitudes toward sex, not of one’s actual sexual behavior (Regnerus et al., 2003; Talbot, 2008). For example, even though most Christians believe that the Bible does not condone sex outside of marriage, studies show that most will engage in sex with an attractive partner, if the opportunity arises (Oropeza, 2006). Signing a purity-pledge does delay one’s debut to sexual intercourse by eighteen months, but more than half of those who take purity pledges end up having sex before marriage (Talbot, 2008). Such statistics show that Christians are sexual idealists (Regnerus, 2007). In communities where
premarital sex is frowned upon, adolescents’ attitudes toward sex do not change formally, but sexual activity becomes increasingly common, meaning that while many Christian teenagers view premarital sex as wrong, their actions do not coincide with their beliefs (Talbot, 2008). Religious communities need to acknowledge the reality that Christian teens are engaging in oral, anal, and vaginal sex and teach them about safe sex practices accordingly. If not, the 27% of Evangelicals that have sexual intercourse by the age of seventeen or eighteen and the 55% to 60% of Evangelicals that have sexual intercourse by the ages of eighteen to twenty-four will continue to be at risk for negative life-changing consequences (Oropeza, 2006).

As previously stated, the majority of religious communities have decided to ignore the reality that many Christian adolescents are sexually active (Oropeza, 2006). Such a decision has dire ramifications for these teens. Because religious leaders and parents are not acknowledging that many teenagers in the religious community are sexually active, these teenagers are not receiving proper education when it comes to sex. Studies have found that adolescents who initially choose to be abstinent but then become sexually active are uninformed about precautions to prevent pregnancy and sexually transmitted infections (STIs) (Weiss, 2007). This has led to many unwanted pregnancies and the acquisition of STIs. Research shows that teen pregnancy and STI rates are higher in the United States than in most other industrialized nations (Weiss, 2007). This alone should impel parents to teach their children about how to be safe when being sexually active. Sadly, rates of STIs are highest among communities that endorse pledging, most likely because fewer people in these communities use condoms when they have sex (Talbot, 2008). Of all age groups, adolescents are of particular concern because of the fact that they are the most likely to ignore or neglect risks associated with their sexual choices (Weiss, 2007). With the current sex education patterns among the religious community, Christian teens are at the highest risk because not only are they more prone to making bad decisions merely because of their age, but they are also lacking the important information about the risks of sex that is needed for them to make informed decisions regarding their sexual activity.

It has already been found in previous studies that religion does in fact have an effect on adolescents’ sexual behavior. But when one looks to see who the subjects of these studies are, it can be seen that the majority of them are minority teens from urban environments. Therefore, it is important to spend time researching the effects of religion on non-urban young adults’ sexual behavior as well. While it is known that African-American Protestant teens who live in urban settings are more likely to have engaged in sexual intercourse than other non-religious or conservative teens, it is not known how likely their Caucasian equals in non-urban settings are to have had sex (Schwadel & Smith, 2005). Most studies on teenage sexuality—whether religion is being studied as well or not—focus on African-American teens because race is a factor that plays a large role in teens’ sexual activity (Regnerus et al., 2003). These studies need to take into account the fact that those teens’ decisions to have sex could possibly be impacted by their race and the culture that they live in and are not just because of their religion. Furthermore, the statistics regarding sexual activity within different denominations could also be unreliable because race influences these statistics in that certain denominations are more likely to have a higher percentage of African-American adolescents, which is the group most likely to engage in premarital sexual intercourse (Regnerus, Smith, & Fritsch, 2003).

Research regarding the sexual practices of religious teens is extremely important because it could be used to improve current sex education programs so that adolescents are taught what they actually need to know and is relevant to them. Parents and religious leaders need to become aware that abstinence pledges can remain a lovely idea, but they do not acknowledge reality (Talbot, 2008). The
religious community should endorse an abstinence-plus curriculum in order to acknowledge the reality that while the best choice is to remain abstinent, most teenagers are not choosing that route (Talbot, 2008). Abstinence-plus curricula stress the benefits of remaining abstinent, but also educate the students how to be safe if one does decide to be sexually active.

The beliefs and sexual practices of Christian young adults are changing, and the Church needs to address these changes in order to keep its young people safe. Research has found that nearly half of the population that claims to be “born-again” finds heterosexual, unmarried co-habitation to be acceptable (Mohrmann, 2006). The church in turn needs to respond to this increasing acceptance of lifestyle choices that reject the norm beliefs of the Christian culture by equipping its young people with the correct tools to make informed, intelligent, healthy choices. In addition, it might help to cease marketing virginity as the cornerstone of a virtuous life, specifically for females (Talbot, 2008). The church currently endorses keeping one’s virginity until marriage as one of the most important life decisions, but this belief negatively affects individuals by creating feelings of guilt and shame in those young people who engage in sexual activity. It has been found that having sex lowers one’s religiosity, possibly because young people are attempting to reduce the dissonance resulting from their decision to have sex by convincing themselves that their religion and religious beliefs are not that important (Regnerus, Smith, & Fritsch, 2003). It would be far more beneficial to young people, as well as the Christian faith, if these teenagers felt that they could be open about their lifestyle choices and still be loved and accepted by the church.

Due to the fact that young adults’ religion has an effect on their sexual activity when they are consciously thinking of the two topics, it is certainly quite possible that their religion would have a similar, if not the exact same, effect on their attitude toward sexuality when they are subconsciously thinking about the relationship between the two topics. This situation would occur if the individual happened to be primed to think of religion first and then asked about or forced to make a decision regarding sexuality. Priming occurs quickly, unintentionally, and unconsciously (Aronson, Wilson, & Akert, 2007). Research on priming has shown that when a participant answers a survey question on one topic, being exposed to that topic can prime their response to a later question or survey (Myers, 2007). This is especially true if two topics are introduced consecutively and not after a period of time has elapsed, or if the individual makes a strong connection mentally between two topics (Head, Griffin, Bateman, Lohman, & Yates, 1988). Therefore, it is hypothesized that priming Christian college students with questionnaires asking about their religious beliefs, practices, and involvement will affect their attitudes toward sexuality and condoms. Second, it is also hypothesized that Christian college students, regardless of being primed with their religion, will believe the use of contraceptives is necessary during sexual intercourse, but will not feel comfortable purchasing or carrying contraceptives with them.

**METHOD**

**Participants**

This experiment began with the recruitment of twenty-six participants from the introductory psychology courses. They were recruited by signing up to be in a psychology research experiment. They were told that they would be asked to fill out seven surveys that contain questions about their personal life choices, behavior, and attitudes toward several topics. Prior to signing up, they were informed that they may be asked potentially sensitive questions. It was made clear that participation in the study would take approximately twenty minutes, and that each participant would be compensated for their time by receiving extra credit in their introductory psychology class. In order to be qualified to be a participant in this study, each person was required to
be of college age, attending a Christian college, and not currently or in the past having resided in an urban environment. Urban was defined as “living in a city.”

Materials

In order to run this experiment, four scales regarding religion were needed, as well as three scales concerning sexuality and condoms. The first religion scale was the Shepherd Scale (see Appendix A for complete questionnaire) (Basset, Sadler, Kobischen, Skiff, Merrill, Atwater, & Livermore, 1999). Its goal is to assess Christian identity. It consists of thirty-eight items that are answered according to a four-point “true” to “not true” Likert-type format scale. There are two subscales within this scale, one belief subscale that is made up of thirteen items and a second subscale about one’s Christian walk that has twenty-five items. A test-retest reliability coefficient of .82 is reported, along with a split-half reliability coefficient of .83. The Cronbach alpha for this scale is .86. The scale appears to be valid when compared with Glock and Stark’s Dimensions of Religious Commitment Scale; there is a .41 correlation. A .64 correlation is found between the Shepherd Scale and King and Hunt’s Dimension Religious Variable instrument (Basset et al., 1999).

The second scale pertaining to religion was the Age Universal Religious Orientation Scale (see Appendix B for complete questionnaire) (Gorusch & Venable, 1999). Two subscales are contained within this scale, one gauging intrinsic orientation of religion and the other gauging extrinsic orientation of religion. There are twenty items in the scale, nineteen of which are answered on a five-point Likert scale, with 1 indicating strong disagreement and 5 indicating strong agreement with each statement. There is an internal consistency reliability coefficient of .66 for the external subscale and .73 for the internal subscale. The Age Universal Religious Orientation Scale was compared with the Allport and Ross scale, resulting in correlations of .90 for the internal subscale and .79 for the external subscale (Gorusch & Venable, 1983). Despite this scale’s slightly low reliability, it was used because the questions it raises apply greatly to what this study was attempting to discover. In addition, it has a high validity when compared to the already widely accepted Allport and Ross scale.

The Duke Religion Index (see Appendix C for complete questionnaire) was the third scale (Koenig, Patterson, & Meador, 1999). Three dimensions of religiousness are measured with this scale: organizational, non-organizational, and intrinsic religiosity. There are five multiple choice questions. The first two questions measure the organizational and non-organizational dimensions of the participant’s religion, while the last three items are geared toward measuring the intrinsic religiosity of the participant. There is no reliability data for the first two items of the scale. However, the intrinsic religiosity subscale has a Cronbach’s alpha of .75. When compared to Hoge’s full ten-item scale of religiosity, the three-item subscale has a strong correlation of .85, proving it to be a valid scale of measure (Koenig, Patterson, & Meador, 1999). Even though this scale does not have a reliability of .80 or higher, it was used because it has a high validity when compared with a scale of measure that is already accepted as reliable.

The Religiosity Measure (see Appendix D for complete questionnaire) was the last religion scale (Rohrbaugh & Jessor, 1999). The objective of the Religiosity Measure is to “evaluate the impact of religion on the respondent’s daily, secular life as well as to determine the extent of individual participation in ritual practices” (Rohrbaugh & Jessor, 1999, p. 307). Eight questions comprise this scale, seven of which are multiple choice and one of which is fill-in-the-blank. In regards to reliability, it has Cronbach coefficient alphas over .90. This scale has high internal consistency, good construct validity, and strong internal validity (Rohrbaugh & Jessor, 1999).

The first scale concerning sexuality was the Sexual Risk Behavior Beliefs and Self-Efficacy Scales (see Appendix E for complete questionnaire) (Basen-Engquist, Masse, Coyle, Kirby, Parcel, Banspach, & Nodora, 1998). These scales were compiled to
“measure important psychosocial variables affecting sexual risk-taking and protective behavior” (Basen-Engquist et al., 1998, p. 541). The scales have twenty-two items, each with a three-point or four-point Likert-type response format. Three of the scales address sexual risk-taking behavior, and five of the scales address protective behavior. Cronbach’s reliability is reported for each of the eight scales. The attitudes about sexual intercourse scale and the norms about sexual intercourse scale have reliabilities of .78. The self-efficacy for refusing sex scale has a reliability of .70. The attitudes about condom use scale has a reliability of .87. The norms about condom use scale has a reliability of .84. The self-efficacy in communication about condoms scales has a reliability of .66. The self-efficacy in buying and using condoms scale has a reliability of .61. The barriers to condom use scale has a reliability of .73 (Basen-Engquist et al., 1998).

The Sexual Attitude Scale (see Appendix F for complete questionnaire) is used to “measure liberal versus conservative attitudes toward human sexual expression” (Hudson & Murphy, 1998, p. 83). It contains twenty-five Likert-type items. The Cronbach’s alpha for this scale is .94. The known-groups validity coefficient is .73 (Hudson & Murphy, 1983).

The third scale was the Adolescent Perceived Costs and Benefits Scale for Sexual Intercourse (see Appendix G for complete questionnaire) (Small, 1998). There are two ten-item subscales within the larger scale. First is the perceived costs subscale, which assesses the perceived costs associated with engaging in sexual intercourse. Second is the perceived benefits subscale that assesses the perceived benefits of sexual activity. Each of the twenty items is answered on a four-point Likert-type scale, with responses ranging from 0 (strongly disagree) to 3 (strongly agree). The internal reliability of both subscales is .86 for Cronbach’s alpha (Small, 1998). There was no validity stated.

**Procedure**

Prior to testing, the experimenter put together a sealable packet that contained an implied consent form, a page of general instructions, and all seven questionnaires. The packets all contained the same questionnaires. However, they were not in the same order. The questionnaires were stacked in one of two orders: either all of the religion surveys were first, followed by the sexuality surveys, or all of the sexuality surveys were first, followed by the religion surveys. The experimenter put a “1” on the outside of the packet if the religion surveys were first and a “2” if the sexuality surveys were first. Then, the packets were placed into a box in a random order and brought to the room where the testing occurred.

As the participants arrived, they took the top packet from the stack in the box. The experimenter and six or seven participants were in the room at a time when the study was being run, depending on which time slot the participant signed up for. Each participant sat in a different area of the large room so that he/she felt comfortable answering the questions honestly without the fear that anyone would see his/her answers. The implied consent form and general directions sheet (see Appendix H for complete form) were on the top of the pile of papers in the sealed folder; they restated that the participants were going to be asked some personal questions that could possibly cause them to feel uncomfortable. They were also informed that they were able to stop participating at any time if they would like or skip any questions they felt uncomfortable answering. The general instructions advised the participants to be sure to not look ahead at any of the questionnaires; instead, they were only allowed to look at the questionnaire they were currently responding to. They were also told that once they finished responding to a questionnaire and had begun the next one, they were not allowed to go back and change their answers to previous questionnaires. The participants were also asked to not talk to anyone about the study once they left testing.
The implied consent form allowed the participants to be fully informed as to how the survey questions might make them feel, so as not to cause them any distress if they chose to participate in the experiment. However, the form remained slightly vague about the intentions of the study so that the group receiving the sexuality scales first was not primed to think about their religion when they read the consent form. Also, the consent form did not require a signature, in order to retain optimum anonymity for each participant.

Once the participants finished all of the scales, they placed their resealed packets in a box at the front of the room. After doing so, the participants were each given a paper debriefing them (see Appendix I for complete form). It fully disclosed the details of the experiment and what was truly being studied. The participants were reminded to not tell anyone about the study. This was necessary so that other students who might participate in the study would not come in either primed or determined to resist the priming. They were also told that they could ask any questions they might have, as well as have a copy of the results in the end, if they would like. Participants could obtain the results by emailing the researcher at the address given on the debriefing form.

RESULTS

The data was analyzed with an independent samples t-test, with the level of alpha set at .05. As previously stated, Group 1 responded to the religion questionnaires first, while Group 2 responded to the sexuality questionnaires first. Overall, the two groups did not differ extremely significantly in regards to religion, meaning the two groups held similar beliefs regarding religion.

For Scale A, Group 1 had a mean score of 129.15 and a standard deviation of 8.58, while Group 2 had a mean score of 126.38 and a standard deviation of 20.84; the difference was not significant. After completing the t-test, it was found that t(24)=.44, p>.05. For the Intrinsic Subscale of Scale B, the mean score for Group 1 was 36.76 and the standard deviation was 4.02. Group 2 had a mean score of 33.15 and a standard deviation of 8.80. The t-test determined that t(24)= 1.34, p>.05, showing that there was no significant difference between Group 1 and Group 2. Group 1 had a mean of 22.76 and a standard deviation of 5.13 for the Extrinsic Subscale of Scale B. Group 2’s mean score was 25.53, with a standard deviation of 3.95. Through the t-test, it was found that t(24)= -1.54, p>.05, showing no significant difference. On Scale C, Group 1 had a mean score of 9.46 and a standard deviation of 2.33, and Group 2 had a similar mean score of 10.61 and a standard deviation of 6.52. The t-test determined that t(24)=-.60, p>.05. This shows no significant difference between Group 1 and Group 2. Scale D elicited a mean score of 68.76 and a standard deviation of 43.02 from Group 1, and a mean score of 81.38 and a standard deviation of 43.86 for Group 2. The results of the t-test for Scale D were t(24)=-.74, p>.05. It was again found through the t-test that there was no significant difference between the groups.

When the results of Group 1 and Group 2 from the sexuality questionnaires were compared, it was determined that there was some evidence of a marginal effect due to priming. Group 1, at times, was more likely then Group 2 to respond in a more conservative fashion.

Scale 1 (which is referred to as Scale W on SPSS) has eight subscales. For the Attitudes about Sexual Intercourse (ASI) Subscale, Group 1 had a mean score of 3.65 and a standard deviation of .42, while Group 2 had a mean score of 3.19 and a standard deviation of .83. The t-test found that t(24)=1.78, p<.10. Due to the fact that p is so close to alpha, the t-test was nearly significant. This shows a trend. Group 1 had a mean score of 3.75 and a standard deviation of .37 for the Attitudes about Condom Use (ACU) Subscale of Scale 1. Group 2 had a mean score of 3.19 and a standard deviation of .91. The t-test found that t(24)=2.04, p<.10, which is nearly significant. For the Norms about Sexual Intercourse (NSI) Subscale of Scale 1, Group 1 had a mean score of 2.96 and a standard deviation of .80. Group 2 had a mean score
of 2.50 and a standard deviation of .91. The t-test's finding was not significant ($t(24)= 1.36, p>.05$).

Group 1 had a mean score of 3.06 and a standard deviation of .61. Group 2 had a mean score of 3.15 and a standard deviation of .66. The t-test found that $t(24)= -.33, p>.05$; the difference was not significant.

For the Self-efficacy for Refusing Sexual Intercourse (SER) Subscale of Scale 1, Group 1 had a mean score of 2.8 and a standard deviation of .27. Group 2 had a mean score of 2.73 and a standard deviation of .56. The t-test proved there was no significant difference between the two groups ($t(24)= .57, p>.05$).

Group 1 had a mean score of 2.64 and a standard deviation of .46 for the Self-efficacy for Communicating About Condom Use (SECM) Subscale of Scale 1. Group 2 had a mean score of 2.90 and a standard deviation of .40 for that same subscale. The t-test found that $t(24)= -1.47, p>.05$, meaning the difference was not significant.

Group 1 had a mean score of 2.00 and a standard deviation of .63. Group 2 had a mean score of 2.20 and a standard deviation of .64. The t-test found that $t(24)= -.80, p>.05$. There was no significant difference between Group 1 and Group 2.

The final subscale of Scale 1 was the Barriers to Condom Use (BCU) Subscale. Group 1 had a mean score of 3.23 and a standard deviation of .64. Group 2 had a mean score of 2.61 and a standard deviation of .89. After doing the t-test, it was determined that $t(24)= 2.00, p<.10$, which is close enough to alpha to suggest that there may be a difference between Group 1 and Group 2 as a result of the priming.

Frequencies and crosstabs were also run on the data in order to determine whether the second hypothesis was supported or not. The data supported the hypothesis that Christian college students, regardless of being primed with their religion, believed the use of contraceptives is necessary during sexual intercourse, but did not feel comfortable purchasing or carrying condoms with them.

It was found that 92.3% of participants responded that they would use condoms when having sex. Even when using birth control pills, 84.6% of participants responded that they would still use a condom. And, 92.3% of participants responded that they would still use a condom when having sex, even if it was with someone that they knew. At the same time, 69.2% of participants admitted that they were not sure how to correctly use a condom or explain to someone else how to use one. It was found that 88.4% of participants did not feel they could go to the store and buy condoms if they wanted to, and 73.1% of participants were not sure that they would have a condom with them if they needed it. A total of 77% of participants felt that it would be embarrassing to buy condoms in a store. The data also revealed that 69.2% of participants would feel uncomfortable carrying condoms. Identically, 69.2% of participants thought it was wrong to carry condoms because it would mean they are planning to have sex.

Seven crosstabs were also done in order to see the relationships between the participants' answers to different questions. First, a crosstab was done between how participants answered the question about whether they would use a condom when having sex and if they know how to use a condom correctly. It was found that 65.38% of participants had responded that they would use a condom, but then later admitted they were not sure how to use...
one correctly. A second crosstab was done between how participants answered the question about whether they would use a condom when having sex and if they felt able to go to the store and buy condoms. It was found that 80.77% of participants had answered that they would use a condom when having sex, but then also responded that they were not sure they would go to the store and buy one.

Third, participants’ answers to the question about whether they would use a condom when having sex and if they thought they would have a condom with them when they needed it were compared. It was found that 80.77% of participants had answered that they would use a condom when having sex, but then were not sure they would have a condom if they needed it because they had decided to have sex. A fourth crosstab was run between the question regarding how sure participants were that they would use a condom when having sex and if they felt embarrassed buying condoms at a store. It was found that 73.08% of participants said they would use a condom, but then also agreed that it would be embarrassing to buy condoms at a store. Next, a crosstab was run between how sure participants were that they would use a condom when having sex and if they felt uncomfortable carrying a condom with them. It was found that 65.38% of participants had responded that they would use a condom when having sex, but then also said that they would feel uncomfortable carrying a condom with them. Then, a crosstab was run between whether participants would use a condom when having sex and if it is wrong carrying a condom with them because that is planning to have sex. Again, 65.38% of participants had responded that they would use a condom when having sex, but then later answered that it would be wrong to carry a condom because it would mean they are planning to have sex. And finally, a crosstab was run between how sure participants were that they would use a condom, even if they were having sex with someone they knew, and how sure they felt that they could go to the store and buy condoms. It was found that 80.77% of people said they would use a condom, even with someone they knew, but then later admitted that they are not sure they could go to the store and buy condoms if they wanted to.

**DISCUSSION**

Due to the fact that p<.10 for the attitudes about sexual intercourse (ASI), attitudes about condom use (ACU), and barriers to condom use (BCU) subscales of Scale 1, their findings are considered significant. In regards to the ASI Subscale, it can be inferred that college-aged, non-urban students’ religion affects their attitudes and beliefs about sexual intercourse only slightly. Group 1 participants were more likely to feel that people should wait until they are older to have sex and that it is not okay for people of college-age to have sex with a steady boyfriend or girlfriend, while Group 2 felt the opposite. This finding is in accordance with previous research that has been done concerning sexual practices of Christian young adults. It has been found that many Christian teens delay having intercourse (Talbot, 2008).

Group 1 was more likely than Group 2 to answer that they believed condoms should always be used if a person of college-age were to have sex, even if the girl uses birth control pills and/or the two people know each other well. These answers were in response to the ACU Subscale of Scale 1. These results could be interpreted in more than one way. First, one could surmise that Group 1 responded more in this manner because they viewed it as being more conservative. Or, they may have answered this way because of their fear of getting pregnant out of wedlock. Group 2’s answers could be interpreted to mean that they still see the value of forms of birth control other than condoms.

For the BCU Subscale of Scale 1, Group 1 answered that they would be more embarrassed to buy condoms in a store, would feel uncomfortable carrying condoms with them, and think it is wrong to carry condoms with them because it would mean that they are planning to have sex. And finally, a crosstab was run between how sure participants were that they would use a condom, even if they were having sex with someone they knew, and how sure they felt that they could go to the store and buy condoms. It was found that 80.77% of people said they would use a condom, even with someone they knew, but then later admitted that they are not sure they could go to the store and buy condoms if they wanted to.
them to consider the religious aspect of their life when answering these questions. Naturally, they felt more shame and guilt when putting themselves into these situations because they were in direct contradiction with the teachings of their religion. This finding is in concurrence with previous research that has determined that the Christian community creates an environment of sex-based shame (Weiss, 2007). Logically, Christian teenagers fear purchasing condoms because they have been taught that being prepared in case they get in that position is the same as intentionally seeking out that type of situation (Talbot, 2008).

The second hypothesis of the study has been supported in the way both groups responded to the religion questionnaires and Scale 1, specifically the refusing sexual intercourse (SER), self-efficacy for communicating about condom use (SECM), self-efficacy for buying and using condoms (SECU), and barriers to condom use (BCU) subscales. All participants, regardless of which group they were in, received high scores on all of the religiosity scales. Scale 1 was extremely useful because it showed the unfortunate disconnect between Christian college-aged students’ beliefs and their actions regarding sexual activity. The crosstabs that were run were extremely helpful in illustrating how serious this disconnect is. The first crosstab found that 65.38% of participants had responded that they would use a condom, but then later admitted they were not sure how to use one correctly. This is interesting because it means that even if a condom were readily available and the participants wanted to be safe and use it, they would be unable to do so because they are not educated in how to use a condom correctly. The second crosstab found that 80.77% of participants had answered that they would use a condom when having sex, but then also responded that they were not sure they would go to the store and buy one. This also shows the problem of how participants believe they will use a condom when having sex, but then they are not sure they would be able to follow through with their actions. If they are unable to purchase condoms, how will they have condoms to use when having sex? Third, it was found that 65.38% of participants had said they would use a condom, but then were not sure they would have a condom if they needed it because they had decided to have sex. Participants’ responses to these questions do not coincide whatsoever. They first answer that they would use a condom, but then later they admit that they do not even know if they would have a condom if they needed it. This should cause one to ask, if they are not sure if they would have a condom when they need it, how can they truly believe they would use a condom when having sex? The fourth crosstab found that 73.08% of participants said they would use a condom, but then also agreed that it would be embarrassing to buy condoms at a store. While it is very likely that people of all ages feel some embarrassment when purchasing condoms but still follow through in doing so, these answers do cause one to question whether the embarrassment is so great that young adults opt out of buying condoms. The next crosstab found that 65.38% of participants had responded that they would use a condom when having sex, but then also said that they would feel uncomfortable carrying condoms with them. The relationship between these questions, similar to those before it, shows that participants believe they will use a condom, but then do not have the means to do so. Due to the fact that they feel uncomfortable carrying condoms, they will not have a condom with them if they need it, and thus they will not practice safe sex like they think they will. Again, it was found that 65.38% of participants had responded that they would use a condom when having sex, but then later answered that it would be wrong to carry a condom because it would mean they are planning to have sex. The relationship between these questions surely supports the two questions analyzed before it. Participants feel wrong carrying condoms, which results in them not having a condom when they need it. This will cause them to go against their belief that they would use a condom when having sex. And finally, it was found that 80.77% of people said they would use a condom, even with someone
they knew, but then later admitted that they are not sure they could go to the store and buy condoms if they wanted to. This relationship shows that the participants knowing their sexual partner does not cause them to be more or less likely to feel able to go to the store and buy condoms.

After reviewing this data, it is apparent that Christian, college-aged students want to be safe—and think they will be safe—when having sex. It has been shown in this study that while they want to use condoms when having sex, not only do they feel embarrassed, unable, and wrong to purchase or carry them, but they are also uneducated in how to use or explain how to use a condom correctly. Therefore, even if a condom were readily available, these young adults would not have the knowledge necessary to utilize it effectively. Essentially, this means that if Christian, college-aged students do have sex—which studies have proven is likely—they are not using protection. This is reinforcing information that has already been found that states that once religious teens begin having sex, their religion affects their sexual decisions negatively in that they often do not use birth control pills or condoms (Abbott-Chapman & Denholm, 2001).

It is clear that Christian, college-aged students are having unsafe sex, in part because of the guilt and shame they feel from their religion, and also because they are uneducated. It is important for research in this area to be replicated. This study may have found more of an effect for priming if it had a larger N. However, the fact that several scales were used to assess participants’ beliefs strengthened the study. Further research should be done to determine what specific aspects of religion cause young adults to feel this guilt and shame. Also, sexuality and decision making of young adults should be researched more intensely to conclude what could be done to help them understand that being prepared for different possible situations is not the same as planning to put oneself into a specific situation.
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Stressing Conscious Authority:  
A New Libet Experiment Proposal  

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Experiments regarding timing of brain and mind reactions to stimuli have typically taken passive forms such as that of Libet's finger twitch experiment. While such experiments prove that neural activation precedes conscious awareness, these experiments falsely rely on somatosensory movements for their data. Such findings, I argue, are irrelevant to life decisions made with active deliberation. The purpose of this paper is to prove that, if placed in an experimental situation where a subject's moral obligations will create cognitive dissonance, conscious awareness and decision will not precede neural activity. In a frustrating environment, an individual will need to allot cognitive attention to the task at hand, instead of functioning on autopilot. Such decisions, I argue, require active attention rather than unconscious and passive kinesthetic activity, such that one's conscious experience of their decision will not lag behind the brain's execution, and will shape the course of the neural activation.
INTRODUCTION: LIBET’S EXPERIMENT

Benjamin Libet’s 1983 experiment was meant to calculate Bereitschaft (readiness) potential, the amount of electrical buildup in the brain necessary for neuronal firing and the triggering of kinesthetic movement. Libet instructed his subjects to watch a clock (in order to distract their active and alert minds), and to simply move their index finger whenever the impulse took them. Libet’s reasoning was that subjects could not feel the urge to move their finger until the Bereitschaft potential had built up to the threshold for electrical firing and movement. What was discovered during his experiment was that neuronal activation would regularly precede finger movement by 550 milliseconds (with a -50 millisecond margin of error) and occurred before the subject was consciously aware of the desire or impulse to move their finger.¹

What Libet discovered by accident was of greater importance than just readiness potential. He unintentionally engaged in epiphenomenal psychology, what he later termed “subjective referral backwards in time.”² Epiphenomenalism is the thesis that mental states may be rooted in physical causes, but that mental states are not causally efficacious in the physical world. The conscious reality is, according to epiphenomenalism, parallel to the neuronal one, constantly reacting to physical reality, but never shaping it nor initiating directives.³

The epiphenomenal relationship between the brain and the mind has been famously compared to the relationship between a steam train and its whistle where the function of the train’s engine results in the whistle blowing, but the whistle blowing has no efficacious power over the engine of the train.

The epiphenomenal relationship is not without precedence, observed in emotional behaviors such as the adrenal rush, which a conscious person may attribute as fear, nervousness, or excitement, but which is actually rooted in physiological response (the fight or flight syndrome). Powerful and instinctual behaviors such as the fight or flight syndrome, or wincing in pain, are rooted not in conscious comprehension of a situation, but a neurophysiological mechanism and the resulting physical response to a stimulus. In similar fashion, what gave subjects the impulsive desire to move their finger was not their conscious choice, but an abundance of electrical energy in the brain. Because subjective consciousness only responds to stimuli through the actions of the brain, there is some amount of time lost between the execution of the stimulus and the conscious response (just as the engine of the steam train must be running before the whistle can blow). The brain must recognize the stimulus (which takes 140 milliseconds, for visual stimuli), then react to it physiologically. The physiological or kinesthetic response (the finger twitch, in this case) is then noticed by the mind, and it is only then that consciousness is included in the brain’s decision as to how to best react to a stimulus. Consciousness is thus understood to be a retrospective and biased interpretation of reality, and the mental phenomenon of free will becomes illusory.⁴

Repetitions since the initial Libet experiment have solidified the conclusion that the brain makes neurophysiological decisions before the mind by 200 milliseconds to as long as 7 full seconds, depending on the attentive energy of the subject. While the mind can always exhibit “free won’t,” where subjects can consciously defer the activity of moving their finger, up until the last 50 milliseconds (after which the electrical directives have already left the brain and engaged the spinal neural system) if no conscious attention is allotted to the task at hand, the brain will hold decisive authority without the awareness of the mind.⁵ Libet’s experiment proves

¹ http://blog.case.edu/singham/2010/11/17/on_free_will8_the_1983_and_later_experiments_of_benjamin_libet
² http://www.jstor.org/pss/187179
³ http://www.enformy.com/$dual.html
⁴ http://www.absoluteastronomy.com/topics/Bereitschaftspotential
⁵ http://www.absoluteastronomy.com/topics/Benjamin_Libet
that the brain can make and implement decisions for the body before the consciousness is ever aware of the decision. This reinforces the epiphenomenal claim, and places the idea of human agency and free will in jeopardy. The evidence suggests that either Libet’s experiment is flawed and the conscious mind maintains sovereignty, or that the brain is in fact parallel to and dominant over the conscious mind, and that human free will does not necessarily exist. However, Libet’s famous experiment falsely relies on impulse, an unconscious mechanism, as the basis of results suggesting brain dominance. The impulses tested by Libet (finger twitches) are akin to somatosensory movements, such as swallowing or blinking, and are of little psychological importance. The basis of this paper is to show that were Libet’s subjects placed in an experimental setting that relied on situational consciousness, and not impulse, then it is plausible that their minds would retain control.

EXPERIMENT

Were subjects placed in an experimental situation where subjects were required to engage in active decisions about ambiguous or conflicting stimuli, neuronal activity would not precede conscious deliberation and decision.

Suppose an experiment were designed which tested human cognition, not bereitschaftpotential sensitivity, under stressful circumstances, placing emphasis on deliberative, rather than impulsive, decision between two actions. This would involve a virtual setting (i.e., videogame) wherein subjects are instructed to shoot characters that appear on a television screen which represent villains, as made clear by a large “X” marking on their torso. Subjects will be instructed to refrain from shooting characters appearing on the screen who have torsos marked with a large “O” (representing civilians). Because the body must be constantly prepared to shoot, readiness potential is the same for both situations, leaving the variable to be attentive consciousness and other deliberative factors. Experimenters would then monitor, just as Libet did, whether the brain’s electrical activity spike is prior to or simultaneous to each case of shooting.

As a control, at some point during the videogame experiment, a character marked with both an “X” and an “O” will appear on the screen (or a character with neither symbol marking), and the test subject will have to decide whether or not they want to shoot. Bereitschaftpotential, or readiness potential, ought to be calculated during this time to determine whether a higher electrical buildup is correlated with a subject deciding to shoot the ambiguous character, and if a lower buildup is correlated with a subject holding fire.

Regardless of the subject’s decision, they will be told they were wrong in making it, that the character was a villain (if they held fire) or a civilian (if they shot). The subject’s acceptance of personal responsibility for their decision can be recorded at this point, allowing the researcher to further determine both neurobiological factors in decision making, and cognitive perception of responsibility over action which is closely associated with free will.

Libet’s experiment is designed specifically to work with Bereitschaftpotential, for purely kinetic actions. The active mind is distracted by attending to a clock, which draws attention from the decision, thereby preventing cognitive interference with the brain’s electrical buildup and ensuring a positive correlation between bereitschaftpotential and the “decision” to act. Because Libet’s test is meant to determine the amount of readiness potential for impulsive kinetic action, it must disregard deliberative choice. By contrast, the nature of the above experiment’s control is to provide a contextualized environment that fully engages conscious deliberative activity. I predict we would not find neural activation prior to conscious deliberation. The proposed experiment requires both processing of objects, and detection and discrimination between various unfamiliar objects. This top down processing gives rise to phenomenal

http://www.goertzel.org/dynapsyc/2005/Lucido.htm
consciousness, which was not a factor in the original Libet experiment. Also engaging the active mind is the inclusion of the ambiguous character bearing either both “X” and “O” torso markings, or neither marking. Because such stimuli will certainly result in mild cognitive dissonance, a deliberate decision regarding the fate of the ambiguous character is required of the subject. The decision made is a non-computable one, with no numeric values to calculate and no algorithms or objective basis to aid the decision, making it purely phenomenal. In being confronted with such a decision, consciousness will undoubtedly be engaged.

**OBJECTIONS AND RESPONSES**

Part of what makes deliberate action distinguishable from unconscious action is the conscious perception of time. If presented within a fraction of a second (within a span of 100 milliseconds is the accepted time slot), visual stimuli presented in close succession will be perceived by the conscious mind as having all been observed at once. The alert mind’s frame of “now” encompasses not a discrete moment, but an elastic window, including less time when the consciousness is active, and more time when it is not. Recreations of Libet’s experiment have supported this, with conscious awareness consistently following neural firings. (Time elapsed was as short as 200 milliseconds for an alert subject, and up to 7 seconds for a distracted one.) For this reason, it is difficult for a subject to state with precision exactly when they decided to move their finger. The conscious mind, in order to speculate a specific time, must look back and introspect its own activity, which is difficult to do reliably if the activity was engaged in while the mind was in a fog, or focused on an alternate subject (such as the clock, in Libet’s original experiment).

However, there are variables that will aid the mind in cutting the time span into more distinguishable and brief sections. Subject alertness and response to unexpected stimuli are two of these variables. Because the proposed experiment necessitates both of these variables (unlike the original experiment which required neither), in demanding alertness to the perception of and reaction to various stimuli, the window of “now” can be narrowed to include only the time which elapses between the will of an action and the action’s execution. The now frame can be turned into a “now-knife,” so to speak, splicing between the millisecond before a decision was made regarding shooting the ambiguous character, and the millisecond afterwards. If this time frame can be whittled down to refer to the conscious experience of “now” as a mere 50 milliseconds (the time necessary for the impulse to travel from the brainstem to the index finger), this puts the consciousness in real experiential time, in the instant where the impulse was ordered to travel, instead of in Libet’s subjective backwards referral. When given a stimulus, the mind’s perception of the proper reaction occurs simultaneously with the brain’s execution of the same action. This closes the brain to mind time gap, allowing the two to work in sync.

It is not obvious that “because the body must be constantly prepared to shoot, readiness potential is constant and thus an eliminable feature of the experiment, leaving the variable to be deliberative choice.” After all, in that case, Bereitschaftpotential should have been eliminable for Libet’s original experiment, because the body and mind were constantly unprepared. For Libet’s original experiment, consciousness was also meant to be the variable, but the evidence implied that it was not. What was discovered was that conscious attention can be held at a constant level, but that electrical brain energy cannot. If consciousness is held at a heightened, but constant, level, the flux of electrical buildup in the sensory motor cortex relative to conscious energy will still influence decisions. In Libet’s experiments, even when the subject was attentive, neural activity preceded conscious awareness, only by a lesser amount of time (<100 milliseconds).

This objection may be put to rest once we remember that Libet maintained confidence in a “free won’t,” the mind’s ability to suppress the brain up until the
impulse leaves the brainstem. In his initial experiment, this feature was somewhat unrelated, because consciousness was kept from interfering with the readiness potential. In the experiment discussed above, free won’t is of the utmost importance, as it is conscious by nature and modifies all the results. For instance, if the subject has decided to shoot (or if the subject’s brain has sent an electrical impulse on the way to the finger), any suppression of the action must originate from conscious deliberation, especially once the sensory motor cortex has been activated. Such inhibiting actions prevent neuronal firing or stop existing neural firing, rather than start them.

Free won’t, the phenomenon where brain activity is not present previous to one not acting on their deliberative choice, may need to be accounted for in the experiment above. For instance, in ambiguous but stressful situations, such as the control discussed above, the subject feels they cannot decide whether or not to shoot, the consciousness will be put under strain such that the electrical buildup in the brain will be even more key in the decision of whether or not to shoot. Because of the deliberate struggle with a decision, in weakness the consciousness may default to reliance on the whims of the brain’s neuronal activity. This is not to say that the brain dictates all of our conscious decisions, merely the ones manifested through simple kinesthetic movement. The restlessness of the brain can and does influence our body’s response to situation, as well as the decisions our movements imply.

However, what the experiment should yield will be quite the opposite of what is suggested by the objection. The consciousness is heightened, for this is a decision which necessitates reasoning, not somatosensory rhythm. The mind, socially, is held responsible for the actions of the brain, and will exert its dominance on the task at hand, using either free will and/or free won’t. Were we to concede instinctual authority to the impulsive decisions of the brain for all decisions necessitating focus under extreme pressure, anything with a bodily extension can be associated with the whims of the brain. The power of emotions, ethics, and logic will greatly override any restlessness on the part of the brain.

The burden of the experimental situation discussed above is not one of impulse, but of deliberative choice as constrained by one’s ethical biases. Bereitschaftpotential does not determine ethics, and the only time it should play an effective role in decision making is in the event of the subject being either ambivalent or apathetic toward the decision at hand (as in Libet’s original impulsive finger twitch experiment). Provided the subject has either an emotional or moral response to the virtual situation, Bereitschaftpotential will be overridden.

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6 http://www.tutorgig.com/ed/Quantum_mind

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Early two decades have passed since the emergence of the comfort women system as a recognized historical reality. It has since been treated as an issue of a singular and unprecedented nature. While that system was in many ways both singular and unprecedented, its current treatment in many histories as well as in the public eye as an issue that constitutes its own narrative is increasingly problematic. Early in its historiography it was appropriate to address the comfort women issue in its own narrative. This was done well by Japanese historians such as Yoshimi Yoshiaki and Yuki Tanaka. Now, however, maintaining a narrative of its own exacerbates the sensational quality of the issue, particularly in the political arena in which the comfort women issue remains a red hot topic. It is now an appropriate time to include the story of comfort women in a larger narrative of sexual crimes committed during the WWII era.
EMERGENCE OF THE COMFORT WOMEN SYSTEM

What is this comfort women system? According to one Japanese historian it was “the largest and most elaborate system of trafficking in women in the history of mankind, and one of the most brutal.” It is a horrible wartime reality of which many Americans are unaware. Japanese historians began to write about this issue in the early 1990s. Masterminded by the Japanese military, it has rightly been considered a crime against humanity.

Comfort women is a euphemism that was used during the war by the Japanese to describe women who were brought to many locations where Japanese soldiers were stationed. Women lived together in comfort stations, which were highly-regulated brothel-like facilities. They were set up specifically to provide Japanese soldiers a place to have sex in a controlled environment that would undermine their contracting venereal diseases as well as curb their propensity to rape women wherever they were stationed. The stations themselves and the lives of the women varied to some degree. In the beginnings of the comfort women system, for instance, Japanese women were brought from mainland Japan, many of whom were already prostitutes working in legalized brothels. As the war progressed, however, native women of occupied areas were coerced or misled into being comfort women.

That this institutionalization is horrific may seem an obvious fact to the twenty-first century citizen; however, the comfort women system, like most systems that institutionalize deplorable human treatment, was seen from its creation by the Japanese military as a beneficial thing not only for the Japanese military but for the native people whose lands the Japanese were occupying. During the Occupation this view was also taken when the Japanese government created comfort stations specifically to service the US military, an action based in a desire to protect “decent” Japanese wives and mothers. This logical, almost servant-oriented mindset, is reflected in the following excerpt from the journal of Dr. Nakayama Tadanao who was the director in June 1932 of the Nakayama Institute of Chinese Medicine:

After I came to Manchuria, especially here in Chengde, I truly realized that Joshi-gun (Young Women’s Corps) is not just word of fantasy, and that they were a part of the military forces, indeed a military force itself. I was told by a commander in Jinzhou that the women will be put on a plane as a priority, as they are necessary goods. Wherever Japanese forces advance to, the first thing senior officers consider is the importation of Joshi-gun. Thanks to these women, the Japanese troops do not rape Chinese women. These women are therefore not just prostitutes.

Women as “necessary goods,” however, exceeded its exporting capacity quickly, and as a result many native women of occupied areas found themselves as comfort women. The following excerpt comes from a Filipina woman’s experience as a comfort woman in the Philippines, having been abducted by the Japanese government for that purpose:

The guard led me at gunpoint to the second floor of the building that used to be the town hospital. It had been turned into the Japanese headquarters and garrison. I saw six other women there. I was given a small room with a bamboo bed. The room had no door, only a curtain...

We began the day with breakfast, after which we swept and cleaned our rooms... After cleaning, we went to the bathroom downstairs to wash the only dress we had and to bathe. The bathroom did not even have a door, so the soldiers watched us. We were all naked, and they laughed at us...

At around eleven, the guard brought each of us our lunch...Then a little before two in the

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8 See Chapter One of Tanaka’s *Comfort Women*.

9 Tanaka, 12.
afternoon, he brought us a basin with hot water and some pieces of cloth.

At two in the afternoon, the soldiers came. Some of them were brought by truck to the garrison. My work began, and I lay down as one by one the soldiers raped me. At six p.m., we rested for a while and ate dinner. Often I was hungry because our rations were so small. After thirty minutes, I lay down on the bed again to be raped for the next three or four hours. Every day, anywhere from ten to over twenty soldiers raped me...they came to the garrison in truckloads. At other times, there were only a few soldiers, and we finished early.\textsuperscript{11}

This account, which is from the book \textit{Comfort Woman: A Filipina’s Story of Prostitution and Slavery Under the Japanese Military} by Maria Rosa Henson, indicates a number of important things about the Japanese military’s comfort system. First, that the system was, even by 1942 and 1943 when Henson was used as a comfort woman, established and maintained by the Japanese military. The facility in which she was daily raped was inside the Japanese military headquarters itself. Secondly, the system was undeniably a very intentionally, thoughtfully constructed one. Henson’s daily life was regimented almost as if, like Dr. Nakayama said in the excerpt above, she were “a part of the military forces.”

\textbf{SUBSEQUENT CALLS FOR THE JAPANESE GOVERNMENT’S LEGAL AND POLITICAL ADMISSION OF THE PAST GOVERNMENT’S CREATION OF THAT SYSTEM}

The information presented above, however, was not a coherent story until certain events took place in the early 1990s that irreversibly set in motion the discovery that the Japanese government created the comfort women system in the early 1930s. In December 1991, three Korean women who had been comfort women brought a class-action lawsuit in a Tokyo court, demanding apologies and reparations from the Japanese government as the culpable party for theirs as well as 100,000 other women’s suffering as comfort women.\textsuperscript{13}

In the ensuing uproar, resistance by the Japanese government to acknowledge the past government’s direct involvement as creator of the comfort women system was met by historians. In particular, Yoshimi Yoshiaki, a professor of modern Japanese history at a Tokyo university, discovered six pieces of evidence implicating the Japanese government in the creation of the comfort women system, which were made public on January 11, 1993, a little more than a year after the Korean women instigated the situation as a legal and political one. Six days later the current prime minister of Japan, Miyazawa Kiichi, apologized as a representative of the Japanese government during a visit to Korea at a meeting of top Korean and Japanese leaders.\textsuperscript{14}

Since then the issue of comfort women has remained a highly contentious one, especially in Japan and other East Asian countries. The difficulty with which the issue is handled and discussed in Japan, the accused country, is acutely apparent in Japanese textbooks. Certain textbook writers struggled in the latter half of the mid-1990s to get the issue of comfort women included, however briefly, in textbooks for junior high and high school students (among other war crime issues pertaining to WWII). All seven junior high history textbooks on the market in 1997 at least mentioned the issue. However, in 2000, when textbooks were again submitted to the government-run Textbook Screening Council, three of the textbooks dropped all references to the issue and three others made very brief reference without using the controversial term “comfort women.” Only one included and expanded the discussion surrounding comfort women.\textsuperscript{15}

\begin{itemize}
\item[12] The terms “Japanese government” and “Japanese military” will be used interchangeably in referring to Japan’s wartime government
\item[15] Yoshiko Nozaki and Mark Selden, “Japanese Textbook
As is evident given the example of the textbooks, the comfort women issue has not been regarded in a linear manner of increasing awareness resulting in increasing establishment in national histories. Furthermore, according to most international groups, it has not yet resulted in a satisfactory apology or reparation agreement from the Japanese government. While the handling of the comfort women issue by the Japanese and the Japanese government particularly has not appeared consistent, pressure resulting in the hoped-for capitulation of that government has increased. In 2008 the UN Human Rights Committee urged Japan to “take immediate and effective legislative and administrative measures to adequately compensate all survivors as a matter of right.” Also in that year the US Congress passed House Resolution 121, which resolved that the government of Japan “should formally acknowledge, apologize, and accept historical responsibility” for the comfort women issue. Most recently, as mentioned in an article from The Japan Times Online from December 2, 2010, a petition of 610,000 signatures from Japan, South Korea, as well as such countries as the Philippines, the US, and the Netherlands was delivered to the Japanese prime minister on November 25, 2010 calling, according to Amnesty International, on the government of Japan “to draft and pass a bill without delay, seeking a comprehensive resolution to the ‘comfort women’ issue.” The signatures were delivered when South Korean representatives (several former comfort women and a lawmaker) visited Tokyo to attend a rally at a Diet office building.

The following stipulations were outlined in the petition:

. The Diet to make a full unequivocal apology to survivors, including accepting legal responsibility for the crimes, acknowledging that they constitute crimes under international law, and acknowledging the harm suffered by survivors in a way that is acceptable to the majority of the survivors
. The Government and Diet to review national laws with a view to removing existing obstacles to obtaining full reparations before Japanese courts and to ensure that Japanese educational texts include an accurate account of the sexual slavery system
. The Government to immediately implement effective administrative mechanisms to provide full reparations to all survivors of sexual slavery

In addition to these primarily international calls, the Japanese public has been making similar calls for their government’s acceptance of the past government’s culpability for the comfort women system. At least 35 municipalities around Japan have adopted statements regarding the comfort women issue that urge the government to make “sincere efforts in responding to the victims.” Adding to the UN’s and US Congress’ calls on the Japanese government to apologize and make reparations, these international and national efforts made in the last year seem to be escalating to a fever pitch that will break only with the Japanese government’s submission to these demands.

IS THE JAPANESE GOVERNMENT THE ONLY NATION CULPABLE FOR SEXUAL CRIMES COMMITTED DURING WWII?

The insistent pressure on the Japanese government is consistent with the research of many historians of the comfort women issue, for instance that of Yoshimi Yoshiaki. It was Yoshiaki who discovered the first

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17 H.RES.121.EH <http://www.thomas.gov/cgi-bin/query/D?c110:2./temp/~c110P9cilga:>
19 “Japan: Amnesty calls for justice for ‘comfort women!’”
20 The elected members of the Japanese legislature.

21 “Japan: Amnesty calls for justice for ‘comfort women!’”
22 Hirano.
incriminating documents in 1993 and wrote the first comprehensive history of the issue, Comfort Women: Sexual Slavery in the Japanese Military During World War II, in Japanese in 1995 (published in English in 2000). The Japanese military was solely responsible for the institutionalization of the comfort women system in the early 1930s and for that system’s continued existence during the US Occupation. Again, responsibility for the creation and maintenance of the system do weigh solely and heavily on the Japanese government alone.

However, for participation in the comfort women system and in sexual violence generally during the WWII era in the Asia-Pacific sphere, the Japanese government is not alone in culpability. In 2002, Yuki Tanaka wrote Comfort Women: Sexual Slavery and prostitution during World War II and the US Occupation. His research, as is evident from the book’s title, expanded beyond Yoshiaki’s to consider at greater length the contingency of the comfort women issue with the US Occupation. Worthy of note, Tanaka’s history came a number of years after Yoshiaki’s, after the comfort women issue had been recognized and initially dealt with in histories. In this respect, Tanaka’s history benefited from previous research, enabling him to consider issues contingent to comfort women at greater length.

In 1995 and 1996 Tanaka was asked to conduct research at the US National Archives in order to understand why the US military did not prosecute Japanese who had been responsible for the comfort women system, which the US, Tanaka asserts, was aware of as a matter of sexual exploitation and thus subject to war crime investigation. Looking for information pertaining to the US military coming across the comfort women system elsewhere than mainland Japan (and presumably before the Occupation began), Tanaka found very little. Returning to the US a few months later, Tanaka decided to look instead for materials referring to US soldiers’ sexual misconduct and was “astounded by the amazing content and the large volume of vital documents” he found. The results of that research were incorporated into his book, a full half of which addresses the contingencies of the US military and comfort women issue.

MOVING TOWARD A MORE INCLUSIVE HISTORY OF SEXUAL CRIMES COMMITTED DURING THE WWII ERA

In the years following the early 1990s some work has been done to include the comfort women issue in a larger narrative; however, no substantial steps forward have been taken. The following investigation of the US military’s involvement with Japanese women and the comfort women system suggests the topic and subtopics the comfort women issue could be situated amongst in future histories that include the comfort women issue. Given the limitations of the current essay, these three topics will be discussed: US soldiers’ rape of women on Okinawa; establishment of the comfort women system for the US military by the Japanese government; and examples of the failure of the comfort system to prevent US soldiers raping Japanese civilians.

1. US soldiers’ rape of women on Okinawa

The battle for Okinawa began in the spring of 1945 and continued for three months afterward. It was occupied a number of years following its fall to American soldiers. During these first months and years of American presence on the islands, many Japanese women were raped by US soldiers. The first instances recorded occurred almost immediately after US forces landed near Okinawa. Tanaka sites various sources to support these claims. Oshiro Masayasu, an Okinawan historian and long-time researcher in oral history, summarized his findings in 1994:

Soon after landing, the marines “mopped up” the entire village, but found no signs of the Japanese forces. Taking advantage of this situation, they started “hunting for women”...and those who were hiding...were dragged out one after another. It was no different from the “brutal acts of

23 Tanaka, xvii.
conquerors” committed by the Japanese forces in China earlier.  

During the occupation similar stories continued. Some communities set up “alarm systems” of banging pots and pans when US soldiers approached. In spite of some of these efforts, instances were documented in which US soldiers took young girls from civilian houses at gunpoint—the girls would return some time later with their clothes torn off. Some were killed. In the first five years of the Occupation, 76 cases of murder or rape-murder were reported in Okinawa, a number presumed to be drastically lower than the actual number.

2. Establishment of comfort women system for US military by Japanese government

As is evident in the case in Okinawa, American forces proved sexually problematic for the native population immediately upon their landing in Japanese-occupied areas. Although the Japanese government had no actual evidence of this at the time, their suspicion that this was the case was, in hindsight, well-founded. Legitimately concerned, they turned to the comfort women system. On August 18, 1945 the Police and Security Department of the Ministry of Home Affairs telegraphed instructions to the governors and police chiefs of all prefectures in Japan:

With regard to the comfort facilities in areas where the foreign troops are going to be stationed:

In the areas where foreign troops will be stationed, the establishment of comfort facilities are necessary as outlined in the following separate notation. As the handling of this matter requires circumspection, please take every possible precaution by paying attention particularly to the following items.

The instructions continue on with some brief subpoints for the police of the prefectures to keep in mind. The call to obtain sufficient numbers was taken up by some police chiefs with a penchant sense of duty, as is evident of Superintendent Hirohiko Ikeda who converted his prefecture’s sole policeman’s dormitory into a comfort station, later remarking he did so “[in preparation] to stand between the occupation forces and the Japanese people for general good in maintaining peace and order…”

These police chiefs went about seeking out the necessary numbers of comfort women by searching out prostitutes in the area of whom they had lists because of the long-time legalization of prostitution in Japan. This can be seen in the official histories of various prefectural police forces, for instance in this one from Hokkaido, which stated:

In other words, officers checked the names and addresses of former licensed prostitutes...visited the villages in the mountain and seacoast areas where these women lived, gave them blankets, socks and sugar, and asked their cooperation by persuading them to work again for the sake of the nation and for the [safety] of the Japanese people.

These women would then “serve” US soldiers in comfort stations in their prefectures. In this case, comfort stations often became situated amongst entire “leisure centres,” which would include a comfort station, a dance hall, a bar, a cabaret, a coffee shop, a Western-style restaurant, a Japanese/Chinese restaurant, a game room, and a souvenir shop. In the city of Kobe, for instance, there were five such “leisure centres”; one had 260 comfort women.

The reality that legalized Japanese prostitutes often constituted the comfort women system during the Occupation could imply a possible legal leniency with regards to US soldiers who participated in the comfort system. The denunciation of that system by recent international quarters, however, necessarily includes any victimizing participant in the comfort women system regardless of the legal status as prostitutes of the women involved. As Tanaka notes in

24 Ibid, 111.
25 Ibid, 112.
26 Ibid, 134.
27 Ibid, 135.
28 Ibid, 135.
29 Ibid, 136.
his epilogue, the individual culpability of participation in the comfort women system because of a soldier’s choice in visiting comfort stations is also a paramount reality when considering this issue.\(^{30}\)

Furthermore, although it would appear from these police official histories that, at least within the cultural context of Japan, these particular comfort stations were legal given they consisted of women who were prostitutes, both coercion as well as misleading offers of positions in “special volunteer task forces” resulted in Japanese women who were not prostitutes becoming part of the comfort women system set up for the US military. This happened in one case where a group of high school students previously working at an arsenal in Kure, a major naval port in Hiroshima, were approached by a “recruiter” for the “special volunteer task forces.” All the girls’ families were gone or dead, either still deployed or killed by the atom bomb. After being loaded into a truck they were brought to a location where they were gang-raped by GIs; they were then taken to another location where GIs raped them again. They finally ended up at a comfort station where they were attended by a medic of the Occupation forces.\(^{31}\) The reality of non-consensual sex is demonstrated in a number of ways in this story, both by the girls’ being gang-raped, but also by their placement in a comfort station thereafter.

3. Examples of the failure of the comfort system to prevent US soldiers raping Japanese civilians

Furthermore, the comfort system clearly did not completely inhibit sexual violence against female Japanese civilians immediately preceding and during the Occupation. In his book Tanaka lists example after example of Japanese civilians being raped (among various other terrible interactions) by US soldiers. A myriad of stories derive from a variety of different sources; for instance the secret daily reports that the Governor of Kanagawa prefecture submitted to the Minister of Home Affairs; letters and radio messages from the CLO addressed to the GHQ complaining about various crimes committed by the US Occupation troops, which include the details of some crime cases; and reports prepared by the Police and Security Bureau of the Ministry of Home Affairs (Japanese). In addition to these are numerous accounts from individuals. One especially perverse example of the “failure” of the comfort women stations to satisfy the sexual desires of the American soldiers occurred on April 4, 1946, related in a source Tanaka accredits to Tsutomu Itsushima, a former interpreter at an Occupation facility.\(^{32}\) The account begins at night when three US military trucks pulled up to a hospital building. Tanaka recounts, at the signal of a whistle, about 50 US soldiers dashed out of the trucks and invaded the hospital from various directions, breaking windows and doors. They raped all 17 nurses on night duty, about 20 nursing assistants, and more than 40 female patients, including a woman who had just delivered a baby. A two-day-old baby was thrown out of the mother’s bed onto the floor and killed. There were some male patients in the hospital, but two who tried to protect the women were shot. The soldiers left the hospital after about an hour’s sexual orgy.\(^{33}\)

This episode, Tanaka does note, was one of the most well-known incidences of US military sexual violence; however, its scale was not unprecedented in at least one other instance. Ultimately, sexual crimes occurring when small numbers of soldiers entered civilian homes were much more frequent.

CONCLUSIONS

Given the research done by Tanaka it is evident that the US government as well as the Japanese government is culpable for sexual crimes committed during WWII and the US Occupation. While Tanaka did not assert this conclusion himself, it is nonetheless an assumed conclusion. The book ultimately ends with this statement, notably not


\(^{31}\) Ibid, 140.

\(^{32}\) Ibid, 130.

\(^{33}\) Ibid, 163.
political: “This book is an initial step in the journey of research, which, I hope, will eventually lead Japanese men (and here I include myself)—the sons and grandsons of Japanese Imperial soldiers—to critically and productively re-examine our own history and culture.”

Although these are the very last words in the book, and thus would seem to act as his last word on the matter, Tanaka does note earlier that “such were the grim realities of the comfort women system, about which most of our fathers—not only Japanese, but also those in the US, Australia, and other Allied nations—have kept silent so long.”

The impact of making a historical connection between US soldiers and comfort women will be felt in both private and public sectors, but first and foremost in the political spaces of the world. US soldiers’ sexual crimes against Japanese women should be contended with in this space for several reasons. One reason is that it would have an impact on the Japanese government’s acknowledgment of the past government’s war crimes with reference to comfort women. At the moment, submitting to the demands placed upon it by various international and national groups is perceived by Japan as a huge loss of “face” in global status; admitting to these atrocities stands the risk of making the Japanese appear as monsters, or at least as a nation with a huge monster in its closet. Those who inflict inhumane treatment tend to be interpreted as inhuman themselves. In order to engage the humanity of the Japanese in their past government’s creating the comfort women system, Japan must not appear singularly capable of wrongdoing. Contending with the US military’s sexual history immediately preceding and during the Occupation of Japan undermines this misperception and moves toward a more inclusive historiography of the comfort women issue.

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H.RES.121.EH <http://www.thomas.gov/cgi-bin/query/D?c110:/temp/-c110P9H1ga:>


Measuring the Lexical Complexity of Modern English Literature: A Statistical Analysis of *The Sisterhood of the Traveling Pants* and *Wives and Daughters*

Anna Gale
Nominating Professor: Dr. Graeme Bird

Many people worry that the English language is degenerating as we progress into the digital age. This study sets out to examine this claim by investigating the hypothesis that the vocabulary used in English literature has declined in size and quality since the nineteenth century. Statistical analysis was used to compare the size and complexity of the lexicons of two novels: *Wives and Daughters*, published from 1864–1866, and *The Sisterhood of the Traveling Pants*, published in 2001. It was found that the lexicon of the 21st century novel was not smaller or less complex and the hypothesis was rejected. This suggests that English is not being “dumbed down,” as some suggest, rather it is developing a different type of complexity.
There are many who lament the cheapening of the English language, yearning for the days when great literature abounded. They scoff at many of the bestsellers of the modern day; with their inferior syntax and diction, they are yet another symptom of the “dumbing down” of English. What English speakers today do not realize is that people have been forecasting the decline of English into a coarse, uncultivated tongue for centuries, yet English seems to have persevered through its purported illness, and seems to be thriving more than convalescing (Nunberg). The purpose of this paper is to evaluate whether the vocabulary of English literature has in fact become less complex and varied than it was in the nineteenth century.

Two books were examined for this study: Wives and Daughters by Elizabeth Gaskell and The Sisterhood of the Traveling Pants by Ann Brashares. Wives and Daughters was originally published in monthly segments between August 1864 and January 1866 in Cornhill Magazine and is unfinished because of Gaskell’s untimely death (Easson ix). It chronicles the story of Molly, a motherless teenager whose father decides to finally remarry to provide a mother for his daughter. It is set about forty years earlier, in the late 1820s, in a small country town in the north of England. What makes Gaskell interesting as a writer is her use of dialectal speech, which she places not only in the mouths of some of her more rustic characters, but also at times in the narration (Ingham). For example, she states, “…It would have been altogether ‘scomfished’ (again to quote from Betty’s vocabulary)” (Gaskell 1). It is worth noting that here and in other instances, she makes it a point to inform the reader that the word or phrase she has used is dialectal in nature. Another interesting feature of the vocabulary used in this novel is that so much of it comes from French. Not only are there a number of French words that have been naturalized into English, there are also quite a few words and phrases that are still considered somewhat foreign, such as recherché and de rigueur. In fact, after investigating the etymology of thirty-two words from the novel, fourteen of them were of French origin.

The Sisterhood of the Traveling Pants was published in 2001 and became a New York Times Bestseller. It is a story about four fifteen-year-old best friends who are going their separate ways for the summer. They find a pair of pants which magically fits all four of them, in spite of their very different body types, and pass it around throughout the summer as a way to stay together while they are apart. The tales of their adventures are woven together into a story about growing up in a broken world where relationships are not always blissful or easy. At first glance, this novel seems simple and unsophisticated. This is due in part to the more conversational tone of the novel, which uses shorter sentences to capture the way in which most people now speak. It is, after all, about teenage girls, and Brashares captures that in the language that she uses. Although the two novels seem rather disparate, they are actually quite similar. The fact that Wives and Daughters was originally published as a serial in a magazine means that it was written as reading material for the general public. The Sisterhood of the Traveling Pants was likewise written to be accessible to the average educated woman. Neither was written to be great literature, but to entertain people and present them with perspective on life, and it is this similarity in purpose and audience which makes the two good candidates for comparison.

METHOD

The goal of this study was to determine whether the size and variety of the lexicon used in the 21st century novel is smaller and simpler than that of the mid-19th century novel. The study offers three measures of lexicon size and variety. First is an index which measures the size of the lexicon:

\[
\text{Total Words Used in Text} \times 100
\]

A larger value of this index suggests a relatively larger lexicon. The sample of pages used included the first several consecutive pages of the novel along
with a series of randomly selected pages. For each page that was surveyed, the total words on the page (excluding proper names) were counted. Then, a database of all the different words which were used was compiled. The first time a word appeared in the surveyed pages, it was entered into the database. Whenever it appeared subsequently, it was ignored. Additionally, variants of the word, such as different conjugations of a verb and the adverbial form of an adjective, were not counted separately. The data for this index is given for a set of sample sizes. As each page was analyzed and added to the sample, the index was recalculated for the new sample size. The margin of error for a statistic is inversely proportional to the sample size, so a larger sample size yields more precise data. The initial samples provide an indication of how large the lexicon is in the first several consecutive pages of each book and the larger samples are better indicators of the lexicon size of the novel as a whole. Comparing the index at different sample sizes proves to be very interesting for the analysis because it shows how the index changes, which is more helpful for comparing the lexicon sizes than only looking at the final value of the index.

The next two statistical measures use a sample of words taken from the database of different words developed for the first statistic. Only verbs, nouns, adjectives and adverbs were included in the sample. One of these measures is the percentage of words in the database which are hapax legomena, words which appear only once in a text.

Total Words Surveyed x 100

For this statistic, the entire book was searched for occurrences of a sample of words. As with the first statistic, words with variant forms used elsewhere were not counted as hapax legomena.

The third measure is the percentage of a sample of words that are not found on a frequency list of the top 2,000 English words.

Total Words Surveyed x 100

A few groups of words were not included in this statistic. For Wives and Daughters, words such as bonnet and carriages were excluded because those objects are more or less extinct in modern society. More colloquial words like mom, dad, and pop-tarts were excluded from The Sisterhood of the Traveling Pants data, as they would not typically be included in a formal word frequency list. Numbers and unusual hyphenated terms were excluded from both. For all the statistics used, it is important to keep in mind that they are approximations based on a sample. They can be used to estimate the relative size and complexity of the lexicon in different texts, but they are not precise, absolute measures. The hypothesis test is:

H₀: Index (20th century text) = Index (19th century text)
Hₐ: Index (20th century text) < Index (19th century text)

The null hypothesis is that the texts are equally complex and the alternative that the 20th century text is less complex. Statistical analysis cannot prove that they are equally complex, but a large margin of difference in the two can provide evidence to refute the null hypothesis.

RESULTS

The results of this study were rather surprising. The lexicon of The Sisterhood of the Traveling Pants was close enough to Wives and Daughters in size and complexity that the null hypothesis fails to be rejected and, as a result, the alternative hypothesis can probably be rejected.
Fig. 1. Change in Relative Lexicon Size as Sample Size Increases

TABLE 1
Lexicon Size

<table>
<thead>
<tr>
<th>Sample Size (x)</th>
<th>Index (y)</th>
<th>Δy/Δx^a</th>
<th>Sample Size (x)</th>
<th>Index (y)</th>
<th>Δy/Δx^a</th>
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*Rate of change (slope) is based on the index as a proportion rather than a percentage.

<table>
<thead>
<tr>
<th>Sample Size</th>
<th>Index</th>
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</tr>
<tr>
<td>7500</td>
<td>10</td>
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Fig. 2. Linear Functions of Lexicon Size

*aFor Gaskell, the linear function is \( y = -0.0024x + 36.177 \). For Brashares, it is \( y = -0.0014x + 31.743 \).  

*bThe functions are based on the data starting after 2500 words. This is the point at which the rate of change becomes regular.

This data provides a few interesting insights. First, it shows that the lexicons of these two novels are comparably sized. Although *Wives and Daughters* starts with a slightly higher proportion, it is only about 2% larger, which is not terribly significant. Moreover, as more words are added to the sample, that margin of difference gradually diminishes until about 4,000 words, where it converges with *The Sisterhood of the Traveling Pants*. The second important trend that can be seen in the data relates to rates of change. Figure 2 shows the linear functions created to estimate the trend of the data for each book. These linear functions use the data points that have been collected to create a continuous function that estimates how quickly, on average, the index is changing as more words are
added to the sample and can help predict what will happen to the index in the future. The rate of change of the function for *Wives and Daughters* is nearly twice that of *The Sisterhood of the Traveling Pants*. This means that overall its lexicon size is getting smaller twice as fast. The important implication of this is that as more words are surveyed, *The Sisterhood of the Traveling Pants* continues to add enough new words to its lexicon to keep its size relatively stable. *Wives and Daughters*, on the other hand, has its word variety drop off quite a bit faster. This was evident while examining the two texts to collect the data. Gaskell tends to rely on one set of words to build much of her sentence structure. For example, there is comparatively little verb variety because, for most constructions, she relies on a small subset of verbs, especially *be* and *have*. The weight of creating word variety is placed very heavily on nouns. In the data collected, 485 of 1,121 words were nouns, 239 were verbs, and 293 were adjectives and adverbs. In contrast, Brashares uses an incredible variety of verbs, with 333 of 1,146 words being verbs, 407 nouns, and 312 adjectives and adverbs. Characters stage-whisper, urge, taunt, scold, ask, quarrel, and order. Since Brashares spreads word variety across categories, it seems to remain more stable than when it comes primarily from just one category.

![Hapax Legomena as Percentage of Total Surveyed Words]

Fig. 3. Hapax Legomena as Percentage of Total Surveyed Words

Note: For Gaskell, 793 total words were surveyed. For Brashares, 693 total words were surveyed.
TABLE 2
Selected Hapax Legomena

<table>
<thead>
<tr>
<th>Brashares</th>
<th>Gaskell</th>
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<tr>
<td><strong>Verbs</strong></td>
<td><strong>Verbs</strong></td>
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<td>celery</td>
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<td>doorknob</td>
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<td>intoned</td>
<td>fatso</td>
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<tr>
<td>jimmied</td>
<td>firecrackers</td>
</tr>
<tr>
<td>nominated</td>
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<td>hysteria</td>
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<tr>
<td>wallow</td>
<td>supermodel</td>
</tr>
<tr>
<td>warranted</td>
<td>uniform</td>
</tr>
</tbody>
</table>

Interestingly enough, of the words surveyed for *The Sisterhood of the Traveling Pants*, nearly 10% were hapax legomena, 3% more than *Wives and Daughters*. However, it should be kept in mind that *Wives and Daughters* is much longer than *The Sisterhood of the Traveling Pants*, and the sheer length of the novel makes it somewhat less likely that a word will only be used once. Even so, an adjusted statistic, which additionally includes words used only twice but at least two hundred pages apart, comes out to be 8.4%. While this is closer to *The Sisterhood of the Traveling Pants*, it by no means exceeds it.

The statistic does not tell the whole story, however. Of perhaps greater interest is what kinds of words actually comprise the hapax legomena of each book. Both books have a mixture of more difficult words and very mundane words. For example, *Wives and Daughters* uses some very difficult words like obeisance, expatiated and voluble, but it also has words like dumpling and orange. Likewise, *The Sisterhood of the Traveling Pants* is not without its uncommon words, including aspersion, motley and splayed, nor is it lacking in humdrum words like celery and doorknob. Another surprising correspondence is that in both samples there is a term from Greek mythology: chimeras is used by Gaskell and Amazon by Brashares. Among the hapax legomena used by Gaskell is one dialectal form, scomfished. Similarly, Brashares uses the colloquialism fatso. Although the hapax legomena from *Wives and Daughters* are overall somewhat more difficult than those from *The Sisterhood of the Traveling Pants*, the two are actually very comparable in the types of words found among their hapax legomena.
Fig. 4. Percentage of Words Not Found in Top 2,000 English Words (Brashares)

686 total words were surveyed.

Fig. 5. Percentage of Words Not Found in Top 2,000 English Words (Gaskell)

763 total words were surveyed.
The third statistic is meant to measure the complexity of the vocabulary used in each book's lexicon. Surprisingly enough, *Wives and Daughters* actually came out to have a lower percentage of its words not found on the frequency list than *The Sisterhood of the Traveling Pants*. One must wonder how this happened when it is a more difficult book for the average person today to read. One key reason is the aforementioned use of a core set of words to build much of the sentence structure. Whereas Brashares uses vocabulary to create variety in her writing, Gaskell uses syntactic complexity. For example, Gaskell uses this sentence:

In a country there was a shire, and in that shire there was a town, and in that town there was a house, and in that house there was a room, and in that room there was a bed, and in that bed there lay a little girl; wide awake and longing to get up, but not daring to do so for fear of the unseen power in the next room; a certain Betty, whose slumbers must not be disturbed until six o'clock struck... (1)

In this sentence, Gaskell uses parallelism, a syntactic structure which is used to communicate, as she states in the previous sentence, “the old rigmarole of childhood.” This sentence does not have very complex vocabulary, but it is nearly a paragraph long. Brashares, on the other hand, writes sentences like, “Carmen glanced at the structured canvas bag splayed wantonly in the middle of her bed” (10). This sentence is structurally very simple, but the feeling of carelessness is communicated through words like *wantonly* and *splayed*. Perhaps the discrepancy in this statistic is a reflection of the very different ways in which the two writers convey tone, one with sentence structure and the other with word choice.

More research investigating a wider range of books may help to further elucidate these differences and determine whether the results found here are seen more widely throughout the selected time periods.

**CONCLUSION**

While it is all too easy to look at *The Sisterhood of the Traveling Pants* and dismiss it as inferior literature, that simply is not the case. It is not inferior, it simply uses language differently. In fact, it possesses a complex and diverse vocabulary which is used very effectively to create tone and convey the many emotions of its characters. It proves to us that there may yet be hope for the English language. Don’t start learning Esperanto just yet.

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BIBLIOGRAPHY


A Comparison of Joint Kinematics under Different Running Conditions

Brian J. Holahan, Alyssa J. Williamson
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"The clothes don’t make the man, but wearing no shoes might make the runner," says Laura Sanders, author of several articles for Science News. Is it possible that speed, technique and even injury prevention could be affected by what a runner is... or isn’t wearing on his feet? Today, shoe companies are working to develop specialized footwear to optimize performance. Barefoot running is also becoming increasingly popular, as it is the more “natural” form of running. The purpose of this study is to assess the differences in the kinematics of barefoot versus shod running. A VICON Motion Capture System was used to collect kinematic data of three athletes running on a treadmill under three different circumstances: barefoot, sprinting spikes, and training sneakers. The absolute ankle angle during foot strike was notably greater in shod trials compared to barefoot trials. This reinforces the idea that runners depend on the cushion in their heel to decrease impact during shod running. The results also showed that range of motion (ROM) was larger in hip and knee joints for running in comparison to jogging. In addition, hip and knee joint ROM progressively increased from barefoot, to training sneakers, to racing spikes. This implies that ROM and speed mutually affect one another. Also, this shows the importance of upper leg muscles in increasing speed. Finally, in analyzing the time segments of the gait cycle, it is clear that to increase speed, subjects shortened the time of foot contact with the ground in barefoot and racing spike trials.
1. INTRODUCTION

“The clothes don’t make the man, but wearing no shoes might make the runner,” says Laura Sanders, author of several articles for Science News (Sanders, 2010). Is it possible that speed, technique and even injury prevention could be affected by what a runner is... or isn’t wearing on his feet? With advancements in research and technology, the sport of running has become highly technical. Each individual is unique in his or her running style and training regimen. For this reason, companies are developing more specialized shoes to optimize performance. Barefoot running is also becoming increasingly popular, as it is the more “natural” form of running. With hundreds of footwear options, it is now possible for runners to find the shoe that is the right fit for their personal needs. Scientists and shoe manufacturers are continually working to develop materials and styles that will maximize a runner’s performance and decrease the likelihood of injury. This study will investigate the affects that different types of shoes and running barefoot have on a runner. By looking more closely at the biomechanics behind running under different conditions, this study can help contribute to the ongoing research in the running world today.

Training sneakers were originally thought to be the best shoe design for runners due to their stability and thick heel padding for shock absorption. However, recent studies have shown that these thick heels may induce stress to the ankle, knee, hip, and lower back, causing injuries during training such as shin splints (Morris, 2010). This excessive stress is a result of altered running mechanics in which the runner’s stride is very reliant on heel striking instead of other (perhaps more efficient) areas such as the balls of the feet.

Racing spikes, on the other hand, have been known for their instability and minimal protection from injury. Runners have always had to choose between speed and comfort. However, B. Wischnia and T. Brunick state that technology has come to the point where “… We can now find a racing flat in which we feel safe, secure and swift” (Wischnia and Brunick, 2010).

Could it be possible that the safest and most efficient way to run is without any shoes at all? Barefoot running seems to have runners everywhere hitting the streets or trails without any sneakers or spikes. “People who habitually run barefoot strike the ground in a way that tempers impact forces and smoothes the running movement” (Lieberman, 2010). However, L. Sanders (2010) reports in her article “Running Barefoot Cushions Impact of Forces on Foot” that “so far, there is no good evidence yet of whether barefoot running causes fewer injuries than does running with shoes.”

This study hypothesizes that running barefoot, in comparison with shod running, will decrease the angle of the foot with the ground during foot strike thus reducing the chance of injury. The study also seeks to consider the hypothesis that that lighter shoe material increases speed. These hypotheses will be tested by observing subjects jog and run at a subjective perceived effort level, with different footwear on a treadmill. Furthermore, the angles of the runners’ body joints and limb segments will be used to calculate overall range of motion at the hip, knee and ankle joints. We hypothesize that barefoot running will show greater range of motion in the ankle joint compared to shod trials. The data collected from these experiments will allow for conclusions to be drawn about the benefits and drawbacks of running with sneakers, racing spikes, and no shoes at all.

2. METHODS

2.1 Subjects

Three Gordon College student athletes were recruited for this study, 2 male (21 ± 1 years; 66 ± 5 kg; 1.74 ± .05 m) and 1 female (20 years; 61 kg; 1.70 m). All subjects provided informed consent to the researcher’s-approved protocol and exercised...
regularly with no existing injuries. The subjects completed barefoot and shod trials in random order.

2.2 Experimental Protocol

Subjects brought their own footwear to use during the trials. This included Nike, Asics, and Saucony brand training sneakers and racing spikes. The spikes were removed from the racing spikes to prevent damage to the treadmill and injury to the subject during the trial. When running barefoot, the subject wore no shoes or socks of any kind.

Reflective markers were placed on the anterior and posterior superior iliac crest, lateral knee joint, thigh, shank, lateral malleolus, second metatarsal, and heel. A 6-camera Vicon Motion Capture System (Oxford, England) captured kinematic data at 100 Hz. For each condition, the subject ran at an “easy jog” and “hard run” pace on a treadmill, which was subjectively determined by level of perceived effort. Subjects ran for a minimum of 20 seconds before a 10 second period of data recording.

2.3 Data Processing

Kinematic data on knee, hip, ankle and absolute ankle angles in three planes of motion were captured using Vicon Motion Capture System. Vicon was also used to find the point in time during which foot strike and foot off occurred in each gait cycle. This data was then exported and processed in Microsoft Excel®. To test our hypothesis, the range of motion (ROM) was found by subtracting the maximum and minimum angles in the x-axis plane for the left hip, knee and ankle joints for each of the six conditions. The ROM for each joint was averaged for each subject and then was averaged together again by footwear condition, to compare the effects of speed and footwear. The angle that the left ankle made with the ground during foot strike for each of the conditions was also examined by averaging the subjects’ absolute ankle angle during this gait cycle event. The frames during which foot strike and foot off took place for 3 gait cycles in each trial were noted and the period of foot contact and foot airborne was calculated by subtracting the time of foot strike from foot off and foot off from foot strike respectively. These measures were averaged for each subject and then averaged between subjects.

3. RESULTS

3.1 Range of Motion

ROM was greatest in the knee and lowest in the ankle (Fig 1). When comparing joint angles during a ten second trial, there was a noticeable difference in hip and knee angles due to speed and footwear. With the exception of ankle joint racing spikes, ROM increased with speed in every condition. Additionally, ROM changed with footwear condition. For hip and knee angles, ROM increased from barefoot, to sneakers, to racing spikes. Overall, ankle angles remained relatively the same.
3.2 Absolute Ankle Angle

The absolute ankle angle (the angle the foot makes with the ground) during foot strike was different under the three footwear conditions for Subjects 1 and 3 (Fig 3). The results showed that when running barefoot the subjects had a smaller absolute angle than when running shod. However, between the shod trial and spikes trial there was not a noteworthy difference in this angle. For Subject 2, on the other hand, there was not much of a difference in the absolute angle of the left ankle under the three conditions. For all subjects, there was not a significant change in the absolute ankle angle during foot-off.
3.3 Time Duration of Gait Cycle

As speed increased, the time between Foot Strike (FS) and Foot Off (FO) decreased while the time between FO and FS remained relatively the same (Fig 3). In sneaker trials, both foot contact and airborne time increased from jogging to running.

![Time Duration of Gait Cycle Parts](image)

Figure 3. Time duration of FS-FS gait cycle and foot contact/airborne phases. Values expressed in seconds

4. DISCUSSION

4.1 Range of Motion

When speed increased from jogging to running, ROM also increased. When ROM increased from changes in footwear, speed resultanty increased. This shows that speed and ROM are directly related and each condition has a causal effect on the other. Furthermore, it is significant to note that ROM variances were greatest with the hip and knee joints, and not the ankle joint. This suggests that the muscles involved with hip and knee flexion/extension have an increased workload as speed increases whereas plantar/dorsiflexor muscles remain at relatively the same workload. In long-distance endurance races, plantar/dorsiflexor muscles are used in greater proportion because of a decreased ROM of upper leg joints. By avoiding to use muscles that create greater movement (and consume more energy), the body relies more on muscles that accomplish a slower speed for a longer time. The opposite is true for a fast, sprint race: hip and knee muscles are used to propel the runner forward quickly, whereas plantar/dorsiflexor muscles do not work proportionally harder. If these conclusions are true, there could be implications for the types of muscle fibers in each muscle group; plantar/dorsiflexors would have greater amounts of Type I fibers whereas hip and knee flexors/extensors would have greater amounts of Type II fibers.

4.2 Absolute Ankle Angle

A smaller barefoot strike absolute ankle angle indicates a change in mechanics from heel strike to ball strike due to decreased support/cushion. It is inconclusive whether or not this has implications for injury prevention. While many studies have already looked at how the ankle interacts with the ground, it would be beneficial to also look at absolute knee and
hip angles to see how these joints interact with the contact forces of the shank and femur differently.

4.3 Time Duration of Gait Cycle
As speed increases, the period of foot strike to foot strike decreases, thereby increasing frequency. This is attributed mostly to a decreased foot strike to foot off period (stance), while foot off to foot strike (flight) stays relatively the same or slightly increases. The exception however, is found in wearing sneakers, where both foot strike to foot off and foot off to foot strike periods are actually longer. These findings have significant implications to our understanding of running mechanics. This shows that on average, to increase speed, the subject increased his/her frequency by shortening stance time, while keeping the flight period the same, resulting in a larger ROM in the upper leg segments. However, in wearing sneakers, the fact that FS-FO and FO-FS periods were longer in running than in jogging shows that the subjects relied on imparting a greater force to the ground to increase speed instead of increasing frequency. A possible explanation for these results is that padding in the sneakers allows the subject to “pound” his/her feet into the ground more to feel the same normal force. If this is true, it would be interesting to note that perhaps the reason why racing spikes allow for the fastest speeds at the same perceived effort level is because it combines the benefits of a quicker (more frequency) stride with a powerful (force imparted to the ground) stride. To further validate or discredit this hypothesis, it would be beneficial to conduct a test that compared running/jogging force (using a force plate) with padding in shoes.

4.4 Conclusion
This study shows that upper leg ROM is directly related to running speed, which is influenced by shortened contact time and maintained airborne time. Furthermore, this study supports that barefoot running alters foot-striking mechanics. Future studies should be done to confirm or deny our conclusions. Absolute knee and hip angles were not analyzed from our results but doing so would be useful to understand more fully how these segments interact with each other. Due to limitations in available equipment, electromyography (EMG) and force plates were not used. However, another study that looked at electrical activity and ground reaction forces would compliment our objectives and provide more detail to the effects of a barefoot and shod stride and evaluate which is more beneficial.

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While depression is a well-known disorder in psychology that includes shades of severity, loneliness is a characteristic that has not been considered as extensively. Much of research regarding loneliness claims that to be human is to be lonely, that every person at some point has experienced loneliness, though some populations are at significantly greater risk. Distinctions are made between loneliness and solitude or social isolation; loneliness is undesired emotional and social solitude. Also, distinctions are made between positive and negative, internal and external loneliness. Quality and expectations of relationships are more important than quantity of and amount of contact with social support providers, be it family members, friends, social workers, counselors, and other social supports. Several studies share perspectives of faith that offer significant insight. Those who are religious suffer from chronic loneliness less than nonreligious or those with weaker faith. Cultural differences also shape the experiencing and handling of loneliness. Perhaps most shocking and disturbing is that values and practices of our North American culture enable or encourage the cycle of loneliness.
Over more recent years, depression has been a major psychological topic, becoming known, according to Myers (2007), as the “common cold” of psychological disorders (p.659). Yet, while depression is a serious and seemingly growing epidemic, one must also consider the cultural values that undermine the human needs of communication, relationships, and communal support and structure that leave many feeling lonely.

It is difficult to conceive of and discuss loneliness apart from depression. While loneliness and depression are not synonymous, they are clearly and intrinsically related. In fact, results of one study show that levels of reported loneliness vary over the life span, middle aged individuals being lonelier than older individuals; additionally, however, one of the results found that, “loneliness [was] a significant risk factor for depressive symptoms [...]” (Cacioppo, 2006, p. 141). Similarly, according to Routasalo et al. (2006), “the most powerful predictors of loneliness were depression and living alone” (p. 185). Clearly, to effectively address depression, which is the most prevalent psychological disorder, examining its most significant risk factor is crucial.

Having described some aspects of the relationship between loneliness and depression, it is also necessary to begin to define loneliness and specify a definition in order to understand how it affects people in various ways, and specifically how cultural values play a role. The manifestations of loneliness cannot be addressed or solved in any way without considering the impact cultural influence provides, which will be explored later.

According to Olds, author of The Lonely American (2009), “Between 1985 and 2004, the number of people with whom the average American discussed ‘important matters’ dropped from three to two. Even more stunning, the number of people who said there was no one with whom they discussed important matters tripled: in 2004, individuals without a single confidant now made up nearly a quarter of those surveyed” (p. 2). These statistics are sobering. Yet, even in 1970, sociologist Philip Slater picked up on this isolating trend, which he wrote about in The Pursuit of Loneliness. Already four decades ago, the trend of “privatization” was becoming apparent. People began owning private houses, private means of transportation, private rooms, telephones, televisions whenever possible (p. 5).

De Jong-Gierveld and Raadschelders, in Loneliness: A Sourcebook of Current Theory, Research, and Therapy (1982), describe four types of loneliness. The first is a positive inner type seen as necessary in cognitively benefitting from forming new interactions and enjoying new discoveries. The second is a negative inner type that involves estrangement from oneself and others even in the midst of company. The third, positive and external, unlike the first, is in regard to physical circumstances. The fourth is a negative external type, which forms in the midst of loss (i.e. death of a loved one) that leads to negative feelings (p. 106). This paper explores most specifically the second type of loneliness where despite the company and seeming companionship of others, loneliness is an unshakable and overwhelming characteristic. Also, this study recognized cultural differences in how loneliness is experienced or regarded as positive or negative. Unfortunately, typically in American culture, loneliness, even in the positive and external sense, is regarded negatively (p. 106).

According to Rokach (2004), loneliness is “the very painful and agonizing longing to be related to, to connect to others and to be accepted and valued” (p. 29). Even within the company of others, one can feel totally alone. In fact, as previously noted, feeling lonely within a room full of people, striving for belonging, can be all the more painful despite the physical closeness seeing as proximity with others is regarded as a solution to loneliness.

How is it that as technology designed for enhanced communication progresses, people are growing apart and disconnected? Another study also aids in defining the term. Emotional loneliness is not synonymous with social isolation (Routasalo et al., 2006, p. 181). Emotional loneliness is the “discrepancy between the person’s actual social network and the
person’s desires for social contacts” (p. 181-182). Meanwhile, social isolation refers to a low number of contacts with others (p. 182). Emotional loneliness is different in the way that it can only be described by the individual him or herself; it is about how one perceives him or herself in regards to relationships with others regardless of how they may truly be. This especially speaks to the quality rather than quantity of relationships.

Another study that echoes this theme of quality over quantity examined loneliness in communities of people with intellectual and developmental disabilities. Stancliffe et al. (2007) explains that individuals living in residences of one or two people reported less loneliness than those in living settings of 7 to 15 residents (p. 387). While this falls within conclusions relating to specific population groups, it is likely that it is applicable to all people, for one can know many people and be lonely, but several stronger, satisfying relationships fends off loneliness.

In a further examination of the characteristics of loneliness, Rokach (2004) recognizes it as having three traits. First, loneliness is universal and fundamental to being human, regardless of culture, ethnicity, age, religion, or social status. Second, loneliness is subjective and is experienced differently by different people. Third, though the experience of loneliness varies, it is always extremely painful and distressing, as well as individualistic (p. 25). Additionally, Rokach shares that loneliness is linked not only to depression, but anxiety, interpersonal hostility, drug and alcohol abuse, and increased vulnerability to health issues, even suicide (p. 26). Yet the ramifications are greater on a societal level:

In a more global way, breakdown in social interactions, alienation, high divorce rates, and widespread crimes have been seen as symptoms of social decay which are closely related to loneliness (Mijuskovic, 1992). As such, it becomes an important factor in personal and societal dysfunctions, and research on this topic may provide added insight in an era characterized by computerization and fragmentation (p. 27).

Perhaps what makes the widespread and individualistic problem of loneliness so much more severe is because of the stigma it carries. Olds (2009) shares her perspective as a psychiatrist in a practice: “[W]e began to notice that most of our patients were more comfortable saying they were depressed than saying they were lonely. Somehow, while our culture has successfully destigmatized mental illness (at least a little), it has restigmatized an ordinary human emotion” (p. 4). The values our culture perpetuates, such as self-reliance, ambition, independence, freedom, all discourage relational neediness, which causes people to fear reaching out for company. People would rather be diagnosed as suffering from depression, anxiety, or posttraumatic stress disorder than confront the embarrassment of admitting to loneliness (p. 6). The problem is that treatment for depression, for example, will be ineffective if the medicated person is still intensely lonely. Perhaps the stigma for loneliness exists because, in a sense, it is such a normal human experience. That it is crippling socially and emotionally exposes why it would be preferred to have a pathological diagnosis, which carries fewer stigmas. If there was no stigma for loneliness, it is possible to say that it would not need the treatment of clinicians, especially when compared to the severity and abnormality of major depressive disorder or personality disorders, because there would be more natural and relational ways to deal with the emotional state.

Rokach recognized the same problem of stigma as well as an extension of it. “A stigma of failure and inadequacy is often attached by society to those who are brave enough to admit that they are indeed lonely (Perlman & Joshi, 1987). Consequently, a social stigma may also be attached to those investigators studying loneliness” (p. 26). This in turn could cause professionals to prefer researching more socially acceptable disorders. If the issue of loneliness is not directly confronted, treating the prevalence of depression will not be completely effective.

Though we know that loneliness exists extensively, we have relatively limited understanding as to how it...
spreads beyond an established understanding thanks to those who report loneliness in the midst of their own social liaisons. A study, by Cacioppo (2009), reveals three social psychological processes that indicate the relation between the lonely and their groupings within social circles. The first indicator is the inductor hypothesis, or emotional contagion, in which loneliness may spread from one to another via behaviors and attitudes. Second, homophily, like the law of attraction, claims that people seek out those similar to them; for example, a lonely person will seek out the company of someone who is also lonely. Thirdly, shared environment concludes many experiencing loneliness experience it at similar periods in life (p. 978). Understanding how loneliness is perpetuated in a variety of ways could enable more specific targeting of it.

Another way to think about the spreading of loneliness is by comparing it to suicide. Cacioppo (2009) shares research of sociologist Emile Durkheim (1951) who observed that suicide rates depended on the greater society. Typically suicide, like loneliness, has been understood as an individualistic phenomenon; Durkheim’s work shows that larger social forces influence suicide. Additionally, loneliness causes an individual to sever any remaining relational ties, again, perpetuating the cycle (p. 988). So what does this comparison between suicide and loneliness say about our society and how loneliness in particular is perpetuated, for loneliness surely is a contributing factor that provokes suicide? This relationship suggests values of society that do not alleviate the experiencing of loneliness.

One study examined loneliness cross-culturally, lending significant insight. Comparing data retrieved from studies in Canada, Argentina, and Turkey, results show that the cultural and religious values shape the experience of loneliness. Two types of community are described, organic and atomistic. The Turkish community, which embodies synchronized interdependence and projects identity, a sense of belonging, and reciprocal sharing with others is organic community. North American culture, being atomistic, on the other hand, lays emphasis on “individual achievement and competitive, impersonal social relations, which make alliances with others difficult” (Rokach, 2000, p. 308). The study went on to conclude that Canadians reported higher mean scores of loneliness experience as well as higher scores in seeking help, which could suggest that North Americans are more willing to seek professional help, as they are more pressed to “appear connected, appealing, and romantically desirable” (Rokach, 2000, p. 308).

While it is positive that North Americans are typically more likely to accept the need for and seek professional help, it is discouraging that so many are feeding into the values society presents despite the negative consequences of feeling inferior and inadequate, as well as simply lonely and failing. What would it take to reshape those cultural and societal values in order to branch these relational connections?

Rokach (2004) reminds that society’s influence is not a product of Western culture, but also of the era in which we live. A paradox is created:

[W]hereas on one hand we yearn for close intimate relationships, on the other hand our social conditions are not conducive to the development of human relations. Our lifestyles in the dawn of the twenty-first century both create isolation and make it more difficult to cope with it (Rokach, 2000). Everyone is seeking companionship and everyone seems to be having trouble finding it. Good, close, intimate relationships have become scarce [...] (Gordon, 1976; Meer, 1985). People need intimacy, warmth, a sense of worth, and frequent confirmation of their identities (Maslow, in Coon 1992) (p. 28).

While society’s values propel individuals to seek strength, success, and achievement, they inhibit the truthfulness and vulnerability needed to form satisfying and enriching relationships with one another. When all these peripheral goals are achieved
but loneliness sets in, so does the overwhelming and perplexing sense of failure and shortcoming.

At this point in exploring loneliness, it is necessary to discuss treatment and other ways in which loneliness may be addressed. While not as much research is dedicated to solving the problem of loneliness, there are several possible avenues; for example, psychotherapy, shyness clinics, activity groups, and other methods that can boost self-esteem. One study by Weiss (Loneliness: A Sourcebook), noted that the most lonely people who received traditional treatment dropped out, and therefore, in “working with people who are lonely, we must acknowledge their loneliness if we are to be helpful. And, very likely, we must also help them reduce their loneliness or, at least, learn to tolerate it” (p. 79). While it is doubtful as to the benefit in “tolerating” one’s loneliness, it is true that it ought to at least be addressed in order for the individual to benefit from whatever treatment. The honesty and intentionality regarding loneliness in therapy is crucial for effective solving of it.

Rook and Peplau (Loneliness: A Sourcebook) explain the value in the prevention of loneliness. Social psychology gives hints as to the changes that can be made to buildings such as elementary schools and offices that enable the development of important, new relationships. On another note, they express that “the pressure to ‘achieve’ love relationships be relaxed and that other forms of social relationships, particularly friendships, be given greater status” (p. 373). Even this preventative measure suggests a reshaping and adjustment of influential societal principles that, as explained further later, negatively shape peoples’ values and contribute to the furthering prevalence of loneliness.

Most importantly, faith needs to be considered in how to approach loneliness preventatively and reactively. Le Roux (1997) expressed that many psychologists today are wary of many behaviors regarding faith such as worship, devotion, and witnessing. However, what faith has to offer effectively addresses the issue of loneliness. Loneliness, according to Le Roux, results from the “development of poor social relationships in which basic needs of the individual are not satisfied” (page numbers unavailable); consequently, the experience is stressful and painful. While this is somewhat vague, faith allows for the hope that in the midst of suffering and loneliness, satisfaction and satiation are obtainable in a greater relationship. Essentially the pain develops not necessarily because of a lack of friends or other social supports, but from a longing for love and acceptance.

Le Roux explains the problem of loneliness in the larger societal and cultural climate:

Poverty, crime, drug and alcohol abuse, sexual degeneration, sexually transmitted diseases, political and social chaos, and loneliness, are becoming worldwide phenomena. According to MacArthur (1995), Couwenberg (1959) and Graham (1993), these phenomena are deeply related to humankind’s lack of faith and inability to express true love, and results in people becoming lonelier and lonelier. The lonelier one becomes, the more intense the need for faith and love.

Moreover, Le Roux expresses that loneliness “involves an intense emotional shallowness and a lack of content, depth and meaning in life.” As Christians, we are called to be in the world but not of it, a reminder that we are called for a greater purpose in glorifying and honoring God. Thanks to this, we know that our relationships with one another carry greater meaning and significance. Faith can offer so much in light of the moral and relational degeneration of today’s culture.

Similarly, Le Roux’s own study revealed important results regarding vertical (individual to God) and horizontal (person to person) relationships. The results showed that though loneliness was attributed to poor interpersonal relationships, the deepest source of loneliness was the deterioration of the vertical relationship in which a weaker faith meant suffering more from loneliness. Enjoying the love and grace that God provides accounts for at least
a certain degree of mental and emotional, even physical, wellbeing. A relationship with Jesus Christ fills a person’s soul in the way that the world strips it down to shallow meaninglessness. Continuing this idea, Cacioppo (2009) described loneliness as not having a “bipolar opposite like happiness, but, rather, is like hunger, thirst, and pain in that its absence is the normal condition, rather than an evocative state” (p. 988). What faith has to offer can nourish and feed this hunger. It can restore a person spiritually inside and out.

Collins (Psychology & Christianity, 2000) provides an understanding that helps in forming an intersection of loneliness and faith. Collins believes that integration is important because Christians have responsibility in caring for the world, including its people.

Among other reasons, we human beings were created to protect, cultivate, and have dominion over the planet where we live (Gen 1:26–28) [...] But the world is more than an environmentally polluted planet. It is a planet populated by confused, troubled people steeped in interpersonal, internal, and spiritual turmoil. We are all people who have sinned against God and tried to live according to our own efforts (p. 107).

Here we can see that to cultivate means creating culture, which is a collective action and shapes our identity as a people. We have the responsibility to aid others through struggle and darkness. However, we fail if we count on our own strength and effort. Passages from Isaiah and Jeremiah, and countless others, reveal that God’s strength will deliver.

Roberts (2000) puts another spin on the perspective. He explains that in our “psychological age” people “hunger and thirst for psychology as an orientation to life, buy by the millions self-help books that induct them into psychological ways of thinking about themselves that are in many ways alien and contrary to faith, and become formed in the image of this advice and theory” (p. 171). This trend is clearly noticeable. But it is not difficult to recognize the ever-increasing rates of depression and loneliness, as well as a host of other psychological issues. Perhaps a problem is that people are using these self-help books, but to what avail? Is this literature effective? What is lacking? People still struggle with loneliness and dissatisfaction. This could also be explained as an instance in which science and psychology are lacking in regard to research, seeing as these types of books are often derivatives of psychological findings. Or as Christians, we can realize that, to a degree, these materials topically address problems like loneliness. Yet, for profound change, profound intervention is needed, which calls for a higher being.

The authors of Psychology & Christianity (2000) propose a 5th view at the end of the book. It is speculated what Christians role should be within the field of psychology, in regards to creating a common body of knowledge which can be accepted by Modernists, or also pre and postmodernists in which a unique Christian understanding of psychology can be shared. It was concluded that, “[w]hen entering into another community’s ‘game’ (in this case, the modern secular), it’s necessary to play by their rules (aiming to do so without compromise). At the same time, Christians need to work at developing an understanding of human nature and therapy that is increasingly consistent with Scripture and Christian belief for use within the Christian community (a task that is unrealizable as long as only one option is perceived)” (p. 262). The hesitation in accepting this method is that what Christianity has to offer is for all human beings and therefore should not be held within the confines of the visible church. Rather, a way ought to be negotiated in sharing those values of faith, gospel, hope, love, and truth that does not leave a bitter division, but can create more dialogue and questions as well as hope for many who struggle with loneliness.

Sadly, Rokach shares, “Hartog, Audy, & Cohen (1980) suggested that, ‘we are unsure of ways to cope with others’ loneliness, as we are unsure of how to deal with our own. We are uncertain of the causes of loneliness as well as the consequences of it. This uncertainty and embarrassment may in part explain
why there has been so little substantial investigation into loneliness”’ (p. 26). Ecclesiastes 4:9–10 says, “Two are better than one, because they have a good return for their labor; if either of them falls down, one can help the other up.” Despite labor, and in this case the uncertainty and even fear, involved, we are meant to help one another. And even as simply as 1 Peter 2:17 reveals, we must respect one another as well, and Philippians 2:1–4 that tells us to, in humility, put others’ interests before our own. Between science and faith, we have the tools to discover solutions to the problems we face. We must continuously be learning how to help each other and rely on the Lord’s strength along the way. When we are unable to find the answers, loving one another is still required of us.

As Christians, we are able to participate in activities that engage us as a community or body of believers. Rokach (2004) stated, “The increased use of drugs and alcohol, the sale of pornographic material, the thousands of calls to distress hotlines, and the suicides, are some of the consequences of the pain of loneliness. The increase in stress management courses and clinics, marital separations, and religious fads are other phenomena which are associated with loneliness” (p. 32). Our society presents artificial resources such as these to distract from underlying needs and wants. However, Rokach explains that there are dangers to leaving loneliness unaddressed (damage to human love and intimacy, disabling creativity, loneliness overruling lives, hardening and desensitizing people, leading to poor health and quality of life) (p. 32–35). Love and intimacy, creativity, desire and will to enjoy our lives, sensitivity and compassion, and health are all gifts from God, and only through Him alone may they become restored.

Finally, Rokach presents the understanding of theologian Paul Tillich: “Loneliness can be conquered only be those who can bear solitude” (p. 29). Jesus, deity and man, spent 40 days and 40 nights in the wilderness. What an example of solitude! Yet, as Jesus faced the remaining hours in the garden of Gethsemane in prayer with His father while the disciples slept, He said, “Couldn’t you men keep watch with me for one hour?” Even Jesus Christ, Son of God, needed the support of His disciples in the moments before He was taken away. Even our creator understands the fully human emotion of loneliness. He provides the comfort and the resources needed to address it.

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In this paper I suggest that *Othello* is essentially Platonic, in that it seems to echo both the philosophy of man’s tripartite soul and its analogy within the state. Though Shakespeare may not have written *Othello* with Plato in mind, this perspective offers insight into the undoing of both state and spirit seen in the play. In the *Republic*, Plato writes of Socrates’ vision of a utopian society. According to Socrates, a just state would be of three parts: the philosopher kings, the auxiliary, and the producers or laymen. Ruled by the reason of the philosopher kings, the great spirit of the soldiers and appetite of the layman are subdued into justice and peaceful harmony. Though Socrates begins with this image of the tripartite state, in book IV it is used as an analogy to man’s soul. Like the state, man’s soul is divided between reason, passion, and appetite. When ruled by reason man seeks his betterment, and exercises self control over both his emotion and desires. Within the *Republic*, one sees a clear connection between individual and statewide justice.
While Plato offers a utopian image of both soul and state, Shakespeare reveals a twisted parody of the two within *Othello*. Shakespeare maintains Plato’s theory of the tripartite soul through the philosophy of Iago. Like Socrates, Iago instructs the men around him on the three parts of the soul. Shakespeare demonstrates Plato’s analogy between state and soul through Iago’s mastery of the characters. Though Othello, a mere soldier, acts as the ostensible head within the play, Iago is the true ruler. Discreetly assuming the role of philosopher king, Iago casts the rest of the characters into their analogous classes according to the influence of their appetite or passion.

Known by their resources and appetite, the women fit within the lowest class. Bianca is a prostitute, Emilia a maidservant. As a wife, Desdemona is demoted to servant to her husband and master. Besides their apparent lay positions within the play, the women fit the role as producers by unwittingly offering Iago means to manipulate the men. Just as laymen are used for their goods, Iago exploits the women for their resources. Emilia provides the needed handkerchief. Bianca is used to convince Othello of Cassio’s intimacy with his wife. Desdemona is shaped as either angel or demon, depending on Iago’s audience and intention. Each woman functions as a mere mechanism within Iago’s devastating scheme. Meanwhile, the men function as either auxiliary or layman. Roderigo is a layman. He acts as Iago’s purse and executes the base groundwork. Cassio and Othello are auxiliary men. As soldiers, they are spirited and naturally conform to this position.

Shakespeare departs from the vision of “The Republic, however, countering Plato’s idealism through the tragedy of Othello.” By the last act all is in decay. Both the state and its individuals are devastated. The characters are either dead, injured, dying, or imprisoned. This tragic ending has been engineered by Iago. Throughout the play, he deftly manipulates his fellows, bending their will to suit his own. Looking through the lens of Plato, Iago is an anti-philosopher king. The Republic calls kings to be “true saviours and not the destroyers of the State.” However, Iago does not look to use his reason to cultivate the other characters’ virtue, or work for the collective good. Instead he is perversely bent to destroy whatever semblance of order remains.

The striking similarity between Iago’s understanding of the soul and Plato’s tripartite philosophy is apparent in the third scene of act one. Totally despairing of Desdemona’s marriage to Othello, Roderigo decides to kill himself. Hearing this plan Iago confronts Roderigo, calling him a “silly gentleman” to rashly consider suicide. Roderigo responds that he cannot control himself. His soul is naturally set to love deeply. “I confess it is my shame to be so fond; but it is not in my virtue to amend it” (I iii 318–319). Iago rebukes him, “It is merely a lust of the blood and a permission of the will” (I iii 334–335). Unlike Roderigo, Iago knows that man’s will is what determines the soul, “tis in ourselves that we are thus or thus. Our bodies are our gardens, to the which our wills are gardeners” (I iii 319–321). While Roderigo reduces man’s nature to set of predetermined assets or virtues, Iago recognizes that there are several parts to the soul. Iago explains, “If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions” (I iii 328–329).

In accordance with Plato, Iago distinguishes reason from emotion and lust. These things must be ruled by reason so that they do not overwhelm, and cause disorder. Iago reminds Roderigo, “We have/reason to cool our raging motions, our carnal stings, our unbitted lusts” (I iii 330–331). Like Plato, Iago believes it is reason that makes man able to discern and avoid the foolishness of our emotion and the cravings of our appetite.

The connection between Plato and Othello is also accentuated by the language of Shakespeare’s players. Reason, passion, and appetite are often used within the play to define a man’s circumstances or describe his character. Looking to encourage Roderigo, Iago defines Desdemona by a great
appetite. Iago’s language emphasizes her lustful hunger. He tells Roderigo, “Her eye must be fed,” and assures him that the Moor is not enough to “give satiety a fresh appetite.” “When she is sated,” he says, “with his body, / she will find the error of her choice” (II i 228–230). Iago’s language and depiction of Desdemona changes, though, as he speaks to Othello. Looking to awaken doubt within Othello, Iago suggests the strangeness of their marriage. Iago observes that Desdemona was unaffected by suitors of her “own clime, complexion, and degree/ Whereto we see in all things nature tends” (III iii 228–230). By marrying one from another race, Desdemona reveals “such a will most rank,” and “thoughts unnatural” (III iii 231–233). Though Iago avoids speaking of her appetite, he implies grave defect within her character. These implications convince Othello of Desdemona’s infidelity. “O curse of marriage,” he says, “That we can call these delicate creatures ours,/And not their appetites!” (III iii 269–270). Iago’s influence is clear as characters around him begin to identify the passion and appetite in others. Iago is the only one who completely comprehends the parts of man. While others recognize passion and appetite, they fail to identify or follow reason. Iago continually assumes the rational position, encouraging his fellow “to let thy soul be instructed” (II ii 191). However, Iago is an insidious teacher. Though essentially his instruction is not flawed, his lessons are interlaced within nefarious manipulation and misdirection.

Feigning hurt before Othello, Iago cries, “To be direct and honest is not safe” (III iii 377–378). When Othello implores Iago to be honest, Iago replies, “honesty’s a fool/And loses that it works for” (III iii 382–383). Double speaking, Iago succeeds in confounding Othello. “By the world,” Othello declares, “I think my wife be honest and think she is not:/ I think that thou art just and think thou art not” (III iii 383–384). Within their interaction we see the sadistic nature of Shakespeare’s philosopher king. Though Iago is keenly rational and distinguishes the intricacies of the soul, he seeks to destroy his fellows by exacerbating their soul’s weaker parts. The philosopher king of The Republic looks to promote justice and calm his citizens into a sensible balance. However Iago distorts virtue, confusing those around him.

In book IV Plato suggests “the justice of the State consisted in each of the three classes doing the work of its own class.” Plato’s words ring true as we see in Othello that the state and individual fell to disorder when characters neglected the work of their own class. The apparent order of classes within the play is inconsequential since Iago, the rational figure, held true mastery over all. However, Iago did not perform his duty as philosopher king. He did not act for the collective betterment, but to its detriment. Following his lead, the rest were brought into vice. Iago encourages their corruption. He directs Roderigo to avarice, Cassio to excess, Othello to violence, and all to folly. He uses his resources for himself and treats them poorly. Desdemona advises Emilia, “Do not learn/of him, Emilia, though he be thy husband” (II i 162–163). She speaks wisely as Iago slanders all and encourages Emilia to steal. Roderigo expresses his resentment of Iago toward the end of the play, “I do not find that thou dealest justly with me” (IV ii 173). However, Roderigo’s wise mistrust of Iago is temporary. Master of manipulation, Iago assuages all Roderigo’s fears and promises he will have Desdemona shortly.

Towards the end of the Republic, Plato reasons that the philosopher king will rule justly out of gratitude for the state. Iago is a stark contrast to such a ruler. From the beginning of the play, Iago is embittered. Having been overlooked by Othello for Michael Cassio’s position, Iago seethes resentfully. He despises authority, and will serve no one but himself. Plato writes, “When the guardians of the laws and of the government are only seemingly and not real

36 But, it is notable that from the beginning appropriate classes were ignored. Ostensibly, Othello and Cassio hold more authority than Iago. Such a hierarchy would never be allowed within the Republic as both men are passionate figures, most fit as soldiers. Speaking of Othello, Iago says, “The Moor is of a free and open nature,/That thinks men honest that but seem to be so.” Unaware of the nature and hearts of men, both Plato and Iago would agree Othello was a foolish selection for office.
guardians, then see how they turn the State upside down.” It is as if Shakespeare sought to illustrate just how the state is turned upside down within Othello. Looking at the power of Iago, it is clear the ruled have been transformed into the ruling. As ruler, Iago knows the divisions within the soul and how the state ought to be governed by reason. Yet, he denounces virtue and excites passion and appetite instead of sense. According to Plato, vice is caused by ignorance. If a ruler were truly wise and reasonable he would see the inevitable tragedy of his evil doing. Despite his capacity to reason, Iago fails to see the destruction his malicious actions will reap upon his own life. Nor is his reason enough to be satisfied by his position or comforted knowing that he exerts true power over all the characters. Iago succeeds not only in overthrowing Othello, but also himself. He may represent a ruling power, but it is clear he is not a ruling virtue. As if in agreement with Plato, Shakespeare ends Othello in the total undoing of his characters and their state. Though Shakespeare follows Plato’s model for state and soul, naturally tragedy ensued as his philosopher king did not seek anything more permanent than his own ruling.

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The Limits of Gender: Intersex and the Ethics of Sex Assignment

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Understanding gender as a strictly male-female system becomes problematic when genetic, chromosomal and gonadal differentiations present a spectrum of sexual appearances and behaviors rather than two distinct and defined ones. Literature on the ethics of response to intersex is sparse, and parents of intersex children sense this dearth when pressured by health care individuals to make gender assignment decisions for which they feel inadequately educated and prepared. Increased education and discussion is necessary for space to be made for parents, medical professionals, and the individuals themselves to make gender-assignment decisions that are in the best interests of the individual. This paper will provide a discussion of intersex as a commentary on the binary gender system, briefly explore selected categories of intersex pertinent to the larger ethical conversation, and discuss some surgical responses to infants with intersex and their potential consequences. The paper will close with a discussion of the ramifications of making space for a “third-gender” mindset amidst calls for “normalization.”
INTRODUCTION
The two-sex, or binary, gender system widely posited by biologists, philosophers, sociologists and psychologists has long argued the necessity of gender essentialism, which is the idea that personal identity is largely and crucially contingent on determination as either male or female. Rigorous use of masculinity and femininity as assumed natural laws becomes problematic in light of the genetic and gonadal variance in these “sex identities,” and thus the binary system is rightly criticized for its inability to accommodate new gender associations.

While most psychologists allow myriad determinants of gender, the fundamental assumption that there are only two sexes is rarely denied (Fausto-Sterling 2000). Importantly, the intersex community is not explicitly opposed to the idea of this system, and in large part rejects moves to establish an explicit “third gender,” especially when raising children. However, intersex advocates do tend to encourage the freedom of self-identification as intersex once an age of consent and sufficient sexual development has been reached (ISNA 2008).

GENDER ESSENTIALISM
Controversy within the determination of this binary system centers heavily on use of sex for identifying purposes. Historically, sex has been the first identity marker of an infant, and legal precedent has not dictated that delaying sex determination until hormonal development reveals the body’s natural reproductive processes is appropriate. This means that intersex individuals whose bodies develop with serious discrepancies between hormones and genitalia are often faced with difficult decisions later in life regarding constructive surgery, hormone supplements or other treatment. Further complicating this discussion is the idea that gender is a more sociological construction, and sex is understood as a biological one. To provide some working definitions as referents for the remainder of this paper, sex will serve to function as the physical identity shaped by chromosomal, hormonal and gonadal characteristics as well as physiological and psychological processes that govern behavior related to reproductive activity. Conversely, gender will correspond to sex as assignment and participation in social and cultural constructs of masculinity and femininity (Migeon et al. 1998).

In the past, a widely accepted historical medical understanding of sexual identity made use of ovarian tissue as evidence of femininity and testicular tissue as evidence of masculinity, which allowed for de facto gender assignment even within confusing sexual anatomies (Dreger 1998). A historically identified sexual abnormality arising from these two criteria was Hermaphroditism, which was often discovered only by autopsy. The term Hermaphrodite is largely contested, as it refers to a scientific diagnosis that has often had no social or legal precedent (Dreger et al. 2005). To this end, Alice Dreger et al. (2005) argues that reducing sexual identity to gonadal anatomy is an overly simplistic way of engaging both the intersex issue and gender theory as a whole. This exclusive and strict understanding of the biological foundations of a newborn’s entire social and legal identity deprives the infant of social existence, and intersex researchers seek to ground gender theory on something more crucial than chromosomal mutations. Indeed, if “personhood depends on gender assignment” (Karkazis 2008), then a just gender assignment theory must be thoroughly worked out and applied in the best interests of the intersex community.

SELECTED CATEGORIES OF INTERSEX
Two main dilemmas in intersex nomenclature arise out of this need for gender theory. The first is whether ambiguous genitalia are sufficient for gender theory, even if internal and external sexual organs are complete. The second is whether intersex conditions resulting from brain exposure to an unusual prenatal mix of hormones are superior to anatomical aberration; this would imply that it is atypical brain development, not abnormal genitalia, that determines intersex (ISNA 2008).
Intersex as a medical term is itself unclear, because intersex infants are born with mixed or ambiguous genitalia within a spectrum of “normal male” and “normal female” sexual development (Srinivasan et al. 2003). The phrases “ambiguous sexual organs” and “ambiguous genitalia” are also, according to this spectrum, similarly unclear, and so ambiguity must extend to a more holistic picture of hormones, gonads and chromosomes (ISNA 2008). Thus, the more widely accepted language in intersex discussion is that of Disorders of Sexual Development (DSDs). This spectrum must not be confused with other types of genetic deformities. An infant born in 2003 with a fused empty microscrotum, absent testes, imperforate anus and genetically male karyotype of 46 XY (Srinivasan et al. 2003) demonstrated that it in some cases it is possible that “non-hormonal morphological disorders” of the genitalia may be misidentified as a case of intersex. The infant had morphological aberration in response to non-hormonal genital abnormalities, but not on an intersex spectrum (Srinivasan et al. 2003).

From this working foundation, intersex research has historically sought to investigate whether a child can be raised gendered yet sexless; that is, whether a child can participate in living as either male or female even with ambiguous sexual organs (Colapinto 2000). With this contention considered, reliable estimates place the frequency of infants with DSDs to be near two percent of live births. In nations of excessive inbreeding this number may be higher due to the smaller genetic pool (Greenberg 1999), which is roughly the same percentage as Down Syndrome births (Fausto-Sterling 2000). This translates to between 2.7 and 10 million Americans (Fausto-Sterling 2000). Among the most frequent forms of intersexuality are androgen insensitivity syndrome and congenital adrenal hyperplasia, and even within these categories there are further variations (Fausto-Sterling 2000)37.

Androgen insensitivity syndrome

Androgen insensitivity syndrome (AIS) is an inherited condition characterized by individuals with a 46,XY karyotype and highly feminized genitalia. AIS children are insensitive to testosterone, and at puberty breasts and a feminine figure are evident (Fausto-Sterling 2000). While all AIS individuals are chromosomally male, those with partial AIS (PAIS) may have immature, fully or partially undescended testicles (Gough et al. 2008), and vary greatly in self-identification as male or female (Karkazis 2008). Testicular cancer is a high risk in patients with AIS, and so early detection is key (Dreger 1998) and removal of the testes often advised (ISNA 2008).

A PAIS child raised as a girl might experience male-type pubertal changes (Wiesemann et al. 2010), and AIS is often undiscovered until puberty when menstruation is not initiated (Dreger 1998). “Women with AIS look and feel very much like typical women, and in a practical, social, legal and everyday sense they are women, even though congenitally they have testes and XY chromosomes” (Dreger 1998, italics my own). PAIS individuals tend to agree with their reared gender, and agree most successfully with male gender assignment after pubertal development (Karkazis 2008). The controversial historical narrative allowed penis length to determine whether or not a child should be assigned a male gender. If a child genetically labeled male had a phallus length less than 2.5 centimeters, a female sex assignment and corresponding surgery would follow (Dreger 1998). Some clinicians disagree with this value, and some personal criteria have stated that an infant is male if his phallus is anywhere from 1.5 centimeters to any length at all (Dreger 1998). To this effect, available data encourage that individuals born with micropenis be raised as male, as there is potential for reproductive fecundity in these individuals (Hughes et al. 2006).

AIS women do not experience menses, and are infertile. Most have no pubic hair, and so vaginoplasty is often offered as potential surgery to aid in sexual identification as female. Vaginoplasty is problematic.

37 A lengthier paper would elaborate on Klinefelter’s syndrome and Turner’s syndrome, among other DSDs, as both are intersex conditions that have had crucial roles in research for the transgender community.
as a procedure, however, as it is not performed in one stage but rather in several steps often complicated by stenosis, or a shrinking of the vagina that requires repeated dilation. Due to its drawn-out and painful nature, intersex advocates strongly hold that this be an elective procedure solely on the part of the intersex individual (Karkazis 2008).

**Congenital adrenal hyperplasia**

Congenital adrenal hyperplasia (CAH) is a heritable 46,XX karyotype condition in which a body with female internal organs produces more androgens than normal, leading to masculinization of the external genitalia (Gough et al. 2008). CAH occurs when the adrenal glands are unable to normally produce cortisol, resulting in virilizing, or masculinizing, effects (ISNA 2008). As an endocrine system imbalance, CAH does not result in intersex conditions in XY individuals.

In XX individuals, however, CAH results in larger-than-average clitorises, excessive body hair and more defined musculature (ISNA 2008). CAH lends itself to clearer long-term expectations than AIS; the Intersex Society of North America acknowledges that the vast majority of children with CAIS grow up to feel female (ISNA 2008). Vaginoplasty in CAH individuals allows for menstruation and reproduction later in life (Karzakis 2008).

CAH is the only intersex condition that requires immediate surgical attention, as it is a metabolic problem that can be life-threatening in the newborn period; salt-washing in infants born with CAH necessitates immediate action (Dreger 2005).

**Success in reared-gender decisions**

Success rates related to sex assignment for DSD individuals are difficult to exact, as most tend to be anecdotal rather than statistical. Additionally, the spectrum of DSDs is so varied and the actual influencing factors so tenuous that no single sex assignment paradigm may be offered as the archetype—for parents or medical professionals. Instead, intersex experts offer a series of guiding examples that may provide parents with resources for decision-making. Understanding that high global instances of intersex require education and advocacy, a 2003 consensus document written by fifty international intersex experts sought to provide a document that the intersex community and associated individuals could find helpful. They found that 90 percent of individuals born with complete 46,XX CAH and 100 percent of 46,XY CAIS cases “assigned female in infancy identify as females” in adulthood (Karkazis 2008). The consensus suggests that “markedly virilised” 46,XX infants with CAH be raised as female (Hughes et al. 2003), and supports raising all PAIS infants with micropenis as male without cosmetic surgery (Hughes et al. 2003). Other factors to consider in gender-assignment recommendations are lifelong hormone replacement therapies, the potential for fertility, and family views (Karkazis 2008).

In cases where early genital surgery is not necessary, experts advise avoiding sex assignment surgery, but affirm the use of all available resources to make a best possible interpretation, and as puberty hits and hormones begin to display themselves, encourage that the child has an active role in understanding his or her gender. An adult who allies himself more with gender ambiguity than the binary system would have space within this ethic to self-identify as intersex, but from a more mature point (Hughes et al. 2006).

**Responses to intersex: parents and medical professionals**

Kazarkis notes that it is not the existence of intersex bodies that is controversial, but rather gender assignment and surgical techniques (Kazarkis 2008). Intersex understood as merely a biomedical or pathological condition is highly inefficient (Karkazis 2008) and further complicated by a naïve assumption that cosmetic surgery and hormone treatments are the only possible responses, and that they offer full resolution to the intersexed condition. Medical professionals may believe that they can remove all biological indicators of sex apart from chromosomes,
and instead construct an individual’s gender identity entirely out of hormone therapy and cosmetic surgery (Greenberg 1999).

Parents often feel pressured into making such a decision without support; indeed, within the first twenty-four hours of an infant’s life, a sex assignment is often forcibly asked of the parents, who must feel certain of their decision (Fausto-Sterling 2000). Parents may elect to have their infant undergo genital reconstructive surgery soon after birth if the genitalia are especially difficult to recognize or if the condition is medically dangerous, and to this end determination of a chromosomal karyotype within one of the intersex conditions may provide some guidance beyond parental preference (Murray 2009). Karyotyping—the determination of the number, shape and banding behavior of eukaryotic nucleic chromosomes against a “standardized” species norm—is typically available and accurate within 48 hours of birth and is sufficient for working diagnoses and discussion purposes (Hughes et al. 2006). Parents should be able to make a decision regarding reared-gender choice based on the karyotype diagnosis, genital appearance and degree of ambiguity, surgical options (again, especially if the condition is life-threatening), need for life-long hormonal replacement therapy, the potential for fertility, and in some cases cultural circumstances (Hughes et al. 2006). Even then, however, these parents often feel as though they must construct and nominate a sexual identity and status for their children in an “information vacuum,” often with no time to seek advice or to learn more about their child’s condition (Gough et al. 2008).

Historically, surgery has often been treated as an initial rather than last step because many uninformed physicians and parents believe that a clear and distinct congruence between inward gender and outer sex improves parent-child relationships (Gough et al. 2008). Fausto Sterling (2000) found that 30 to 80 percent of children who had sex-assignment surgeries have between one and five such surgeries, with the first and last surgeries often being more than ten years apart. A better groundwork for evaluating the need for surgery is to first assess what is in the best interest of the child, recognizing that cosmetic surgery resulting in unambiguous genitalia is neither necessary nor sufficient for the child’s well-being. Secondly, the role of the choice on the part of the child must be anticipated both at present and in the future; documentation of surgery, intervention therapy and initial doctors’ reports should all be presented to the individual in order that a fuller and healthier decision is reached. Finally, much of the health-care team’s responsibility should be focused on strengthening the parent-child relationship in absence of physical and psychological congruence (Wiesemann et al. 2010).

LEGAL CONSIDERATIONS: ROOM FOR A NEW ETHIC

The question of what then to do with intersex individuals is entrenched in what Ellen Feder calls Imperatives of Normality (Feder 2009). Again, intersex itself is not so controversial; these individuals are born with features that are aberrant from so-called typical male and female “standards” in much the same way as any other genetic disorder. What is particularly problematic, however, is that modern intersex treatment protocols are based on a psychosocial model that attempts to “normalize” intersex children (Dreger 1998), serving largely to alienate and un-identify intersexed individuals. This normalization often involves forcing the child to react to toys, activities or even the other gender in what is assumed to be the paramount “masculine” or “feminine” system. Rather than this method, which is systemically injurious, the American Academy of Pediatrics suggests a system in which gender arises from a posture of nurture. Children, the Academy argues, should have a “fixed”—although tenuous—sex associated with an identity from very early on in life, when there is a perceived coherence between the child’s sexual anatomy and the “standard” (Dreger 1998), which may be reconsidered later in life when nuances of the condition arise. This would account both for feelings of belonging to a biological gender
as well as being nurtured in that gender identity, and the autonomy that many in the DSD community feel is particularly lacking within the gender/sex conversation.

Family roles are also crucial in this conversation; amid calls for “belonging” and sex identification as a means of establishing a stronger bond with the similarly-sexed parent, intersex individuals almost seem to posit an ethic of failure on behalf of the parent. The perceived rent in father/son and mother/daughter dynamics has the traumatic potential to unwittingly alienate the child who “doesn’t quite fit,” initiating a power struggle between parents who are limited in their own knowledge about their intersex child, and how to present their “abnormal” family unit to an equally unknowledgeable world (Feder 2007). Parents may see the increased possibility of their child’s infertility as a reproductive failing, and preemptively mourn the loss of grandchildren; the parents might see this resignation as a further step removed from their intended life-giving reproductive purposes (Feder 2009), and unintentionally discriminate against the child who cannot fit into a paradigm of fecundity.

This approach is supported by psychologist John Money’s early intersex research, which suggested a multistage paradigm of gender development and an intricate view of intersexuality that recognized and argued for the consideration of the typical phenotype of various diagnoses and anticipated later physical developments. He incorporated psychological principles of development into this management scheme, informing a model that would permit intersex individuals to reevaluate their circumstances and hormonal processes with age, resulting in a more refined and sophisticated understanding of the individuals’ gender (Karkazis 2008). As sexual features developed, a more rigorous understanding of gender would become more apparent.

The idea of incorporating space for a third gender addition within the historic system has worrisome ramifications for those who cling tightly to the familial, cultural and social norms denominated by a binary schema. In his introduction to Third Sex Third Gender Gilbert Herdt notes that “…it is indeed rather difficult to create and maintain third-sex and third-gender categories; and perhaps the imperfect fit between personal and sexual desire and social duty or customary roles helps us to explain the reason” (Herdt 1996). However, what is perhaps a third gender “in nature”—and this itself a broad spectrum of DSDs—does not necessarily have to be a third gender in practice or politics, nor is it a complete response to or resolution of the issue.

To this end, the Intersex Society of North America encourages against raising an intersex child as ambiguously gendered, as intersex experts emphasize that doing so is psychologically damaging (ISNA 2008); a child should be raised as either male or female in order to develop a sense of gender identity (B. Gough et al. 2008). However, self-determination as intersex may be more appropriate after puberty has allowed the body to undergo further hormonal changes, and some jurisdictions do permit legal documents to include self-identification as intersex (Greenberg 1999). At this stage, then, an individual may self-select as intersexed. (In that case, I would argue that local rather than federal bodies should determine how intersexed individuals are welcomed into communities, and embrace the human rights and ethics discussions that arise.) The reticence to establish a third gender is also borne from the irrational fear that all intersex individuals will resort to a homosexual identity. Statistics for this, though, are as tenuous and inconclusive as any such prediction would be: while the ISNA admits that many intersex individuals feel the homosexual lifestyle best represents the identity disorders within which they have been raised (ISNA 2006), little research has been performed to establish such a relationship, and reports are anecdotal at best. Ultimately, Julie Greenberg, in her review of legal implications of the intersex discussion, includes the following insight from a researcher at Johns Hopkins:

In the end it is only the children themselves who can and must identify who and what they are.
It is for us as clinicians and researchers to listen and to learn. Clinical decisions must ultimately be based not on anatomical predictions, nor on the “correctness” of sexual function, for this is neither a question of morality nor of social consequence, but on that path most appropriate to the likeliest psychosexual developmental pattern of the child. In other words, the organ that appears to be critical to psychosexual development and adaptation is not the external genitalia, but the brain (Greenberg 1999).

So it should not be an institutional mandate that intersex individuals immediately and permanently affiliate with one gender or the other, but rather that they hold tenuously to a gendered identity and allow similar biological and physiological processes to concretize a flourishing and strong sense of identity and self-worth that is independent of calls for normalization along controversial and incomplete lines.

**CONCLUSION**

Discussion of intersex as occurring on a spectrum of Disorders of Sexual Development calls for thoughtful interaction with the historical—and historically alienating—dual gender system. Intersex individuals should be seen not as aberrant or abnormal, but as having a disorder like any other that demands fair ethical consideration. An interdisciplinary approach entrenched in support from medical professionals, parents and legal institutions does not necessitate an explicit third gender as necessary nor surgery as the only means by which identity can be secured, but rather allows room for intersex individuals to acknowledge their conditions and find support through an informed case-by-case approach; only then will these individuals be able to fully participate in gender identity without the fear of living in constant exile from the norms of gender essentialism.

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LITERATURE CITED


W. H. Auden and the Tensions of Christianity, Individuality and Universality in “Nones”

Bethany Walton  
Nominating Professor: Dr. Andrew Logemann

Wystan Hugh Auden was one of the most talented and thoughtful writers in the twentieth century period accompanying the slow downfall of Modernism. Auden engaged issues dialectically in his poetry, placing great questions of universal consequence in the context of personal and familiar experiences. There are parallels to be found in his thinking, if not personal connections, with philosophers and theologians such as Abraham Joshua Heschel, Karl Barth and Soren Kierkegaard; these links provide depth especially in his poem “Nones,” crafted in July 1950, which weaves together various intellectual, emotional, social and spiritual quests. This poem represents an integration of the stories and themes most personal to individual human nature at any moment in time with universal concepts defined by community stretching from the crowd who called for Jesus’ crucifixion to the current crowd, ignorant of world injustice. “Nones,” and more broadly “Horae Canonicae,” became the greatest achievements in Auden’s career because they asked how individuals suffering from internal opposition could (or should) live in a world warped by the paradox of disconnection. Auden’s poetry invites Christians to reflect on the right way of relating to fellow humans and what this horizontal relationship might mean for our vertical relationship with God. Sagaciously, he writes with empathy about the daily temptations, begotten from our sin nature, that act as stumbling blocks in this journey. Ultimately, the poem represents a broad range of articulated tensions which Auden keeps open as questions, even while he points to God as the supreme way humanity can live at peace with itself and their world.
Wystan Hugh Auden was one of the most talented and thoughtful writers in the twentieth century period that accompanied the slow downfall of Modernism. In his poetry he engaged universal issues through a personal, familiar experience. He explored his subjects dialectically; Auden paired comic and serious, Eros and Agape love, responsibility and freedom. He delved into the differences between the natural and historical worlds. Despite these incredible displays of lyrical prowess and identification with the human experience, he was always very humble in his awareness that “...poetry makes nothing happen ...” (Auden 89, emphasis mine) and it cannot actually speak Truth (Jacobs 31). Based on his experience of a tension-filled life, he crafted “Nones” in July 1950, weaving together struggles that are variously intellectual, emotional, social and spiritual in nature; it represents an integration of issues most personal and essential to the individual manifestations of human nature as well as those found more universally, in the history of individuals trying to live in community. “Nones” and more broadly “Horae Canonicae” became the greatest achievement in Auden’s career because he used them to engage one of the most compelling questions of life: what are we to do with the tension of inward opposition found within individuals who are living in a paradoxical world of disconnected connection? His answer to this dilemma, though not explicitly stated, should not be ignored; he points to God as the supreme way humanity can live at peace with themselves and their world.

Auden struggled inwardly with his contradictory feelings of isolation and desire for community. The refrain of the last poem in “Horae Canonicae” is “In solitude, for company” (Auden 239) which seems to correspond with Auden’s own experience as he desired to be well-loved in a strong and vibrant community, but also feared himself unable to adequately return that love; this dynamic created an insurmountable feeling of aloneness (Kirsch 3). Auden never experienced any real happiness or stability until after he returned to his Christian faith in 1940 (Kirsch 22). This fact is made evident via the increasingly positive tone found in his post-1940 poems. These poems are also more reflective with a marked emphasis on the nature of forgiveness, such as those found in “Horae Canonicae” (Mendelson 335). His inner tension of isolation was mainly soothed by the liturgy of the Anglican Church, a practice that had always signified deep communion with God and humanity for Auden from his days as a child and young man in the church. The liturgy extended comfort because even though it was spoken as an individual, it was still an act of community worship as his voice joined the echoes of the church across borders and time (Kirsch 138). Based on his deep appreciation, the structure of “Horae Canonicae” is naturally modeled on the liturgical prayer practice of Good Friday. Ultimately this parallel reveals the beautiful unity of Auden’s individual work with the tradition of the saints and shows his connection as part of the meta-narrative of covenant and Christ.

It is also within the self that Auden explores the opposition of the sinful nature and the Spirit nature, a struggle that is also discussed in Paul’s letters, especially in Romans. Auden refers to the “will” in the sixth stanza of “Nones” and seems to elaborate on its function in the seventh stanza as he writes that “…our own wronged flesh /May work undisturbed, restoring / the order we try to destroy…” (Auden 234). For Auden it appears that the body and the will are at odds, much like what Paul writes in Romans 7:15, “I do not understand what I do. For what I want to do I do not do, but what I hate I do” (NIV). Paul is expressing the tension of the flesh which seeks sinful pleasure in opposition to what the redeemed will desires. Auden greatly struggled with this internal battle, divided between his will/self and his existential spirit, such that he was often engaged in a dualistic-seeming struggle. Additionally, Auden was in conflict over having this very struggle for he feared the dualistic implications and the ultimate detraction from his relationship with God (Kirsch 31).
In “Nones,” Auden explores the importance of the body both in its place of tension with the will, and as a theological doctrine. Auden writes, “We are left alone with our feat/...This mutilated flesh, our victim...” (Auden 232). The “body” is central to Auden’s worldview and Christianity, as he focuses on its redemption, the physical presence of the Word become Incarnate and the importance of history, time and the life we have been given (Baker 415).

Like his contemporary, Jewish theologian, scholar, professor and activist Abraham Joshua Heschel, who wrote, “Just to be is a blessing. Just to live is holy” (Heschel 264), Auden believed in the holiness of each day and life (Kirsch 115). Auden also acknowledges the redeeming work that was happening in the seventh stanza: “...valves close / And open exactly, glands secrete, /vessels contract and expand” (234). While the will overrode the righteous desires of the body and caused a person to be tortured and killed (Christ), the body’s connection to a regulating, reconciling, order-preserving Being seems inevitable and essential. This righteous relationship further hints that the restorative work the body does is a parallel to the act of creation in Genesis and the new creation that has occurred with the body, blood and resurrection of Jesus. There are huge implications with Auden’s focus on the body for the new order of Adam and for a new order of shalom to be introduced (Rom 5:12, 15–17). “Nones” is the turning point of “Horae Canonicae,” because it points to an end of guilt (“It is finished” Jn. 19:30) and a beginning of the redemptive work of forgiveness (Mendelson 335). The gift of forgiveness is not just an easy out that Auden snatches, but is rather a thoughtful part of the total engagement of the poem, which still requires that the many tensions be worked out with fear and trembling (Phil 2:12).

The collision of an individual’s fractured self and desired freedoms with the responsibility inherent in community life is a source of tension for Auden, but as an extension of his inward struggle over isolation, engagement, will and body. This is particularly seen in the second stanza of “Nones” when Auden comments on the sick habit of crowds to flock for torture and destruction and scatter for responsibility and justice (232). Auden characterizes the nature of the “crowd” elsewhere, referring to it as “Leviathan, the Social Beast” (Forewords 43). Leviathan is described in Isaiah 27:1 as “…the monster of the sea” and is mentioned five other times in the First Testament with deep connections to original evil (Zondervan). Here Auden shows that a crowd of individuals are guilty for murdering Christ, but that they are oblivious and unwilling to accept their part in the crime, for he writes, “…not one / ... can remember why /He shouted or what about...” (232) referring to the crowd in the Gospel of Matthew that “…shouted all the louder, ‘ Crucify him!’” (27:22 NIV).

Auden also says in the first stanza that “Before we realize it: we are surprised /At the ease and speed of our deed /...yet the blood /Of our sacrifice is already /Dry on the grass...” commenting on the individual’s surprised horror at their part in the crowd’s deed (part of fractured internal tension), and then the suppression of that memory and the necessary lies that follow (231). The crowd becomes worse than an animal to Auden; it rids itself of responsibility and individuality, casts off the rags of rational reasoning, and with thirsty eyes and bloodcurdling howl gives precedence to the universal will which demands the slaughter of an innocent. It is the morbid fascination for destruction that overwhelmingly characterizes the crowd; paradoxically, the crowd is also a collection of individuals, each in their own struggle of will against body, surrender to revolting selfishness or battle for truth and love: truly caring for their neighbor. After the horrible climax, Auden then paints the image of the crowd scattered, the individuals peaceful, in stanza two, and unable to comprehend what happened and unwilling to accept any connection or responsibility.

In many ways “Horae Canonicae” is Auden’s opinion of the world’s state of affairs in the aftermath of World War II, told from a personal level; this poem is to W. H. Auden what “The Waste Land” is to T. S. Eliot. It is also “…haunted by secular and religious
apocalypse…” which Auden felt pressing both from the past in WWII, the present tension of the Cold War and mirroring the original horror of the crucifixion of Christ (Mendelson 336). “Horae Canonicae” represents how the vulnerable are abused by the will of “…self-love…” which is, in Auden’s eyes “…the ultimate...unforgivable sin...” (Warren 243). While Auden points to this guilt found in a collective of individuals for the harming of a single neighbor or the global neighbor, his only solution he leaves for the reader to deduce. For Auden, the essential action of the Christian faith was a lateral love of man, as part of loving your neighbor as yourself, and the means to a genuine relationship with God. Auden felt that his vocation was first, to be a poet and second, to love his neighbor as himself, even if he was not loved in return; this sort of sacrificial love is both what Auden is reacting to (Jesus Christ) and encouraging individuals to take part in, towards their neighbors in “Horae Canonicae” (Harries 3). Auden included as an epigraph the words “Immolatus vicerit” which are translated as “the sacrificed one triumphs,” a reference surely to Christ as victim and perhaps also to Auden as he continued to practice forgiveness and love for his neighbor (Mendelson 335). Auden’s return to the Anglican Christianity of his youth in 1940 was accompanied by tension, as he tried to reconcile his worldly ways of life with church doctrine. Ultimately, he refused to be characterized by one school of thought and instead integrated many theological ideas from Karl Barth, Reinhold Niebuhr, and Soren Kierkegaard among others. He firmly believed in the inability of humanity, because of their innate failings, to reach God on their own strength. He writes of Christians, “Those of us who have the nerve to call ourselves Christians will do well to be extremely reticent on this subject. Indeed, it is almost the definition of a Christian that he is somebody who knows he isn’t one, either in faith or morals” (Westminster). This statement further illuminates the subtle nature of both his life and his poems in response to Christianity. Part of this subtlety stems from Kierkegaard’s influence, and his idea of “indirect communication” wherein Christianity is the only viable option because all other solutions have been represented as failing; the indirect nature allows the reader to deduce the answer alone in a much more powerful context (Jacobs 31). Auden’s ideals for what those who claim to follow Christ are described as “piety and social justice; faith and works; the life of the cloister and the ‘devout and holy life’ practiced in the world; family prayers and the reading of the Bible conjoined with frequentation of the Sacrament…” (Warren 247). Thus, the theology informing Auden’s faith was an amalgamation, drawn from prominent Christian theologians. Further providing tension was Auden’s homosexuality, which was illegal both in Britain and the United States (Kirsch 5), but allowed by the Anglican Church if it was a natural orientation (Warren 243). Auden believed that his homosexuality was a cross for him to bear, “…an affliction that bore the seeds of potential blessings” (Jacobs 31). He struggled through an awareness of this behavior as incompatible with the morality he should have as a follower of Christ, but was unable to resist the temptation (Jacobs 30). In “Nones” the will was the demon and Auden was constantly fighting against it, which led him to feel isolated. He was part of the world’s crowd and yet completely individual and alone as he descended into the calling of Christianity, his will rabidly pursuing its own satisfaction, while he desperately tried to follow the example of Christ. Auden finally took comfort in the sovereignty of God believing that “…he was God’s creature, that God made the universe and saw that it was good, and that if homosexuality was a sin, it was an instance of man’s sinful condition and could be forgiven” (Kirsch 17). Paul writes of this in Romans 8:3 “And so he condemned sin in sinful man….” to further emphasize that God condemns the sin that invades his creation, he does not condemn his creation for being sinful (NIV). It is in another of Auden’s poems, “As I walked out one evening,” that the struggle of homosexuality with his Christianity and desire to do what is right is seen: ”’O stand, stand at the window /As the tears scald and start; /You shall love your crooked neighbor /With your crooked heart’” (67). This is such a beautiful representation of the reality
of life, in an existence that has an “already/but not yet” character of redemption. It is here that Auden’s skill in bringing together historical failings, emotional disturbances and intellectual references are all brought so eloquently together.

Auden further believed that belief should have elements of faith as well as doubt or skepticism. He wrote in *The Prolific and the Devourer* that “The Way rests upon Faith and Skepticism. Faith that the divine law exists, and that our knowledge of it can improve; and skepticism that our knowledge of these laws can ever be perfect…” (*Complete* 425). It was this delicate, dialectical balance that provided tension for Auden, even when the answer he gave in his poetry was Christianity, it was still something he was working out for himself. The theme of belief and doubt runs all through “Nones,” as the individuals are incredulous and skeptical of their involvement in the crowd, while the crowd, when its desire for blood is aroused are firm in their belief that the death of the victim must “Like will and kill, come[s] to pass” (Auden 231).

Auden was strongly doubtful about the historicity of the resurrection event, although he fully believed in the crucifixion (Kirsch 20). He seemed to have a very high view of God’s sovereignty and distance, and was limited in his understanding of the grace that came down with the Incarnate, Immanent Word, per his dialectical understandings of Christianity. Auden focused on the rational aspects of the faith, scoffing, for example that a virgin could give birth (Kirsch 44). He believed the truths of Christianity because, as he said, “I believe...because He is in every respect the opposite of what He would be if I could have made Him in my own image” which demonstrated that he was still fully questioning and engaged in the mystery of Christianity (*Complete* 196–7).

Auden interacted with the works of Karl Barth, absorbing some of his thoughts on a transcendent God and on the effects of human words in communication with God. Karl Barth especially emphasized the dialectical nature of theology in his movement towards Neo-orthodoxy and away from liberal theology (Franke 50). In Barth’s magnum opus, *Church Dogmatics*, he writes of the dialectical nature of man’s relationship with God, saying, “We ought to speak of God. We are human, however, and so cannot speak of God. We ought therefore to recognize both our obligation and our inability and by that very recognition give God the glory” (IV, 4, vi). For Barth this represented what he believed to be the incapability of language to relate to and speak of the unknowable, transcendent God. Auden clearly acknowledged this, with his humility about the purpose of poetry and the ability of human reason to reach God. He repeatedly references the fact that while poetry is his vocation, it is no better than any other calling and he remains humble about the effect of his words (Jacobs 31). While Auden never stopped his writing, he was aware of the tension it presented, noting it as “…a frivolity which, precisely because it is aware of what is serious, refuses to take seriously that which is not serious, can be profound” (*Dyer’s* 429).

Auden also disagreed with Shelley’s statement that poets are the “…unacknowledged legislators of the world” (Jacobs 31) believing rather that poetry was “…valuable only when it acknowledged its hopeless, incompetent distance from anything true or good that it tried to represent” (Jacobs 27). Since Auden placed such high emphasis on the command to love one’s neighbor (Kirsch 26), Barth’s concept that an extremely distant God marginalized or eliminated the responsibility of humans to care for one another was highly disagreeable to Auden (Kirsch 110).

It is in the fifth stanza that the true horror of the will is seen, where the profane is mistaken for the sacred and the narration is about the time of the shops’ re-opening and what color bus will be in the pink square (Auden 233). The will, because of its internal nature, has caused the self-deception of all the persons in the history of the world, who, because of their sin against others are all guilty for the murder of Christ. Auden describes their attempts “To misrepresent, excuse, deny, / Mythify, use this event” so that others’ blood will not stain their lives, and ironically comments that it is too little, too late, “…sooner than we would choose, /...the great quell begin...” (233).
“Horae Canonicae” and “Nones,” as representative of 3 in the afternoon, the time of Christ’s death, are Auden’s call for universal and individual responsibility: to remember the blood of Abel and all the innocents that have been slaughtered by the lust of the will and to begin loving others as God would have us love. He is also reminding individuals of the importance of their freedom, against the backdrop of a war-torn world, with no evidence of the true love that the crowd killed on that day in Jerusalem, and on every day thereafter.

If I have made Auden’s poem “Horae Canonicae” or “Nones” seem overly-simplified or logical and straightforward, I have done my reader a disservice, for there is far more depth and breadth in W. H. Auden’s works than can ever be accounted for in just a few pages. The thoughtfulness, mastery of language, emotion, intelligent thoughts, historical memories and events create so many facets to discuss, explore and applaud. Ultimately, the poem represents the jumble of tensions that Auden experienced in his life, the questions he had about faith, the inward struggles over isolation and opposition between the will and body, and the contradictions of the importance of writing poetry and its relative inability to force action. Many scholars today doubt Auden’s connection to the faith, because his Christianity was far looser and less defined than any orthodox belief, and it was greatly mystical in character (Kirsch 173-174). Auden struggles to quiet the dichotomy within, to place his hope in the ultimate power and strength of Jesus. Even his answer to the problem of the divided individual in a disconnected community presents a new tension, for how are we really to live with God? How are we to grow closer to God who seems as distant as unseen planets and as close as the June flash of a lightning bug, all at His choosing? How are we to live together in a world that does not all acknowledge Him? How are we to live with the alien presence of sin and the resulting broken humanity when we are called to live in glory, truth, justice, mercy, goodness and love with God? Auden keeps these questions and more open, allowing for thoughtful consideration and allowing the absence of blatant Christ-references to be the largest indicator of His presence, his salvific intent, and his intentions for shalom, within individuals and the world.

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WORK CITED


Mothering in Education

Kathryn Weber
Nominating Professor: Dr. Lawrence Holcomb

In the field of education, women occupy an overwhelming majority of positions in primary and early childhood education. The assumption that women are “mothering” causes teaching, especially the teaching of young children, to become a gendered role which encourages more female than male primary teachers. Despite significant changes in the mindset of women regarding their identities and social roles, a main qualification for hiring a candidate teacher remains her ability to nurture and care for the students. As researchers have shown, teaching and mothering or caring are frequently conflated. Several theorists discuss ideas that have bearing on this aspect of modern education. Nancy Chodorow addresses the socialization of girls to become mothers and to mother their children, saying that “the sexual division of labor…was the earliest division of labor…[that it] was necessary for species survival…or that this species survival division of labor is now built biologically into human sexual dimorphism” (Chodorow 14). Much of this socialization that produces caring mothers also creates female teachers with the goal of nurturing their students. Carol Gilligan also talks about the socialization of children to concentrate on different spheres. Gilligan’s discoveries regarding the ethic of care in young girls confirm Chodorow’s theory that women are socialized to mother. Mothering and women’s socialization for it play a large part in the atmosphere of education, and, because the majority of teachers are women, the system perpetuates itself by showing girls appropriate female roles and behaviors.
MOTHERING IN EDUCATION

In the field of education, women occupy an overwhelming majority of positions in primary and early childhood education. However, numbers taper off in the realms of secondary and tertiary education. In fact, male employees hold the majority of doctorates and therefore professorships in college education. This phenomenon invites several lines of inquiry. The first addresses the concept of mothering. Teaching elementary-aged children requires not only knowledge of material but also parenting and nurturing skills to aid in the early development and socialization of the children. Therefore, the assumption that women are “mothering” causes teaching, especially the teaching of young children, to become a gendered role which encourages more female than male primary teachers. This, coupled with other social stigmas against male teachers, makes the primary school teacher a feminine role. Second, it is assumed that children in high school and college do not require a nurturing and familial atmosphere in a classroom due to their maturity. It is possible that this influences the choices of men to apply for positions in institutions of secondary and higher education. Third, the division of labor regarding education seems to imply that women’s level of scholarship is not as high or as well respected as male scholarship. Overall, it is plain to see that the position of the educator has become a gendered and nuanced role, whether it occurs in the context of higher education or primary and early childhood. This paper will explore some theories regarding the causes of such behavior and the manifestations thereof.

The first question examines the influence of the perception that women mother on the process of hiring educators, particularly early childhood and primary teachers. Heather Julien writes that “long before teaching was professionalized in the late nineteenth century, women’s teaching was predominantly thought of as both maternal and vocational. Women’s employment as teachers... was imagined as continuous with and related to the primary work of mothering” (Julien 118). Later she suggests that “the ideology of maternal vocationalism implies that what women teachers do ‘comes naturally’ and like mothering, is an extension of the self and not work” (Julien 118). Furthermore, there was a “social consensus that what women did when they taught was somehow different from what men did, that it was not indeed ‘work’ but rather an expression of idealized maternalism” (Julien 119). Although the narrow scope of this perspective recalls a Victorian approach to women’s roles, closely conflating teaching with mothering, other studies have shown remarkably little change from the late nineteenth century to today. Stephanie White cites a study carried out by Stanley and Clark in 2000 showing “that it is the traditional, gendered role of women as mothers, and hence primary caregivers, that offers [sic] women the option of remaining at home to care for their children. It could be said that this also perpetuates the myth that women are ‘best’ with young children and that primary teaching is just an extension of mothering” (White 81–82). Not only is teaching regarded as an extension of a woman’s mothering role or instinct, it also offers her the opportunity of work hours that maximize the amount of time she can spend with her own children. Her home becomes something of a practice ground for her teaching skills, with her children as the subjects of both her care and instruction. Thus, teaching comes to be regarded as an extension of her parenting skills.

Gillian Forrester agrees with Julien and White’s ideas concerning the nature of teaching. In fact, she concludes, it is the perception that teaching and mothering are intrinsically related that opened the field to women in the first place:

Teaching young children came to be regarded as a suitable form of employment because it allowed women the opportunity to do what was considered a “natural” activity. The dominant discourse constructed “nurturing” as an instinctive female attribute. In turn, the attributes and duties of the teacher were perceived as analogous to those of good mother, and thus as innate qualities requiring little formal training. The relationship
between teaching and caring was evident in the role of the elementary (later primary) teacher and has continued to the present. The “caring” or “mothering” aspect accompanying the teaching of young children has since been recognized as a significant dimension for primary teachers' social and professional identity (Forrester 273).

Although there have been significant changes in the mindset of women regarding their identities and their social roles, a main qualification for hiring a candidate teacher remains her ability to nurture and care for the students (Vogt 254). Despite the advent of feminism and rebellion against the Victorian restrictions concerning femininity, female teachers not only relish the age-old role of caretaking but hone its skills and fashion their work identity from it. Franziska Vogt makes the excellent point that “attributes listed for a ‘good mother’ and for a ‘good teacher’ have been found to be largely identical. The class teacher system in primary schools enforces the maternal subtext, as the teachers spend long hours with their schoolchildren and build up close relationships with them; their care often extends beyond the call of duty” (Vogt 254). Not only is teaching an extension of mothering, it seems that mothering is now a prerequisite for teaching, particularly when dealing with elementary- or early childhood-aged children. More than curriculum content is taught; educators of young children also teach social skills and life skills, from tying shoes to conflict resolution. At the very least, mothering is the “simple” way to gain a desirable and hirable demeanor. As these researchers have shown, teaching and mothering or caring are frequently conflated.

Several theorists discuss ideas that have bearing on this aspect of modern education. Nancy Chodorow addresses the socialization of girls to become mothers and to mother their children. Much of the socialization that produces caring mothers also creates female teachers with the goal of nurturing their students. In her chapter “Why Women Mother,” she says that gender is often explained by biology. Within this framework, “women are primary parents now because they always have been. It either assumes that the sexual division of labor...was the earliest division of labor...[that it] was necessary for species survival...or that this species survival division of labor is now built biologically into human sexual dimorphism” (Chodorow 14). Therefore, “women’s mothering...is seen as a natural fact” (Chodorow 14). This is in keeping with Julien’s depiction of the nineteenth century standards for women, both as teachers and as mothers. Because women are biologically capable of bearing children, it is assumed that they will care for them. This assumption becomes the standard for women. Chodorow focuses on how this social expectation becomes internalized by women in order to reproduce a mothering mindset when species survival is no longer dependent on such a stark division of labor. She writes:

In our society, a girl’s mother is present in a way that a boy’s father...[is] not. A girl, then, can develop a personal identification with her mother, because she has a real relationship with her that grows out of their early primary tie. She learns what it is like to be womanlike in the context of this personal identification with her mother and often with other female models (kin, teachers, mother’s friends, mothers of friends). Feminine identification, then, can be based on the gradual learning of a way of being familiar in everyday life, exemplified by the relationship with the person with whom a girl has been most involved (Chodorow 175–176).

This means that the impulse to mother is built into the developing psyche of a girl. She internalizes the role she has seen her mother play and reproduces it when called upon to do so later in life. This call may take place in the context of raising her own children, caring for or babysitting other women’s children, or, in the case of the classroom, teaching and nurturing young children. A woman’s impulse to mother does have an impact on the number of women in early childhood and elementary education.

This is augmented by the socialization of men. Chodorow suggests that “for boys, identification
processes and masculine role learning are not likely to be embedded in relationship with their fathers or men but rather to involve the denial of affective relationship to their mothers” (Chodorow 177). Boys are not necessarily taught what masculinity is, but they are clearly shown what it is not. Because boys are taught that masculinity does not include the female characteristics of nurture, care, and general concern for children under one’s responsibility, they are less likely to develop these traits. Since some of the primary qualities for elementary and early childhood educators include these “feminine” characteristics (indeed, since mothering appears to be equated with parts of the job description), men are largely excluded from the field of education. They may possess higher degrees than women, and they may have all the answers that graduate school can offer, but they are not socialized to possess the same skill set as women. Chodorow observes this when she says, “Women’s work in the labor force tends to extend their housewife, wife, or mother roles and their concern with personal, affective ties (as secretaries, service workers, private household workers, nurses, teachers). Men’s work is less likely to have affective overtones—men are craft workers, operatives, and professional and technical workers” (Chodorow 180). Put another way, women’s work is merely an extension of the private sphere. The Brenden matrix, which divides life into the four areas of body, soul, mind, and spirit, designates the body and soul as the private sphere and the mind as spirit as the public sphere. While men dominate the public sphere, the two sectors that women occupy are those of the body and the soul, or, the private sphere. Physicality and relationship or mutuality are encompassed in these two realms. It is interesting to note that Chodorow’s description of women’s jobs utilizes only these two quadrants, focusing heavily on the “soul” aspect. Considering all that she has to say, it is clear why women hold the majority of jobs in primary and early childhood education.

Carol Gilligan also talks about the socialization of children to concentrate on different spheres. In two interviews, one with a boy and the other with a girl, she poses both a question about a man called Heinz (the Heinz dilemma). His wife is dying, and he cannot afford the medication which would save her life. Should Heinz steal the drug? The children’s answers reveal a great deal about Chodorow’s theory of socialization. Jake, an eleven-year-old boy, sees the problem as “a conflict between life and property that can be resolved by logical deduction” (Gilligan 31). Amy, also eleven, views the problem quite differently. For her, it is “a fracture of human relationship that must be mended with its own thread” (Gilligan 31). Gilligan also projects the potential development of the two children, based on their responses. She posits that “for Jake, development would entail coming to see others as equal to the self and the discovery that equality provides a way of making connection safe. For Amy, development would follow the inclusion of herself in an expanding network of connection and the discovery that separation can be protective and need not entail isolation” (Gilligan 39). Amy’s projected development is the most interesting to this particular study, because it shows that women begin at an early age to value relationship over isolation. This “ethic of care” (Vogt 253), socialized into girls at an early age, becomes part of their projected development. Gilligan’s discoveries regarding the ethic of care in young girls confirm Chodorow’s theory that women are socialized to mother. Her concrete example of Amy shows how girls identify with their mothers by concentrating on relationships, even in the context of problem-solving. Comparing Jake’s response, which uses a mathematical approach to the problem, with Amy’s concern for the mutuality of the individuals involved reveals a great deal about the socialization of women to think in primarily relational ways. Because Amy is conditioned to respond primarily from within the private sphere, she has already begun to develop mothering qualities that will make her both a good mother and teacher. Amy is not an anomaly among girls; she represents a typically socialized child. Because women are socialized this way and men are not, it follows that women make up the majority of teachers.
Men who desire to be in the field of education, especially primary education, encounter several key difficulties. Both their motivation for teaching and their masculinity are questioned. Because teaching is associated with caring for young children (and, transitively, with mothering), it is marketed in a way that makes men and nurturing mutually exclusive. Franziska Vogt speaks to this idea, saying, “The stereotype of a caring primary school teacher being female conflicts with discourses of masculinity. Men are discouraged from choosing primary school teaching” (Vogt 253–254). An interview with a man designated as Philip reveals the mindset with which men approach the task of educating and how very different it is from the female approach of mothering. He says, “A number of times I get called ‘mum’ or ‘dad’. It’s actually less than my colleagues, I get called mum or dad less than they get called mum, my female colleagues!” (Vogt 261). In answer to Vogt’s further questioning concerning why this happens, he replies, “I don’t know. It’s probably purely just the fact if somebody is giving care, on the whole the majority of [caretakers] tend to be women. So they are used to that, people are not used to see men in that caring role” (Vogt 261). He continues, “I do think that possibly children would benefit and they would become independent... in school and they are not going to transfer, ‘you are my surrogate mother or father’. You deal with this person who is a professional in a different way to which you deal with your carers at home. I do think you have to make a distinction...you can’t just mother or father them” (Vogt 261). Men do not accept as readily the suggestion that the distinction between parenting and teaching is hazy and that one flows naturally into the other. Furthermore, a desire to distance themselves from any characteristic associated with femininity, that is, mothering, creates a different work ethic among men. Mothering is not compromising to a woman’s femininity; it is compromising to a man’s sense of his masculinity. The heavy cultural and historical emphasis on caring and mothering in the job description and men’s inability to invest themselves fully in this role leads to the presence of fewer men in primary and early childhood education.

A second reason for the absence of men is the societal fear of sexual predators. A man with the pseudonym Arthur expresses some of the problems a male teacher can have when he says, “There is a stigma attached to male teachers with little children. And they are very trusting and you have to be very careful...you could put yourself in a very awkward situation and that is why I was happier when I was married and when I had my own children. Because it’s perhaps more a father figure” (Vogt 259). Arthur’s relief at the arrival of his own children shows how incredibly fearful society has become of pedophiles and the like. Having children of his own legitimizes Arthur’s presence in the world of primary education. There is less fear of sexual abuse, because society equates his schoolchildren with his own children. If he does not harm his own children, then surely the schoolchildren are safe with him. In the same study, John shares some of the tension he has unwittingly encountered in the classroom: “I don’t know, I feel uncomfortable in society today...I feel as if parents frown at me. I mean, children in this school, they are very loving, they come and give you a hug” (Vogt 260). When asked how he deals with potentially questionable situations, he responds, “It is just making sure you have other people around, never be alone with a child, which is, any teacher should never be alone with a child ... I don’t know, it is just making sure that no one could have a doubt about your intentions towards the children” (Vogt 260). Male teachers are very aware that their motivations for teaching are constantly under scrutiny. Particular observation is made of their actions, especially actions that bring them into physical contact with children. Vogt says that “many teachers interviewed maintained that male teachers need to be more careful with body contact to avoid allegations of sexual abuse” (Vogt 260). Being constantly forced to check their actions and behavior may be what leads to the statistic that “less than five percent of early childhood professionals are men” (King 122). James
King goes so far as to suggest that social (as well as federal) restrictions on male teachers’ behavior expose “the underlying belief that we want no men around any young children in schools” (King 122). He postulates that teachers are assumed to be asexual (King 122); men even less than women can fulfill this assumption. Whereas women are identified with the mother, who although she bears children is not viewed as a sexual being, men are identified with the father, the perpetrator. Thus, there is an intrinsic societal fear that the sexual power wielded by men over women may be used against children. The social stigma against it is an unfortunate but powerful reason for the scarcity of men in primary education, and thus results in a larger number in secondary education instead.

One possible reason for the increase in male educators at the secondary and tertiary levels is the idea that the level of maturity of children in high school and college does not require the nurturing and familial atmosphere advocated for younger children. Vogt reports that “a few teachers interpret caring within teaching in terms of physical care and argue that younger children need more physical caring than older children do” (Vogt 258). Because older children do not require as much physical care, and because they have a stronger sense of social mores and taboos, male teachers have less of an assault on both their motivations and their masculinity. King notes the importance of “male discipline” in the demeanor of male teachers (King 124). The mindset of discipline, as contrasted with the female teacher’s mindset of care and nurture, is perhaps considered more suitable for older children than for primary- and early childhood-aged children.

Masculine qualities such as discipline are returning to priority in present-day schools of all levels, however. Gillian Forrester suggests that “there appears to be a changing role for women teachers as the primary school culture shifts significantly from its association with the feminine qualities of mothering and nurturing towards a more masculine culture of management and performance” (Forrester 248). Schools are focusing more and more on performance; that is, teaching children information in order to pass or do particularly well on standardized testing. This is important because test scores have implications for many schools’ funding. Thus, there is a shift from a caring atmosphere to a regimented learning process. Female teachers may find themselves either out of a job or forced to conform to a more masculine, disciplined approach, as Forrester says: “It could be argued that the discourse of ‘caring’, a position of femininity which teachers have embraced as part of their identity, is being confronted by more powerful managerial discourses” (Forrester 248). Primary school classrooms will become more like high school and college classrooms, with the priority of covering material instead of caring for developing children. As these conditions change, it is possible that more and more men will apply and become elementary and early childhood educators.

Susan Faludi’s writings about masculinity help with studying the reasons men gravitate towards positions in higher education. A greater sense of power, less responsibility to nurture, and a business-like relationship with his students show that currently higher education is closer to the man’s public sphere than elementary and early childhood education. Philip, who took part in Vogt’s study, clearly shows the application of masculinity to what has evolved into a profession characterized by feminine qualities. Faludi says that “the desire to be in charge was what they felt they must do to survive in a nation that expected them to dominate” (Faludi 9). This appears in men’s disciplinary approach to teaching. While women view teaching through a lens of relationship with the students, tailoring reprimands to each child, men take a more rule-based angle. They reinforce the idea that they are in control of the classroom, and the atmosphere is very different than in a woman’s classroom. Faludi continues to describe the structure in which men see themselves and their sense of masculinity: “Each [man] was expected to ‘take responsibility’ only for himself, to rein in his own anger, to restrain his
aggressive tendencies, to see how he was the one ‘in control’” (Faludi 226). Although this somewhat violent example is taken from a meeting for men who abused their wives or girlfriends, it is merely an extreme version of what men perceive as the social expectations for masculinity. To be in control is necessary. The implications of this for men’s role in education are important. Men gravitate toward levels of education where students can understand and respond to a set of rules and conduct themselves accordingly, with personal responsibility. There do not have to be debates regarding the rules, and his own authority is either blatantly questioned (and successfully asserted) or not questioned at all. This is not so in classrooms of younger children. Because the association between parent and teacher remains so fluid for young children, teachers are called to have more patience and the willingness to approach children individually as well as nurture them.

Finally, the question of women’s scholarship may arise as the gap between males and females in primary education is examined. Because of the division of labor—men in professorial positions and women as primary educators—and because of social norms that maintain the appropriateness of this separation, there is the subtle suggestion that the quality and length of women’s scholarship prevents them from rising to the higher status level of professorship. Neither the work done by women in the primary school classroom nor the studies necessary to get there were or are properly respected. Heather Julien describes the societal shock when women began to call teaching “work.” She says that because teaching was considered a natural continuation of mothering,

The insistence on women’s teaching work as work was in this context radical. Increasingly, women activists based their claims on principles of equality, merit, and full economic citizenship rather than any special feminine or motherly content to teaching. To clarify this conflict: maternalist rhetoric emphasized women’s difference—biologically ordained gifts and responsibilities that, in this view, translated from private to social and indeed public realms. On the other hand, the opposing rhetoric of professionalism was rooted in a gender-blind appropriation of meritocratic values: it placed training, credentials, experience, and other objectively measurable qualities at the center of importance (Julien 119).

Women sought to have their work valued as men’s work was valued, according to an objective set of standards. Julien makes an excellent point when she refutes the idea that women’s affinity to teaching is merely a biological predisposition, showing instead that it is the result of much hard work. But women’s scholarship was not respected through much of the nineteenth century. Because primary education was initially implemented for the “children of the laboring poor,” it was “accorded low status” (Forrester 274). Furthermore, “the presence of a growing number of women teachers contributed to the continued low esteem in which elementary (and later primary) teaching was generally held” (Forrester 274). The devaluing of women’s work and the scholarship now necessary to attain certification in early childhood, elementary, and secondary education continues to this present day, particularly because many women enter the workforce soon after graduating college or get married and raise a family, thereby largely precluding aspirations to postgraduate studies.

The relationship between scholarship and occupational prestige can be paralleled to Max Weber’s assessment of status as related to class. In his writings on class, status, and party, Weber suggests that these three ideas are mutually influential. They revolve around what may be termed “social capital,” that is, any material or immaterial goods conducive to the advancement of one’s social or economic wealth. In the area of scholarship, degrees, publications, and promotions are considered forms of capital; although capital, or class, is not the sole determinant of status, it does heavily influence it. Weber writes that “class distinctions are linked in the most varied ways with status distinctions.
Property as such is not always recognized as a status qualification, but in the long run it is, and with extraordinary regularity. In the subsistence economy of the organized neighborhood, very often the richest man is simply the chieftain” (Weber 187). Because class is a determining factor, and because men frequently have the highest amount of capital in the area of scholarship, they are the “chieftains” and their status allows them to devalue female teachers. In an economically based society, the extra years of post-graduate studying that a man (whether single or married) has the freedom to accomplish suggests that not only does he have more money to invest in education (thereby increasing his status from a purely monetary viewpoint) but he has “worked harder” than women who begin teaching fresh out of college. Although women may have years of teaching experience, because there is no system of promotion and because relational and developmental work like teaching is not as highly valued as the acquisition of degrees or a high-powered business position, their work is not highly valued. Consequently, it is assumed that a teaching degree is “easy” to accomplish and that teaching is “easy” work. When Heather Julien talks about the relative valuation of relationship and scholarship, she mentions the shock of valuing women’s work teaching as highly as men’s work in other fields (Julien 119). This shock comes from the suggestion that highly sophisticated relational work is as important and taxing as the more objectified work in which men engage and should therefore imbue the same status to female teachers.

While female teachers have learned to parallel their socialized behavior of mothering to the requirements of care and nurture demanded by primary and early childhood education, their hard work, time, and scholarship go largely unappreciated because of society’s male-dominated focus on more objective accomplishments. Male teachers, on the other hand, struggle against social stigmas and the pressures of masculinity in order to become caring teachers. Finally, mothering and women’s socialization for it play a large part in the atmosphere of education, and, because the majority of teachers are women, the system perpetuates itself by showing girls appropriate female roles and behaviors. There is a lot to be learned about the reproduction of mothering and the effects thereof on both men and women in the system of modern education.

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Few topics have put scholars in a state of disarray as the subject of the Son of Man has. In the introduction to his masterful history-of-interpretation, Delbert Burkett remarked that “research in this area has been described as ‘a veritable mine field’.” Indeed, pessimism and despondency are a recurring refrain among many scholars who despair of settling the question of the meaning of the expression. It is with due caution, then, that one more voice is added to the present cacophony. It would, of course, be impossible to address all the issues and baggage with which this subject has been freighted in such a small study. It is hoped, however, that this essay will provide a good introduction into this “minefield,” shedding light on an urgent within New Testament studies, namely, why Jesus chose to use this expression repeatedly.
Few topics have put scholars in a state of disarray as the subject of the Son of Man has. In the introduction to his masterful history-of-interpretation, Delbert Burkett remarked that “research in this area has been described as ‘a veritable mine field’.” Indeed, pessimism and despondency are a recurring refrain among many scholars who despair of settling the question of the meaning of the expression. It is with due caution, then, that one more voice is added to the present cacophony. It would, of course, be impossible to address all the issues and baggage with which this subject has been freighted in such a small study. It is hoped, however, that this essay will provide a good introduction into this “minefield,” shedding light on an urgent within New Testament studies, namely, why Jesus chose to use this expression repeatedly.

To do so, it is necessary to begin with a survey of how the expression is used in the biblical texts. After that, a close look at Daniel 7 will provide the requisite background to examine two important Second Temple texts that discuss the Son of Man figure at length: the Parables of Enoch (1 Enoch 37–71) and 4 Ezra. By better understanding how the Son of Man figure is represented in these two texts, a clearer picture emerges regarding the variations within Jewish apocalyptic during this era, and helps inform how Jesus and the early Christian movement were shaped by this facet of Second Temple Judaism.

**BIBLICAL BACKGROUND OF THE EXPRESSION**

Typically in the Hebrew Bible, the expression “son of man” (ben adam) means “mortal” or “human being.” It is frequently used when characteristic statements are being made about humankind, such as in Numbers 23.19, when Balaam remarks that “God is not a man, that he would lie, or a son of man, that he should change his mind.” In Psalm 14.2, the author laments the wickedness of humanity, stating that “the LORD looked down from heaven on the sons of man to see if there is anyone wise who seeks God.” Psalm 146.3 declares, “Do not trust...in a son of man in whom there is no salvation.” In this manner, the “son of man” epitomizes insufficiency and corruption.

In Psalm 80.17, however, “son of man” is used positively: “Let your hand be upon the man at your right hand, upon the son of man whom you strengthened for yourself.” The Psalm celebrates the restoration of Israel, and in this way the “son of man” is a representative figure, embodying the whole people. In Psalm 8, the “son of man” is simultaneously unworthy and exalted:

> What is man that you should remember him, or the son of man that you pay attention to him? Yet you have made him slightly lower than God...and have caused him to rule over the works of your hands and you have put all things under his feet. (8.4–6)

Here the “son of man” is a representative agent who has been endowed with authority to rule over the earth just as Adam had been, and is ranked just below God (elohim). Thus, the phrase, typically used generically, can be used to refer to a corporate group or a representative individual.

Bar enosh is the Aramaic expression which appears in the theophany of Daniel 7.9–14. It is used with the comparative preposition כ, so that the figure in view is said to be “like a son of man.” Caragounis suggests that, in context, the phrase “does not signify a human individual but a heavenly entity.” This occurrence will be dealt with in detail below.

Ho uios tou anthropou is the Greek form of the expression as it appears predominantly in the Gospels. It is not a typical Greek expression, as it apparently would have been “entirely without meaning to a Greek,” and so it clearly reproduces some form of the Semitic phrases above. Unlike its typical use in the Hebrew Bible, the expression in the Gospels is clearly a title. Thus, although rooted in the Hebrew Bible, the phrase in the Gospels goes beyond it, exhibiting affinities with non-canonical sources. This, too, shall be dealt with further below.

With this background in place, we now turn to three key texts that contribute to an understanding of what might be deemed “Son of Man expectations” in the Second Temple period.
THE SON OF MAN IN THE SECOND TEMPLE PERIOD

Daniel 7

Introduction

Without a doubt, “few books have been more influential in western history” than Daniel. From the popular tales of Daniel, Shadrach, Meshach, and Abednego, to the eschatological visions which still capture imaginations today, the book has had an enduring influence. In its own day as well, Daniel was a popular and influential book, so much so that it is necessary to understand its use of “son of man” first before evaluating later occurrences of it. This is not a simple task, however; the meaning of this expression in Daniel has been the subject of intense debate. To situate the vision of Daniel 7 better, it will be helpful to look at some preliminary issues concerning this text.

Date, composition, and authorship of Daniel

The date of the composition of Daniel has been debated since Porphyry (c. 234–305 CE) argued that the book was written around the time of Antiochus Epiphanes, a view against which Jerome, Eusebius, and others argued. Traditionally, the date of the composition of Daniel was believed to be around the time of the historical events it narrates, and so the book was thought to date from around the late exilic to early post-exilic period. Certainly a number of historical accuracies, such as the mention of Belshazzar (5.1), whose existence and function as a co-regent is only known from two texts outside the book of Daniel, support this suggestion, since one characteristic of pseudepigraphal literature is the widespread appearance of glaring historical errors that would not have occurred if the text in question did in fact date to the historical period alleged for its composition.

These arguments are not to be lightly dismissed. Nevertheless, modern scholarly consensus on the date of the writing of Daniel places it sometime in the middle of the second century BCE. Although space here will not permit a full defense of this view, it is sufficient to note that the evident concern of the book with the atrocities of Antiochus Epiphanes, especially the vision section from chapters 7–12, implies that it was put into its present form around this time. It remains ambiguous, however, whether the contents of Daniel in some form pre-date this period, especially given the widespread influence and acceptance of the book. It would not be surprising to think that older traditions recounting the story of faithful Jews under foreign oppression would grow in importance during the Seleucid period.

The fame of the iconic Jewish hero Daniel (possibly related to the “Daniel” of Ezekiel 14.14,20; 28.3) and traditions depicting him as a seer may explain why a compilation of his life and visions was put together during the Maccabean period.

If this is so, then what explanation can be given as to the nature of its arrangement, particularly certain oddities such as its bilingual composition? Jan-Wim Wesselius has argued that the author of Daniel intentionally composed the document so as to make it look like a “dossier” of traditions about an allegedly historical figure, rather than a deliberate pseudepigraphon. While he seems to leave it open as to whether or not the work is intended to be history or historical fiction, the evidence of the so-called “additions to Daniel” as well as the existence of what appear to be “proto-Danielic” writings found at Qumran hint that there was a wide variety of traditions known at the time, and that the composer of the present text selected the content of the book from a larger number of preexisting traditions. Since a number of elements within the text demonstrate historically accurate knowledge as noted above, it is reasonable to suppose that the text was probably composed in order to bring together and unify circulating accounts about a presumably historical figure. The implication of this is that the book of Daniel is not a haphazard accretion of mythological and biblical elements over time, but rather is a well-constructed literary unit. The vision of Daniel 7, then, is to be understood as a unified vision,
rooted in history, and redirected for the composers’s contemporaries.22

**Origin of the apocalyptic figure**

If the typical Hebrew meaning of the expression “son of man” is “human being,” from whence does the exalted apocalyptic figure in Daniel 7 derive? Scholarship is divided between whether the primary influences of the vision are to be found in pagan mythology or the Hebrew Bible. Especially since the emergence of the Religionsgeschichtliche Schule in the nineteenth century, scholars have posited various mythological backgrounds for Daniel’s Son of Man figure, ranging from entities in the myths of Canaan/Ugarit,23 Babylon,24 Egypt,25 and Persia.26 Some have even maintained that an ancient Israelite enthronement festival indebted to early Canaanite rituals underlies Daniel 7.27 The main problem with these suggestions is that, for an author writing about the triumph of Israel over the empires of the ancient near east, it would be counter-intuitive to rely upon their myths to construct a theological polemic against them. Sandmel’s well-known exhortation against “parallelomania”28 should caution against attempting to fuse disparate data that allegedly “parallel” Daniel 7 in order to support these hypotheses.

Instead of trying to find parallels in ancient near eastern mythology, it is more reasonable to first probe the Hebrew Bible and Jewish tradition for possible backgrounds. Ziony Zevit rightly argues for this approach:

> Perhaps the source of the images in Dan 7 should be sought within those books upon which we are fairly certain that the author’s faith was nurtured. He was a religious Jew writing for religious Jews in a language and in an idiom with which they must have been familiar.29

Various points of contact between Daniel 7 and the rest of the Hebrew Bible support this.

One parallel is with Ezekiel 1.26–28, where God appears to the prophet in the famous wheels vision. The prophet describes God as seated on a throne and “having the appearance of a man.” Similar language in Daniel 7 prompts Balz to state that the apocalyptic Son of Man figure “developed in the context of hypostasis formations of late Judaism through a splitting off of formerly divine functions from the epiphany of God’s glory.”30 The fact that “son of man” figures so prominently in Ezekiel may have suggested itself to the author of Daniel, who considered the vision of the “Ancient of Days” to be much like Ezekiel’s vision of the enthroned God. Daniel’s “son of man” became a part of the vision itself, rather than the recipient of it.

A few Psalms may have served as background material for Daniel 7. In Psalm 89, as the nation of Israel suffers, the author cries out for God to remember his faithfulness to David (89.49), who is “your anointed” (51) and “chosen one” (19), and who has been exalted and given an eternal kingdom (19–37). There is a clear affinity between the Psalm and Daniel in that the fate of one figure corresponds to the fate of the entire people.31 Psalm 80, referred to above, also contains a number of interesting parallels with Daniel 7.32 While Israel is being trampled upon by wild animals (13), the Psalmist hopes that God will restore her by strengthening a particular individual referred to as the ben adam (17). The exalted state of the son of man in Psalm 8 may have given further legitimacy for the author’s use of the expression in Daniel 7.33 The Psalm celebrates the “dominion” of the son of man, particularly over animals (8.7–8), whom God has subjected to the “son of man” (8.6). Psalm 110 also lauds an exalted figure before whom God defeats the nations.

Hosea 13.7–8 also appears to have been reworked by the author of Daniel 7.34 Although in context, the prophet speaks of God’s own judgment against Israel, the animal imagery which the prophet uses strongly implies some sort of adaptation in the vision of Daniel 7: “So I will become like a lion to them, like a leopard I will lurk beside the way. I will fall upon them like a bear robbed of her cubs, and will tear open the covering of their heart; there I will devour them like a lion, as a wild animal would mangle them” (NRSV).
The author of Daniel would have been aware of these texts and probably utilized them as “sources” in some way for the vision of chapter 7. Jewish traditions and scriptures provide us with a more coherent and readily verifiable background than any other suggested sources. The vision of Daniel 7 ties together messianic and theophanic imagery to describe the Son of Man figure. Even if John Walton—who thinks that Daniel 7 is a “conflated and eclectic” vision indebted to many sources, including ancient near eastern myths—were right, John Collins is ultimately right to conclude that “the meaning of any given work is constituted not by the sources from which it draws but by the way in which they are combined.” Whatever is concluded about the source material for the vision, the meaning of the images is to be found within it.

Role of the Son of Man

Not surprisingly, “no passage in Daniel has been more controversial than the vision of ‘one like a son of man’...in Daniel 7.” Many of the conjectures regarding the mythological background of the passage have only muddied the waters further. From Daniel 7 itself, however, a few features pertaining to the Son of Man are evident. It has been repeatedly recognized that the scene in 7:13-14 is an enthronement scene, wherein the divine kingdom is bestowed upon the Son of Man. The sea which is the source of the beasts (7.3) represents their earthly origin, while the Son of Man is said to come “on the clouds of heaven,” indicating his divine origin. The “clouds of heaven” are in some manner the vehicle by which the Son of Man arrives before the Ancient of Days, hinting at his identity. The clear affinity between the Son of Man and the “saints of the Most High” (cf. 7:14,27) demonstrates that he is a representative figure of the people as a whole.

Identity of the Son of Man

The Son of Man has been identified variously as a symbol for the righteous Jews, as the Messiah, as an angel such as Michael, or as some other ambiguous entity. The most common interpretation today maintains that, just as the beasts represent kingdoms, so too the Son of Man is a symbol for a kingdom, not an individual. Since the saints of the Most High are given in 7.27 what the Son of Man is given in 7.14, and since the Son of Man does not appear in the interpretation of the vision, this interpretation commends itself on the surface. Undoubtedly, because the “one like a son of man” is a description and not a title, this interpretation is plausible.

This does not rule out, however, an individual interpretation. Both the Servant figure of Isaiah 40-55 and the messianic figure in the Psalms mentioned above are representative symbols and individuals. The “beasts” which symbolize kingdoms can also symbolize individuals; the lion of 7.4 is at the same time Babylon and its king, Nebuchadnezzar (cf. Daniel 4.28-37). The “one like a son of man” could also describe an individual who represents the “saints of the Most High” as well. The absence of a specific interpretation pertaining to the Son of Man figure does not necessarily imply that the saints are its interpretation, and there are a number of clear differences between them. First, the saints are clearly human, while the Son of Man is only “like” a human being. Second, the Son of Man receives the kingdom in heaven before the Ancient of Days, while the saints receive it on earth. Third, the saints are persecuted (7.21), while the Son of Man only appears after God has vindicated them (7.11–13). And fourth, God is said to adjudicate on behalf of the saints (7.22), something which the Son of Man evidently does not need. The duality of the Son of Man figure is not to be explained away: he appears to be both a divine and human-like figure who receives a kingdom in heaven and then shares it with the saints on earth. Furthermore, the earliest interpretations of this vision identify the figure as an individual. These interpretations, though not to be imposed upon Daniel as the original meaning of the text, at least suggest that the vision does in fact differentiate between the Son of Man and the saints.

If the Son of Man is an individual, who might he be? Some have taken the Hebrew expression bene
adam, describing an angel as “like the sons of men” in Daniel 10.16, as an indication that the Son of Man is an angel as well. The most likely candidate, then, would be Michael, the “great prince” who “stands up for the descendants of your people” (12.1) and has a role similar to the Son of Man. The role of Michael in Revelation 12.7 may suggest that his place as representative and defender of the nation had become a widespread belief. Ferch summarizes this view:

Michael is a celestial being who has defended and led Israel and will do so in a final judgment context. He thereby displays some messianic characteristics. He enjoys an intimate relationship with his people and takes a vital interest in their welfare, particularly during the eschaton when Israel’s lot is more hazardous. Michael’s intervention, whether militarily or judicially, results in the destruction of Israel’s enemy and its rescue followed by a resurrection.

He goes on, however, to point out two key differences: “Michael…does not enter the court-scene setting to receive dominion, glory, the kingdom and service of all peoples…. [and] the resurrection mentioned in Dan 12 is not referred to in chap. 7.” Although the two figures are similar, the differences between them suggest that the Son of Man is not Michael. It is noteworthy, as well, that the author of the Parables of Enoch, while conflating the Son of Man with a number of other known figures and titles, maintains a distinct role for Michael (1 Enoch 60.4–5), indicating that the author of that text did not read Daniel 7 in this way.

By and large, typical Jewish interpretation has identified the Son of Man as the Messiah. Rashi aptly summarizes this “traditional” view when he tersely states, “He is King Messiah.” Ibn Ezra (c. 1092–1167 CE) is one of the clearest and earliest Jewish proponents of a collective interpretation. Of course, the traditional Christian interpretation identified the Son of Man with a messianic figure, namely, Jesus.

Based on the evidence from the text, from later interpretations of the text as in the Parables of Enoch, and from longstanding traditions in both Judaism and Christianity, the Son of Man appears to be a unique figure in Daniel 7, who most closely resembles the Messiah even though is never explicitly identified as named as such. Ferch here once again aptly summarizes:

The parallels noted above seem to argue in favor of viewing the [Son of Man] as an individual, heavenly, eschatological being with messianic traits, distinct from the saints of the Most High. Though separate from the saints, the context of Dan 7 depicts the [Son of Man] in such an intimate relationship with the saints and their destiny that this intimacy could and has led commentators to a blurring of distinctions between them.

Influence of Daniel 7

The depiction of the Son of Man in Daniel 7 had a major influence on messianic expectations, especially in the Second Temple period. Later descriptions of the Son of Man figure flesh him out far more extensively, making his identity much clearer. They also fit well with the interpretation of the figure presented here, which thus helps explain how the Son of Man became an individual in later texts. A number of parallels with later texts, including the mention of books of judgment (7.10; cf. 1 Enoch 47.3 and Revelation 3.5), the description of God as the “Ancient of Days” (7.9; cf. 1 Enoch 46.1), and the “coming with the clouds” (7.13; cf. 1 Enoch 14.8, 4 Ezra 13.2–3, and Mark 14.63) make this even clearer. Although not yet a judge, the proximity which the Son of Man has to the divine judgment in Daniel 7 likely led to his judicial role in later literature. This is the direction which the Parables of Enoch would take.

The Parables of Enoch

Introduction

Without a doubt, 1 Enoch was one of the most prominent texts of the Second Temple period: “Few other apocryphal books so indelibly marked
the religious history and thought of the time of Jesus. It influenced Jubilees, Testament of the Twelve Patriarchs, Jude (1.14–15), and in the Epistle of Barnabas it is even cited as “scripture” (16.5). Isaac comments, there is little doubt that 1 Enoch was influential in molding New Testament doctrines concerning the nature of the Messiah, the Son of Man, the messianic kingdom, demonology, the future, resurrection, final judgment, the whole eschatological theater, and symbolism. No wonder, therefore, that the book was highly regarded by many of the early apostolic and Church Fathers.

Composition and authorship

The portion of 1 Enoch known as the Parables (chs. 37–71) was composed after most of the other sections of the book, focusing specifically on a series of visions which Enoch has, in which the Son of Man is introduced as a divine agent who brings about the final judgment (46.3–4). The Parables are obviously indebted to Daniel 7, and also were influenced by other parts of 1 Enoch, particularly the initial vision of Enoch as described in chs. 12–16. Isaiah 40–55 also provided material for this author, as the Son of Man is described much like the Servant figure. The biblical and deutero-canonical sapiential literature were also sources for various images in the Parables. The writer of the Parables did not just sloppily borrow from various sources, however, but has creatively constructed them into a well-composed pastiche in which the Son of Man is identified and described.

Since the Parables are distinct from other parts of 1 Enoch, the question arises as to its authorship and provenance. One clue is found in the condemnation against the mighty in 46.8, who are said to “congregate in [God’s] houses and (with) the faithful ones who cling to the Lord of the spirits.” The authorship is apparently oppressed by a group that identifies in some manner with them, hinting that the community of the Parables is sectarian in a similar way as the Qumranites. The authorship is Jewish and they “identified themselves...in some important sense with Israel as a whole.” Social tension between rich and poor is also apparent in this text. Boyarin even suggests that this group’s strong beliefs about the Son of Man may have been a source of tension with and possibly persecution from the more legally-oriented sects of Judaism. While it is not entirely clear what form of Judaism stands behind the Parables, it can at least be theorized that they were some Second Temple sect with a high view of an eschatological figure.

Since other portions of 1 Enoch were composed in Palestine, it also seems likely that the Parables originate from the same region. Charlesworth argues that the group lived in Galilee, and Nickelsburg even suggests that some of the members of this community may have joined the early Jesus movement. Behind the present Ethiopic text probably stands a Semitic original, and so the expression in the Parables is likely one of the Semitic phrases mentioned earlier.

Date of composition

The relevance of the Parables for New Testament studies has been most strongly contested by J.T. Milik, who argued that the Parables are actually a late Christian document. In essence, he contended that because no identifiable part of the Parables were found at Qumran with the other fragments of 1 Enoch, and because the church fathers never clearly reference the Parables specifically, it probably dates sometime shortly before the conversion of Constantine. However, these arguments are rather tenuous. For one, it is neither certain that the Parables were absent from Qumran, nor that its absence from Qumran bespeaks its late date. Concerning its absence among the church fathers, Daniel Olson has pointed out a number of possible allusions to the Parables, the earliest one dating around 170 CE. It is emphatically clear that the Parables are not a Christian document as there is nothing in the text to indicate that Jesus could
be identified with the Son of Man, and so it is undoubtedly a Jewish text.\textsuperscript{85}

The next question with respect to the date is whether or not the Parables were composed early enough to have influenced Jesus and early Christianity, or if they merely reflect a contemporary development. A number of scholars have taken the position that it is a first century CE Jewish work roughly contemporaneous to Jesus.\textsuperscript{86} A late first century date for the composition is unlikely because “the transformation of Son of Man messianism in 4 Ezra” implies that the Parables stand at an earlier stage of development.\textsuperscript{87} The lack of any indication of the destruction of Jerusalem also militates against dating the Parables after 70 CE.\textsuperscript{88}

Although “this question is not easy to answer,”\textsuperscript{89} there are a number of clues that hint at a date for the Parables around the reign of Herod the Great. The first is found in 1 Enoch 56.5–6:

In those days, the angels will assemble and thrust themselves to the east at the Parthians and Medes. They will shake up the kings (so that) a spirit of unrest shall come upon them, and stir them up from their thrones; and they will break forth from their beds like lions and like hungry hyenas among their own flocks. And they will go up and trample upon the land of my elect ones, and the land of my elect ones will be before them like a threshing floor or a highway.\textsuperscript{90}

This is possibly an allusion to the Parthian invasion during the civil war between Herod and Antigonus, which temporarily forced Herod out of Palestine.\textsuperscript{91} Charlesworth argues that this is the most likely explanation, and so “the Parables of Enoch would postdate that event, but probably not by many years or decades, since…the crisis seems rather recent and still disturbing to the author….\textsuperscript{92}” Given that there is little else in the text to situate it chronologically, this point merits consideration. The other clue is that the author of the Parables adds “landlords,” or “dwellers on the earth,” to the more traditional condemnation against “kings and mighty ones.”\textsuperscript{93} This peculiar addition implies, according to Charlesworth, that the authorship and audience may have been robbed of their property by the political elite.\textsuperscript{94} This was especially the case in the swampy region around Galilee, suggesting that the Parables was composed by a group of Galilean Jews.\textsuperscript{95} Charlesworth observes that “During the time of Herod the Great… Palestinian Jews were losing their farms and becoming tenant farmers.”\textsuperscript{96} Therefore, the Parables most likely date from “the period during the peak of King Herod’s reign (20–4 BCE), when more and more non-Jews are becoming landowners.”\textsuperscript{97} Nickelsburg’s suggestion, that 1 Enoch 12–16 also probably comes from Upper Galilee, strengthens the suggestion that the Parables was composed in Galilee.\textsuperscript{98} The Parables, then, demonstrate that “the Son of Man” was most likely an expression known to some Galilean Jews prior to Jesus’ ministry in Galilee.\textsuperscript{99}

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\begin{figure}[h]
\centering
\includegraphics[width=0.2\textwidth]{joel_nolette.jpg}
\caption{Joel Nolette graduated this past May from Gordon with a B.A. in Biblical Studies, with concentrations in Biblical languages and Jewish studies. He is currently enjoying working as a temporary letter carrier for the towns of Wilbraham, MA, and Ludlow, MA. Planning to resume classes again by Fall 2013, Joel hopes to focus more intently on Second Temple Judaism, Early Christian Origins, Early Rabbinic Judaism, along with anything else he can fit into a graduate program.}
\end{figure}
ENDNOTES


2. All Hebrew Bible citations will be my own translations, following the Biblia Hebraica Stuttgartensia (5th ed.; Stuttgart, Germany: Deutsche Bibelgesellschaft, 1977), unless otherwise mentioned. Enumeration of the Psalms will follow English Bibles.


8. The rationale for considering this text “Second Temple” will be given shortly.


10. Ferch refers to the current interpretive options as a “bewildering array of opinions” (Son of Man, 2).


15. In Christian interpretation, the view that chapter 7 refers to Antiochus Epiphanes goes back at least to the Syriac father Aphrahat (c. 290–350 CE) and Ephraem Syrus (c. 306–73 CE). Cf. Ferch, Son of Man, 5–6,13.

16. E.g., its extensive influence on the many pseudepigraphic apocalypses of this period both in style and content, particularly the Parables of Enoch, as well as its appearance (albeit only fragmentary, along with non-canonical Danielic fragments) at Qumran (cf. Geza Vermes, trans., The Complete Dead Sea Scrolls in English [4th ed.; London: Penguin Books, 2004], 614–16). John Collins points out a few other examples of its influence, including the existence of the deuto-canonical Greek additions that demonstrate an influential but somewhat fluid textual tradition, the citation of Daniel in certain Dead Sea Scrolls, and the likelihood that elements of Daniel predate the Maccabean period (cf. “Issues in Daniel,” 2,4–6).


18. The Aramaic portion of Daniel is 2,4–7,28.


20. “Thus we see that the book of Daniel, instead of resulting from a gradual process of collecting and redacting of various texts, is a well-composed literary unity that was most likely written as a whole in the period often supposed for its final redaction: just before the Maccabean revolt.... The book was to appear to its readers as a collection of separate documents dealing with the life, career, and visions of Daniel” (Wesselius, “Writing,” 309).


28. Quoted in Ferch, Son of Man, 32.


30. Two other particularly salient points of contact are that...
both David and the Son of Man apparently have their enemies defeated by God (cf. Psalm 89.23 and Daniel 7.11–12), and both are appointed to reign over the whole earth (cf. Psalm 89.27 and Daniel 7.14).

32. Cf. Ferch, Son of Man, 85–88. Hooker suggests that “Daniel is once again following the tradition of prophets and psalmists” when he depicts Israel’s enemies as wild beasts, taking cues from a Psalm such as this one (cf. The Son of Man in Mark [London: SPCK, 1967], 19).

33. About this Psalm, Lacocque states: “The Psalm sheds bright light on the reason why Daniel 7 chose to emphasize humanity as the referent for its eschatological figure. Kingship is here exercised by the human qua son of Adam, not qua son of David” (“Allusions to Creation in Daniel 7,” in The Book of Daniel: Composition and Reception, vol. 1 (ed. John J. Collins and Peter W. Flint; assisted by Cameron VanEpps; Supplements to Vetus Testamentum 83.1; Leiden, The Netherlands: Brill, 2001), 125). Perhaps this is why the figure in Daniel, though depicted messianically, is not explicitly identified as such.


36. Cf. Revelation 17:15; 21 where the sea represents hostile Gentile nations.


40. Cf. Ferch, Son of Man, 10. In b. Sanhedrin 98a, Zechariah 9.9 (“Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey” [NRSV]) and Daniel 7.13 are compared, both taken to refer to the coming of the Messiah.

41. Though even he allows for a measure of polyvalence regarding the identity of the figure (cf. Ferch, Son of Man, 21).

42. Cf. Ferch, Son of Man, 21.


45. Points of contact include being called “righteous one” (Is. 53.11, cf. 1 Enoch 38.3), “chosen” (Is. 41.8, cf. “Elect One” of 1 Enoch 49.2), and “light to the nations” (Is. 42.6, cf. 1 Enoch 48.4), as well as the emphasis on judgment (Is. 40.23, cf. 1
Enoch 48.8), and preincarnate election (Is. 49.1, cf. 1 Enoch 48.2).

70. There seems to be a polemic in 1 Enoch against wisdom literature. Cf. 42.1–3 and Sirach 24.1–12.

71. Nickelsburg sees the Son of Man as embodying “the one like a son of man” in Daniel 7.13–14; the Servant of the Lord in Second Isaiah…the Anointed One of the Lord (usually called ‘the Messiah’) in the royal oracles of the Psalms and the Prophets; and heavenly Wisdom in Proverbs 8 and Sirach 24, who existed before creation” (George W.E. Nickelsburg, “First and Second Enoch: A Cry Against Oppression and the Promise of Deliverance,” in The Historical Jesus in Context [ed. Amy-Jill Levine, Dale C. Allison Jr., and John Dominic Crossan; Princeton Readings in Religions 12; Princeton: Princeton Univer sity Press, 2006], 90).


74. He suggests that “What we have…is a virtual allegory of different historical trends within historical Judaism, those who remained faithful to the old ways, continuing to believe in the Son of Man and being declared heretics, and those who turn from such beliefs and adopted the new, improved, ‘purer’ rabbinic Judaism” (“Sectarian Document,” 383–84).

75. Cf. Michael E. Stone, “Enoch’s Date in Limbo; or, Some Considerations on David Suter’s Analysis of the Book of Parables,” in Enoch and the Messiah Son of Man: Revisiting the Book of Parables (ed. Gabriele Boccaccini; Grand Rapids: Eerdmans, 2007), 449.


77. We will attend to his arguments for this more closely when we inquire concerning the date of composition (cf. James H. Charlesworth, “Can We Discern the Composition Date of the Parables of Enoch?” in Enoch and the Messiah Son of Man: Revisiting the Book of Parables [ed. Gabriele Boccaccini; Grand Rapids: Eerdmans, 2007], 452).


82. “We possess only about 10 to 20 percent of the manuscripts that were in the Qumran caves before, or in, June 68 CE” (James H. Charlesworth, “Composition Date,” 456).

83. Esther also is yet to be found at Qumran! Boyarin makes an interesting argument that there was some relationship between “Enochic Judaism” and “Qumran Judaism,” and the Parables actually represent a break between these two similar sects, thus explaining its absence from Qumran: “Whether or not we need speak of a full-blown parting of the ways, it seems nevertheless compellingly the case that Qumranic sectarianism and the ethos behind the Parables of Enoch represent distinct forms of Jewish religious imagination and distinctly different types of community” (“Sectarian Document,” 383). Charlesworth makes a similar suggestion: “The ideas in the Rule of the Community are not conducive to the claim that the Messiah is to be identified as the Son of Man…the Qumranites would not have agreed with the claim that involved celebrating Enoch above Moses or the Righteous Teacher” (“Composition Date,” 457).

84. Daniel C. Olson, “An Overlooked Patristic Allusion to the Parables of Enoch?” in Enoch and the Messiah Son of Man: Revisiting the Book of Parables (ed. Gabriele Boccaccini; Grand Rapids: Eerdmans, 2007), 492–96. Even if these allusions are rejected, it may be that the early church fathers saw a mistaken apologetic in the Parables concerning the nature and identity of the Son of Man, leading them on the whole…

85. Cf. Burkett, Debate, 73. Charlesworth states that “in 1977, during a congress of specialists on 1 Enoch, no one agreed with Milik that the work is Christian” (“Composition Date,” 451). This is especially clear in light of how Christians tended to interpolate other Second Temple texts, such as the Testament of the Twelve Patriarchs or the Ascension of Isaiah (cf. Knibb, “Date of Parables,” 350). The absence of any such additions in the Parables suggests that it may have been deemed “beyond the pale” by many early Christians, and so was by-and-large ignored. Knibb goes on to say that “the evidence for the view that the Parables are a Jewish, rather than a Christian, composition is overwhelming” (“Date of Parables,” 350). Caragounis argues that, “Were it not for the silence of Qumran—a negative argument of dubious value—there would hardly be any reason to deny the pre-Christian date of the Parables and the thesis that this work reflects a part of Jewish thought at the time of Jesus” (The Son of Man: Vision and Interpretation [WUNT; Tübingen: J.C.B. Mohr [Paul Siebeck], 1986], 93).

86. This is the position of Suter (“Enoch in Sheol: Updating the Dating of the Book of Parables,” in Enoch and the Messiah Son of Man: Revisiting the Book of Parables [ed. Gabriele Boccaccini; Grand Rapids: Eerdmans, 2007], 441), Burkett (Debate, 73), Adela Yarbro Collins (“Son of Man,” 343), and Knibb (Knibb, “Date of Parables,” 358).


88. Pace Knibb, “Date of Parables,” 358.

89. James H. Charlesworth, “Composition Date,” 457.


92. James H. Charlesworth, “Composition Date,” 458–59. Cf. also Nickelsburg, Literature, 219; and Caragounis, Son of Man, 91. Pace Knibb, who argues that the “Parthians and Medes” simply reflect typical prophetic expectation about the invasion of an enemy into the land, becoming a sort of “Gog” and “Magog” (cf. Ezekiel 38–39). He also suggests that ch. 56 may be a later interpolation, but this seems to be special pleading (“Date of Parables,” 355).

93. Cf. 1 Enoch 38.4; 46.6; 48.8; 62.2–9; and 63.12.


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