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Gardner-Webb

Review

VOLUME II



2000

BOILING SPRINGS, NORTH CAROLINA

General
Reserves

GARDNER-WEBB REVIEW

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A THEORY ON THE DEVELOPMENT OF PERSONALITY OVER THE LIFESPAN

DANNY E. STEADMAN, JR.

Over the centuries, personality has been a very difficult topic to define. Every theorist has his or her own idea of how personality develops. Among some of the most famous psychologists to propose theories on personality development are: Freud, Jung, Horney, Erikson, Adler, Maslow, and Rogers. Dan's Stage Theory proposes that an individual's personality develops over eight stages throughout the lifespan. Dan's Stage Theory believes along the same lines as Erik Erikson (1980a) who believed that personality can be developed according to steps predetermined in the human organism's readiness to be driven toward, to be aware of, and to interact with, a social radius, beginning with the dim image of a mother and ending with mankind, or at any rate that segments mankind which "counts" in the particular individual's life. Personality develops in eight distinct stages of life, and these stages are: Infancy, Early Childhood, Childhood or Play Age, Pre-Adolescence, Adolescence, Young Adulthood, Middle Adulthood or Parenthood, and Old Age or Finality. In each of these eight stages, different parts of our personality are formed with our personality being complete in the last stage of old age or finality.

Stage One: Infancy

The stage of infancy occurs in the first year of life. It is in this first year that the newborn becomes the center of attention as well as spoiled. An infant's primary concern is for his or her needs to be met. The infant will cry and/or scream to have his or her basic needs of food, love, or of diaper changing to be met. In this stage of infancy, the concept of trust must be fulfilled in order for the individual to have a successful life. According to Erik Erikson (1980a), basic trust is the first component of a healthy personality. One important question is in regarding where the concept of trust has its beginnings. Trust has its beginnings in the infant-mother relationship. According to Daniel Pavlou (1998), babies need to develop a relationship in which he or she can get what they require from a person who is ready and able to provide it (mother). The mother is able to provide this trust because the mother is the first person the newborn comes into contact with. Also, the newborn needs to develop feelings

of comfort with the mother and needs to know that a constant care giver will be there when needed (Pavlou, 1998). Constant reliable care promotes a sense of trust (Pavlou, 1998). It is in the infancy stage that our sense of id is developed. By saying the id, the theory is not referring to the Freudian concept of sexual impulses, but rather the need seeking function which is present at birth. Dr. George Boeroe (1998) in his book *Personality Theories* states that at birth, the nervous system is a little more than that of any other animal, an “it” or an id. The nervous system as an id translates the organism’s needs into motivational forces called drives. By definition, as infants we have a developed id, which is what seeks the newborn’s need for food, love, and changing. In this stage of infancy, we learn what is good for us, and what is bad for us, or our evolutionary lessons made clear, a concept Rogers called organismic valuing process (Boeroe, 1998). As infants, when we stick our hand on the stove and burn ourselves, organismic valuing tells us this is bad, when we receive food that tastes good, organismic valuing tells us this is good. Infancy is one of the most crucial stages. In this stage, by developing trust, the groundwork for future stages is laid, even up to adulthood. According to Joan Erikson (1997), in getting what is given (in infancy), and in learning to get somebody to give what is wished for, the infant also develops the necessary adaptive ground work to, someday, get to be a giver. Joan Erikson (1997) states that hope is key in this stage, because hope connotes the most basic “I-ness” without which life cannot begin or end. Without basic trust, an infant cannot survive (J. Erikson, 1997). A person who does not develop a sense of basic trust in this stage has problems throughout life, due to the fact they lack the ability to trust others.

Stage Two: Early Childhood

After exiting the infancy stage, the individual progresses into the stage of early childhood. Stage Two, Early Childhood, lasts from age two to age four. In this stage, the individual starts becoming more independent by talking, walking, and doing things on his/her own. In this second stage, children start developing morally, as well as develop relationships to others. In this stage of development, Robert Selman (1980) proposes that children can make simple inferences about people’s behavior, yet they still make the mistake that other people think and feel the same way they do (Jolley & Mitchell, 1996). It is while we are in this stage, that according to Piaget, children are still very pre-operational in their cognitive development in that they do not make generalizations about a whole class of objects and cannot think through the consequences of a particular chain of events (1998). It is in this second stage that the child seeks his or her own movement in walking and in doing other activities as well. Children in this stage seek their own movements by increasingly demanding to determine their own behavior (Pavlou, 1998). On the other side, according to Pavlou (1998), persons in this stage have little judgment about their actual capabilities. They need to be frequently protected from excesses while granted autonomy in those matters that they can handle. While children in this stage need to become more independent than they were

in the previous stage of Infancy, the parents need to help them along in their quest for achieving independence in their movements. This is needed because children in this stage become surprisingly willful, grasping at spoons and toys and attempting to stand on their own two feet (Erikson, 1997). In this stage of Early Childhood, children begin to develop morally and cognitively as well as begin their push for independence in their physical movements.

Stage Three: Childhood or Play Age

Stage three, the stage of Childhood or Play Age, occurs from the ages of five to ten. In this stage, we further develop cognitively and develop a sense of moral reasoning. Play age is another name for this stage because play becomes an important concept because of its use for the development of social skills (Markstrom, 1997). Play behavior in this stage is necessary in the development of a sense of purpose because it enables the child to determine where fantasy ends and reality begins (Markstrom, 1997). It is in this stage that children move from parallel play, or playing along a side other children while playing alone at the same time, to cooperative play, defined as playing together where each child has a role (Jolley & Mitchell, 1996). Another characteristic of this stage is that in most countries, children start attending school, and start to learn language skills as well as the ABC's. Characteristic of this stage is the growth of language (Lee, 1998). Part of this stage is the continuance of moral development, in that children behave according to socially acceptable norms because they are told to do so by a person, such as a parent or teacher, who takes the form of an authority figure (Barger, 1998). Often children in this stage think that rules come from parents or God (Jolley & Mitchell, 1996). Obedience to these rules is enhanced by the threat or application of punishment (Barger, 1998). Punishment can take the form of being placed in a time-out situation, spanked, having a privilege taken away or other aversive stimulus. Finally, this stage is characterized by great intellectual growth. According to Piaget, by age seven, the child has learned language can be symbolic, and a word can easily represent one object as another (1998).

Stage Four: Pre-Adolescence

Stage number four of this theory is called Pre-Adolescence, which goes from ten to twelve years of age. This important stage prepares the person for the revolutionary stage of Adolescence. Piaget argued that moral reasoning occurred in this stage (Garvey, 1997). This Stage Theory agrees with Piaget in this area because the pre-adolescent starts to see the way the world works and also has begun to think on his or her own. Part of the Pre-Adolescence stage falls into what Piaget calls the concrete operational stage. It is in this stage Piaget says that children begin to think with some logic and classify things and deal with a hierarchy of classifications (1998). In addition, Erik Erikson (1980a) believed that our conscience becomes firmly established in Pre-

Adolescence. During childhood, the parent's prohibitions and prescriptions are internalized to become the superego: that is, an inner "higher than thou" voice (Erikson, 1980b). This is true as people actively choose to accept God, or some form of God which shows that they can morally reason of the existence of God and Pre-adolescents can choose whether or not to accept Him. In this stage of Pre-Adolescence the individual is continuing to develop cognitively. In addition, the individual starts to understand mathematical concepts, comprehend numbers, and isolate general characteristics of objects, and begins to think more abstractly (Lee, 1998). As far as preparing for the future in Pre-Adolescence, Erikson believes that competency will become workmanship in adulthood, which is necessary to maintain ego power later on in life (Markstrom, 1997). In this stage the pre-adolescent wants to watch how things are done and to try and do them (Erikson, 1980a). In summary, the stage of Pre-Adolescence tends to further cognitive and moral development, and the basis for Adolescence is built.

Stage Five: Adolescence

Adolescence is the most important of the stages. Here is where we find our true identity, which occurs closer to the end of this stage. Adolescence goes from age thirteen to age twenty. It is in this stage that adolescents question all their previous resolutions to problems of trust, autonomy, initiative, and industry (Pavlou, 1998). The stage of Adolescence marks the midpoint of the theory, but does not mean that adolescence is the midpoint of life. Adolescents are changing in many ways throughout this stage, but they receive help in their time of change from various support systems such as the church, school, social groups, and the family. Adolescents are sometimes, morbidly, often curiously, preoccupied with how they appear to be in the eyes of others, and compare themselves with what they feel they are (Erikson, 1980a). The question of how to connect with the earlier cultivated roles and skills with the ideal prototypes of the day emerges (Erikson, 1980a). This means is that most adolescents feel that they must meet other people's conditions for acceptance instead of being who they are or want to be (Boeroe, 1998). When this occurs, we fall into what Carl Rogers calls a conditional positive regard, in which we receive a sense of positive regard by attempting to meet certain conditions of worth, or conditions which society places upon us to show we are "worthy" (Boeroe, 1998). It is also through these conditions of conditional positive regard that adolescents meet the third stage of Kohlberg's moral development, which is characterized by an attitude which seeks to do that which will gain the approval of others (Barger, 1998). According to Piaget, adolescents can now cognitively explore logical solutions to problems, imagine things, and think realistically about the future (1998). In this stage of adolescence two kinds of relationships become important: (a) social relationships, and (b) relationship to education.

In Adolescence, the onset of puberty furthers the concept of the social relationships (Woolfolk & McCure, 1984). It is enhanced by the fact that boys and girls start noticing each other. As girls reach puberty, attention naturally

turns to relationships in ways that may be different from boys (Woolfolk & McCure, 1984). This suggests that adolescent females seek relationships with males that have depth and meaning to them, where adolescent males tend to seek purely physical relationships with females. This is by no means a generalization of the whole. There are those males who seek depth in a heterosexual relationship, and conversely, there are females seeking purely physical relationships. Also true in Adolescence is the emphasis given to mixed gender socialization groups which ‘hang out’ together. Adolescents do this by forming cliques. Cliques help each another out temporarily by providing support to each other (Erikson, 1980a). Most cliques usually stay together throughout Adolescence.

A second kind of relationship that becomes important is that of the relationship to their education. In this stage, adolescents see the importance of an education and its implications on the future. Adolescence and the ever more protracted apprenticeship of later school and college can be viewed as a moratorium: a period of sexual and cognitive maturation and a sanctioned postponement of definitive commitment (Erikson, 1980b). According to Alfred Adler, in this stage the oldest, as well as only children, are the most likely to succeed academically (Stein). This high academic success among oldest children is because of the high expectation to set the example (Stein, 1998). As the stage of Adolescence wears on, the more likely they are to do better at school, because adolescents start looking toward the future, due to the idea that more education will equal a high paying job.

In closing, nobody can quite “know” who he or she “is” until promising partners in work and love has been encountered (Erikson, 1980b). It is important that this stage is completed positively. The reliability of young adult commitments largely depends on the outcomes of the adolescent struggle for identity (Erikson, 1980b). If this is not done favorably, problems could occur in later adult stages due to a confusion of who they really are.

Stage Six: Young Adulthood

Next stage in this theory is the stage of Young Adulthood. Young Adulthood goes from the ages of twenty-one to thirty-one. In this stage most young adults are just starting out in life, have recently graduated college, have just married, or landed a job in the “real world,” or have just achieved independence from their parents. As was stated earlier, most of what happens in this stage is determined by what happens in the stage of Adolescence. In Young Adulthood, after a sense of identity has been established in Adolescence, real intimacy with the opposite gender is possible (Erikson, 1980a). Our identity, which is established in adolescence, helps us. In this stage, our social self and true self are now what Rogers calls “congruent,” or equal. When we are congruent, we can truly know who we are, and we can become comfortable with that without meeting others’ conditions of worth. There can be a true focus on forming intimate relationships with the opposite gender. According to Joan Erikson (1997), young adults emerging from the adolescent search for a

sense of identity can be eager and willing to fuse their identity in mutual intimacy and share them with individuals who prove complementary in work, sexuality, and friendship. One can often be “in love” or engage in intimacies, but the intimacy now at stake is the capacity to commit oneself to concrete affiliations which may call for significant sacrifices and compromises (J. Erikson, 1997). This last passage from Joan Erikson sounds very much like the concept of marriage. Carl Rogers defined marriage as a “free flowing, changing process, rather than a contract with unalterable stipulations (Rogers, 1972)” In marriage, young adults may change their identity, but the basic parts of their identities are still the same. For the unmarried, life at this stage is good because they can become very much independent, much more so than if they were married. In Young Adulthood, Maslow’s concept of peak experiences occurs more so here than in any other stage. Examples of peak experiences in Young Adulthood include college graduation and the achievement of independence. For those who choose to marry, marriage itself, and if applicable, the birth of the couple’s first child are peak experiences. For marriage, a college degree, a job in the “real world,” and achievement of independence the peak experience occurs in that with these there is a feeling of unexplainable joy in each of these experiences.

Stage Seven: Middle Adulthood or Parenthood

Stage number seven is the Middle Adult or Parenthood stage. This stage runs from the ages of thirty-two to sixty-four years of age. In this stage, adults are in the process of parenting their own children, or if they have no children, being a parental role model to a person of a younger generation. Adults in this stage pass along information and aid the next generation in their development. It is in this stage that the idea of generativity emerges (Pavlou, 1998). Generativity refers to an adult’s concern with establishing and guiding the next generation (Pavlou, 1998). According to Joan Erikson (1997), during this stage work and family relationships confront one with duties of care giving and a widening range of obligations and responsibilities, interests, and celebrations. In addition to helping the next generation develop, adults in this stage are also confronted with the task of trying to balance family and work as well as the relationships that go along with them while fulfilling civic, church and other positions prepare them for the future. A well-maintained balance of these can result in an effective resolution of the empty-nest syndrome, or the depression that which will plague persons in this stage when their children move out and become fully independent. In addition it is during this stage that adults may have to encounter their parents moving in with them, which places extra stress on persons in this stage to be a caretaker of their parents. In this stage, once the individual’s children have moved out and the person lives either alone or with a spouse, life becomes enjoyable, but he or she must also realize that preparations for the final stage of life must be made.

Stage Eight: Old Age or Finality

In theory, if one has lived a long life, this is the last stage of life; the stage called Old Age or Finality. This stage of life goes from age sixty-five until death. It is in this stage of the life cycle which should result in a sense of wholeness, of purpose accomplished, and a life well lived (Pavlou, 1998). If a person had it to “do all over again,” they would change little about the way life has been lived (Pavlou, 1998). In this stage we stop developing our personality and reflect upon the life we have lived. In this stage of Old Age or Finality, the preconscious is used more often than before. The preconscious is defined as anything that can easily be made conscious, the memories that can be brought to mind (Boeroe, 1998). In order to reflect upon the life that has been lived, and to be able to die with dignity, our preconscious, or the memory bank, must work overtime to recall and critique the experiences and evaluate how the life was lived. Take this previous stage: It was in our “middle years,” that we formulated developmental theories at a time when we had no intention of [or capacity for] imaging ourselves as really old (Erikson, 1997). This was only a few decades ago and yet the predominant image of Old Age was then altogether different (Erikson, 1997). One could still think in terms of elders, the few wise men and women who quietly lived up to their stage appropriate assignments and know how to die with some dignity (Erikson, 1997). If a person lives to be in their eighties and/or nineties, this age brings with it new demands, reevaluations, and daily difficulties (Erikson, 1997). Persons in this stage may rely on those in either Young or Middle Adulthood to help them with the tasks that they were able to do at a younger age. While it may sound like this stage is gloomy because of the focus on death, there is some joy. Persons in this stage may recall good memories with their friends, take up walking and enjoy nature, and possibly take up arts and crafts. Joan Erikson (1997), also states that one of the delightful experiences of the elderly is the ability to have a complete conversation with their grandchildren. Are all persons in this stage of Old Age/Finality ready for death? No. Some feel a sense of disdain, or a reaction to feeling [and seeing] in an increasing state of being confused and helpless (Erikson, 1997). While it is possible to solve this feeling of disdain, the main goal of this stage is to be able to die with dignity and to have no regrets about life.

Personality, or the traits that make us who we are, do not develop overnight or formed when we are born, or formed by the age of twelve as Freud says, or by fifteen as Piaget says, but develop over a life span. Personality develops over eight distinct stages, beginning with our birth and ending with our death in late life.

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FAITH AND WORKS IN THE EPISTLE OF JAMES

MELISSA BROWN

Introduction

A perfect law, a worthwhile religion and a system of ethics balanced with faith are what characterize the Epistle of James. With an emphasis on the law, Christianity is proclaimed to the Jewish people. This epistle defines the movement of Jewish Christianity - not abandonment of the law, but obedience to the law through Jesus' example. Little emphasis has been placed on the Epistle of James in modern Christian thought. This is primarily due to Christianity becoming less Jewish and placing a stronger emphasis on Pauline thought. This irony is uncanny; the epistle of James is not only the most Jewish of the canon, but also the most Christian. With the exception of the gospels, no other book is more similar to Jesus' teaching. The epistle of James fully expresses a picture of first century Jewish Christianity. It gives us insight into Jewish Christianity that no other book gives. By painting a picture of a faith that obeys the law, the book reminds us of Jesus, who left the ultimate example. It leaves a legacy of ethics through trials, and traces a history of a Jewish people and their covenant with the Almighty God. With a foundation on the royal law, and the support of the gospel of Matthew, the epistle of James gives us a view diverse from the rest of the New Testament, yet is unified on significant issues. The diversity of the book in relation to the New Testament seems to outweigh the unity. But the primary theme of the book shows unity beyond repression; love God and love your neighbor. The gospels illustrate the same theme through the words of Jesus,¹ Paul shows this theme through his definitions of love and through his personal legacy of an inward faith reflected through outward integrity,² and James shows this theme at its origin, in the law.

But if the epistle is a full expression of Jewish Christianity, it cannot fully portray Hellenistic or Gentile Christianity. There are obvious differences. There is evidence to support the epistle of James as anti-Pauline thought. The epistle suggests and sustains such assumptions but is not so blatant to be seen as more

¹Mt. 19:18, Lk. 10:25-27, Mk 12:28-34.

² 1 Cor. 13, 9:19-23, 11:1, Rm. 12.

than a word of caution. In the context of first century Judaism, the epistle of James should be seen as a call to an ethical Christianity, concerned with keeping the law through the example of Christ, and should be seen as distinct from Pauline Christianity in keeping with the epistles' Judaic tradition.³

Authorship of James

Along with the epistle of James being downplayed in modern theology, the same is true of its supposed author, James, the brother of Jesus.⁴ With the popularization of Paul we see the disappearance of James. In light of twentieth century Christianity, we see Paul or maybe Peter as the forerunners of Christianity. While such is true, there is another figure we often overlook. An enigma is left to be solved in these five chapters at the back of the New Testament canon.

Up until the time of Martin Luther, the authorship of the epistle of James was not disputed.⁵ In the theme of anti-Judaic Christianity, he called the James "a right strawy epistle."⁶ No compliment was intended. Luther cited the epistle's authorship weaknesses in its disagreement with Pauline thought, the Greek style of the epistle, the audience of the Diaspora, and the inconsistency between James 2:25 and Hebrews 6:31.⁷ He puts Pauline literature and the epistle of James at odds, each representing an opposite view of first century Christianity. Since Luther's surfacing of this issue, evidence of authorship has been more thoroughly evaluated.

The book of James begins with the author stating his name.⁸ Bo Reicke gives evidence of there being three persons named James in the New Testament.⁹ James the son of Zebedee was executed in AD 43, far too early to write the epistle. James the son of Alphaeus did not have the authority of position to write as the author of James. James the Just, the brother of Jesus, was the final option of those named James in the New Testament. To make a conclusion that leaves out James the Just would leave two options. The first is that the epistle could have been written under a false name. This view is held on the premise that the epistle could have been written by early Gnostic writers hoping to gain validity by using the name of the leader of the early church.¹⁰ This view is presented, but not held by many scholars. The second alternative gives the epistle a much later dating and cites a James not known in the New

³ James 2:8-10, 3:9-12.

⁴ Robert Eiseman, *James the Brother of Jesus* (New York: Viking-Penguin Books USA, 1996), 3-4.

⁵ Rev. Arthur Carr, ed., *Cambridge Greek Testament: The General epistle of St. James* (Cambridge: University Press, 1930), xxiv.

⁶ John Drane, *Introduction to the New Testament* (San Francisco: Harper and Row, 1986), 416

⁷ Carr, xxiv-xxv.

⁸ James 1:1.

⁹ Bo Reicke, *The Anchor Bible: The Epistle of James, Peter, and Jude* (Garden City: Doubleday and Company, Inc, 1964), 3.

¹⁰ Burton L. Mack, *Who Wrote the New Testament?* (New York: Harper Collins publishers, 1995), 213-215.

Testament canon. This latter opinion is the one held by Bo Reicke. Placing his foundation on political happenings, he equates the trials mentioned by the author as the persecution of the church at the close of the reign of Domitian around AD 90.¹¹ This dating coincides with Reicke's view that "no opposition to Gentile Christianity is discernible."¹² He also holds the argument of Luther that James the Just would not have composed a Greek letter like that of the epistle.¹³

Luther addresses the issue of the Diaspora audience for which the epistle was written. Martin Dibelius follows Luther's thought as he argues that there is little mention of Jewish ritual, which would have been a major concern of James the Just. While this is true, the audience must also be considered. James was not writing to those who lived next door to the temple, but to the Jews spread out through the Diaspora. These Jews would not have been as concerned with the letter of the law as Palestinian Jews would have been.¹⁴ Had the epistle been written to those in Palestine, the tone might have been considerably different. After presenting evidence and views of many scholars, Dibelius concludes that there is not sufficient evidence within the text to support any theory of authorship.¹⁵

Some scholars believe there is sufficient evidence within James to point to an early dating with James the Just as the author. The first evidence of this is that the issues addressed at the Council of Jerusalem in AD 52 are not mentioned in the epistle. The epistle also clearly reflects Judaic Christianity.¹⁶

In contrast, a late dating would most likely give reference to the fall of the temple in Jerusalem. This epistle takes the tone of an early Jewish Christian, with an unchanged law and virtually unchanged religion. It also gives evidence to onset of controversy between the sects of Gentile and Jewish Christianity. Although a great deal of time is not spent discussing the controversy, an early dating would support the mention of it, coinciding with the early years of Paul's ministry.

First Century Judaism

As for those early years of Jewish Christianity, a lot was happening. Imagine with me the first few years after the resurrection. The action takes place in Palestine. The ground could have been dry and it could have been hot, and the day could have been like any other before it, but then it might have been different. There was much to wonder and much to be said. Jesus had risen from the dead, and the people were talking about it. But the question still remained, what next? Some waited for his second coming with the break of

¹¹ Reicke, 5-6.

¹² Ibid, 5.

¹³ Ibid, 11.

¹⁴ Martin Dibelius, *Hermenia: James*, trans. Michael A. Williams revised by Heinrich Greeven (Philadelphia: Fortress Press, 1976), 17, 23.

¹⁵ Ibid, 20.

¹⁶ Ibid, 20.

each new day. Some could probably sense a change in the air, and they knew Israel would never be the same. But parousia or not, there were still things that remained steadfast. In the first few years after the resurrection, the law had not been abolished and the temple not yet destroyed. There was still one God and for Jewish Christians, Jesus as the Messiah did not detract from their strict monotheism. From this Judaic devotion, Christianity was born.

For a moment take away the blinders of Christian heritage. Look beyond what you know about religion and Jesus. Strip away from your mind a picture of a confused Jewish race which rejected Jesus, and look more deeply. And when you do you'll see a people who knew God and knew his son. You'll see a small group in Palestine, which grew more every day. It was not just their religion that was changing, but their entire way of life. In this century, as in many before it, there was no separation of religion and nationality. To be born a Jew was to serve God. The court and the government were all functions of the church. And these people had seen what they had believed to be God's intervention after a long time of silence.

The treasures this nation held dear never changed. The law was God's promise. It was what separated the Jewish race from any other people. They were God's chosen and they knew it. They saw themselves as set apart and holy. In fact they esteemed this holiness so highly that they often set even more laws as a means of remaining distinct. The early Jewish Christians still kept the law and worshiped in the temple. One key leader in early Christianity was James the Just.

James had a reputation for being one who kept the law. His ethics were above reproach, his reputation untainted. He was the half brother of Jesus and tradition hold that after Jesus' death, James vowed not to eat or drink until Jesus was raised from the dead. After Jesus' resurrection, he appeared to James the Just, and in this conversion experience Jesus appointed him head of the church in Jerusalem.¹⁷ James was called to spread the gospel among the Jews.

James' ministry could have been the final attempt for the Jewish people to accept Jesus as Messiah. With a mission geared toward the Jewish people, and the ethical standards to gain respect, James served as a respected leader who acknowledged Jesus as the Messiah. James' ministry was ordained by Jesus though Jesus' appearance to him after the resurrection.

There would have been obvious similarities between Jesus and his half-brother. Growing up together it is likely that they would have been alike. It would be legitimate to guess that their dialect and upbringing was much the same. They probably studied under the same teachers of the law. James had the foundation to carry the message to the Jews and with conversion experience; his faith and works were in balance.

According to tradition, James' death was a cause for the destruction of

¹⁷ See Eusebius, *Ecclesiastical History*, in *The New Testament in the Context: Sources and Documents* Howard Clark Kee (Englewood Cliff: Pentice-Hall, Inc., 1984), 174; Debelius, 16-18; Carr, xix-xx.

the temple in Jerusalem. James' death took place in the temple in AD 67, just three years before the fall of Jerusalem.¹⁸ Jesus' description of what would happen before the destruction of the temple could easily fit the traditional scenario of James' martyr. "*You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. And the gospel must first be preached to all the nations.*"¹⁹ From Hegesippus' account we can see a picture of James' death in Jesus' prophecy. James' death took place in the temple, he was told to stand at the pinnacle of the temple and denounce Jesus as Messiah. Instead, he proclaimed the message of the gospel and was killed.²⁰ A parallel can easily be made to account the prophecy of Mark. Like many others before him, James stood before governors and kings, and suffered as a result of the gospel being preached.

James and His Contemporaries

James' view on the law was very different from that of the Gentile Christian communities of that time. His epistle surfaces some of the same issues Paul surfaces, but the answers to the questions are quite different. The most obvious cause for alarm in the texts is found in their use of the Old Testament story of Abraham. James takes Abraham's example to mean faith and works together where Paul sees only faith.²¹ This differentiation in use of Old Testament texts prods us to look a bit deeper at each man and their specific doctrines.

Among his contemporaries, James' mission was quite clear. With his reputation for keeping the law, who better than he could gain validity with those whom prized the covenant so highly. Paul's mission was entirely different. In his conversion experience, he was to take the gospel to the Gentiles. Although Paul strove to be "all things to all people,"²² many Jews would have never accepted his message. He was highly persecuted by the Jews and accused of heresy on more than one occasion. His reputation was not that of James'.

George Ladd brings up Schoep's argument that Paul's doctrine was not in agreement with Palestine Judaism. Schoeps states that Paul "failed to understand the relationship between the covenant and the Law, and isolated the Law from the controlling context of Israel." Ladd goes further by illustrating Paul's legalism as contrasted with the intent of the law. Paul's thought was not congruent with a Palestine Rabbi. Schoeps agrees with modern Rabbis as he

¹⁸ Carr, xx.

¹⁹ Mark 13: 9-10.

²⁰ Carr, xix-xx.

²¹ James D.G. Dunn, *Unity and Diversity in the New Testament* (Valley Forge: Trinity Press International, 1977, 1990), 96.

²² I Cor. 9:23.

suggests that Paul's thought was a product of the Diaspora rather than Palestine Judaism.²³ A rabbi once made a statement in his lecture "Reading the New Testament Jewishly" that Paul's original message was to his people, the Jews. But upon failure of this mission he looked for acceptance and became an advocate of Gentile believers.²⁴ Although the Christian Theologians may not classify Paul as a failure, the point still remains; Paul and James spoke to different audiences.

A progression can be seen in the differences of Paul's letters and James' epistle. With an early dating of the epistle, the progression can be seen more clearly. Paul's conversion experience was around AD 35. His first missionary journey in AD 46.²⁵ It would be likely that at the time of James' epistle coincides with the onset of the circumcision controversy.

The epistle of James and the letter of Galatians were most likely written before the council of Jerusalem met in AD 50.²⁶ There is no internal evidence in either book suggesting issues discussed at the council of Jerusalem. James never takes an abrasive or anti-Pauline tone in his letter. He never verbally confronts the issue or openly disagrees with Paul. In fact, in Paul's account, James extends the "right hand of fellowship."²⁷ If the church had been against Paul's teaching then they would have never accepted him. However controversial, Paul was to a certain extent accepted among Jewish Christians. The Epistle of James could be more accurately categorized as a warning against misinterpretations of Pauline thought and a statement of belief for the Palestine church.

To further illustrate this point, we could ask the same questions modern scholarship has asked. Luther questioned James' writing to the Diaspora in his account of the authorship of the epistle.²⁸ However, with the insight into the Pauline controversy, James could have written to warn the churches outside of Palestine. Keep in mind that these were the people that Paul would encounter on his missionary journeys. Paul's ministry was outside of Palestine. Even more, James and Paul had only occasional contact. James' view of Paul would have come from the testimony of others or perhaps a concern raised by those people Paul encountered on his journeys. Based on this evidence, James' defense of the law can be seen as an affirmation of what Jewish Christians in Palestine believed. Palestine was still the center of the Jewish religion, even for those in the Diaspora. Words from the center of Judaism would have been given great significance to those struggling with new views, which seemed to abolish the law.

However, these views would have to be a misinterpretation of Pauline doctrine. Paul never spoke of abolishing the law. His use of strong language could lead one to believe otherwise. Paul was so overwhelmed with grace and

²³ George Eldon Ladd, *Paul and the Law*, in Soli Deo Gloria ed. J. Mc Dowell Richards (Richmond: John Know Press, 1968), 51-64.

²⁴ "Reading the New Testament Jewishly" lecture, Mercer University, May 1996.

²⁵ Life Application Bible, NIV (Wheaton: Tyndale House Publishers; Grand Rapids: Zondervan Publishing House, 1988). xxiii.

²⁶ *Ibid.*, 2112, 2243.

²⁷ Gal. 2:9, NIV.

²⁸ *Ibid.*, 2112, 2243.

faith, that everything else, including the law, was secondary. To a Jewish Christian, this thought would be absurd. The primary faith of the Jews was inseparable from the law. This didn't mean the Jewish Christian had no faith. In fact, it may prove quite the opposite. They had faith, but since they had always been concerned with keeping the law, they might not have experienced grace as Paul did. Many Jewish Christians never had to give a defense for persecuting Christ as Paul did in his conversion experience. We have no record of James giving such a defense. The difference in conversion experiences alone is enough to result in different forms of ministry. Paul experienced grace, dramatic and freeing. His freedom came through forgiveness,²⁹ and James' freedom came through the law.³⁰ Evidence in Paul's writing shows he still held the law in high esteem.³¹ He states that he would have never known sin had it not been for the law.³² To Paul, this was the law's primary function. This view does not oppose Jewish Christianity, yet it would not have been considered as the main purpose of the law.

Both James and Paul spoke of works and faith in balance, Paul's scale was just more inclined to lean toward faith. Through Paul's ethic we can understand that there are no implications of a misinterpreted "cheap grace."³³ There is nothing Christian or Jewish in a faith that does not work. Paul approaches many of the same issues as James. Both address the issues of not condemning or blaspheming others, favoritism, and unwholesome talk, to name a few.³⁴ James' basis for addressing these issues is found in the law where Paul's support is though faith.

James' Theology and Religion

There is little mention of christology in the epistle of James. The most apparent reason for this is that there was no need to state the obvious. His audience was to Christian Jews in the diaspora. The epistle is not an anti-Christian polemic, but is written with the assumption that Jesus is the Christ.

There are only two references to Jesus in the epistle. These are found in 1:1 and 2:1. Some scholars suggest that these may be an interpolation in an attempt to Christianize the text. Debelius introduces this idea although he never sides with it.³⁵ This author disagrees with the idea of interpolation on the basis of similarities of the text to Jesus' system of ethics. If the authorship of James

²⁹ Ibid, 2112, 2243.

³⁰ James 1:25.

³¹ See Rm. 7:12, 2:13, 3:31.

³² See Rm. 7:7-12, 3:20, I Tim. 1:8-11.

³³ See Rm. 3:31, 12:1-2, 12:17, Eph. 5:16, and Phil. 4:9.

³⁴ See Rm 2:1-4, and Jas 4:11, Rm.2:11 and Jas.2:9, Eph. 4:29 and Jas. 3:9-11 and Ladd, 66.

³⁵ Debelius, 22.

the Just is accepted, then James may be playing down his relation to Jesus, or perhaps feeling no need to stress what his readers already know.³⁶ James saw God as the primary authority and believed in Jesus as the Christ. Again with his audience in mind, he appealed to the God of the covenant, the God of Israel. James saw religion as obedience to the royal law of scripture, which was the foundation of Jesus' earthly ministry. James placed a heavy emphasis on real religion over rituals of law. Religion was worthless without the obedience to the law.

James' Law

The epistle of James is written in much of the language of the law found in Leviticus 19, Deuteronomy 6:4, and Hosea 6:6. The Torah spoke of a two-fold law. This law was demonstrated through relationships, not only through the Jew's relationship to God, but also through relationship to God's children.³⁷ Looking through the eyes of twentieth century Christianity, it is hard to see the law as a first century Jew would have seen it. The law was a gift. It was perfect and it was the way to relate to a perfect God who chose to love an imperfect people. The law provided a way to show love for God.

Jesus echoed this throughout his teaching. To love God is to keep his commandments. Jesus should not only be seen as one who condemned the Pharisees, but more accurately should be seen as one who kept the law. His teaching can be directly paralleled to the torah. As for his condemnation of the Pharisees, we must consider an important point. The Christianity of our scripture could possibly show a one sided view of Jesus' reaction to the law. The Biblical picture of the Pharisees depicts them all thrown together in the pot of criticism, where there may have been those who strove to keep the intent of the law. A Rabbi once cited first century Judaism as having up to seven different groups of Pharisees with some of these groups being more extreme than others.³⁸ The New Testament does not make this distinction but one must take into account the whole context of this scripture. You cannot reasonably allow certain events where Jesus condemned an interpretation of the law, impress an image of his abandonment of it through an exaltation of himself. Such was never the case.

The law was separate from some interpretations of the law. When we see Jesus showing contempt, that contempt is directed toward a misinterpretation of the law but never toward the law. From James' language in 4:11-12, it was unheard of to cast judgment on the law. It was common in this period for Rabbis to form different Midrashes on the law. Jesus did the same thing when

³⁶ Carr, xxv.

³⁷ Wayne A. Meeks, *The Moral World of the First Christians* (Philadelphia: The Westminster Press, 1986), 96.

³⁸ "Reading the New Testament Jewishly."

summarizing the law and the prophets in the gospel accounts on the scribe's question.³⁹ However, some groups were taking these moderates too far. Throughout Jesus' teaching he re-emphasizes the foundation of the law. "*The most important one, (command) answered Jesus, 'is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these.*"⁴⁰ James' law reflected the teaching of Jesus most clearly paralleled in Matthew's account of the Gospel. An example would be Jesus' ethics shown through the Sermon on the Mount. The differences in Matthew's account and James' account is found in Matthew's use of the words of Christ where James does not.⁴¹ I would be willing to submit that James saw the law through the same eyes with which Jesus saw the law.

In looking at the primary text, there are six standards that James holds the law to. The first is that the law was perfect.⁴² This is foundational to the Jewish faith. The law did not need to be fulfilled and in James' view Christ's coming did not fulfill the law because it was never incomplete. The law had one lawgiver, God, and through the law, freedom was found.⁴³ This freedom came through a righteous life committed to God. The second standard found in James is a call to action. It is mentioned in 1:25: "*But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it - he will be blessed in what he does.*"⁴⁴ This freedom came through the action of the law. The law was so powerful that it provoked a response. Notice the action: "*look intently, continues to do this, not forgetting.*" The call was to listen to the law and follow through with its commands. This thought is very much in keeping with ideal Judaism, although it was not always followed. The results of this response to the law is the third standard that James sets - freedom. The law was not constraining as some interpretations of the law might have been. The law gave freedom.

But the question must be asked: What law was James speaking of? Two interpretations have surfaced. The first equates his law with the law of Christ, which parallels more closely with Paul's thought.⁴⁵ The second is that it is an interpretation of the Mosaic Law.⁴⁶ I most clearly see it as the royal law as interpreted by Christ in the words of James. As already mentioned, the text deals heavily with the royal law found in Leviticus 19. The fourth standard

³⁹ J. Duncan M. Derrett, *The Law in the New Testament* (London:Darton, Longman and Todd, 1970), 223.

⁴⁰ Mark 12:29-31.

⁴¹ Mack, 213-215.

⁴² Jas. 1:25, Jas 2:12.

⁴³ Jas. 4:12 Jas.1:25.

⁴⁴ Jas. 1:25, NIV.

⁴⁵ Ladd, 66.

⁴⁶ Meeks, 118.

James' addresses is just this. The theme of the entire epistle could be closely paralleled to that of the Torah. Fulfill the law by loving your neighbors through your actions and by doing so you will show your love for God. This law is demonstrated through James' writing. He approaches it from the perspective of works. He spends a great deal of time on three major ways to live ethically among your neighbors. The first dealt with the tongue.⁴⁷ From the time he spends on this subject, we wonder what was going on at the outskirts of Palestine. This could further imply differences between groups of Christians. The second area James addresses in the category of relationships is an ethical commitment to one another. He speaks of wisdom and works. "*Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.*"⁴⁸ Again we start to wonder if people were talking more than working. The third addresses the same theme. "*What causes quarrels among you?*"⁴⁹ Each aspect deals with the theme of James' law, relationships with others as a manifestation of a relationship to God.

The fifth standard of the law that James portrays is of law and faith working together. Being a good Jew, he uses the famous examples of Abraham, Job, Elijah and Rahab.⁵⁰ Abraham and Rahab are used to illustrate faith and action working together. James presents a picture of a law that hangs in the balance of faith. The law is perfect and not lacking anything, but it takes faith to fulfill it. The law is the foundation for faith and works are a result of the standard of the law.

The last point we see coincides with Paul's view on the law. It shows right from wrong.⁵¹ This begins in 1:25 and continues throughout the epistle. It sets a standard of a religion that takes care of widows and orphans and esteems the poor.⁵² James' law was perfect, the source of freedom. And this perfection demanded a faith worth living. The illustration is shown of the harvest.⁵³ Here James is saying that your faith is not a hand out. If you are not meeting the standard of the law, your time will come. A call for righteousness rings out through this epistle. And with its understanding comes a call for action.

A life of devotion, based on the law with a realized faith is the message of James. The message did not grow old with the turn of the second century. It still holds inspiration for us today. In its first century context, we can appreciate the epistle as a legacy of those who were before us. It gives us insight into their thought and struggles. It paints a picture of faith balanced with works.

With the authorship of James established, and an early dating given, we can more clearly put into perspective the situation around AD 50. James could

⁴⁷ Jas. 3:3-12.

⁴⁸ Jas. 3:13, NIV

⁴⁹ Jas. 4:1a, NIV

⁵⁰ Jas. 2:21-26, Jas. 5:10-11, Jas. 5:10-11, Jas 5:17-18.

⁵¹ Jas. 4:17

⁵² Jas. 1:27, Jas. 2:2

⁵³ Jas. 5:17

be writing to the Diaspora to possibly alleviate fear and give encouragement from the church in Palestine. Although we can never know his intent in writing or even fully prove his authorship, the authority of the epistle never changes. It is as steadfast as the law it speaks of. The theme of the epistle shows a law, which calls for righteousness and a faith that enables us to live it.

As for its conflict with Pauline thought, the epistle should be seen as a warning at the onset of the controversy. It gives James position, which could help to settle any misinterpretations of Paul's doctrine. The epistle does more to alleviate tension between James and Paul than to rebuttal these views.

James' theology is based on an assumption that Jesus is the Messiah, therefore it does not categorize the epistle as an anti-Christian polemic. Rather it takes the tone of encouragement in suffering with a call to ethical living.

James' law was the Mosaic Law, which was further shown through the words and examples of Christ. Through his portrayal of the law, we can more clearly see a picture of first century Judaism as well as a call in our own lives to live in accordance with the perfect law of freedom.

The epistle is packed with action, raising a standard of living and leaving the believer without excuse. It presents a challenge and reasserts the steadfastness of the law and its importance in Christianity. It dispels any misinterpretations of Paul's doctrine as it tackles the difficult teachings of faith and action. And here in this mysterious epistle, behind each word and concept, we see Jewish Christianity portrayed most uniquely. No other book in the New Testament canon illustrates so fully the beginnings of a people chosen by God who had accepted Jesus as Messiah. In the reading of the epistle we not only see a law worth living but a legacy of a people who lived it.

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NORTH AFRICAN CAMPAIGN 1941-1942: QUALITY, NOT QUANTITY

MICHAEL STONE

After several successful campaigns in the first year of World War II, the Axis powers stood triumphant over Europe. Having accomplished this, the powers began to expand their war efforts to other continents. In 1940, the Italians began conquest of North Africa. As the Italians began to approach Egypt, they encountered fierce British resistance. Under O' Conner, the most experienced British general and commander of the British forces in Africa, the British achieved several stunning victories that pushed the Italian forces out of Africa, save one last port: Tripoli.¹ The British decided to leave the Italians, the Germans did not. That same year, 1941, Hitler made Erwin Rommel, a distinguished general from the battle for France, commander of the Deutches Afrika Korps (D.A.K.). Consisting of two divisions, the D.A.K., under Rommel, prepared for Operation Sunflower: the conquest of North Africa.² Ideally, Sunflower would not only rescue the Italians from defeat, helping the stalling relationship between Mussolini and Hitler, but would also protect the German underbelly during the soon coming Operation Barbarossa, the German invasion of Russia.³ The rescue of the Italians was also important to save Italian morale, Axis humiliation, and stop Italy from making a separate peace with Britain.⁴ Sunflower would also grant Germany the large colonial empire it had long desired.⁵ These goals were essential for Axis success on a global scale. Though numerically inferior, the Germans were to be successful in their campaign for North Africa throughout both 1941 and 1942. This paper will analyze the nature and means for this success, with particular emphasis on the numerical inferiority of the German troops.

Due to the vast open spaces in the desert, as opposed to the forested, mountainous, and hilly topography of Europe, Africa would become an almost fully motorized theater where tanks became the apex and infantry the nadir.⁶

¹ Hoyt, Edwin P. *War in Europe*, vol. 5. (Avon: New York, 1993), 1.

² Heckmann, Wolf. *Rommel's War in Africa*. (Doubleday: Garden City, 1981). 24.

³ Hoyt, 2.

⁴ Howe, George F. *Northwest Africa: Seizing Initiative in the West*. U.S. Army in World War II, vol. 11, part 1. (U.S. Army: Washington DC, 1991). 6.

⁵ Weinberg, Gerhard. *A World at Arms*. (Cambridge: New York, 1994). 504.

⁶ Hart, B. H. Liddell, ed. *The Rommel Papers*. (Da Capo Press Inc.: New York, 1953). 197.

Unlike Europe, the desert featured an endless supply of fine dust which jammed weapons, engines, kept turrets from rotating, and even made breathing and visibility quite difficult.⁷ High vehicle maintenance, sometimes stalling drives, and even technical innovations, such as moving the air intake of vehicles into the inside to reduce the amount of dust the engine inhaled, were required.⁸ The old German linen uniforms also had to be replaced by wool uniforms and helmets with caps and dust goggles.⁹ German soldiers were issued gloves and scarves as the temperatures in the desert were extreme, unbearably hot in the afternoons and cold in the evenings. Most battles took place in the mornings as the afternoon heat affected the reliability of the vehicles, causing them to overheat.¹⁰ With the heat came flies that assaulted soldiers about the eyes and mouth constantly, looking for moisture, relenting only as the evenings began to cool.¹¹ Africa was a great distance from either Germany or Britain so supplies became one of the most important determinants of the war.¹² With such different terrain, climate, and conditions, warfare would take a different form in the desert.

Rommel arrived in Africa on February 11, 1941. The same day, the Germans began to heavily bomb Benghazi, a strong port occupied by the British.¹³ On the day of his arrival, and for much of the month of February, Rommel flew his Storch, a small German plane used for reconnaissance, over the desert, examining the terrain closely as to familiarize himself with it.¹⁴ He had also begun production of dummy tanks. These were really Volkswagens with a tank exterior, intended to project an image of strength and deter a British attack.¹⁵ The idea worked as the British, thinking the Germans had a sizable force, began evacuating Benghazi.¹⁶ Specifically, Wavell, the head of British forces in the Middle East, estimated the German tank strength to be nearly 400, when it was only 138.¹⁷ This deception by the Germans was aided by the fact that the British were lacking in long-range aircraft and could not determine Rommel's true strength.¹⁸ On March 11, 1941, the Fifth Panzer Regiment finished unloading in Tripoli.¹⁹ Three weeks later, on March 31, 1941, Rommel

⁷ "The Rigorous Demands of Life in the Western Desert and What Troops Endured." <http://www.geocities.com/HotSprings/7181/rigors.html>. 2.

⁸ Cary, Peter. "Remembering West Africa." *U.S. News and World Report*, January 14, 1991, vol. 110, num. 1. 31.

⁹ *Ibid.*, 31.

¹⁰ "Rigorous Demands." 2.

¹¹ *Ibid.*, 1.

¹² John, Paul. "Supplies." <http://www.topedge.com/panels/ww2/na/supplies.html>. 1.

¹³ Hoyt, 3.

¹⁴ *Ibid.*, 3.

¹⁵ *The Rommel Papers*, 103.

¹⁶ Hoyt, 8.

¹⁷ Deighton, Len. *Blood, Tears, and Folly*. (Harper Collins: New York, 1993). 297.

¹⁸ Fuller, J. F. C. *The Second World War*. (Duell, Sloan, and Pierce: New York, 1949). 108.

¹⁹ Hoyt, 5.

attacked the British at Mersa el Brega and, just eight days later, finished the reconquest of Cyrenaica with the capture of El Machili.²⁰ This granted Rommel a valuable port, Benghazi, and momentarily crippled British forces in Africa.

Amazingly, Rommel acted against orders, which would have delayed the attack until May. This defiance would become slightly characteristic of Rommel, who reasoned that if he achieved success, then his disobedience would be overlooked.²¹ The British, by the use of Ultra, their code-breaker, had discovered that Rommel had planned to launch the attack, coherent with his orders, in May. Rommel had caught the British completely by surprise.²² Throughout the campaign, Ultra would be of little benefit to the British as Rommel was slow to consult his superiors and often changed his plans anyway.²³ The British, from the first day of the onslaught, attempted to avoid a decisive battle and retreated, helping Rommel all the more.²⁴ In addition to the dummy tanks, Rommel tied propellers to trucks to create vast dust clouds, making his army appear much larger than it was, further coaxing a British retreat.²⁵ The British were ordered not to deploy tanks to counter the attack at Mersa el Brega.²⁶ Another factor in the German success was the fact that Britain had sent 5,900 men and 800 vehicles to stop the Axis in Greece by March 27. Most of the British communications equipment went to Greece, forcing the British to use the local phone system.²⁷ The "Greek Gamble" cost the British half of their strength.²⁸ Also by March 27, the Luftwaffe, the German Air Force, had completely disabled Benghazi, Britain's closest supply port.²⁹ Benghazi's anti-aircraft guns, as well as its fighters, had been removed for the campaign in Greece, making it an easy target.³⁰ In a sense, the British were fighting a two-front war: Libya on the left and Greece on the right. Also, the British, themselves poised for attack, were caught off guard and ill prepared to defend Rommel's onslaught.³¹

The first offensive, aided by the retreat of the British, showed the vast superiority of the German weaponry to that of the British. In the first skirmish of tanks, the British medium tank, the Cruiser, proved to be of little use against Rommel's medium tanks-Panzers. The two-pound shells fired by the Cruiser proved to do marginal damage to the Panzers, even at 1000 meters, while the fifty-millimeter shell of the Panzer cut right through the armor of the

²⁰ Ibid., 13.

²¹ *The Rommel Papers*, 111.

²² Momsen, Bill. "Codebreaking and Secret Weapons in World War II" <http://www.members.aol.com/nbrass4enigma.htm>.6.

²³ Heckmann, 50.

²⁴ *The Rommel Papers*, 109.

²⁵ Ibid., 120.

²⁶ Heckmann, 53.

²⁷ Ibid., 51.

²⁸ Commager, Henry Steele. *The Story of the Second World War*. (Little Brown and Co.: Boston, 1991). 82.

²⁹ Heckmann, 51.

³⁰ Fuller, 108.

³¹ C. W. Michael. "Disaster in the Desert." *Times Library Supplement*, November 4, 1977, no. 3945. 1289.

Cruisers.³² British artillery, which fired twenty-five-pound shells, was not strong enough to make a decisive difference, especially against the heavily armored Panzers.³³ Even the later model Mark IV's, though decisively faster, had too little firepower.³⁴ Likewise, infantry tanks were too slow to be effective and wrought with technical difficulties. British armored cars were also slow with ineffective armor, further hampering British reconnaissance.³⁵

The Germans had other factors in their favor, including the eighty-eight-millimeter gun.³⁶ Manned by infantry, it was easily maneuverable and quite versatile, serving both as a very effective anti-tank gun, and as an anti-aircraft gun. The gun could, even at 2000 meters, penetrate the armor of the Cruiser tanks. Winston Churchill, prime minister of Britain, noted that, "We [Britain] were inferior in the air, and our armor was totally inadequate, as well as the training and equipment West of Tobruk."³⁷ Germans benefited from the fact that German tanks were shipped ready to operate while, in most cases, British tanks required some assembly or were shipped without prudence. In one such shipment, the tanks were buried beneath several tons of flour.³⁸ While the German fuel reserves were housed in massive steel containers, the British housed their fuel in "flimsies," four-gallon tin containers that often leaked, allowing the Germans greater efficiency.³⁹ Rommel also made better use of his tanks, employing mobile maintenance teams. These units helped enable tanks that had been disabled due to dust, overheating, and minor damage. The British were without such units, waiting until after battles to service their tanks.⁴⁰ The Germans employed salvage teams who stripped whatever was useful from destroyed British and Italian tanks under the cover of night.⁴¹

This particular campaign demonstrated the relative uselessness of the Italians, allies of the Germans, who were not only poorly trained with outdated and mostly non-motorized equipment, but also lacking in spirit, quick to surrender or retreat.⁴² This was, in part, due to efforts from the Italian command to resist Germany's efforts to take over the African Front, which was supposed to be Italian dominated. German general Thoma is quoted as saying, "One British soldier is better than twelve Italians."⁴³ The German troops followed Rommel with blind obedience and learned to survive on one canteen

³² Heckmann, 39

³³ *Ibid.*, 38.

³⁴ *The Rommel Papers*, 147.

³⁵ Churchill, Winston. *The Grand Alliance*. The Second World War, vol. 2. (Riverside: Cambridge, 1950). 339.

³⁶ *The Rommel Papers*, 186.

³⁷ Churchill, 203.

³⁸ Deighton, 310.

³⁹ *Ibid.*, 298.

⁴⁰ Hoyt, 12.

⁴¹ Deighton, 307.

⁴² *The Rommel Papers*, 128.

⁴³ Hart, B. H. Liddell. *The German Generals Talk*. (William Morrow and Co.: New York, 1965).

per day. They were even rotated after each year of fighting to another front to enhance their efficiency.⁴⁴

At El Machili, Rommel had done more than re-conquered Cyrenaica, he had captured the entire British staff, including three generals.⁴⁵ Among these were Neame and O' Conner, the most experienced and successful British generals in desert warfare.⁴⁶ Continuing on from success, Rommel attacked another major port, Tobruk, on April 10, 1941, hoping to smash the British army that was concentrated there. Tobruk was a strategically located port, especially as it was 1000 miles from Tobruk and 300 from Benghazi.⁴⁷ This distance, combined with the fact that it took nearly 1500 tons of supply per day, made Tobruk an essential port for German occupation.⁴⁸ More importantly, Tobruk blocked an advance into Egypt.⁴⁹ The drive for Tobruk stalled, due to the high concentration of British forces, a lack of supplies, and the strength of the British artillery.⁵⁰ In light of this failure, the German high-command ordered Rommel to go on the defensive, wishing to spare itself as much as possible for Operation Barbarossa.⁵¹

By this point, the British were thirsting for a victory in North Africa. Churchill ordered the British forces to attack. Much to his chagrin, Wavell responded that British tanks were too slow compared to German tanks, that the eighty-eight-millimeter gun was too strong for British tanks, and that even the British Cruiser had little power or speed over the German Panzers.⁵² Despite Wavell's inhibitions, Operation Battleaxe commenced. Within a few days, the British had lost ninety-nine of their 154 tanks, compared to the German losses of twenty-seven.⁵³ Stacked against Battleaxe was a shortage of British aerial surveillance cameras, putting the British in a desperate bind for knowledge of their enemy.⁵⁴ Astonishingly, the British command with armor experience was removed from Africa after the failure of Battleaxe.⁵⁵ In only three days, the first British offensive, Operation Battleaxe, proved a failure.⁵⁶ Luckily for the British, Rommel failed to pursue the retreating force, retrained by orders and Royal Air Force (R.A.F.) bombers.⁵⁷

Battleaxe not only saw the British lose a large quantity of equipment, but also showed the impotence of the British army's tactics. For one, the British

⁴⁴ Cary, 31.

⁴⁵ Hoyt, 13.

⁴⁶ Churchill, 207.

⁴⁷ Hoyt, 38.

⁴⁸ *The Rommel Papers*, 138.

⁴⁹ Churchill, 559.

⁵⁰ Hoyt, 17.

⁵¹ *Ibid.*, 21.

⁵² *Ibid.*, 25.

⁵³ *Ibid.*, 26.

⁵⁴ *Ibid.*, 26.

⁵⁵ *Ibid.*, 33.

⁵⁶ Deighton, 305.

⁵⁷ Churchill, 342.

used tanks in the World War I fashion - as a ram for infantry.⁵⁸ The British were in the habit of splitting their army. In Battleaxe and prior to it, the British attempted to make three-pronged attacks.⁵⁹ Hurting the divided forces of the British in Battleaxe were poorly calculated supply lines which saw many units cut off. A clearly defined battlefield was also characteristic of British strategy. While easier to track, this made it much easier to flank the British.⁶⁰ In order to conserve supply, British strategy called for purely strategic maneuvers of motorized units. Unfortunately, in the vastness of the African desert, this made the still British easy targets for German bombers, tanks, and eight-eight-millimeter guns. Rommel had discovered that it was better for units to move pointlessly than to stand still.⁶¹

Another tactical advantage of the Germans that would hurt the British throughout the entire campaign for North Africa was the spontaneity of German planning. While the British carefully planned each attack or defense before the fact, the Germans under Rommel merely planned that they would attack or defend. Once the fighting commenced, Rommel, ever present in the front, worked from contingency planning, changing orders in response to enemy actions. This aided the Germans even more considering that Rommel flew his own reconnaissance, even during battles, effectively allowing him to gauge the movements and objectives of the British.⁶² The Germans made better use of their anti-tank guns, only targeting tanks and allowing artillery to target British anti-tank formations. The British, on the other hand, attempted to destroy German anti-tank units with their own anti-tank units and attempted to destroy tanks with their artillery.⁶³ For instance, in Battleaxe, the Germans only had thirteen of their impressive eighty-eight-millimeter guns at their disposal, yet these accounted for the destruction of more British tanks than any other weapon.⁶⁴

Rommel believed that success in the desert relied upon speed and maneuverability. As a result, he discarded all excesses from his trucks, carrying only the essentials, and even left his soldiers to sleep on the ground.⁶⁵ Until this point, the Germans had enjoyed the advantages of superior equipment, reconnaissance, leadership, and communications.⁶⁶

An advantage the British did enjoy was supply. Germany was slow to commit supplies, especially due to the Eastern Front. Axis supply ships were often sunk by the R.A.F. in the Mediterranean. As a result, supply often dictated strategy.⁶⁷

⁵⁸ Hoyt, 35.

⁵⁹ Heckmann, 38.

⁶⁰ *Ibid.*, 38.

⁶¹ *Ibid.*, 62.

⁶² *Ibid.*, 40.

⁶³ Deighton, 300.

⁶⁴ *Ibid.*, 304.

⁶⁵ Heckmann, 40.

⁶⁶ *Ibid.*, 64.

⁶⁷ John, Paul, "Supplies" 2.

After the defeat of Battleaxe, Wavell was replaced with Sir Claude Auchinleck as head of the British forces in the Middle East.⁶⁸ Soon after instatement, Auchinleck appointed Cunningham as field commander in light of his Abyssinian victories.⁶⁹ Despite his success in Abyssinia, Cunningham had no experience with armor and a hoard of untrained men.⁷⁰ Cunningham was not the only one without experience. General Bereford-Pearce had never directed tanks prior to Battleaxe, nor had any of his men fought with them, adding to the operations failure. Auchinleck was slow to commit armor and quick to retreat from fear of losing prisoners.⁷¹ Rommel, on the other hand, had a long military history, instructing at the German War College and gaining vital tank experience in the battle for France in 1940 in which his division led the German spearhead. For his efforts, he was rewarded with the Knight's Cross, reserved for excellence.⁷² Rommel specifically learned the necessities of 'up front' leadership and calculated risks, tactics which eluded the British command.⁷³ Churchill himself noted before Parliament, "We have a very daring and skillful opponent against us a great general."⁷⁴ The Germans had the advantage of superior leadership.

Despite the glaring defeat of Operation Battleaxe, the British were determined to try again. This was because Africa was Britain's principle theater in the war. After the loss of Greece, they no longer had land commitments anywhere but in Africa.⁷⁵ It was essential to win a decisive battle for the British public. Plans were drawn for Operation Crusader to commence in November 18, 1941. The British had stockpiled 453 tanks, including 166 from the U.S. Compared to the 408 Axis tanks, the British had the numerical advantage, especially as 138 of these were of the inferior Italian design.⁷⁶ German tank superiority, according to Churchill, was only in quality and organization.⁷⁷ Encouraging the British was the enlistment of several new Honey tanks which possessed a definite speed advantage. Unfortunately for the British, the two-pond shells fired from the Honey were just as impotent as the two-pond shells fired from the Cruisers. This would force the Honeys to get within 800 meters before firing.⁷⁸ In this operation, the British decided to use tanks not to support infantry, but to fight tanks, a tactical breakthrough.⁷⁹

Operation Crusader commenced on November 18. As the attack commenced, the British found that Operation Crusader had taken the Germans

⁶⁸ Churchill, 345.

⁶⁹ *Ibid.*, 406.

⁷⁰ Hoyt, 33.

⁷¹ Carver, 1289.

⁷² Heckmann, 27.

⁷³ <http://www.eecs.usma.edu/fm100-5/GLOSSAR8.htm>. 1.

⁷⁴ Churchill, 200.

⁷⁵ The Rommel Papers. 193.

⁷⁶ Hoyt, 38.

⁷⁷ Churchill, 406.

⁷⁸ Deighton, 307.

by such surprise that they failed to meet the German army. The operation was aborted and the Twenty Second Armored Division, continuing towards the rear, was annihilated by Italian forces. They had redeemed themselves.⁸⁰ Rommel, in light of the British movements, headed east in an attempt to cut British supply and communication. This failed as Rommel missed the British supply line and, running out of fuel, began to retreat on November 23.⁸¹ Within two weeks, the British had, in pursuit of Rommel, lost 814 armored vehicles, 120 planes, and 9000 men as prisoners, including three generals.⁸² Rommel had himself lost several thousand men and nearly 300 tanks.⁸³ Crusade ended in a draw.⁸⁴ Luckily for the Germans, the Japanese attack on Malaya diverted the British forces just as the battle for Greece had.⁸⁵ Amazingly, the Germans had, with only three divisions, kept the British from significant victory for eighteen months.⁸⁶

Just as the British were able to translate German codes via Ultra, so the Germans were able to translate British codes for a time. By 1941, the Nazis had cracked the 'Black Code' used by the British and discovered that the Germans had temporary front-line superiority.⁸⁷ Wasting no time, the Germans attacked on January 21, 1942 and, after a string of retreats, annihilated the British First Armored Division.⁸⁸ By February 8, the Germans had advanced 300 miles.⁸⁹ After a few months of relative inactivity, the Germans held 561 tanks and the British 850.⁹⁰ Unfortunately for the Germans, 240 of these were Italian.⁹¹ Via intercepted codes, Rommel was able to learn that the British were planning an offensive, as well as the location of their forces and defenses. Rommel seized the advantage with a surprise attack on May 26. Using the tactic on encirclement, the German army virtually eradicated the Free French force at Bir Hachim.⁹² Encirclement was accomplished by nearly surrounding an enemy, allowing fire from three sides. In the open desert, it made retreat necessary. When used upon a city, it resulted in annihilation.⁹³ The Germans then began the drive for Tobruk once again, inflicting heavy losses upon the

⁸⁰ Deighton, 306.

⁸¹ Churchill, 573.

⁸² Hoyt, 45.

⁸³ Churchill, 575.

⁸⁴ Leu, Lloyd E. *World War II in Europe, Africa, and the Americas, with General Sources*. (Greenwood Press: Connecticut, 1997). 148.

⁸⁵ Hoyt, 48.

⁸⁶ *The Rommel Papers*. 192.

⁸⁷ Deac, Wil. "The Intercepted Communications of an American in Cairo Provided a Secret Ear for the Desert Fox." http://www.thehistorynet.com/worldwarii/articles/09963_text.htm. 2.

⁸⁸ Hoyt, 48.

⁸⁹ *Ibid.*, 49.

⁹⁰ *Ibid.*, 50.

⁹¹ *The Rommel Papers*, 196.

⁹² Deac, Wil. 2.

⁹³ *The Rommel Papers*. 198.

British along the way due to the extended British positions.⁹⁴ The largest of such losses occurred on July 13 when Rommel was able to lure the British into a trap, destroying 230 of their 300 remaining tanks.⁹⁵

In the second battle for Tobruk, the Germans faced an artillery deficit of eight to five and an air deficit of 607 to 532.⁹⁶ Despite this, on June 21, 1942, the Germans took Tobruk with help from Axis bombing, knowledge of the Italian created defenses, especially as they encountered then just one year earlier, and the tactic of encirclement.⁹⁷ As the tanks advanced on Tobruk, German Stukas bombed the minefield on the perimeter of the city. Sappers removed the undetonated mines and a lane was created.⁹⁸ Since the Germans attacked with over 1000 motorized vehicles, this was of utmost importance.⁹⁹ As the attack wore on, ammo grew scarce for the British and the escape transport was destroyed.¹⁰⁰ Coupled with the fact that communication broke down between the garrison, Tobruk's loss was more of a collapse than a surrender.¹⁰¹ Another significant factor in the German success at Tobruk was the fact that Malta, a strategic base of the British for air support and supplies, had been crippled by Axis air support since December. This allowed Germany domination of the skies over Tobruk. The British attempt to relieve Malta, Operation Harpoon, had failed due to intercepted British communications detailing the plans of Operation Harpoon. The Axis was ready for the British and Operation Harpoon was nearly a complete failure.¹⁰² This allowed supply to reach Rommel freely and he was reinforced in January.¹⁰³ Malta played a significant role in the Africa campaign, serving as the base for the R.A.F. in the Mediterranean, as well as the base for British supply. Through the end of 1941, the British on Malta had virtually crippled Axis supply,¹⁰⁴ sinking thirty-five percent of all Axis supplies in August, sixty-three in September, and nearly seventy-five in October.¹⁰⁵ It has been argued that the success of Rommel was proportional to Malta's activity.¹⁰⁶ Despite the importance of Malta, Hitler canceled his plans for its invasion, fearing error on the part of the Italian navy.¹⁰⁷ Due to the presence of German U-boats, the British lost control of the Mediterranean and could not relieve Tobruk by sea.¹⁰⁸

⁹⁴ Hoyt, 51.

⁹⁵ Commager, 88.

⁹⁶ *The Rommel Papers*, 197.

⁹⁷ Hoyt, 58.

⁹⁸ Fuller, 177.

⁹⁹ Churchill, Winston. *The Hinge of Fate*. The Second World War, vol. 3.(Kingsport Press: Tennessee, 1950). 26.

¹⁰⁰ *Ibid.*, 418.

¹⁰¹ Fuller, 173.

¹⁰² Deac, Wil, 3.

¹⁰³ Churchill, *The Hinge*, 26.

¹⁰⁴ Howe, 8.

¹⁰⁵ Fuller, 155.

¹⁰⁶ Howe, 8.

¹⁰⁷ Hart, 154.

¹⁰⁸ Fuller, 171.

The Germans had, in the course of little more than a year, advanced more than 1000 miles and destroyed a plethora of British forces. Germany enjoyed a technological edge, producing superior weapons and supplies. The Germans also enjoyed superior field tactics, using their equipment much more efficiently than the British. The command of the Germans was far more experienced than that of the British. And therefore, the Germans, though suffering from numerical and supply inferiority, were able to use the advantages they did have to overcome their disadvantages and rout the British, time and time again.

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THE MANIFESTATION OF DEATH ANXIETY IN TERMINALLY ILL CHILDREN

SALLIE LIVINGSTON

It is appropriate to begin this paper with a true, short story. Since I have been in college, I have had the pleasure of knowing a family by babysitting their two small children. This was not the typical babysitting job for me though, for I was respected and treated like a member of the family. When my mom was diagnosed with cancer, they prayed for her, even though they never met. Rough times fell on them a few months ago when their 16 month old little girl, called Sarah, began having unexplained seizures. After weeks of tests and doctor visits, an MRI was scheduled. Unexplained seizures are almost always indicative of a serious problem, and often a symptom of a brain tumor. Sarah is quite possibly the happiest little girl that I have ever known. As I watched her sleep one afternoon, awaiting the results of the MRI, I could not help but wonder how a child so young, so precious, so innocent, could ever be faced with something so very devastating. I wondered what she knew, what she thought, and how she felt about the changes that had already begun taking place. Sarah was far too young to even begin to be able to grasp what was taking place. However, her behavior had begun to change. I am sure she could sense the change in the way she was treated by all those she loved. She knew that something was different, and maybe that something was wrong. Although the results of Sarah's MRI revealed her condition was treatable, and not a tumor, many children are not so fortunate, and their anxiety is intensified even more over a longer period of time. This paper looks into the minds of dying children in order to understand how they interpret what is happening around them, as it relates to death anxiety. Do these children understand what is happening to them? When do they reach this understanding? What do they fear? How can we help them?

**Our most basic link is that we all inhabit the same planet.
We all breathe the same air. We all cherish our children's future.**
(John F. Kennedy, as qtd. in Santrock 1995, 11)

Childhood is characterized fondly as a time of laughter, innocence, and unconditional love. It is a time of unquestioned faith, when a single kiss from mom can solve any problem. Childhood is a time of rapid growth and change,

unparalleled in any other developmental stage throughout the lifespan. For these reasons, John Santrock states of Americans, "... we invest great resources in our children. We protect them from the excesses of the adult work world through tough labor laws; we treat their crimes against society under a special system of juvenile justice; and we have governmental provisions for helping children when ordinary family support systems fail ..." (1995, 7-8). When we protect our children, we protect our future. However, despite all of the child protection agencies present in the United States, despite modern technological advances, and despite great resources and medical training, children remain mortal beings. Robert Buckingham states:

"the solace of sleep offers no protection against it; the companionship of caring friends cannot conquer it; the strength of human will is powerless against it. Omnipresent, it can strike with or without warning. It surrounds us and yet we cannot touch it. Faced with the unalterable fate of our life, we come to fear our most invincible mortal enemy-death" (1983, 1).

Death comes to all human beings, even children. Children die.

The death of a child strikes at the core of basic human anxieties, for it reminds us all that death is truly inevitable. The death of a child simply does not make sense; it interrupts the natural flow of life. According to Jo-Eileen Gyulay, "it is the ultimate paradox ... an incomprehensible reality...when a child dies, a family buries part of their future" (1989, 35). The death of a child, whether it be sudden or expected, preventable or inevitable, is viewed as a failure on behalf of all society. For this reason, many dying children are avoided, and left feeling isolated when they need the most support.

In order to properly care for these children, we must overcome all of our fears and biases. The child must be viewed as a living person until the final breath is taken. Living persons continue to have needs, including the need to feel safe, the need to be loved, held, and touched, the need for someone to listen to them, and answer their many questions, and the need to be able to process tremendous grief and fears in order to complete unfinished business. When such needs are met, the child is able to die with a sense of self-worth and dignity.

Dying Defined

Jan van Eys (1987) believes that dying should be defined by the individual patients, and that assertions or interpretations from others can prove to be aversive and counterproductive. Using her experience with dying patients, van Eys defines this process as "the acknowledgment of immanent death from causes that are considered identifiable" (1987, 113-114). In the case of a terminally ill child, the definition is the same, for "when children encounter death as a possibility and a reality, they face it as adults do. Adults have no better understanding of death than do children" (van Eys 1987, 119). Dr. Elisabeth Kubler-Ross (1983) believes dying means, "only that we discard our

body the way we may cast aside an old worn-out coat, or step from one room to another. She asserts that death refers only to the physical part of the body, the “dwelling place for the soul;” the “you, 'I,' 'We' goes right on living” (204). Therefore, in order for the integrity of the dying child to be maintained, the dying process must be viewed as an experience in living. Until the point of death, when the physical body ceases to exist, children are still living beings, and they have needs that must be met (Kubler-Ross 1997, 1983). Children all need to be loved, to be touched and held, to be allowed to grieve and be angry, to be free from pain, to say good-bye, and to have hope in the face of insurmountable odds (Kubler-Ross 1983; Gyulay 1989; Adams 1984). According to H. Wass (1995), the main issue in dying children is the overwhelming presence of loss, namely, the loss of identity, relationships and control. Children must be allowed to discuss their fears and concerns honestly and openly with those they love, in order to attribute meaning to these losses, enabling them to live with a sense of dignity and worth, even in the face of death.

Death Anxiety Defined

Rollo May (1953) describes basic human anxiety as, “the human being's basic reaction to a danger to his existence ...” (as qtd. in Ryckman 1997, 514). According to the existentialist viewpoint, the biggest irony in human existence is that we all must die, that at one point all hopes, dreams, and possessions will cease to exist (Ryckman 1997). The fear of death and death-related anxiety manifests itself in many different fears, including fears of separation, isolation, and mutilation anxiety (Buckingham 1989). Buckingham (1989) asserts that death anxiety can actually be broken down into two main categories: the fear of death as an event; and the fear of dying. The fear of death as an event is perhaps best described as the fear of the unknown; no one knows with certainty what happens at the point when life ceases to exist. Furthermore, death - the “great equalizer” - is inevitable and every living being will die (Buckingham 1989). This knowledge can not only lead to anticipatory anxiety of the threat of non-being, but also anxiety related to death's universality, which may threaten one's sense of individuality and self-mastery (Ryckman 1997; Buckingham 1989). The fear of death is also a symbol of isolation or separation from loved ones; separation from both family and friends, as well as separation from any chance to further enjoy life (Buckingham 1989).

Anxiety of the event of death may be a result of fears of what will happen to those left behind. This type of anxiety can also be present as a result of religious beliefs. The individual may fear or anticipate punishment from God, and hell, and chastisement. Although studies have found that religion in general has no definitive impact on death-related anxiety, it does appear to be related to the individual's belief about an afterlife (Buckingham 1989). A study conducted by Kastenbaum and Aisenberg (1972) found that Catholics generally feared death less than Protestants, who feared death less than Jews (as cited in Buckingham 1989). However, in a study of death-related attitudes and anxieties

in American and Filipino adolescents and adults, Reimer and Templer (1996) contradicted this finding. Catholics were reported to have significantly higher death anxiety, death depression, death distress, and death discomfort scores than Protestants. Reimer and Templer attempt an explanation by stating that in the Catholic faith, more power is given to the church, whereas Protestant faiths gives more control to the individual. Therefore, a greater sense of control has a negative correlation with death anxiety (1996). Children who are taught their religion in a non-threatening way, who are taught of an afterlife, and that God is loving and kind, are less threatened by the prospect of death (Buckingham 1989).

The Reimer and Templer (1996) study also cites death anxiety, death depression, and death discomfort as having a negative correlation with an individual's level of education. Further explained, the more education a person has, the greater the perception of control, resulting in less anxiety. Other studies confirm this correlation, citing an association between lower death anxiety and an internal locus of control (Templer 1976 as cited in Templer and Reimer 1996). Saul Kassin (1995) describes persons with an internal locus of control as those "who tend to believe that they control their own destiny," whereas those with an external locus of control believe that "luck, fate, and powerful others determine their reinforcements" (202).

The fear of death as a process is typically associated with pain, illness, injury, and isolation. When an individual has suffered a prolonged illness, physical disintegration often occurs, forcing the patient to become dependent on others to meet basic needs. This forced dependency results in a subsequent loss of control and self-esteem (Buckingham 1989). The dying patient may fear not being able to cope with certain emotions in a socially acceptable manner. Becoming overemotional may result in driving caring family members and loved ones away, leaving the individual isolated during a time of intense psychological stress (Buckingham 1989). The dying process, defined as what happens to a living being physically, emotionally, and spiritually, is also a great unknown, and may result in increased anxiety (Buckingham 1989).

Death Anxiety, Development, and the Child's Developmental Understanding

In order to understand what children know about death, it is useful to break the concept of death down into its three components: irreversibility, nonfunctionality, and universality. To understand that death is irreversible is to know that when a living thing dies, it cannot become alive again, and to be able to differentiate between the physical body becoming alive again and a possible spiritual afterlife (Speece and Brent 1987). Nonfunctionality is described by Speece and Brent (1987) as "understanding that all life functions cease after death" (19), and has also been described as dysfunctionality (Kane 1979; as cited in Speece and Brent 1987) and cessation (Nagy 1948 as cited in Speece and Brent 1987). A child that understands death's universality or inevitability understands that all living things must die (Bolduc 1972; as cited

in Speece and Brent 1987). Medically healthy children's understanding of these three components has been found to be directly related to the child's cognitive level of development (Speece and Brent 1987; Buckingham 1989; Wass 1995; McIntyre, et. al. 1998).

Jean Piaget describes cognitive development in childhood in four stages. The sensorimotor period occurs from birth until approximately two years of age (Gross 1985; Jolley and Mitchell 1996; Santrock 1995). Because all later learning is dependent upon the concepts developed during this stage, the sensorimotor period is crucial (Gross 1985). When infants are first born, they have no concept of object permanence, that is, they believe when an object leaves their sight, it ceases to exist. When children lack this concept, they will not look for something after it has left their line of vision. Experiments have tested the presence of this concept by showing a baby a toy such as a rattle. Then, as the baby watches, the rattle is hidden under a piece of cloth. If the baby makes no effort to look for the rattle after it was hidden, then the baby has likely yet to develop object permanence. When the object left that baby's sight, it simply ceased to exist, and to look for it would be futile. However, if the child walks over to the cloth hiding the toy and triumphantly reveals it, the child has achieved this concept. The baby knows that even though he or she can not see the rattle, it still existed underneath the cloth. This concept can also be explained by a baby's genuine surprise in a game of peek-a-boo with the reappearance of a 'new' face every time. During this period, intellectual activity is limited solely to the "direct perceptual and motoric interaction with the external world" (Gross 1985, 36). Otherwise stated, the infant comes to understand the world through the coordination of sensory experiences with physical actions (Santrock 1995).

The preoperational stage occurs from approximately two to seven years of age (Gross 1985; Jolley and Mitchell 1996; Santrock 1995). During this period of development, the child begins to use symbolic language, termed by Piaget the semiotic function, "the ability to use symbols or signifiers (things that stand for other things)" (Gross 1985, 36). Semiotic function can be demonstrated through a variety of childhood activities, including imaginary or symbolic play, mental imagery, drawing, and language (Gross 1985). Although children in this stage are able to employ symbolic thought, their thinking is not necessarily logical. Children in this stage often engage in nominal realism, defined as the belief that the "object's name is a real part or characteristic of the object" (Jolley and Mitchell 1996, 199). Jolley and Mitchell (1996) state that young children understand "(1) the name for an object is part of the object (just like the object's color, size, shape, or weight), that (2) that object or person cannot be called by anything else, and that (3) no other thing can go by that same name" (199). Toddlers often engage in magical thought, believing they can manipulate the world around them by their thoughts. They are unable to distinguish between the world of imagination and the concrete world (Jolley and Mitchell 1996; Gross 1985). An additional example of illogical thought during this developmental period is the belief in phenomenologic causality. Toddlers often believe that if two events occurred together, then one event

caused the other (Jolley and Mitchell 1996). For example, if a preoperational child is diagnosed with a terminal illness shortly after being reprimanded for misbehaving, that child may misunderstand his or her illness as having been caused by his or her misbehaving.

The next Piagetian stage of cognitive development is the concrete operational stage, lasting approximately from age seven until age twelve (Gross 1985; Jolley and Mitchell 1996; Santrock 1995; Wass 1995). The concrete operational stage is characterized by the ability to perform simple operations, or “mental, logical manipulations of objects that are reversible” (Jolley and Mitchell 1996, 200). Children are able to realize that an object's volume and other quantitative characteristics remain the same, signifying a grasp of the concept of conservation (Jolley and Mitchell 1996; Gross 1985). For example, if a school-aged child is shown a 250 ml beaker of water, and watches as the water is poured into a 500 ml beaker, that child will understand that even though the 500 ml beaker is not as full as the original beaker, the amount of water has still remained the same. If the same experiment is performed with a preoperational child, the child would infer that the second beaker has less water than the first. According to Jolley and Mitchell (1996), “conservation involves the following understandings: (1) That actions can be reversed; (2) That changes in one dimension can be compensated for by changes in another dimension; and (3) that logical thought, rather than what is observed should be relied on and trusted” (202).

Children in this stage of development are also able to engage in seriation, by placing objects in a logical order (Jolley and Mitchell 1996; Gross 1985). Gross (1985) explains that this ability is dependent upon “one grouping which allows children to (a) add classes together to obtain a higher order class of objects, (b) realize that a particular result can be obtained by grouping it in a number of different ways, (c) understand that nothing added to or changed in the system produces no change in the system, and (d) realize that for every element in the system, there is another element that cancels it out” (39). Simply stated, these children are able to understand the simple concrete mathematical operations of adding (combining or making larger), subtracting (reversing or making smaller), order, and substitution (Gross 1985). These operations, however can only be performed on physical objects. These children are able to solve class inclusion problems, demonstrating their understanding that a “specific set of objects (such as Siamese cats) is also a subset of a more general category (that is, all cats)” (Jolley and Mitchell 1996, 202).

The formal operational stage is the final stage of cognitive development, and is believed to develop around the age of twelve, continuing into adulthood (Jolley and Mitchell 1996; Gross 1985; Santrock 1995). The person in this period of development has moved from thinking about the actual to thinking about the possible. Adolescents are thus able to perform second-order operations, defined by Piaget as the ability to perform mental operations on operations (Jolley and Mitchell 1996). According to Gross (1985), these operations are based on more propositional logic than the mathematical logic used in performing concrete operations. Jolley and Mitchell (1996) describe

this type of logic as the ability to draw logical and reasonable conclusions from hypothetical situations. Piaget asserts that this type of logic is essential to the performance of scientific reasoning (Jolley and Mitchell 1996). Metathought is another characteristic of this developmental period. People are able to analyze their own thought processes, and question whether or not their thinking is logical (Jolley and Mitchell 1996).

As stated earlier, in healthy children, understanding of the different components of death is directly related to the stage of cognitive development. However, the Piagetian stages are by no means restricted to specific ages; the ages stated are very general, and not all inclusive. Each child is an individual and enters the stages at different ages. The basic concepts of these stages, however do remain constant. Research shows that of children's understanding of the concept of death varies in the specific ages that children grasp this concept. Again, the understanding of death is not based specifically on age, but the level of cognitive development.

Infants and sensorimotor staged children lack any concept of death (McIntyre, et. al. 1998; Wass 1995; Stevenson 1987). They live only in the present, have no understanding of past or future, nor of the consequences of actions (Gross 1985; Santrock 1995; Jolley and Mitchell 1996). During times of stress, these children react not to the actual stressful event, but to the changing emotions of the caregiver (McIntyre, et. al. 1998).

Preschoolers in the preoperational stage often lack the understanding of death's finality, believing that the deceased person can be brought back to life through medical intervention, by administering food and water, spontaneously, or through other magical thinking (Wass 1995; Speece and Brent 1987). Before the understanding of death's irreversibility is developed, children believe that dead people can also be brought back to life by praying. They often view death as a deep sleep or a long vacation from which one can return (Speece and Brent 1987). To demonstrate this lack of understanding, the author of this paper played 'army man' and Power Rangers with a four year old boy one day. When my 'army man' shot his blue Power Ranger, the Power Ranger responded by saying "You killed me ... Please don't do that again, okay army man?" The 'army man,' of course, reassured the Power Ranger that he would not kill him again. This little boy's comment signifies his lack of ability to make a clear distinction between life and death.

A child in this stage also lacks the understanding of death's universality, believing either certain "special groups" are exempt from the cessation of life, or that actions can be taken to avoid death (Wass 1995; Speece and Brent 1987). The "special people" that have been indicated by children include clever people (Nagy 1948 as cited in Speece and Brent 1987), teachers (Beauchamp 1974, as cited in Speece and Brent 1987), the child's immediate family (Swain 1979, as cited in Speece and Brent 1987), children in general (Peck 1966; Robinson 1976, as cited in Speece and Brent 1987), and the individual children themselves (Hornblum 1978, as cited in Speece and Brent 1987; Buckingham, 1988). According to Schilder and Wechsler (1934), children are able to understand that others will die before they believe that they themselves will

die. (as cited in Speece and Brent 1987). However, this finding has not been supported. Other researchers including Caustin (1977), Hornblum (1978), and Peck (1976), found very few children believe that only they will not die - "If children say that they themselves will not die, they usually exclude other individuals as well" (as cited in Speece and Brent 1987, 23). Because these children are beginning to understand the nature of death they tend to "isolate the phenomena that 'mean'; or cause death" (Buckingham 1989, 32). These children also tend to personify death.

Even though children at the preoperational level may not be able to understand death's finality, irreversibility, or universality, they are able to distinguish between living and nonliving things. A study by Kane (1979) found that all three year olds were able to differentiate between a picture of a dead rabbit and one that was merely sleeping (as cited in Lansdown 1987). Children as young as two years of age are able to distinguish dead worms and animals from toys, indicating an understanding that in order for a thing to be dead, it had to have once lived (Bluebond-Langner 1977). These children also lack an understanding of the concept of nonfunctionality, likely because of their inability to understand that life and death are mutually exclusive. Many children at the preoperational stage believe life functions can still be performed by the deceased, albeit at diminished capacities (Speece and Brent 1987). It must be remembered that because these children do not yet have full understanding of death, they are more vulnerable to fearing it. Young children especially may see death as a harsh punishment and may worry that their bad behavior brings about judgment; they are not able to understand that death is caused by natural and chance occurrences (Kalish 1969, as cited in Buckingham 1989). In addition, because all children do not verbalize their level and type of emotional pain, family members and caregivers must remain highly sensitive to the child's potential for pain and suffering (Sparta 1987).

Nagy (1948) describes three different stages in which children come to understand death as they approach and enter the concrete operational stage (as cited in Lansdown 1987):

Stage 1 (3-5 years). Denial of death as a regular and final process. Death is a departure, a further existence in changed circumstances.

Stage 2 (5-9 years). Death is personified; one is carried off by the death man.

Stage 3 (9-10 years). Recognition of death as the inevitable dissolution of bodily life. (40)

Confirming the existence of the last two stages, Gorer (1959) states that not only was the 5-9-year-old child typically able to understand death as a personal event, but often equated death with illness or injury (as cited in Buckingham 1989). The American Academy of Bereavement, also states that children at this age begin to personify death, and comprehend that they too can die. They understand that death is final, and that people they love can die (McIntyre, et. al. 1998). Also, "ten-year olds seem to have made the transition in both mental development and emotional security: they express death as the final and inevitable outcome of life" (Buckingham 1989, 32). In addition,

McIntyre, et. al. (1998) states that children in Nagy's (1948) third stage begin to understand that death is truly forever, and have a very realistic view of death. However, she has estimated the ages at this stage to be between 9-12 years of age (McIntyre, et. al. 1998). Other studies, including those performed by Koocher (1973), Hansen (1973), and Blum (1975) state that only after children reach the concrete operational stage can they be able to fully grasp the three components of death (as cited in Speece and Brent 1987). Speece and Brent (1987) estimate that the age at which this understanding is reached is around seven years old. However, Stevenson (1987) states that children throughout these ages try to deal with death through magical thinking, denial, personification, and identification with a deceased person.

The Child's Experience of Death and Disease

Children who are dying understand death through different eyes than those who are chronically ill or well. Their understanding of death seems to transcend age and intellectual abilities. Perhaps life is the greatest teacher of all, and life experiences are all these special children need to understand their own imminent mortality. Despite the knowledge that children do possess the capacity to understand the concept of death on some level, for many years it was believed that children could not understand what it meant to die. This lack of knowledge led the medical community to encourage the parents of terminally ill children not to inform their dying child either of their disease or its possible outcome. Despite the fact that these children were not told directly of their disease or its prognosis, researchers in this area have found that children did in fact know that they had a serious illness. Furthermore, children that were dying seemed to also understand that their own death was imminent (Kubler-Ross 1983; Bluebond-Langner 1977; Waechter 1985; O'Halloran and Altmaier 1996; Lansdown 1987).

According to Koocher and MacDonald (1992), "reviews of professional opinion and research data have constantly stressed that children as young as five or six have a very real understanding of the seriousness of their illness, and still younger children show definite reactions to increased parental stress and the other effects of terminal illness on the family" (72-73). Binger et. al. (1969) found that "most children above four years of age, although not told directly of their diagnosis, presented evidence to their parents that they were well aware of the seriousness of their disease and even anticipated their premature death" (as qtd. in Waechter 1984, 52). They suggest that children communicate this awareness through their behavior and "symbolic questions" (Waechter 1984). Spinetta too has found that children as young as six years old had full knowledge of their disease and its possible outcome (as cited in Koocher and MacDonald 1992). Furthermore, Spinetta (1974) asserts that "terminally ill children as young as five or six years are not only aware of impending death, but because of their illness, are more aware of their death than matched control children without a terminal illness" (as cited in Sparta 1987, 85). Chaffin and Barbarin (1991) found that even when young children are told nothing of their

disease, they still have as much distress as those that have been told (as cited in Wass 1995). Adams-Greely (1984) confirms that concealing diagnoses from children will not prevent them from experiencing intense anxiety, because the children will learn about the seriousness of the disease through nonverbal communication, eavesdropping, talking with and observing other child patients (as cited in O'Halloran and Altmaier 1996; Bluebond-Langner 1977), and the uneasiness of parents and medical staff when confronted with difficult questions (Buckingham 1989; Bluebond-Langner 1977).

Myra Bluebond-Langner (1977) is an anthropologist who spent a year studying leukemic children between the ages of three and nine on a pediatric ward in a children's hospital. Her findings have enlightened the way the medical community views dying children, and her work is cited in numerous sources. She asserts that the question parents ask should not be "should I tell my child that he or she is dying?," but rather "should I acknowledge the prognosis to the child?" (as cited in Buckingham 1989). Bluebond-Langner (1977) explains children's acquisition of knowledge about the disease and its prognosis as a socialization process. Children first acquire factual information about the disease in a series of five stages (see figure 1).

Figure 1: Stages of the Acquisition of Knowledge
(Bluebond-Langner 1977, 166)

	1	2	3	4	5
diagnosis	"it" is a serious illness	names of drugs and side effects	purposes of treatments and procedures	disease as a series of relapses and remissions (- death)	disease as a series of relapses and remissions (+ death)

She explains that these stages are not ironclad, and may be different for different children. In the first stage, the children come to understand that "it," or the disease, is very serious, even though not all children know the specific name of their disease. Children acquire this knowledge through the methods discussed above. In the second stage children learn the names and side effects of the different drugs. She found that when the children she studied achieved this stage, they knew which drugs were used to treat the different stages of the illness, how they were used, and the physical consequences of taking the drugs. During the third stage, children come to understand specific procedures used to administer the drugs, and the additional treatments needed because of the side effects of the drugs. They understand that certain symptoms require specific treatments, and grasp the cause-effect relationship between the treatment procedures and the disease. However, the children she studied "saw each treatment as a unique event" (167). Only when the children reached the fourth

stage of awareness were they able to put the different aspects of the disease into “a larger perspective” (167). Children are able to comprehend that the disease is a series of relapses and remissions; that one can get sick, well, and sick again. Not all medications work all the time, or last as long as they are supposed to. Only in the fifth stage are they able to understand that their disease will result in death. Medications are limited, and when they cease to work, the person will die (Bluebond-Langner 1977).

The concrete information acquired at each stage is necessary and essential for the child to achieve the next stage of understanding (1977). For example, only after a child understands that s/he has a serious disease will s/he be able to understand the different drugs and how they are used to treat the disease. After a child is able to understand the roles of the different drugs, treatments and procedures, s/he will be able to put the disease into a larger perspective in terms of a series of relapses and remissions. Bluebond-Langner (1977) explains:

The information was cumulative; without the requisite information, the children could not integrate new information to come to a new conclusion. For example, if a child knew the names of all the drugs and their side effects, as well as the purposes of various treatments and procedures (stage 3), but did not know the disease was chronic (stage 4), the news of another child's death did not lead the child to conclude that the disease had a terminal prognosis. (168)

However, accumulation of the knowledge necessary to pass to the next stage of awareness does not assure passage into another stage.

Bluebond-Langner (1977) further explains two reasons that experience is necessary for the child to acquire this knowledge. First, in her study the children needed the experience of the disease in order to gather specific information, (e.g., a nosebleed), which may indicate the need for platelets, or bone pain indicating a relapse. Secondly, she states that the children she studied did not ask questions about what was happening to them. They required experience in order to generalize what they saw and heard to themselves. Bluebond-Langner (1977) gives the example of a child whose doctor wants to perform a spinal tap to test for central nervous system involvement. The child will not engage in discussions about spinal taps and CNS involvement until s/he has actually experienced it. Furthermore, children in her study that had not experienced the same symptoms were not allowed to engage in conversations about those symptoms. She further explains that a child is not moving into the next stage of development, despite the acquisition of the necessary information, may be a result of the lack of experience. Otherwise explained, a child may not move immediately from stage 4 to stage 5 because he or she may not have experienced the death of a fellow patient from the disease. Only after the child has witnessed this death will s/he be able to understand that s/he may also die. It should be noted here that only one of the children studied had been specifically told of the prognosis of his disease. While experience and acquisition of information is necessary for passage into the different stages, age and intellectual ability have no relationship with this passage. She found that

three and-four-year-olds of average intelligence knew more than some extremely intelligent nine-year-olds about their disease. The nine-year-olds were in their first remission with fewer clinical visits, while the others were in the later stages of the disease, further emphasizing the need for experience (Bluebond-Langner 1977).

As children pass through the different stages of the acquisition of information, they simultaneously pass through the five stages of self-concept, or “definitions of themselves” (see figure 2).

Figure 2: The Stages of Self-Concept of Terminally Ill Children
(Bluebond-Langner 1977, 169).

	1	2	3	4	5
					diagnosis
seriously ill	seriously ill	always ill and will get better	always ill and will get better	dying and will never get better	(terminally ill)

These stages of self-concept, according to Bluebond-Langner (1977), are based on acquisition of information, interactions with others, and personal experience. The child enters the first stage upon diagnosis of the disease. It is only after this diagnosis that children begin to understand that they are different from other children, because of the drastic change in the ways they are treated. The main characteristic of this stage according to Bluebond-Langner (1977) is the “exhibition of wounds,” for only in this stage did these children display their wounds from the treatments to initiate every conversation. In all the other stages, the children were found to “exhibit” their wounds only on the first encounter. The children began to believe that they would get better when they were first released from the hospital, and were subsequently feeling better. As leukemic patients approached remission, they began to believe that the illness would eventually end.

The first remission usually marks the passage into the second stage. Children in this stage spend a great deal of time gathering information about the various drugs and their side-effects, engaging in lengthy conversations only with other ill children (Bluebond-Langner 1977). The longer the child is in the first remission, the greater the hope of getting well and returning to life as it was before the onset of disease. The children begin to understand the chronic nature of the disease upon the first relapse. They were desperate to acquire any additional information about the disease and would question anyone they can. They continue to “formulate hypotheses about the relationship between various symptoms and the drugs, procedures, or treatments employed, and checked them out with peers” (181). Upon subsequent relapses the children Bluebond-Langner studied began to lose hope that they would ever get better, signifying

the passage into stage four. Only after the death of another child would the children be able to pass into stage five. The children would refuse to discuss the child that had died or even play with that child's toys. Although the children who had reached this stage increased sedentary activities, such as drawing, the activities decreased in themes, with the dominant theme often being death. In addition, these children preferred literature that included dying characters, specifically Charlotte's Web. These preferences served as an outlet, allowing the children to express their fears and anxieties in non-threatening way.

Other studies link children's understanding of the disease to age and cognitive development. Koocher and MacDonald (1992) explain that infants who are ill likely do not understand that life could be any other way, and cannot grasp causal relationships between treatments, procedures, and illness. Although a toddler is able to communicate and understand more about the disease, they often employ magical thinking, and perceive the causes of the disease to be different from reality. It is difficult for very young children to differentiate between what happens to themselves and what happens to others (Koocher and MacDonald 1992). Not until around the age of six or seven are children better able to understand the cause-effect relationship between treatment and illness (Koocher and MacDonald 1992). To reach a consensus about how children come to understand illness and themselves in their rapidly changing world, it would suffice to say that an interplay exists between Bluebond-Langner's stages, and the levels of cognitive development. Children must be able to grasp basic concrete cognitive tasks before they are able to acquire knowledge.

Death Anxiety as it is Manifested in Terminally Ill Children

The above discussion has demonstrated that children, who in the past were kept from the knowledge that they were dying, often knew anyway. Their lack of questions about their disease, rather than indicating ignorance, signaled a response to the perceived discomfort of their parents and medical staff. In one of the first studies on dying children's knowledge of their disease, Vernick and Karon (1965) discovered that "every child who is lying in bed gravely ill is worrying about dying..." (as qtd. in Waechter 1984, 52). Not only were older children on a leukemic ward afraid and anxious despite a lack of specific knowledge, because of the perceived discomfort of their parents, the children tended to withdraw and isolate themselves during a time when they need the most support (as cited in Waechter 1984). Because these children were very much aware of the disease and often its fatal prognosis, they had many more death and body related fears than did other children (Wass 1995). In the first systematic study of dying children, Waechter (1971) found that children with a prognosis of death had a mean anxiety score (Sarason's General Anxiety Scale for Children) double that of both chronically ill children with a good prognosis and children with a brief illness, and three times that of healthy children (as cited in Waechter 1984). Additionally, Spinetta, et. al. (1973) cites that fatally

ill children had a significantly greater preoccupation with loneliness and threat to body integrity functioning (as cited in Waechter 1984). They have also demonstrated that an increase in the frequency of outpatient clinic visits corresponds with increased levels of anxiety in leukemic children (as cited in Koocher and MacDonald 1992). The same study found the opposite in chronically ill children without a life threatening disease; anxiety decreased with each subsequent visit to the clinic (as cited in Koocher and MacDonald 1992). In fact, even children who were functioning quite normally before the diagnosis of cancer may develop, "increased anxiety, loss of appetite, insomnia, social withdrawal, depression and apathy, and marked ambivalence toward adults who are providing primary care," all of which indicate great distress (Koocher and MacDonald 1992, 75-76). Additional research cited by Kvist, et. al. (1991) on the psychological reactions experienced during chemotherapy treatment of malignancies discuss occurrences of increased aggression (Sawyer Crettenden and Toogood 1986), eating disturbances (Gonda and Ruark 1985), fear of isolation (Clunies-Ross and Lansdown 1988), fears of threat to the integrity of the body (Spinetta, Rigler, and Karon 1973), separation anxiety (Sconlon 1985), night terror (Kellerman 1979), anger and guilt (Sallan and Weinstein 1987), as well as specific anxiety over death (Spinetta and Maloney 1975) (all as cited in Kvist, et. al. 1991).

The death-related fears of terminally ill patients are very specific and vary according to age and developmental level (Waechter 1984, 1985; O'Halloran and Altmaier 1996; Wass and Stillion 1988; Beardslee and Neff 1982). In addition to separation anxiety, the fear of death has also been described as fear of decay (Lifton 1974, as cited in Stevenson 1987); fear of loss of movement (Lifton 1974, as cited in Stevenson 1987); fear of the unknown (Lifton 1974; Kastenbaum 1967, as cited in Stevenson 1987); and fear of mutilation (Wass and Stillion 1988; Stevenson 1987). For specific links to developmental stages or chronological ages, Malone (1982) examined three to six-year-old patients and found that they demonstrated more negative affect, loneliness, threat perception, mutilation and death imagery, and negative anticipation than did the healthy controls (as cited in O'Halloran and Altmaier 1996). Waechter's (1971) similar study of six to ten-year-olds found (through analysis of children's stories about chosen pictures) that terminally ill children had significantly more anxiety related to body integrity, mutilation, loneliness and death than did any other children, even though only two of the children had been told of their prognosis. Therefore, it can be determined that children between the ages of three and ten suffer from the following fears, independent of specific knowledge of their disease:

1. Separation
2. Mutilation
3. Body Integrity
4. Loneliness/Isolation
5. Death

Because very young (pre-school) children have yet to develop mature concepts of reality, they will often experience a tremendous amount of guilt as they understand the disease as a result or punishment for something they have done (Waechter 1984). The guilt over past misdeeds, if not discussed, may result in the child fearing that s/he may not go to Heaven, or “they may be left alone to face the ultimate” (Waechter 1984, 61). In addition to the guilt, on admittance to the hospital, the children suffer increased amounts of separation from their intimate systems, leading to a deeper sense of isolation and rejection (Waechter 1984). Also, as stated before, “absence from the mother figure is a threat to the child's fundamental safety and eventually to his or her life,” resulting in increased separation anxiety, as absences from the mother are increased (Wass 1995, 283). Although it may not be overtly expressed, children at this age are also concerned with threats to body integrity, “the quality or state of being complete, whole, strong, and free of damage” (Beardslee and Neff 1982, 124). This threat is a direct result of the physical side effects of chemotherapy regimes, such as alopecia (baldness) and obesity (Waechter 1984). The typical preschooler lacks empathy and may be particularly cruel to an ill playmate, leading to increased anxiety. Furthermore, because these children lack the verbal skills to discuss their fears, they are prone to suffer even more (Buckingham 1989).

While young children often suffer from separation anxiety, this anxiety is typically replaced by a fear of mutilation in school-aged children (Wass 1995). Because these children have developed self concepts, any threat to body integrity, such as that caused by medical procedures, is met with anxiety, anger and fear. Also, in a study cited by Beardslee and Neff (1982), treatment procedures were among the stimuli that caused one patient to verbalize fears about dying. These threats to body image, such as alopecia, obesity, jaundice, stunted growth, and disfiguring surgeries such as amputations, may result in children becoming withdrawn, and isolated from peers and loved ones (Waechter 1984; Beardslee and Neff 1982). Although the Kvist et. al. (1991) study found that the children reported alopecia as being the most problematic event of chemotherapy, girls seemed to be most disturbed by the side effects of chemotherapy. Furthermore, Kvist, et. al. (1991) studied parental reports of the school-aged children in their 10 year study, and found approximately 16 percent of the children exhibited death anxiety during chemotherapy treatments, and 14 percent continued to overtly express a fear of death after the cessation of chemotherapy. Fears about upcoming treatments may also result in the development of anticipatory anxiety, causing the child to become progressively withdrawn, with possible psychosomatic complaints such as vomiting and headaches (Beardslee and Neff 1982).

Death Anxiety and Threats to Self Esteem

A terminal illness robs children of the chance to choose and make their own decisions regarding everyday living. Erick Erickson's step-wise explanation of the psychosocial development of human beings explains how

damaging this loss of control can be to the emotional well being of sick children. This loss is most significant, in that it can threaten the child's sense of self in the world, and rob the child of integrity at a time when h/she needs it the most. The main three stages that are essential for discussion in this point are Erickson's muscular-anal stage, locomotor-genital stage, and the latency stage. At each of these stages a psychosocial conflict must be resolved successfully in order for the child to move successfully into the next stage, and ultimately live until death, with a sense of self mastery and integrity.

The conflict of the muscular-anal stage, lasting from approximately two to four years of age, is one of autonomy versus shame and doubt (Ryckman 1997; Jolley and Mitchell 1996). During this stage of ego development, it is crucial for the toddler to gain a sense of independence, choice and self control, within a socially accepted manner (Ryckman 1997). The main virtue that emerges during this stage is the will, defined by Erickson (1964) as "the unbroken determination to exercise free choice as well as self-restraint" (as qtd. in Ryckman 1997, 192). The will is further described by Ryckman (1997) as "a gradual increase in power to exercise judgement and decision" (192). In order for a child to leave this stage with a sense of autonomy (as opposed to shame and guilt), they need to be provided an opportunity to test their own limits and "define and discover how much control can be had over their own behavior" (Jolley and Mitchell 1996, 44). Therefore, if a child grows up in a very restrictive and imposing environment, such as that of a hospital, that child will not successfully develop a sense of self mastery, resulting in low self esteem (Jolley and Mitchell 1996; Ryckman 1997). According to Eugenia Waechter (1984), this loss of control leaves the ill children feeling especially vulnerable at a time when they really do not understand what is happening, or the sudden and dramatic changes that have taken place as a result of the diagnosis. Her research has found that if the first hospitalization was especially traumatic and restrictive, a stage was set for increased levels of anxiety upon each subsequent visit to the hospital. This loss of control is frequently mentioned in young children's discussions, and increases in frequency as the child gets older (Waechter 1984). This loss of control and self adequacy can be modified by allowing the child to make decisions whenever appropriate, such as sites of needle injections, and helping in procedures. Allowing children to express anger, and providing them with a sense of control during this extremely traumatic and stressful time, provides them with an opportunity to develop confidence and better coping skills for future medical treatments (Waechter 1984).

The major psychosocial task of the next level of development is initiative versus guilt. The locomotor-genital stage, lasting between the ages of four and five, is a time when children begin to internalize values, learn to make plans and set goals, and decide how to attain them (Jolley and Mitchell 1996; Ryckman 1997). When the goals are not socially acceptable, the child is often filled with a sense of guilt, shame, and inadequacy (Jolley and Mitchell 1996; Ryckman 1997). Children in this age group typically do not have the cognitive capacity to understand cause-effect relationships, and may view the disease as a

punishment for their own bad behavior. The child already feels a tremendous amount of guilt about his/her perception of having been terribly bad (socially unacceptable), which led to having such a terrible disease (Kubler-Ross 1983; Waechter 1984). According to Erickson, this guilt must be resolved in order for the child to develop a sense of purpose, a virtue “which involves thinking big, identifying with parents, and beginning to set major life goals” (Ryckman 1997, 193). In order for this sense of purpose to develop, any expression of anger on behalf of the child should be accepted, and the child should be assured of unconditional parental love (Waechter 1984; Kubler-Ross 1983). The sense of control, which is also very important at this stage, can also be enhanced by carefully and empathetically explaining the diagnosis to the child in terms that he or she can understand (Waechter 1984).

For the school-aged child, the achievement of self-mastery is crucial in adequate ego development. During the latency period (approximately six to twelve years of age), the major psychosocial crisis is industry versus inferiority, with the major emphasis is on learning, achievement, and success (Jolley and Mitchell 1996; Ryckman 1997). When children successfully resolve this crisis in an encouraging, sensitive atmosphere, the virtue of competence is realized. However, if a child is unsuccessful, feelings of inferiority may develop causing more problems with self esteem. Unsuccessful resolution of the crisis in this stage is strongly related to inadequate resolutions of conflicts in previous stages (Ryckman 1997). For example, if a child leaves the locomotor-genital stage with feelings of guilt and inadequacy, that child will consequently have a lowered self-esteem, and lack the confidence to learn new things in a strange environment. That child will continue to develop stronger feelings of inferiority resulting in even lower self-esteem and confidence with which to enter the next developmental stage.

When a child is faced with such a life-threatening disease, it is overwhelming, threatening the child's ability to cope successfully. Many children are left feeling extremely vulnerable in the face of an insurmountable enemy that threatens defeat (Waechter 1984). Kubler Ross (1983) describes a little boy who drew a picture of himself standing in front of a huge tank that is about to “run him down.” His small size compared to this huge tank depicts the boy's feeling of helplessness in the face of such insurmountable odds. Koocher and MacDonald (1992) confirm that perhaps the most devastating aspect of the disease is the loss of control. Children, who find self-confidence in mastery of their environment are no longer allowed to make decisions about their own lives. Although they may respond by testing parental limits, when parents curtail discipline, the child often feels even more out of control (Koocher and MacDonald 1992). The children must be reassured that everything possible is being done to help them, and that they will not have to face this crisis alone (Waechter 1984; Kubler-Ross 1983; Siegel 1993).

Furthermore, upon diagnosis of cancer, and more specifically Acute Lymphocytic Leukemia (ALL - the most common form of cancer in children), the children will typically miss at least one month of school and endure treatments lasting for at least three years (Waechter 1984). After missing so

much school, it is difficult for the children make a successful transition back into the classroom. Also, Deasy (1980) found that children with cancer often behave differently from their classmates, having difficulty concentrating, attempting new things, and participating in ongoing activities (as cited by Waechter 1984). The children were found to worry more, and be more lacking in energy and self confidence (Deasy 1980, as cited in Waechter 1984). Consequently, a difficulty in relating to peers may develop, causing the child to become more isolated at a time when acceptance by peers is crucial. In Waechter's (1984) study, four out of five children were withdrawn to the point of having little contact with peers and others in the community. Unsuccessful inclusion and the lack of social support will further threaten the child's sense of mastery, further damaging his or her self-esteem.

Impact of Death Anxiety on Child Adaptation to Terminal Illness

Stages of Grief and Acceptance

Before discussing specific influences on child adaptation, it is useful to discuss the stages of grief experienced with a terminal diagnosis, set forth by Elisabeth Kubler-Ross (1969). These stages are circular in nature, and the order, length, and duration of the stages are unique to each individual. The stages are not rigid, and not every single person will experience each stage. The grieving process is very much as real for children as it is for adults; their feelings must be accepted with empathy and compassion during this emotional roller coaster ride. The stages are as follows: (1.) Denial: this stage is usually experienced upon diagnosis of the illness with the basic statement: "Not me!" Active denial allows the person to absorb the devastating information in small amounts with which he or she can cope effectively. Denial is present in children, and should be respected. If children indicate that they do not want to know, they should not be told; (2.) Anger: This stage follows when one can no longer deny his/her impending death. Anger, rage, and hostility is seen even in children, and can be directed towards God, parents, or the medical staff as they ask "Why Me?" The anger may be a signal for a desperate need of control and understanding, and must be accepted and understood, and the child reassured of unconditional parental love; (3.) Bargaining: As the realization of death becomes imminent, the child may ask for more time, "Yes me, but..." Children may attempt to bargain with God, or doctors, by behaving or through some other means, to prolong their lives; (4.) Depression: during this stage one processes all the losses that he or she is facing. It is a time of drawing inward and preparing for the ultimate cessation of life. There are two types of depression, namely reactive depression and preparatory depression. During reactive depression the child is reacting and taking in the overwhelming losses; the loss of all future hopes and dreams, of loved ones, of life as it was before the disease. Preparatory depression is where the child prepares to say good-bye, and to give up everything. During this stage, others should react with

compassion and empathy, saying little, while reassuring the child of love and acceptance (Kubler-Ross 1969; Gilliland and James 1997); (5) Acceptance: this is a quiet, peaceful time, when the patient comes to terms with and accepts imminent death. The child is exhausted and tired of the emotional strain of the mourning process. It is a time of drawing inward, and the child has no need for large crowds or lengthy conversations. Little needs to be said, and reassurance of love and support can be provided by simply holding the child's hand and letting that child know of the presence of loved ones (Kubler-Ross 1969).

Parental Influences

The dramatic influence parental reactions can have on their children has already been discussed throughout the paper. Just as parental ideals and beliefs can affect a child's anxiety level and understanding of death, they can also influence the way a child reacts to, and eventually accepts, a terminal diagnosis. Quite understandably, parents initially react to a fatal illness with a myriad of emotions as they come to grips with the eventual loss of their precious child. Although the focus of this discussion is the impact on the child, parental reactions play a vital role in how the child will adapt to and accept illness and eventual death. According to Robert Buckingham (1989), parents may react to their child's diagnosis with guilt and subsequently overindulge their child, becoming extremely permissive, and absolve all restrictions on the child's behavior. Such a reaction can be especially damaging to the child, because it will affirm the child's feelings of wickedness, confirming to that child that s/he has been inflicted with the disease because s/he is bad (Waechter 1984).

Further demonstrating the importance of parental behavior, Kashani and Hakami's (1982) study found that children under ten only exhibited an emotional response to their diagnosis when told in the presence of their parents. In such cases the child's reaction mirrored the reaction of the adults. Children told alone were normally calm and indifferent (Kashani and Hakami 1982). In addition, Richmond (1978) found that children showed little overt concern towards death. Instead, they reacted with resignation and passive acceptance (as cited in Buckingham 1989). This apathetic response when the child is diagnosed during the acute stages of the disease is likely due to the fact that most of the child's energy is spent fighting the disease (Buckingham 1989). Glaser and Strauss (1965) confirm that especially very young children, between the ages of three and five, react to the disease on a feeling level, in direct response to the emotions of their parents. Additionally, Spinetta (1980) suggested that the child's reactions to illness is more dependent on how it is presented than what is actually said (as cited in Siegel 1993). Perhaps the most vital role that a parent can play in fostering acceptance to a fatal prognosis is to establish open communication.

Communication Patterns

Numerous studies have outlined the necessity of open and honest communication. Open communication is defined as presenting the child with

the necessary emotional support at “a level consistent with the child's questions, age, and level of development” (Spinetta 1982 as cited in Sparta 1987, 86; Koocher and MacDonald 1992). Conversely, closed communication is the refusal to acknowledge or discuss the disease or prognosis with the child. In this type of communication, the child senses the discomfort of parents through both verbal and nonverbal cues, and does not feel s/he can discuss any fears or concerns with others (Bluebond-Langner 1977; Sparta 1987). Because open communication among family members can foster expressions of emotions, feelings, and a sense of mastery and control, it is not surprising that in their study of childhood cancer survivors, Slavin, O'Malley, Koocher and Foster (1981) found that children who had been told of their diagnosis early and honestly tended to be better adjusted than those who had the information withheld from them (as cited in Siegel 1993). In addition, the Childhood Adaptation Project (Spinetta 1982) found that parents who had practiced open communication reported increased closeness with their child (as cited in Sparta 1987, 86; Koocher and MacDonald 1992). Therefore, as Sparta states, families with high levels of open communication produce children which exhibit a “nondefensive posture, express a consistently close relationship with their parents, and express a basic satisfaction with self” (1987, 86- 87). This increased closeness is linked to better adaptation of a family after the child's death (as cited in Sparta 1987). In addition to increased closeness, Vernick and Karon's (1965) findings indicate that open communication “allows the child to feel more secure and trusting of the medical staff...and while 'blows cannot always be softened ... by explanation and sharing, their impact may be made somewhat less concentrated and acute’” (as qtd. In Koocher and MacDonald 1992, 73). Conversely, closed communication patterns can lead to feelings of depression, isolation, and mistrust (Siegel 1993; Kellerman, Rigler, and Siegel 1977, as cited in Koocher and MacDonald 1992).

Communication between the parent and dying child is dependent on the context of awareness, which Glaser and Strauss (1965) believe governs the behavior of the dying and the dying's relations to others. This “awareness context” is described by Glaser and Strauss (1965) as “what each interacting person knows of the patient's defined status, along with his recognition of the other's awareness of his own definition ... it is the context within which these people may interact while taking cognizance of it ... it may change over time” (as qtd. in Buckingham 1989, 57). Glaser and Strauss (1965) identify the four different types of awareness as: closed awareness context, open awareness context, mutual pretense context, and suspected awareness context. In closed-awareness, the patient does not know s/he is dying even though everyone within the intimate system does. Patients involved in suspected-awareness suspect what others already know and make attempts to either verify or nullify what they suspect. Although everyone accepts the patient's impending death, in mutual-pretense, each pretends that the others do not possess such knowledge. This context is beneficial in that it temporarily protects the family from too much grief, but it denies the child a closer relationship with the parents. Conversely, in the open awareness context, death is discussed freely and openly

throughout the intimate system (Glaser and Strauss 1965). However, although open-awareness allows the patients to spend their final days in the way they desire, the disadvantage lies in the fact that those who disagree with the patient's decisions and choices may try to change them (Buckingham 1989).

Bluebond-Langner (1977) discovered that both the practice of mutual-pretense and open-awareness resulted in similar behavior in the children. They did not discuss the future or going home, and death imagery was seen in play, conversation and art. She argues that once children discover that they are dying, they typically communicate in the mutual-pretense context. This type of context of awareness was fostered in the reluctance of parents and hospital staff to answer probing questions about the disease and dying, and to discuss future plans such as upcoming holidays and going home. The parents of the only two children who practiced open-awareness in the study were more unconventional in their parenting strategies, derived most of their self-esteem from sources outside their parenting role, and were less concerned with what others thought of their ideals. Although these parents were judged for not protecting their children, they felt they had developed a closer relationship with their child, as honesty helped them to best cope with the prognosis. However, it is the child, not the adult that chooses open-awareness. When open-awareness does develop it is not final or complete in all areas of the child's life. Communication may fall back into mutual pretense once the child has reached remission (Bluebond-Langner 1977). The child should be allowed to practice open-awareness with those who can handle it and mutual-pretense with those who cannot. Furthermore, children should be told only what they want to know, what they are asking about, and on their own level (Bluebond-Langner 1977). Denial in children is a defensive mechanism and should be protected.

The effort to protect a child's innocence at all cost is, in essence, a denial of personhood. Children, as persons, should be allowed to engage in and withdraw from conversations and make decisions about their interactions with others (van Eys 1987). In order to encourage such actions in the open-awareness context, children must be in the presence of unconditional loving and nurturing relationships. According to Robert Buckingham (1989), all adults that come into contact with the child need to:

1. Try to be sensitive to [children's] desire to communicate when they're ready;
2. Try not to put up barriers that may inhibit [children's] attempts to communicate;
3. Offer honest explanations when obviously upset;
4. Listen to and accept the child's feelings;
5. Answer the children's questions instead of putting them off by telling them they are too young. (47)

Early Withdrawal

When their child is dying, parents and other family members often experience anticipatory grief, and they come to face the reality that they will outlive their young child (Behnke, et. al. 1984). While this can be extremely

beneficial to families of dying children, it can also cause them to withdraw from their child too soon, resulting in the child's feeling abandoned and isolated during a time when love and support is desperately needed (Koocher and MacDonald 1992). Conversely, in order to protect their parents from too much grief, children may help their parents to put interests in other sources, or completely stay away. In such cases children may also withdraw from their parents too early, not only resulting in isolation for the child, but for members of the child's intimate system as well (Buckingham 1989). A close relationship between the parents and child can result in better family functioning following the child's death, and early withdrawal can hamper this process of grieving (Buckingham 1989; Glaser and Strauss 1965).

The Terminal State

The terminal state begins when the patient has been given about six months or less to live, and consists of three stages: (1) Terminal phase: when child has approximately six months or less to live, all efforts to save the child are exhausted, as neither conventional nor experimental treatments present hope for a cure; (2) Terminal period: around the last two to three weeks of life when the actual dying process begins; (3) Terminal event: the last hours or day when the child is physically dying (Gyulay 1989; Buckingham 1989).

During the terminal phase it becomes obvious that the child is dying and parents are often angered when others discuss the child's future. The children become more depressed with each discharge from the hospital, as they realize that they will never be able to participate in normal childhood activities with family and friends. Older children understand that they will never be well and begin to welcome the idea of death, which may result in feelings of guilt. (Buckingham 1983). Children are typically emotionally labile, and the mood swings may range in predictability (Gyulay 1989). Furthermore, the children may become overactive early in this phase, as they realize they have to "accomplish a lot of living in a short time" (Gyulay 1989, 45). The children may also become withdrawn during this time. This withdrawal may be due to depression as children begin to deal with their overwhelming loss and to process their dying (Gyulay 1989).

During this stage children complete unfinished business and often thank their parents for what they [the parents] have done, or apologize for the pain their illness caused (Gyulay 1989; Buckingham 1989). They may also begin making a will and delegating who gets their belongings; writing letters, poems, or their story; making amends with others, such as telling rival siblings that they are loved; or asking a parent to carry out a request for the funeral (Gyulay 1989; Koocher and MacDonald 1992). According to Koocher and MacDonald (1992), simply "knowing that people are available to them to conduct unfinished business...can be very comforting to dying patients" (77). Rarely do these children resist death (Buckingham 1989). This phase may mark a renewal of bargaining, both for experimental procedures, and eventually to relieve the child of pain (Buckingham 1989). The alleviation of pain is and should be the

main focus of palliative care. No child should ever die in pain.

In the terminal period, the actual signs of dying begin, and parents are faced with decisions of letting the child die at home, authorizing organ donation, and permitting an autopsy (Gyulay 1989; Buckingham 1989). The children will become increasingly withdrawn as they accept their dying, and physical deterioration takes place. They will cease all discussions of future activity. Even preschoolers with an adequate understanding of verb tenses have been reported to talk of their dreams in the past tense (Buckingham 1989). As death approaches, their anxieties decrease and eventually abate (Gyulay 1989). Older children have been found to carry on one-way conversations with God or someone who has died before them. After this conversation, “there is a calmness, peace, and serenity that often radiates from [them]. [They] may encourage others to be calm and peaceful” (Gyulay 1989, 55). Furthermore, as the children become increasingly disoriented, they may carry on conversations that took place years earlier, as if the person is in the room with them.

During the terminal event, or final hour before death, the child is typically semi-to totally comatose, although the child may be alert. Some children “rally” before death, receiving alertness, which brings peace to some parents, and pain to others when they realize how little time is left with so much to discuss (Buckingham 1989; Gyulay 1989). At this point the children have said their good-byes and are prepared to die.

What Children Need for Best Adaptation

Children with cancer live in two different worlds. One world is the medical world, full of treatments, illness side effects, remissions and relapses, and the threat of death. The second world is the social world, both in school interacting with peers and in the home maintaining their relationships (Wass 1995). Integrating these two worlds depends on a variety of factors, and can be especially difficult. As the child reaches the terminal stage, and death becomes imminent, these worlds must be integrated in order for the child to die with integrity (Wass 1995). Review of the literature suggests that the dying child needs and has the right to have specific needs met (see figure 3):

Figure 3: Basic Rights of all Terminally Ill Children

1. Open and honest communication, from the diagnosis until death
 2. Assurance of unconditional love and support
 3. Sense of security and control
 4. Sense of achievement
 5. Freedom from pain
 6. Hope
-

It has already been established that open and honest communication from diagnosis until death allows the child to process fears and anxieties in a loving, nurturing environment. S/he is able to complete unfinished business as s/he spends his/her last days in a close relationship with his/her parents. To

summarize, Sparta (1987) best presents the basic message for children:

(1) the child will not be alone at death or after death; (2) children should know that they have done all that they could with their lives; (3) it's alright to cry and feel sad and angry and not want to talk about the illness or death; (4) death, when it comes, will not hurt and there will be no pain after death; (5) they will be able to say goodbye to friends and family if they desire; (6) adults do not always understand why children die, and they, too, sometimes cry because they do not want to lose the child; (7) the parents will always remember the child after he or she dies and will be happy for the good times that they shared together. (490)

If all of these conditions are present, the child will be able to attribute meaning to experience and die with a sense of completeness and dignity.

When children are in the presence of unconditional love and support, the child's entire range of emotions are accepted. They are not criticized and told how to act. Rather their angry and sad feelings are responded to with compassion and empathy. The child can further be assured of this unconditional love if they continue to be held and touched until the point that their life ceases to exist. According to Jackson Rainer (1999), authentic touch "can serve as a tension reduction intervention and as a means of maintaining and preserving the alliance between the patient and caregiver in the midst of the patient's decline." It can also offer "more of an emotional and textured expression of caring and concern than a verbal response might" (Rainer 1999). Even healthy children have an intense need to be held and loved, an action that Harlow defines as contact comfort. In his experiments with monkeys, he found that the young monkeys separated from their mothers preferred the contact of something warm and fuzzy to food (as cited in Jolley and Mitchell 1996). Furthermore, babies in orphanages during World War Two were found to literally wither away without the touch of another person, a phenomena called marasmus (Ryckman 1997). Despite all of this research and reviewed literature, Piglet describes this need the best when he tells his best friend Winnie the Pooh, "I just wanted to be sure of you."

A sense of security and control can also be established when in the presence of unconditional love and support (Kubler-Ross 1983; Waechter 1984). Furthermore, by allowing the child to participate in planning the funeral, respecting their wishes and desires, and by truly listening to what they have to say, some sense of control can be established, giving the patient a sense of purpose, dignity, and meaning. These same measures can also give the child a sense of achievement. As it has already been discussed, a sense of mastery and control is crucial to the self-esteem of children. What can possibly threaten this sense of mastery more than acknowledging defeat in the desperate battle to live? However, if children are reassured that they have done all that they can with their lives, this sense of mastery can be established.

Every child has the right to spend his/her last days free from pain, and

everything medically possible should be done in order to see to it that this happens (Gyulay 1989; Price 1989). Freedom from pain allows the child to die in peace and comfort, with a sense of dignity (Price 1989). Furthermore, the family can also gain a sense of control, knowing that their child did not suffer in death.

Hope is of crucial importance, and is redefined as the illness progresses. In the final stages of the disease, it exists not as hope for a cure, but is centered on "palliative care, moving toward the hope that the child will die with dignity, without pain either to the child or the significant others surviving with subsequent grief" (Gyulay 1989, 33). It is a hope that "eventually all of the tragedy will have meaning, and the suffering will pay off if one can only hold on" (Behnke, et. al. 1984, 75). This type of hope "serves to recognize the child's worth and dignity and affirms the importance of quality of living even while in the process of dying" (Price 1989, 53). Hope can be fostered by showing special interest in the child's abilities, and by encouraging the patient to complete unfinished business (Behnke, et. al. 1984).

Conclusion

The death of a child is impossible to comprehend, it is impossible to justify, and it will never make sense. With all of the medical technology that we have in our possession, it seems that we should be able to save the most vulnerable members of society, our most valuable resource, our children. The loss of a child is viewed as a great tragedy, a failure on behalf of all society. Because we as Americans have been taught to succeed, and as Mr. Spock so eloquently states, "live long and prosper," we often run from any source of great anxiety, such as a dying child. Instead of running away from these special children, we need to run toward them, and hold and comfort them. They need to be listened to, and know that they will continue to be remembered long after their spiritual body has left this earth.

In order to meet all of these needs, allowing the child to die with a sense of purpose, dignity, and respect, we must attempt to see the world through the eyes of the dying child. These children are able to understand on some level what is happening to them. Depending on their age, cognitive level, and experience with the disease, the child as young as four-years-old may have a complete understanding, not only of the seriousness of their disease, but of its fatal prognosis as well. Attempting to protect the child from anxiety by refusing to discuss the illness or death with the child serves no purpose, for the child will seek information from other sources. Conversely, such action only serves to increase the amount of anxiety the child suffers, for they are not allowed to properly process their fears. As the amount of death anxiety intensifies as a result of the lack of discussion, the child withdraws from loved ones, as s/he feels tremendous guilt for having caused such a terrible tragedy. However, if the child is allowed to discuss the disease openly and honestly, communicating in open-awareness, the child will form a closer bond with the parent. Although the gravity of the tragedy still exists, its blow to the child's

self-esteem can be buffered. The child will still grieve and assemble his/her losses, but will be able to say good-bye. The child's fears and misconceptions can be addressed, and the anxiety lessened. Because of death anxiety and its related fears, the child may react behaviorally. While the misbehavior needs to be understood, it should be controlled in order to give the child an added sense of control. In the presence of unconditional positive regard, and a sense of control, the child will have an increased sense of self-mastery and self-worth. If the child is allowed to have dignity and hope until the final breath is taken, s/he will be able to die with a sense of completeness, surrounded by love.

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1

UNDERSTANDING OF SCRIPTURE IN SECOND PETER

JOSHUA KIME LAWSON

Introduction

Throughout the history of Judaism and Christianity, persons of faith have believed that the Scripture of the Old and New Testaments contain the record of God's self-revelation in the order of our natural world. These writings include reflections about God, ethics, and history by men and women who were convinced that God had broken through the order of perceived reality in order to provide an insight into the nature of Divinity. Due to the nature of this invasion of the perceived order by God, these holy texts are considered to be special, or "inspired," by the community of the faithful which possesses them.

In the Old Testament, there are ancient stories from of old, passed down from generation to generation, telling how one God, YHWH, had chosen and redeemed the people of Israel. From the earliest text, "J," to the prophets of the eighth century BC, one can see how each writer perceived God breaking through the natural order in a different manner. The heart of the Old Testament is the belief that YHWH elected the Hebrew people as a covenant community to represent God to the whole world, and this belief underlies the interpretation of every event in Jewish history from the Exodus through the exiles to the present day. The New Testament, although it is considered to be "heretical" by Jewish readers, continues this same theme of divine interaction with the world through the story of Jesus of Nazareth. These writings include diverse interpretations of the meaning of the bodily suffering, death, and resurrection of Jesus. Despite the diversity of theology, the heart of the New Testament is the conviction that Jesus died as a servant in order to restore humanity to a right standing before God. Unlike the God of the Old Testament, the God of the New Testament broke through the natural order, but this time in the guise of a human and distinctly changed humanity's relationship to God.

Ever since the art of writing was first discovered by humans, people have debated the nature of texts which are written for religious purposes. The primary question is: Who wrote these documents? Was it written by humans, or of the Divine? The secondary question logically is: Who is therefore qualified to interpret these documents? In a quest to answer these two questions, the

focus of this inquiry into the nature and interpretation of Scripture will be narrowed to the letter of Second Peter. This letter belongs to a class of documents known as the “catholic epistles.” This means that these writings were not addressed to any particular audience in the introductory salutation,¹ and therefore were regarded by the earliest of authorities as having been addressed to all churches. This was certainly a time in the Church’s history when the encouragements of men like Peter, James, John, or Jude would have universal appeal in their exhortations.² Second Peter is also considered by many scholars to be written in a particular genre which is known as a “testament.”³ Testaments were writings which were likely written by a disciple after their leader had died, and are very similar to Jewish pseudepigraphic writings in the respect that their purpose is to appeal to an authority through mimicry. Motifs in testaments include an allusion to the quickly approaching death of the author,⁴ and anxiety about the future of the legacy left by the writer.⁵ Bo Reicke also suggests that the strong Hellenistic influence in imagery and language, as well as the Transfiguration account in Second Peter 1:16-18, point to the fact that Second Peter is a “testament” and that Peter the apostle may not be the writer of Second Peter.⁶ The nature of Second Peter as a “testament” also raises questions regarding the dating of the writing. Had the letter been penned by the apostle Peter, then it would have to have been written before the death of Peter which happened in approximately AD 65. However, the nature of Second Peter’s opponents as well as the author’s concern for preserving the apostolic tradition (which both will be discussed later in this paper) suggests that the letter of Second Peter was composed at a later date.⁷ In

¹ 2 Peter 1:1, “to the ones having precious faith as ours...” (All translations in this paper are my own. When in doubt concerning vocabulary, the NIV, KJV, NOAB, and various dictionaries were consulted. The context of each passage as well as H. Davis, *Beginner’s Grammar of the Greek New Testament*, (San Francisco: Harper Collins Publishers) was considered for the best possible rendering.)

² F. Craddock, *First and Second Peter and Jude*, (Louisville: Westminster John Knox Press, 1995), 3.

³ B. Reicke, *The Anchor Bible - Volume 37: The Epistles of James, Peter and Jude*, (New York: Doubleday, 1964), 143.

⁴ See 2 Peter 1:14.

⁵ See 2 Peter 1:12, 2:1-2, 3:17-18.

⁶ Reicke, 146. 2 Peter 1:13-14 speaks of the body as a “tent,” which is a Hellenistic view of body and soul dualism. False teachers are described in Hellenistic imagery in 2 Peter 2:17. The destruction of the present order in 2 Peter 3: 10-12 is also present in Stoic philosophy. For a further discussion of Hellenistic dualism in 2 Peter see also E. Kasemann, “An Apologia for Primitive Christian Eschatology,” *Essays in New Testament Themes*, trans. W. Montague, (Naperville: Alec R. Allenson, Inc., 1964), 179-181. However, 2 Peter is distinctly “Christian” in his use of Old Testament allusions in chapter 2 as well as in his assertion of a future new heaven and earth in 2 Peter 3:13. It is also important to note that there are no particular facts regarding the Transfiguration of Jesus as told in 2 Peter 1:16-18 which could not have been extrapolated from the Gospel of Matthew 17:1-8.

⁷ Kasemann, 172, asserts a date as late as the middle of the second century, due to the Gnostic nature of Second Peter’s opponents. However Reicke, 144-145, asserts a much more tenable date of AD 90 due to the fact that 2 Peter’s opponents are described as despising government in 2 Peter 2:10. It is not very likely that a Christian would espouse a positive view of government after the persecutions of Domitian in AD 95, as is evident in the post-persecution hostility towards

order to grasp fully a clear knowledge of Second Peter's understanding of the Scriptures, one must realize Second Peter's reasons for writing the letter.

The Purpose of Second Peter

First and foremost, the author of Second Peter is writing to Christians in order to exhort them in a knowledge of Christ and likewise to remind them of the likelihood of Christ's imminent parousia. The word "knowledge" appears in the letter of Second Peter seven times.⁸ It is important to note that each time *knowledge*, and likewise *faith*, are mentioned in Second Peter they are described as possessions.⁹ The purpose of Second Peter is to remind the community of this possession of knowledge and faith, which has been handed down from Christ through the apostles.¹⁰ Second Peter wants to enforce the possession of this knowledge because his opponents are Gnostic in nature. The Gnostics insisted that they possessed *gnosis*, or a "spark" of the Divine within themselves. Possession of this "spark" meant salvation, and this was only handed out to an elect few.¹¹ Second Peter seems to assert that true gnosis is handed down from Christ through the apostolic tradition, and his letter's purpose is to refute the knowledge of false teachers and to encourage Christians to "grow in the grace and knowledge of our lord and savior Jesus Christ."¹²

It is also of utmost importance to Second Peter that Christians realize that Jesus Christ is coming a second time to bring about the consummation of the age. Second Peter 1:16 says, "For we have not devised clever myths when we acquainted you with the power and parousia of our lord Jesus Christ, but rather we were eyewitnesses of that majesty." This passage is the introduction to the main section in Second Peter which deals with the nature of Scripture, and which also includes an account of the Transfiguration of Jesus. It is obvious from the context that Second Peter is relying on the authority of the Transfiguration and of Scripture to verify the certainty of Jesus' parousia.¹³ Also Second Peter 3: 3-4 says "Knowing this first that there will come in the last days scoffers proceeding according to their own desires and saying, 'Where is the promise of his parousia? For since the fathers fell asleep, everything remains the same from the beginning of creation.'"

⁸ 2 Peter 1:1-8 (five times), 2:20, 3:18.

⁹ Craddock, 96. For a similar discussion concerning faith in Second Peter, see Kasemann, 174.

¹⁰ See Note 5 concerning the anxiety of left-behind legacy.

¹¹ *The Gospel of Truth* 16:21, appearing in B. Layton, *The Gnostic Scriptures*, (New York: Doubleday, 1987), 255.

¹² 2 Peter 3:18.

¹³ C. Cranfield, *First & Second Peter and Jude*, (London: SCM Press Ltd, 1960), 180-181. See also Reicke, 156-158.; and Craddock, 106.

Second Peter continues from there to describe the coming Day of the Lord. It is obviously important for Second Peter to establish the truth of Jesus' future coming, since it is such an integral part of his polemic against heretics. Second Peter's primary reason for writing his letter is to denounce false teachers who have risen up in the community of the Church. In chapter two, Second Peter elaborates on the nature of the false teachers and their teachings. The heretics are described as those who deny the Lord,¹⁴ are covetous,¹⁵ proceed after the flesh, despise government, and speak blasphemies.¹⁶ They also riot in broad daylight,¹⁷ cannot stop sinning,¹⁸ speak in vain words, allure through the lusts of the flesh,¹⁹ promote libertinism,²⁰ and deny the parousia.²¹ Ernst Kasemann asserts that these heretics are Gnostics. The false teachers' denial of the Lord could possibly refer to a rejection of the bodily presence of Jesus. Likewise, their blasphemy would appear to be towards celestial beings, as seen in the light of Jude 8-10, verses in which Jude writes that not even the archangel Michael would rebuke Satan of his own accord. Gnostics believed that the soul after death ascended through the aeons, or the heavenly spheres which are personifications of virtues, by mastering the celestial guard of each aeon with a password.²² Many Gnostics of the second century, believing matter to be intrinsically wicked, considered the God of the Old Testament to be evil since this God created the material universe; others made allowance for God only by asserting that the material world was a mistake, created by a demiurge.²³ Also, the fact that the false teachers were libertine in nature serves as evidence that these heretics were Gnostic. It was the belief of Gnostics that the Divine "spark," or the true Self, was trapped inside the material realm of the body. The recognition of this "spark" thus made the material world irrelevant.²⁴ This irrelevance led to the development of two trends in Gnostic ethics: libertinism or asceticism. Since matter was defined as evil, some Gnostics thought that it had no effect on the spirit. These Gnostics sought to live spiritually unaffected lives while wallowing in libertinism. Other Gnostics sought to punish the flesh, since it was matter and therefore evil. They thought that the only way to finally release the spirit was to purge the flesh. Furthermore, these heretics denied the parousia. Many Gnostics asserted that both the parousia and resurrection of

¹⁴ 2 Peter 2:1.

¹⁵ 2 Peter 2:3.

¹⁶ 2 Peter 2:10. See also Jude 8-10. For a complete discussion concerning the relationship of 2 Peter to Jude, see J. Kelly, *The Epistles of Peter and of Jude*, (New York: Harper and Row Publishers, 1969), 226-227.

¹⁷ 2 Peter 2:13.

¹⁸ 2 Peter 2:14.

¹⁹ 2 Peter 2:18.

²⁰ 2 Peter 2:19.

²¹ 2 Peter 3:4.

²² E. G. Hinson. *The Early Church*, (Nashville: Abingdon Press, 1996), 93-94.

²³ Layton, 16.

²⁴ As in the case of the "Borborites." See Epiphanus, *Against Heresies* 26.3.3, appearing in Layton, 206.

Christ had already taken place, and thus were realized allegorically in the changed life of the believer.²⁵

It is, however, both unfair and ambitious to denounce these heretics as proper Gnostics. It is quite clear from Second Peter 2:13, 20-21 that these false teachers had been and possibly still are a part of the Christian community. Verse 13 alludes to the fact that the heretics feast with the community. This feast was probably the “agape” fellowship meal which was shared by the members of the Christian Church. Also, verses 20-21 relate that these false brethren had escaped the world through the knowledge of Christ only to fall back into depravity, being worse off than they ever were before. The only time which Second Peter directly quotes the Old Testament is in this context. Proverbs 26:11, “A dog is returned to its own vomit,” is used to describe how these heretics had found salvation in Christ, only to fall back into damnation through libertinism. Despite the fact that these false teachers were previously part of the community, Second Peter is certain about their coming judgment. Stories of damnation from the Jewish Pseudepigrapha and the Old Testament are alluded to, one after the other, in chapter two. They include: the account of the “Watchers,”²⁶ the story of Noah, Sodom and Gomorrah, and Balaam. Second Peter also makes it a point to mention the rescuing of a righteous remnant in the stories of Noah and Sodom.²⁷ It is important to note that both Noah and Lot were parts of the communities from which they were delivered. This testifies further to the notion that Second Peter’s opponents were part of the Christian community.

Perhaps the most important polemic which Second Peter levels against his opponents is that they distort the Scriptures. Second Peter readily admits that the writings of Paul are difficult to understand, but the false teachers have twisted these teachings to their own destruction.²⁸ It would appear from the polemic in chapter two that Second Peter’s main criticism of his opponents was their blatant libertinism. An apparent historical misinterpretation of Paul’s writings is “more sin, more forgiveness,” which Paul himself refutes in his own epistles.²⁹ It appears as though Second Peter purposely singles out Paul in order to target this heresy of libertinism.³⁰ This focus on Paul also has serious implications for the formation of a canon of Scripture, which will be addressed later in this paper. At the heart of Second Peter’s understanding of Scripture is his accusation regarding the misinterpretation of Scripture.

²⁵ For a complete discussion of this, see E. Pagels, *The Gnostic Gospels*. (New York: Random House, 1979), 3-27.

²⁶ Fallen angels as recorded in the pseudepigraphical writings of Enoch.

²⁷ 2 Peter 2:5-10.

²⁸ 2 Peter 3:16.

²⁹ Galatians 2:17.

³⁰ Craddock, 122. See also Kelly, 373

Second Peter's Understanding of Scripture - The Heart of the Matter

Second Peter 1:16-21

It is clearly evident from the text in 1:19-21, 2:4-16, and in 3:15-16 that the origins and interpretation of Scripture are of the utmost importance to Second Peter. A closer look at Second Peter 1:16-21 within the context of the entire letter will lead us to a clearer knowledge of his understanding of the Scripture.

For not having devised clever myths did we acquaint you with the power and parousia of our lord Jesus Christ but rather being eyewitnesses of that majesty. Receiving honor and glory from God the Father when the voice came from the majestic glory, 'My son, the one being loved of me, this is the one in whom I am pleased,' and this voice we ourselves heard coming out of heaven with him being on the holy hill. And having been made more certain we have the prophetic word, you would do well holding to it as a shining lamp in a desert place, until the day dawns and the morning star rises in our hearts. This is first: knowing that every prophecy of Scripture did not originate by one's own interpretation. For prophecy never came by the will of man, but rather men being carried by the Holy Spirit spoke from God.

Verse 16 of this passage is a refutation of Second Peter's opponents. Remember that these false teachers are accused of denying both the Lord and the parousia.³¹ Therefore it is the aim of Second Peter to validate his assertion of both the power and the parousia of Jesus through his "eyewitness" to the Transfiguration and also by the authority of the Scripture.

In verse 19, Second Peter begins to describe the nature and origin of the Scriptures in particular. First of all, Scripture makes more certain the promise of the parousia and power of Jesus. Second Peter admonishes his audience to hold fast to it. From this admonition it can be seen that Second Peter views Scripture as the only thing which the community has to hold on to until "the day dawns and the morning star rises in our hearts."

There are many differing opinions regarding the exact meaning of this phrase. J.N.D. Kelly offers two possible interpretations.³² The dawning day and the morning star could be interpreted as the Day of the Lord with the coming of Messiah in the light of Numbers 24:17.³³ This verse, interestingly enough, is

³¹ 2 Peter 2:1, 3:4-5 (respectively).

³² Kelly, 321-323.

³³ Numbers 24:17 is considered to be a Messianic prophecy because it speaks of a future star rising out of Jacob.

a prophecy of Balaam. Balaam is mentioned later in Second Peter 2:15-16. This interpretation would mean that the community should hold fast to the authority of the Scriptures until the parousia.³⁴ However, this interpretation is questionable because the “star” rises in our hearts. Does this mean that Second Peter is asserting a “realized” parousia? Certainly not, because Second Peter’s main assertion in his letter is that the parousia will effect the world eschatologically.³⁵ Therefore, the morning star must be something other than the parousia. An appropriate interpretation would be that the dawning day is the parousia, and that the morning star represents some kind of inward illumination to the believer.³⁶ Based on this, it would seem as though Second Peter was asserting that not only will the parousia have cosmic consequences, but it will also have individual consequences for the faithful.

Another possible interpretation offered by Kelly is examining Second Peter in the light of the writings of Philo of Alexandria. The fact that early tradition suggests that Second Peter was written in Egypt may suggest that the writer could have been familiar with the documents of this Alexandrian Jew. *The Decalogue* 49 says, “Since the property of fire is partly to give light, those who think fit to show themselves obedient to the sacred commands shall live forever and ever as in a light which is never darkened, having His laws themselves as stars giving lights in their souls.”³⁷ This rendering would indicate also an inward spiritual blessing, such as that mentioned in Jeremiah 31:31-35. Later on in the *Decalogue*, Philo describes the process of inspiration by interpreting allegorically the story of Abraham’s meditation in Genesis 18. Philo asserts that the setting sun is symbolic of Abraham’s setting reason. Therefore, when the sun and Abraham’s reason were fully set, then God could enter into Abraham and use him as a mouthpiece.³⁸ This form of inspiration is known as mechanical dictation, meaning that God more or less used Abraham as a “typewriter.” If one should interpret Second Peter 1:19 in this light, then this passage would refer to the inspiration of Scripture. Given verses 20-21 which follow, this interpretation could be valid.

M. Green also offers still another interpretation of Second Peter 1:19 which also merits consideration. Since there is no punctuation in the original manuscripts, Green asserts that the phrase “in your hearts” should be written

³⁴ G. Ladd, *A Theology of the New Testament*, (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 652-653.

³⁵ 2 Peter 3:10-13.

³⁶ Reicke, p. 158. See also Craddock, 107.

³⁷ Philo of Alexandria, *The Decalogue* 49, appearing in *The Works of Philo*, trans. C.D. Yonge, (Peabody: Hendrickson Publishers, 1993), 522.

³⁸ Philo, *The Decalogue*, 264-266.

with verse 20, rendering it “Knowing this first in your hearts... .”³⁹

An interpretation of verse 19 which the writer of this paper offers is that Second Peter is alluding to Second Corinthians 4:6. Because of Second Peter's direct singling out of Paul's writings in 3:15-16, there is no reason to believe that Second Peter was not familiar with at least some of the Pauline epistles. Second Corinthians 4:6 reads “ Because God who said ' Out of darkness light will shine,' who shines in our hearts the light of the knowledge of God's glory in the face of Christ.” Chapter four of Second Corinthians appears in the wider context of Paul's apologetic for his own ministry to the Corinthians. This passage is part of a “ring composition” which completes the thought of Second Corinthians 2:14-17.⁴⁰ Verse 17 of this passage says, “For we are not like the many selling the word of God, but rather as out of sincerity, as out of God sent by God we speak in Christ.” This verse as well as verses one through six of chapter four are parts of Paul's polemic against his Corinthian opponents.⁴¹ Essentially, Paul is asserting that his gospel does not originate with himself, but rather it comes directly from God. Paul goes further to state that the god of this age has darkened the understanding of unbelievers, and that the gospel has the power to enlighten the believer inwardly with the knowledge of Christ.⁴² It would seem as though Second Peter is recalling Paul's polemic against the libertine Corinthians, asserting the same polemic in order to fortify his own position regarding the morning star in Second Peter 1:19. Whereas Paul says that he did not sell the gospel, but rather spoke from God, Second Peter makes the same assertion about Scripture's procession from God through the Spirit.

This brings us finally to verse 20 and 21 of Second Peter. Verse 20 says plainly, “No prophecy of Scripture came of one's own interpretation.” Many opposing viewpoints have developed around this particular verse. Green asserts that this verse should be rendered “No prophecy of Scripture came of its own inspiration.” Green goes on to state that the implication of this verse is simply that prophets did not make up prophecy.⁴³ However, his rendering of *epilusewV* as “inspiration” is at best incorrect. Kelly specifies the usage of the word *epilusewV* in Hellenistic literature, and argues that it denotes the exposing of fallacies, or the explanation of riddles, dreams, difficult scriptures

³⁹ See M. Green, *The Second Epistle General of Peter and the General Epistle of Jude*, (Grand Rapids: William B. Eerdmans Publishing Company, 1968), 89. The idea of knowing in your heart has a substantial New Testament precedent, as expressed in Mt. 9:4, 13:15, Heb. 4:12.

⁴⁰ R. Martin, *Word Biblical Commentary* 40, (Waco: Word Books, 1986), 75.

⁴¹ This passage, coupled with allusions to the Corinthian epistles in 2 Peter 1:14 and 2:9, leads this writer to think that Second Peter was very familiar with the writings of Paul and is in fact working in and out of the Corinthian polemic to make his own point. Although the diction and the verbs are different, the concept in each passage remains the same. Likewise, it would appear the nature of the light in 2 Cor. 4:6, which is “of the knowledge of God's glory in the face of Christ,” would also fit into the context of 2 Peter. Knowledge is a recurring theme in 2 Peter. Also, “God's glory in the face of Christ” could be the reason 2 Peter specifically cites an eyewitness to the Transfiguration in 2 Peter 1:16-18.

⁴² 2 Cor. 4:4-5.

⁴³ Green 91 n.2.

and parables.⁴⁴ A cognate form of *epilusewV* appears in both Mark 4:34 and in the Septuagint translation of Genesis 40:8. In both of these passages this word is speaking of interpretation, not inspiration. Therefore, it is clearly evident that Second Peter 1:20 is speaking of the interpretation of Scripture. In this context, the verse implies that prophecy did not originate with one's own interpretation. This means that prophecy is simply prophecy, and that it must be interpreted. Given the nature of *knowledge* and *faith* as possessions of the community throughout Second Peter, it would be natural to declare that the interpretation of Scripture is also a matter which belongs solely to the community of the faithful.⁴⁵ This rendering of Second Peter 1:20 makes sense given the heretical distortion of the Scripture mentioned in Second Peter 3:15. Second Peter's opponents are twisting the Scriptures by interpreting the texts individually, apart from the community. The bold declaration of 1:20 is that the Scriptures are the property of the Church,⁴⁶ and the community's interpretation is the only valid one as a consequence of ownership.⁴⁷

Verse 21 of chapter one completes Second Peter's discourse regarding the nature of Scripture. He asserts here that the origin of Scripture is God, not at all the will of humans. In the process of writing, humans are carried by the Holy Spirit. The main point in Second Peter's statement is that Scripture is not a matter of human volition. This assertion particularly brings passages such Jeremiah 1:4-10 and 20:7-9 to mind, in which YHWH literally forces the prophetic word upon Jeremiah. This view of prophecy is also a motif in the book of Jonah. The Old Testament goes further to denounce the prophecy of those who speak from their own promptings,⁴⁸ and Kelly goes as far as to suggest that Second Peter is combating Gnostic factions who prophesy from the promptings of their own divine "sparks."⁴⁹ Essentially, Second Peter is asserting that Scripture is authoritative because its origin is with God. He is authenticating it in the face of his opponents' "myths" which he mentions in 1:16. Likewise, this passage is a validation of the power and parousia of Christ because of the authority of the community's most important possession, the Scriptures.

Second Peter 2:4-16, 22

Perhaps an even better way to determine Second Peter's understanding of Scripture is not to only show how Second Peter describes Scripture, but also to determine how Scripture is used in the text itself. Chapter two of Second Peter is the heart of his polemic against false teachers, and this chapter contains four

⁴⁴ Kelly, 323.

⁴⁵ Ladd, 652.

⁴⁶ See 2 Peter 3:2.

⁴⁷ J. Dunn, *Unity and Diversity in the New Testament*, (Philadelphia: Trinity Press International, 1994), 358. See also Kasemann, 187-191.

⁴⁸ Jeremiah 23:16, Ezekiel 8:3.

⁴⁹ Kelly, 325.

allusions to “Scripture” and also a direct quotation from the Old Testament. The first of these allusions is to the book of Enoch and the story of the fallen angelic “Watchers.” The other three allusions are persons and events from the Old Testament: the Flood of Noah, Sodom and Gomorrah, and the prophet Balaam respectively. Proverbs 26:11 is also quoted in this passage to describe the character of the false teachers.

Each of the four allusions presents a judgment motif, which Second Peter applies to his heretical opponents. However, the allusions to Noah and Lot include an element of deliverance of a righteous remnant. It is important to note that Second Peter does not question the validity of these accounts. He agrees that disobedient angels were cast into *tartarus*,⁵⁰ that there were eight people in the ark,⁵¹ that Sodom and Gomorrah were actually places which truly existed,⁵² and finally that Balaam's donkey really did speak in a human voice.⁵³ However, it is evident from the text of Second Peter that these stories are interpreted to justify Second Peter's end. The first two stories are interpreted to say that God will not spare those who disobey, and will even reserve final judgment for them. However, God will spare a righteous person. In 2:7, Second Peter relates that Lot was tormented in his soul everyday because he had to live among the blatant libertinism of the Sodomites. However, according to the Genesis account, Lot was an established part of the community and had to be dragged out of Sodom by the angels.⁵⁴ It can be seen here that Second Peter is interpreting this text to his own end, which is to relate how God will not spare the unrighteous - particularly those who are libertine in their ethics. Second Peter declares in verse 9, however, that God knows how to rescue the righteous while likewise reserving judgment for the unrighteous. Essentially, Second Peter is interpreting Noah and Lot as representing the community of faith. Second Peter is using Scripture as historical precedent concerning the judgment of God on libertine lawlessness, and likewise God's faithfulness of rescuing the righteous which the writer of Second Peter asserts in the form of a small sermon in verse 9.

Second Peter picks up the story of Balaam in-verses 15-17. In Numbers 22, Balak offered to pay Balaam to curse the children of Israel. When Balaam traveled to deliver his false oracle, the angel of YHWH stood in his way. After beating his donkey three times for not proceeding past the invisible angel, the angel opened the donkey's mouth and reproved Balaam through the donkey's mouth. This allusion is important because Balaam was basically a “mercenary”

⁵⁰ 2 Peter 2:4.

⁵¹ 2 Peter 2:5.

⁵² 2 Peter 2:6.

⁵³ 2 Peter 2:16.

⁵⁴ Genesis 19:1. In this passage, the angels found Lot sitting in the gateway of the city. This was the common practice for the wise men of the city in ancient days, which testifies to the fact that Lot was an established part of the Sodomite community. Lot hesitated to leave Sodom, and was dragged out of Sodom by the angels in Genesis 19:16

prophet who brought forth oracles from his own promptings. In this passage, it is the donkey who speaks from God. A donkey has no words of its own. Basically, Second Peter is asserting that the “prophecy” of the libertines is of their own will, as described earlier in 1:21. The donkey spoke from God, which is the exact justification Second Peter offers for the inspiration of the Scripture in 1:21.

Despite all of the Old Testament allusions, Second Peter only quotes the Old Testament directly one time in his letter. In 2:22, Proverbs 26:11 is quoted to describe the nature of the libertine heretics, “A dog turns back to its vomit.” Second Peter is using this verse along with 2:20-21 to describe how these false teachers were once part of the Christian community, but now have fallen back into sin. In the end, their condition is worse than it ever was before they came to “know” Christ.

It can be seen in chapter two of Second Peter that Scripture is used to verify the historical activity of God. God has judged lawless men, and Second Peter states that God will continue to do so. Likewise, Scripture is used to caricature Second Peter's opponents in each of these allusions, especially in the one to Balaam. Throughout this letter, Scripture is interpreted in order to convey what Second Peter sees as truth. This truth is further fortified as being from God.

Second Peter 3:15-16

Second Peter continues to commentate on the nature of Scriptural interpretation in 3:15-16. This passage reads:

and keep in mind that the patience of our lord is salvation,
even as our beloved brother Paul wrote according to the wisdom
which was given to him, as also in all of his epistles
speaking in them concerning these things, in which there are hard to
understand things, which the ignorant and unstable distort just like the
other scriptures to their own destruction.

Even at first glance, there are two curiosities in this text. The first of these is the phrase “our beloved brother Paul.” A look at Paul's writings, particularly Galatians,⁵⁵ reveals a tension between Peter and Paul. Apparently, this tension has passed away with time (if Peter is the author, which is probably not the case), or it never existed personally between the writer of Second Peter and Paul. Regardless, it is quite apparent that the tension between Peter and Paul is long forgotten, to the point that Paul and Peter stand together united. Likewise, the fact that Paul's letters are viewed alongside “the other scriptures” is significant evidence that a canon of New Testament scripture is developing as an addition to the authority of the Old Testament. George Ladd asserts that there is no need to think that Second Peter was familiar with a collection of

Paul's writings, but only that he was familiar with some of them.⁵⁶ However, it is apparent from the text that Second Peter's opponents have access to Paul's writings also, because they are accused of distorting them. Kelly suggests that these heretics are probably interpreting passages from Romans in order to live libertine lifestyles within a "realized" resurrection.⁵⁷ The text of Second Peter itself appears to allude to many other New Testament writings such as Matthew, Galatians, Romans, the Corinthian epistles, and especially Jude. Therefore, it would not be too rash to think the evidence suggests that Second Peter is familiar with an informal canon of New Testament writings.

Summary of Findings

Based upon the evidence, Second Peter's assertions about the Scriptures can be seen clearly. First of all, it is of utmost importance for Second Peter to establish that Scripture did not come from the promptings of human beings, but rather it came directly from God. Second, the interpretation of Scripture is a matter for the community of faith to determine, since the texts were given to the faithful by the Holy Spirit through the tradition of the prophets and apostles. Second Peter's opponents have interpreted Scripture apart from the community "to their own destruction."⁵⁸ Third, Scripture establishes historical precedent for the working of God within the natural order. Scripture authoritatively records how God judged the unrighteous people of the past, and holds that God will also continue to judge the unrighteous. Scripture also says that God will also continue to rescue the righteous, as will be evident at the parousia of Jesus according to Second Peter. Last, an informal New Testament canon is used by Second Peter, as he maintains that the writings of Paul are equal to scripture. What then does Second Peter have to say about the authority of Scripture in the modern era?

Modern Relevance

Essentially, two opposing arguments have developed in modern times concerning the authority of Scripture. The first of these is a fundamentalist viewpoint, which basically asserts "mechanical dictation" of the Scriptures. Due to this dictation, the Bible is considered to be "inerrant" even in regard to scientific and historical "fact."⁵⁹ The other of these arguments is that the Bible is irrelevant for "sophisticated" modern man, because it is inaccurate in the

⁵⁶ Ladd, 653.

⁵⁷ Kelly, 373.

⁵⁸ 2 Peter 3:16.

⁵⁹ For a brief synopsis of this position, see J. Dunn, *The Living Word*, (Philadelphia: Fortress Press, 1987), 90-92.

light of modern empiricism and therefore inadequate for the intellectual needs of “enlightened” man. Both James Dunn and Wayne Grudem offer a workable solution to the problem of the authority of the Scripture in the face of these two radical positions. It is important to note that the nature of inspiration in Second Peter is that of humans carried by the Holy Spirit speaking from God. The debate hinges on the difference between *intention* and *interpretation*.⁶⁰ Essentially, intention is what the original author wanted to convey to the original reader. If one is to hold that Scripture comes from God, then one must listen to what Scripture has to say in the context of its composition. Interpretation is a dogmatic deduction which is imposed upon the text.⁶¹ By nature, interpretation is uncertain at best.⁶² However, Dunn asserts that interpretation is necessary for Scripture to remain alive and relevant to new societies.⁶³ Therefore, a stable position concerning the “inerrancy” of the Scriptures would be to interpret Scripture in the light of the author’s original intention. The original writers had no notion of “fact” as is now known in the post-Enlightenment era, and it was not their intention to assert the wonders of science. This same position likewise can be held concerning those who believe the Bible to be irrelevant on the basis of scientific “imprecision.” Grudem declares that imprecision is not necessarily untruth. A less precise statement, such as “He went to bed late last night” is not any less true than “He went to bed last night at 1:30:24 AM EST.”⁶⁴ Therefore, the Bible is no less authoritative because it is imprecise “scientifically.” Essentially, Grudem asserts that Scripture is true according to authorial intention.⁶⁵

Conclusion

It can be seen that Scripture must be interpreted to be relevant within the context of contemporary society without compromising the intentions of the original author. Second Peter accomplishes this by asserting that Scripture comes directly from God. The community of faith, who possesses these Scriptures along with the Spirit, is the only true authority which is able to interpret the Scriptures in a relevant way. Second Peter is not concerned with any notion of interpretation by an individual. He lives in a time when widespread illiteracy is the norm. Second Peter does not even conceive of the problems which Guttenberg’s press and Luther’s Reformation would cause regarding the interpretation of Scripture.

⁶⁰ Dunn, *Word*, 78.

⁶¹ *Ibid.*

⁶² *Ibid.*, 101.

⁶³ *Ibid.*, 125.

⁶⁴ W. Grudem, “Scripture’s Self Attestation and the Problem of Formulating a Doctrine of Scripture,” *Scripture and Truth*, ed. D. Carson and J. Woodbridge, (Grand Rapids: Zondervan Publishing House, 1983) 51-53.

⁶⁵ *Ibid.*, 54.

It is of utmost importance in Second Peter that God will bring and end to history eschatologically.⁶⁶ For Second Peter, God is working in history to bring it to an end. If this were not so, then Scripture would be irrelevant, as Scripture records God's working in history. Dunn asserts that this is "historical relativity."⁶⁷ Second Peter could not have used the Old Testament if he had not interpreted it in the light of God's work through Jesus Christ.⁶⁸ For Second Peter, then, old Scripture is interpreted through the workings of God in the life of his community. The nature of this interpretation makes Scripture alive, which is why the Bible still holds relevance today after thousands of years.

⁶⁶ 2 Peter 3:6-12.

⁶⁷ Dunn, *Word*, 122.

⁶⁸ Dunn, *Unity*, 371

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JUST BE SIMPLE: THE DEVELOPMENT OF THE BLACK SELF IN THE WORKS OF LANGSTON HUGHES

TAKIYA PATRICK

Introduction

They think we're simple children ...

- Langston Hughes, "This Puzzles Me"

As an African American individual and an artist, I often wonder what makes me black. What keeps me black? What makes me different? I have come to know that I am not black because my skin is darker than some others may be. I am black because I have a connection to the Black condition, in that I am fully conscious and rooted in Black tradition and culture. This is my difference, my uniqueness, and my beauty. But just as I am Black I am American. I was born in America, schooled by American standards, and taught Americanized values. This Americanized self is what changes me, taking away my uniqueness, making me and the rest of America the same. There exist in my collective being two selves, one which gives me a distinct identity and the other which folds me into a mass of oneness. How then can I retain cultural identity in a society that is full of cultural differences? How can I be a complete entity when the two sides of my consciousness don't agree? This feeling of being torn between two worlds is not exclusive to me, but it is a part of the human condition. Langston Hughes believed that this feeling is a major part of the Black condition. To Hughes, Blacks are "two warring ideals in one dark body." This "double consciousness" creates a dual self (Garner 166). The duality of self is evident in Hughes' work. Hughes' Black self is composed of two parts: the assimilated self and the self that is proud of its Negro heritage. These two sides of self are, therefore, fighting for supremacy over each other.

The term "black," used to describe African-American people, was not a popular term among the Black community until the late 60s when the "Black Power" movement developed the slogan (Hawthorne 4). "Black," in Hughes' view, is not only the physical color of a person's skin. Hughes was fond of the term "black," and he used it quite often in his work. He believed that the Black community should take pride in its "blackness" (Hawthorne 19). Hughes commented on his desire to have a darker complexion: "The Africans looked at me and would not believe I was a Negro. You see, unfortunately, I am not

black (Hawthorne 19).” It is not that he was not of African decent, but his skin color did not reflect that he was. Hughes was very light in complexion; he could easily be a well tanned White-American. Although society characterizes one as Black by the color of skin, being Black supercedes color. “Blackness” is not the measure of how dark one’s skin is. Being Black is being grounded in cultural tradition, expressions, sound and important customs that encompass the Black condition. Being Black is a state of mind rather than an issue of color.

Hughes had a strong belief in the development of the African-American as an individual who was proud of his or her heritage and race. One of Hughes most profoundly stated concerns was about the assimilation of the African American society into White-American culture. Assimilation, in Hughes’ view, is becoming adjusted, or converted into a dominant culture from one’s own distinct culture. This part of the Black condition is one which Hughes fought to eliminate or subdue in order to maintain the Black self. I argue that through his characters Langston Hughes encourages the development of the Black self as an artist and individual, by stressing the resistance to assimilation and the need for Black self awareness

Simple

“You know I am no dangerous man. I am what folks calls an ordinary citizen.”
- Langston Hughes, “American Dilemma”

Hughes’ characters are a representation of his beliefs, each one having his or her own authenticity and expressing black attitudes, view, and lifestyle (Jemi 116). One of Hughes’ most outspoken characters appears in the form of a black man with a simple nature, a character who displays his Black pride every opportunity he can. This character is a personification of the Black experience in America. His name is Simple, Jesse B. Simple. Many feel that Simple is “the one great fictional character” that Hughes developed for the world of literature (Harper 3). Simple was introduced to the world in 1943 when the Black owned newspaper the *Chicago Defender* printed one of the stories in Hughes’ weekly column (Rampersad xv). Hughes’ initial purpose for creating Simple was to encourage Blacks to support the allied effort during World War II (Rampersad xvi). But Simple turns out to be much more.

In Simple, Hughes creates a character that is simple but also complex. Simple is the window through which Hughes gives a glimpse of what it was like to be Negro. Simple is Hughes’ portrait of the “average” Black person (Jackson 78). He flaunts the “heroism and greatness” that Hughes saw in the common black masses (Harper 10). Though Simple is a representation of the Black masses, he does not encompass the collective desires of his people. The aspirations of many Blacks when the stories were authored were fundamentally assimilationist. Simple is merely a tool by which Hughes criticizes and ridicules these longings (Watkins 18). In “Negroes and Vacations,” for example, Simple comments on how some Black people try to imitate Whites on vacation:

“Negroes are not rich like white folks who can take a Spring vacation in the Carolinas, a Summer vacation in Maine, and a Autumn vacation in Virginia, and a Winter vacation in Florida.

When you take three or four vacations a year you get used to them. So you don't have to make every minute count. But when you only get a vacation once in a coon's age, you try to enjoy yourself all around the clock. Therefore, one has to rest when one returns.” (Watkins 22)

Semple feels that Blacks who act this way are playing what he calls “Society Jam-up” (Watkins 22). These Negroes are so busy pretending on vacation, they wear themselves out and end up having to rest at home. Semple thinks they could have stayed home to wear themselves out. Semple, is in essence, a vehicle for articulating the woes of Black existence and Hughes' “means of purging the black community of what sickens and weakens it”(Watkins 19). Though Semple is the protagonist, another important voice merges in the stories. The other voice is that of Annais Boyd. This voice represents the part of the Black condition bound in assimilationist ideals. Boyd is an intellectual who is “observing life for literary purposes” (Harper 4). He is the opposite of Semple. He is an educated man who looks at things in a broader scope. But though Boyd is educated, he does not leave the Black community (Harper 5). Boyd is an individual between two cultures, one not completely lost and the other not totally attained. The duality of self runs throughout the Semple stories. Semple and Boyd are essentially the two selves of Hughes. Semple represents the non-assimilated side while Boyd represents the assimilated side.

Assimilated Self

“Some Negroes think that all one has to do to solve the problems in this world is to be White . . .”

- Langston Hughes, “*God's Other Side*”

As Semple shows, being Black in White American society is being in a microcosm where the culture is not fully understood or appreciated (Arnez 61). Lack of understanding pushes many African-Americans to search outside the Black community for acceptance. Negative stereotypes have branded African-Americans, making it hard for the Black self identity to be maintained. In “That Word Black” Semple examines the word black and its negative meaning. He talks about how through history the word “black” has been negative:

Looking back in history it all started with the black cat meaning bad luck. Next, somebody got up a blacklist on which you get if you do not vote right. Then when lodges came into being, the folks they didn't want in them got blackballed. If you kept a skeleton in your closet, you might get blackmailed. And everything bad was black. When it came down to the unlucky ball on the pool table, the eight-rock, they made it the black ball.(147)

With all of these images of how bad the word black is, it is not surprising that a Black person would want to separate him or herself from anything associated with the word.

Escaping these connotations creates an alter ego in that this self wants to fuse with the dominant culture. This is the assimilated self. The nature of the assimilated self is spawned by the Black beings' desire to solve the basic duality conflict. Resolution is sought by withdrawal from those things associated with the Negro heritage and culture. The assimilated self is one which Hughes understood was a part of the Black condition, but one that should be subdued. In "The Negro Artist and the Racial Mountain," Hughes states: "The mountain standing in the way of any true Negro art in America is the urge within the race toward whiteness, the desire to pour racial individuality into the mold of American standardization, and to be as little Negro and as much American as possible." (22). It is evident here that Hughes feels this is the "problem" in African-American society. Repeatedly, his characters deal with this dilemma of losing cultural identity. Semple's wife Joyce is one of these characters. She is worried about "keeping up appearances." She practices white cultural ideals (Watkins 22). Joyce only identifies herself with the good aspects of the Black culture and ignores the bad. Rather, she uses the bad as her reason for aspiring to White standards. In the story "Brainwashed" Semple is talking to Boyd about how Joyce thinks as a Black woman:

"I am married to a woman who lives black and thinks white nine times out of ten."

"What do you mean?" I asked. "I thought Joyce was a race woman."

"She is," said Semple, "in her heart, but sometimes I think her mind has been brainwashed." (117-118)

Semple feels that Joyce is torn. In her heart she knows she is Black and she is proud of that, but she is being pulled into White-American culture. He feels that her brain is overpowering her heart, and her brain has been white washed. Semple goes on the comment on why he thinks she is this way:

Joyce reads too many white papers and magazines and believes half of what she reads in them. Me, I believe nothing they say. Joyce is also a fiend for culture. Whose culture? The white man's! Me, I love the blues. But Joyce, every time a Negro plays Show-Pan at Town Hall, she wants me to spend \$4.40 to go hear it. ("Brainwashed" 118)

Here Semple is showing how Joyce does not appreciate Black cultural events unless they are displaying White cultural ideals. She immerses herself in White-American culture by reading White published papers and magazines. Semple would rather she read Black publications and read about herself. She has lost her cultural identity.

Non-assimilated self

I am a Negro:

Black as the night is black

Black as the depths of my Africa.

- Langston Hughes, "Negro"

Combating this urge towards whiteness requires one to look upon the Black community and find strength and acceptance. The Black being should see the greatness that is his or her culture, creating a self full of pride not bound in White-American ideals. The non-assimilated self is born from this search for strength. Hughes' non-assimilated self stresses creating and maintaining personal identity. Hughes seems to enforce knowing oneself before accepting or assimilating into another culture. By doing this one can maintain that personal identity. In "That Word Black" Semple speaks about the positive connotations of the word "black" and how he is proud to be Black:

"I am black. When I look in the mirror, I see myself, daddy-o, but I am not ashamed God made me ... He did not make us no badder than the rest of the folks." (148)

Semple is pointing out that just because he is Black he is no worse than anyone else. In fact, being black makes him that much better. He goes on to show that black should not be viewed as totally negative. Semple gives the reader a chance to see the good that is black:

"The earth is black and all kinds of good things come out of the earth. Everything that grows comes up out of the earth. Trees and flowers and fruit and sweet potatoes and corn and all that keeps mens alive comes right up out of the earth, good old black earth. Coal is black and it warms your house and cooks your food. The night is black, which has a moon, and a million stars, and is beautiful. Sleep is black, which gives you rest so you wake up feeling good. I am black." ("That Word Black" 148)

In his article "The Negro Artist and the Racial Mountain," Hughes asserts his belief that the black artist should be self sufficient, proud, and resistant to assimilation: "To my mind, it is the duty of the younger Negro artist, if he accepts any duties at all from outsiders, to change through the force of his art that old whispering 'I want to be white,' hidden in the aspirations of his people, to 'Why should I want to be white? I am a Negro - and beautiful!" (28). In this quote Hughes is stressing that the Negro should be proud of his heritage. Hughes feels that instead of trying to change to fit White-American society, Negroes should embrace their own culture and be proud to be different. This difference is what makes them great. In his poem "My People" Hughes asserts the beauty of the Black race:

The night is beautiful,
 So the faces of my people
 The stars are beautiful,
 So the eyes of my people
 Beautiful, also, is the sun
 Beautiful, also, are the souls of my people ("My People" 36)

In this poem Hughes compares the physical beauty of Black people to celestial beauty. Hughes compares them to the night in the first stanza. The darkness of their faces is as beautiful as the darkness of the night. Black people, in a sense, are the darkness. Their eyes shine like stars. These stars illuminate the darkness, making its presence known. Their eyes are beautiful masses of light, hovering in the sky, evoking mystery and a need for understanding. They are beautiful. Finally Hughes compares the soul of his people to the sun. The souls radiate light. They are souls that are hot and passionate, too powerful to be contained or torn down because they are essential for life. Negro souls are beautiful souls that dance in the sky. This is the kind of pride Hughes believed should permeate the non-assimilated self as well as the whole Black being. Hughes carried this frame of mind on to other works as well. In the poem "Mother to Son" Hughes again asserts the beauty of the Black race. He also comments on other characteristics of the black condition, including the ability to endure and persevere:

Well, son, I'll tell you:
 Life for me ain't been no crystal stair.
 It's had tacks in it,
 And splinters
 And boards torn up,
 And places with no carpet on the floor -
 Bare.
 But all the time
 I'se been a-climbin' on,
 And reachin' landin's,
 And turnin' corners,

The poem shows the ascension of the Black race up the stairs of life. The mother makes it clear that, though she has climbed, the stair is not made of crystal. It has been rugged, tattered, and torn, but she made it. She goes on to say:

And sometimes goin' in the dark
 Where there ain't been no light-
 So boy, don't you turn back.
 Don't you set down on the steps
 Cause you finds it's kinder hard.
 Don't you fall now - ("Mother To Son" 1)

The mother is encouraging her son to keep pushing forward in search of a better tomorrow. She tells him how she kept climbing though the way got dark her darkness pulling her through the rough times. She took pride in being black and stood up for the things that she deserved though the way was not easy. The mother tries to let her son know that life will never be easy for anyone, but it is that much more difficult for a Black person because there are many more obstacles to overcome. It is not then how hard the Black person fights to climb those stairs or what he or she will gain at the end. It is about that person having the desire, motivation, and belief that he or she can reach the top of the stairs. This poem suggests that the struggles of being black should create a new pride; it should fuel the spirit. It gives a sense of optimism to the Black reader.

The Solution

"I'm like that old mule -

Black - and don't give a damn!

You got to take me

Like I am."

- Langston Hughes, "Me and the Mule"

"A man ought to have more than just two sides to sleep on,' declared Semple" ("Two Sides Not Enough" 213). This is one of Semple's possible solutions for killing the double-consciousness that exists in the black being. Semple lays it out in the story "Two Sides Not Enough":

"Now if I get tired of sleeping on my left side, I have nothing to turn over on but my right side."

"You could sleep on your back," I [Boyd] advised.

"I snores on my back."

"Then why not try your stomach?" (213)

The left and right sides represent the two selves. Semple is finding that these two sides are not enough for him. They keep him tossing and turning. While desperately trying to get away from one side, he ends up on the other, which he soon gets tired of, too. No matter which way he turns he's always on the wrong side it seems. He needs more options. Though he is firmly connected to his Black culture, White-American culture is always tugging at him. He is teetering from side to side, hoping to find resolution. But where can he find the middle ground? Boyd suggests that Semple try sleeping on his back but this will not help. Sleeping on his stomach is the only alternative, but Semple finds trouble there, too:

"Sleeping on my stomach, I get a stiff neck I always have to keep my head turned toward one side or the other, else I smothers." ("Two Sides Not Enough" 213)

Semple is saying that even in the middle there is no resolution. Though he is on his stomach he still has to choose. He's always brought back to the two sides. If he does not choose how can he survive? How can he survive in White-America without accepting White-American culture? But how can he survive if he gives up his own Black Identity?

Hughes' solution involves cutting off or subduing one of the sides. Hughes' message encourages Black pride and Black self identity. This is what will produce a healthy Black individual and artist. Therefore, the assimilated side should be cut off. Hughes enforces the shedding of assimilated self in the Story "God's Other Side." In this story Semple is talking about how white can be just as bad as black. He says that Black people should not look outside their race for resolution because there is trouble on the outside, too:

"Some Negroes think that all one has to do to solve the problems in this world is to be white," I said, "but I never understood how they can feel that way. There are white unemployed, just as there are black unemployed. There are white illiterates, just as there are blacks who can hardly read or write. The mere absence of color would hardly make this world a paradise. Whites get sick the same as Negroes. Whites grow old. Whites go crazy." (192)

Semple is saying that being white will not solve the problem of being Black. He stresses that being another color does not provide the answer to the world's problems. Semple is questioning how Black people could see themselves as the source of their problems they are the solutions. He is equalizing the races by showing how there are illiterate people in both races. Hughes is showing his Black readers that some problems in life go far beyond the color lines. Semple goes on to talk about the "right" side. He discusses how people always talk of sitting on the right hand side of God but they never mention the left side.

"All my life, from a little child in Virginia right up to Harlem, in church I have been hearing of people setting on the right-hand side of God, never on the left." ("God's Other Side" 193)

Semple is saying that everyone is striving to be the same. They all want to sit on the right side, but what is wrong with the left side? Being Black is being on the left side. It is being alone, hoping that someone will recognize you. Semple is saying the right side may not be the "right" side on which to be. Semple would much rather be on this side than the right side because he is distinct. Those who are on the right side have run away from their race spiritually (Garner 174). Semple is the only one on the left side, so he has no one with whom to compete for attention. The Black community is distinct. It is a functioning part of society that does not need to be lost in White American ideals.

This issue is addressed in the Semple story “Simple Arithmetic.” In this story Semple is speaking about Negro history week. He inquires how much Boyd knows about Negro history. Boyd replies by saying, “Why should I know Negro History? . . . I am an American” (“Simple Arithmetic” 166). Semple is quick to remind him that, although he is an American, he is also a Black man. Semple is telling Boyd that he should recognize what he is first. When society looks at him, it does not see an American first; it sees a Black man. He is letting Boyd know that he is Black. It does not matter if one is from Cuba or France, he or she is black first and that is something of which to be proud. Being Black is a “reality and unchanging condition” that one cannot run away from (Garner 174). This idea is manifested in Hughes' statement: “Step outside yourself, then look back and you will see how human, yet how beautiful and black you are. How very black even when you're integrated” (Greeson 52). Hughes proclaims the fact that no matter where a Black person may be, because of the standards that have been set by society, he or she is still Black whether he or she be assimilated or not Black people are still Black.

Conclusion

Langston Hughes encourages the development of the Black self as an artist and individual, by stressing the resistance to assimilation and the need for Black self awareness. His message is one of pride, calling for the maintenance of a strong Black self bound in Black heritage and culture. Hughes provides a mirror for the Black community to view itself and say: I am Black. I look in the mirror and see myself. I am not ashamed. My Blackness fuels my spirit. It is my beauty, my difference, my uniqueness. I am maintaining cultural identity in a world full of cultural differences. I am looking at myself, stepping outside of myself and realizing that I am myself. I am Black.

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THE McDONALDIZATION OF THE GOLDEN AGE OF FILM

HEATHER GORDON

Throughout this century, people have become increasingly preoccupied with the efficiency and speed in which they can accomplish the tasks they face in life. One of the first individuals to express concern for this growing “rationalization” of society was Max Weber, who postulated his theory at the turn of the century (Ritzer 18). He believed that a rationalized society provides efficiency, calculability, predictability and control for both the producers and the consumers of various industries. Sociologists have come to define this process, which accelerated with the birth of the fast-food industry, as “McDonaldization”: “The process by which the principles of the fast - food restaurant are coming to denominate more and more sectors of American society as well as the rest of the world” (Ritzer 1). An example of one such sector is the classic film industry, which includes an extensive network of bureaucratic rules, regulations, and hierarchies.

It cannot be denied that the movie industry of today is McDonaldized, but one must wonder if the same was true of the classic film industry of the 1930s-1950s. In researching this topic, I hesitated to label the Golden Age of Film as being a mere bureaucracy, for many of the classics that resulted from the studios' efforts were each unique and have an indelible place in the history of the cinema. However, an examination of the way in which these films were produced has revealed a myriad of examples of McDonaldization.

For Weber, the epitome of a rationalized society was the bureaucracy, “a large-scale organization composed of a hierarchy of offices” (Ritzer 17). It does not take an enormous stretch of the imagination to see how a studio such as Metro Goldwyn Mayer (MGM) could encompass the basic characteristics of a bureaucratic organization. According to Templeman, these include a division of labor, a hierarchy of authority, written rules, and a businesslike impersonality. Within the studio's structure, there was a clear division of labor: the financiers provided money for film production; the popular stars and directors gave the films allure; and the producers, set and costume designers, make-up artists, editors, and technicians saw to the fine - tuning of the product.

An even more obvious bureaucratic characteristic of the classic film industry, which was probably more applicable in that time period than it is today, was the hierarchy of authority. Even though he answered to the

financiers in New York, Louis B. Mayer was still the mogul of MGM, the indisputable authority of the studio itself. Next in line were the high-paid stars, who possessed enough fame to make certain demands. For instance, by the 1940s Judy Garland had gained considerable popularity and was able to inform the songwriter that she would not sing “Have Yourself a Merry Little Christmas” for the movie *Meet Me in St. Louis* the way it was originally written. Another star who had enough prowess to adopt a prima dona attitude at times was Greta Garbo. She was reported to have snapped at her director in German, saying “Could you be so kind as to speak more softly when you address me” (Karney 296). Those stars who were not as well known occupied a position beneath many of the directors, producers and technicians of the popular films. Lower in the ranks were those individuals who produced the stars' unblemished faces and impeccable costumes. Even the commissary workers probably had a position, though a low one, in the overall hierarchy of the studio.

A third characteristic of a bureaucracy evident in the studio was written rules and regulations, which came in the form of contracts. Everyone knew the stipulations of their contract; if they opted to act against them, they frequently had to face the wrath of Mr. Mayer. For example, Gallagher pointed out that the only reason Clark Gable was in the film *It Happened One Night* was because MGM had “loaned him out to the low-budget Columbia as punishment for some recent recalcitrant behavior” (Intro-4). Finally, MGM could be viewed as bureaucratic in its businesslike impersonality toward its employees. Although many of the studio's actors saw the studio as an extended family, it became evident that in many circumstances the studio was not overly concerned with the stars' personal concerns. In fact, the star system has often been referred to as Mayer's cultivation of a “stable of stars” (When the Lion). A specific example of the “impersonality” exhibited by Mayer occurred when Greta Garbo failed to appear at her wedding ceremony to John Gilbert. Mayer is reported to have said to a distraught Gilbert, “Sleep with her. Don't marry her,” to which Gilbert's response was to punch Mayer in the face (When the Lion).

Since Weber viewed the bureaucracy as an example of rationalization (and thus McDonaldization), it follows that bureaucratic institutions provide the four main aspects of McDonaldization. The first of these involves efficiency, or “choosing the optimum means to a given end” (Ritzer 35). In regards to MGM, Mayer developed ingenious ways to reach the “given end” of the movie business to produce the best movies of his time. One technique he employed to accomplish this feat was to contract the most valuable stars. These contracts were efficient means of guaranteeing that the most popular stars would be readily available for upcoming films, which were often “made with specific stars in mind” (Dirks, 1930s 1). The studio star system became an effective method of molding a wide range of individuals into “rare, intense (and usually beautiful)” stars (Gallagher Intro-6). In fact, some people believed the entire movie-making process was much like a factory, where a streamlined series of tasks resulted in a relatively simplified finished product for the consumers

(When the Lion). Powdermaker may have said it best in that the “system provide[d] a formula easy to understand and ha[d] made the production of movies seem like just another business” (qtd. in Gallagher Part 3-6). The developing technology also proved to be efficient in that sound could be incorporated into the actual film reel. Furthermore, techniques such as Cinemascope and Technicolor increased the studio's options.

There are, however, a few instances in which the classic movie industry could not compare with the efficiency of today's televisions and videos. One such instance is that individuals had to physically go to the theater to see a movie during the Golden Age. Moreover, with the above as an exception, the consumers did not have to do anything in order to enjoy the movie. They only had to sit back and let their imagination take over. This idea is contrary to many of today's “efficient” industries, which prompt consumers to do some of the work themselves.

A second aspect of McDonaldization that seems to be inherent in the film industry is calculability. Calculability refers to an emphasis on quantity (usually to the detriment of quality) of both production and products. For the film industry, the obvious quantifiable element was the amount of money a movie could generate. A good film, from the studio's perspective, was one that showed promises of high income. The efficient formula to which Powdermaker had referred allowed the top executives to practically ignore concerns about the quality of the script or performances and to focus solely on the number of films produced and their monetary value (qtd. in Gallagher Part 3-6). The importance placed on the economies of films was also clearly demonstrated in the ratings: The studio's focus was not so much on the quality or longevity of the films as on the number of people who paid money to see it. For example, there are a number of films that we think of today as “great classics,” but these films were not necessarily blockbusters at the box-office when they were first released. Surprisingly, one such film was the Christmas classic *It's a Wonderful Life*, which some critics claimed was “too sugary for current taste” (Karney 368).

In every regard, stars were marketed for their specific “talents” (which could be anything from their legs to their personality) in order to sell the films in which they appeared: “A star became a production value, unto himself, a trademark enhancing the prestige of his producer and an insurance policy guaranteeing success at the box office” (Gallagher Part 3-3). In order to market its stars, the studio's publicity department saw to it that the media, from the newspapers and fan magazines to trade photos and lobby cards, displayed the perfect image of the suave debonair or the glamorous beauty queen.

Another characteristic of calculability is the speed with which the goods can be produced. MGM was based on this premise, for Mayer and Thalberg's original goal was “to create a motion picture studio capable of producing and releasing one full-length feature film each and every week” (When the Lion). Consequently, the makers of these films often found themselves on dizzying schedules, making several films a year. For example, after having starred in 25 films in 10 years, Judy Garland commented, “Metro is working me to death” (MCA 30). No one knew how prophetic that statement would become. This

emphasis on quantifying films went beyond the obsession with box-office ratings and the popularity of the high-paid stars. It extended into an explicit numerical analysis of each film. One website has broken down many of the classic films into 14 categories, each with a ranking of 1-10. Some of the categories were character development, drama depth, action, family appeal, romance, and Hollywood style (Reel, LLC).

The McDonaldisation of an industry also involves making the process as predictable as possible, emphasizing “routine [and] consistency” (Ritzer 79). MGM had its own predictable style, its own predictable stable of stars, and its own interpretation of what audiences wanted. The studios “played an important role in developing [the stars’] personality with the interests of each studio pushing their stars in different directions” (Gallagher Intro-4). When fans saw Leo the Lion at the beginning of a film, they knew that stars such as Judy Garland, Greta Garbo, Clark Gable, or Spencer Tracy would soon grace the screen. It was also quite common for the studio to consistently pair popular stars in a number of films Jeanette McDonald/Nelson Eddy, Mickey Rooney/Judy Garland, and Spencer Tracy/Katherine Hepburn, for example. These pairs developed mystiques for audiences worldwide, who paid money time and time again to watch the sparks fly between their favorite couples.

Predictability was also evident in the classic era in the form of series or sequels. People fell in love with certain characters, so the studio gave them more movies with those same characters. Two examples include the Andy Hardy movies and The Thin Man series. With the dawn of sound in the late 1920s, it also seemed to be a popular conception in the 1940s and 1950s to remake movies that had been produced in earlier decades. Many producers felt that if the formula worked the first time, they could improve it and make it work a second time. One notable remake was the 1954 Judy Garland musical *A Star is Born*, remade from the equally successful 1937 version. Another example was Ingrid Bergman and Charles Boyer’s 1944 thriller *Gaslight*, which was originally a British film.

Since the studios owned various theaters throughout the country, even the overall movie-viewing experience could be seen as predictable. Audiences came to expect certain procedures when they went to see a matinee show and others when they went for an evening show. Although there were some variations, most theaters had a relatively predictable structure. The viewers knew from the “scripts” and “cues” (Ritzer 82) they had observed to go to the ticket office, get a ticket, enter a room with a number of chairs, and then choose a seat. Perhaps Gallagher was correct in his description of the movie-viewing experience: “[It is] a highly specialized activity, taking place in what sociologist Erving Goffman would designate a separable place: ‘A place surrounded by fixed barriers to perception in which a particular kind of activity regularly takes place’” (Gallagher Part 2-4).

The McDonaldised bureaucratic characteristic that I felt applied most to the classic movie industry, and inadvertently related to almost every other characteristic, was the element of control. The studio retained control over nearly everything employees did in terms of their career and sometimes in

regards to their personal lives as well. Mayer considered the movies themselves as his possessions: "Movies are the only thing you could sell and still own" (When the Lion). Even the scriptwriters and directors were controlled by the moguls and by a higher power-legal censorship. Strict censorship was introduced in 1930 in the form of the Hays Production Code. This code was thought to have been a partial result of rising stars such as Mae West, who were openly suggestive and frequently blunt with sexual statements (Dirks, 1930s 1) Technology also played a definitive role in controlling those individuals involved in film production. As opposed to the stage performers, film stars had less freedom to make improvised movements. For example, an expansive gesture might not have come within the scope of the camera, resulting in the appearance of an armless star! On the other hand, cameras gave stars the liberty to correct their mistakes because, unlike live theatrical performances, scenes could be shot until they were performed correctly. Nevertheless, technological control was further evidenced in the development of sound reels, which replaced live orchestras with pre-recorded musical numbers incorporated onto the film reel itself.

There was a veritable plethora of situations in which the studio, i.e., Mayer, controlled the individual stars. Given this power through the regulations in each star's contract, Mayer made sure the stars were used to the studio's advantage. As a result of the "publicity machine," many stars, film personalities became so ingrained that they could not separate themselves from the star image. One of the most recognized examples of the control the studio exerted over a star was illustrated in the tragic story of Judy Garland. Beginning with her first box-office hit, *The Wizard of Oz*, the studio regulated Garland's appearance and weight. Jackie Cooper once reported that in order to make Garland appear younger and less well-developed, the costume department was told to tape her breasts down, permanently damaging tissues (When the Lion). Mayer capitalized on Garland's success, assigning her to numerous films in a short time. She worked hard to live up to the image the studio had built for her, but her schedule was very demanding. At the age of 24, Garland was addicted to Benzedrine to wake her up and Seconal to help her sleep, both of which were prescribed under studio orders (MCA 30).

As her battle with the addiction intensified, a rift rose between her and the studio executives. She began to "project a version of herself as the victim of an exploitative Hollywood system that had forced drugs on her as a child, exploited her creative talents until they were exhausted, and then dropped her after she collapsed from years of physical and psychological abuse" (Gallagher Part 5-7). An indisputable legend, Garland's life was anything but perfect. In trying to live up to the studio's image, Garland could not prevent the legend from "consum[ing] the life" (Jordan 9). She said herself, "If I'm such a legend, then why am I so lonely?" (Jordan 7). Tragically, Garland died at the age of 47 as a result of the drug addiction that plagued her life.

Other stars faced similar battles over control, such as Ingrid Bergman's fight to live her life as she wished. The powers that controlled her career, however, were different from those governing Garland. It was the reciprocal

relationship of the studio's control of the audience and the audience's consequent control of the stars that had a strong effect on Bergman's life. Bergman's contract was held by producer David O. Selznick of MGM, who lent her out to other studios on numerous occasions. The films in which Bergman starred often portrayed her as a vulnerable, if not wholesome, woman. Whether her image was fabricated or real, the American audience became convinced by the studio's publicity machine that she was as blameless as the image portrayed in her films. When Bergman left her husband and daughter to marry the Italian director Rossellini, American viewers were outraged. They boycotted Rossellini's film and "[Bergman] was even denounced on the floor of the U.S. Senate" as being "Hollywood's apostle to degradation" (Estate 1). The public had elevated Bergman to star status, the consequences of which were severe: "People didn't expect me to have emotion like other women" (Bergman). Through examples like these, it was possible to observe the control the studio had over the audiences, perceptions both of the stars and of life itself.

There were some stars who did not seem to mind the studio's tight control. While Warner Brothers stars took on bitter court battles to gain higher earnings, stars like Gable at MGM had managed to settle relatively comfortably into the system of studio control ... and [were] not ready to take on the system in the 1940s (Gallagher Part 7-2). Others felt that though the studio did not give the much freedom, it at least provided them with careers at a time when work was scarce and gave them a "public identity" that they did not have to establish for themselves (Gallagher Part 6-2). Thus, the McDonaldized film industry could very well have served as an "iron cage," trapping some stars in a system of rules and regulations that they did not enjoy and that they vainly fought against (Ritzer 178). For others, however, the cage could be viewed as being made of velvet - a cage they may not have necessarily wanted, but one in which they made themselves comfortable once they were ensnared (Ritzer 177).

Another element that became evident in the McDonaldization of society was that rationality tended to lend itself to irrationality, which could "limit, eventually compromise, and perhaps even undermine" the rational system (Ritzer 121). For instance, the efficiency created by the new technology of sound on film eliminated the need to hire orchestras for each theater. However, Margaret Booth commented that the sound reel was constantly breaking and scenes had to be shot many times just to get a good recording (*When the Lion*). The contracting of the stars could also be seen as inefficient in that the studio wasted a good portion of its time battling those stars who did decide to fight the system. Therefore, the elements of the system that made it efficient sometimes proved to be equally inefficient.

In terms of calculability, the studio system also became increasingly irrational. One instance of this irrationality was Hollywood's response to the Depression, which included "expensive mass-produced entertainment" (Dirks, 1930s 1). In fact, MGM released two of the most expensively produced films of the 1930s, *The Wizard of Oz* and *Gone With the Wind*, in the new expensive

technique of Technicolor. At a time when most people did not have the money to go to the theater, MGM spent a great deal of money to draw them there.

Predictability fostered irrationalities as well. The studio had been very influential in the war effort, producing movies relevant to the time. However, with the increasing changes in the 1950s and 1960s, they hesitated to release films that dealt with the current social issues because they could no longer predict what audiences wanted. Thus, MGM's system for ensuring box-office hits failed to translate into the greater social system of rapid change - "What had worked in the past no longer was a sure thing in the present" (Dirks, 1960s 1). Finally, the greatest irrationality resulted from the dehumanization of the stable of stars and of the audiences by means of control. As Cohen pointed out, technology served as an obvious dehumanizing mechanism: "[H]uman beings are shot and recorded onto the cinematic material in the same manner as objects. Before being filmed, self and object exist in two distinct realms; once part of the filmic image, they share the same artificial ambiguous existence" (qtd. In Gallagher Notes-2). Stars were turned into a two-dimensional icon that could be bought and sold and even revered.

As previously demonstrated, the studio's control was also dehumanizing, creating such defined personalities that the audience, and sometimes the stars themselves, could not delineate between the character and the actor. To accentuate this fact, Cary Grant once said, "Everyone wants to be Cary Grant. Even I want to be Cary Grant." This saturation of the media with strong images and illusions of both individuals and life events can also be viewed as dehumanizing for the audience. The film industry shaped the public's perception, often constructing an idealized (and sometimes "warped") view of reality. The myths behind the "legends" of the screen continued to live on long after the truth had faded (Jordan 6-7).

The irrationality of control extended even further to include the contracts of the stars. The studio's power over its stars was so confining that many rebelled against it, suing the studio for more money and for more decision-making power in terms of the roles they received. As a partial result of such lawsuits, more and more actors went freelance by the 1950s, and the studio's control began to decline rapidly. MGM began its tragic collapse as bureaucratic corporations started to infringe upon the dying monopoly of L. B. Mayer. Thus, the dimensions of McDonaldization not only made the classic film industry run more efficiently and predictably, but they also hindered it and turned the production of films into a dehumanized bureaucracy like any other industry.

McDonaldization was not created in a vacuum. The process gradually developed throughout the twentieth century. Max Weber was concerned about this rationalization of society in the early 1900s, and Ray Kroc's evolution of McDonald's simply maximized the overall effect. The process could be viewed both as a grand-scale improvement of the many industries that control our daily activities and as a plague that has slowly destroyed the human element in life, confining us within false realities. The glorious age of the silver screen was dramatically affected by McDonaldization. A bureaucratic system allowed MGM to reach its goal of producing some of the greatest films in cinema

graphic history quickly and efficiently. It raised ordinary people to the pinnacle of human admiration, making them legends. Audiences were given an escape from the rigors of everyday drudgery and were provided with an opportunity to dream of lifestyles they could never attain. The MGM “dream factory,” however, also ran into bureaucratic power struggles over management and money (*When the Lion* 1992). Stars were subjected to regimental schedules and were often enslaved by the inefficiencies of modern technology. The fabricated world that the studio constructed dictated to an impressionable audience the way ordinary people were supposed to look and behave. Under the pressures of such conflicting elements, the great studio found itself foundering in a stream of executives, independent stars and directors, and technological advances. After years of struggle, MGM shut down, ending the fantastic Golden Age of Film.

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CRISIS OF BELIEF - A THEORY OF PERSONALITY DEVELOPMENT

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“In spite of all the enforced physical and mental primitiveness of the life in a concentration camp, it was possible for spiritual life to deepen. Sensitive people who were used to a rich intellectual life may have suffered much pain (they were often of a delicate constitution), but the damage to their inner selves was less. They were able to retreat from their terrible surroundings to a life of inner riches and spiritual freedom.”¹

-Dr. Viktor Frankl

Introduction

Personalities are what make each individual unique. As complex as they are, many theorists have tried to explain how it is that they develop, and develop uniquely. Some claim that personality is fixed, that it is what each child is born with and begins to emerge as time and situations develop. Others believe the opposite. Theories such as Bandura's social-learning theory believe it to be the observations of real-life models that develop behavior.² Who is right? Or is there a little bit of truth in each one? My theory evolves on the basis that personality isn't completely formed at birth, nor is it just a product of influences around an individual. This theory states that there is an inner belief system that plays a large role in a person's development into a unique being, far different than any others.

What is the Belief System?

A **belief system** is made up of the values and morals that a person holds as his own that helps him make decisions in life and can be considered as the personality itself. It determines what the individual accepts as part of his or her identity. Previous experience also plays a part in a belief system in that it gives

¹ Viktor Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1963), 56.

² Albert Bandura, *Psychological Modeling: Conflicting Theories* (Chicago, Ill: Aldine Atherton, 1979), 2

insight to what the personality has already learned. A person's self-perception also can affect one's behavior making him or her more or less confident in his or her ability to function. Faith in a higher being or goal is often a strong influence in a person's belief system in that it defines specific characteristics for a person's development and behavior.

Each belief system is just as unique as the person that carries it. Some believe in a God and that encourages a difference in behavior from what they would ordinarily do, while others may believe that their perception of themselves and what they can accomplish is what really drives them towards self-actualization. In both examples, it is the individual's belief in something bigger, or a large purpose, that pushes them to grow.

Development Through the Crisis of Belief

Humans are given the natural ability to choose. This is called **free choice**. In fact, one of the last of human freedoms, one which cannot be taken away is a person's ability to choose his attitude in a given situation.³ From birth, a child is faced with options on whether or not he or she wants to learn, to obey and even to function as a growing adult. Adults are also given this free will. They have the ability to choose how they want to live and who they want to become. Often times, it is then what the person believes that draws him or her towards making an answer.

As a person faces a situation, he or she is given different options on how to choose to deal with the situation. For instance, a woman must decide whether or not she will continue the relationship she is in. Her options are to stay in, or break off, the relationship. Now, these are two different options, but there are a series of mental steps that she may go through in order to follow through with her decision. It is here that she will sift through her belief system to see how she believes about the given situation. When weighing out her options, she could be influenced in several ways. How she will be able to handle her decision emotionally could make her lean towards one answer, as could her partner's emotional stability. Others reaction to her decision could also influence her ability to decide on her own. For instance, if she felt her peers would be disappointed in her if she broke off the relationship, then she may be tempted to not make the decision. This is where her belief system, again, comes into play. What she believes will be evident in her decision and in her reaction to the decision. For example, if she has full confidence and sees herself reaching a goal, whatever that may be, that will reflect in her behavior. At every decision, a person is faced with a crisis, or a challenge to his or her self and belief system.

When this woman makes her initial decision, she is then faced with more choices on how she will react. Once again, if she is confident in her ability to

³. Frankl, 104.

choose and trusts her belief system, she will choose a response that will help her achieve her main goal, or her desired state of self. Different people seek out different goals, depending on the drive of their belief system. Some may seek happiness in life, while others may search for complete understanding of who they are.

Responses often come in the form of an **emotional reaction** that comes from their choice, such as a feeling of satisfaction if the woman decided to stay with her partner, or anger and sadness if she did not. Other responses often come in forms of **revelation**. Perhaps throughout the process of making the decision, an important lesson is learned. Because these revelations are usually strong, especially if the decision is one that changes a person's life, they will become a focus or a strong part of who that individual is due to the impact of the decision and the reaction that occurred. For instance, in the example before, if the woman had chosen to break off her relationship with her partner because she felt he was abusive, then her emotional reaction might be to feel the emotions of anger, hurt, shame, and betrayal due to his lack of respect for her.

Upon feeling these emotional reactions, a person learns there that he or she may or may not have made the right decision. This is a strong response and is remembered. If one realizes it was the wrong decision, he or she will remember the kind of response that occurred. It may be a response that the individual does not wish to feel or learn again. Using the example from before, this young woman now learned that an abusive person like that is toxic to the development of who she is, and builds a defense in protection of it, keeping her from returning to the same experience. Kelly's theory of personal constructs would call each of these interpretations of experience a construct.⁴

Some constructs are given more value to the person's belief system over others, depending on their active role in decision making. Going back to the illustration, for a long while, that new, emotional revelation will remain in the forefront of her mind and will remain a focal point. She may see many relationships as somewhat abusive until she balances out that new construct with some of the other lessons she has learned. The experience gained from each point of development serves as possible reference for the next prediction of the situation that arises. Kelly's theory of personal constructs states:

Guided by personal constructs, action is channeled by the way a person anticipates events. This anticipation, based on the present perspectives, directs the individual to reach out into the future. In deciding on a direction, the person chooses that alternative in a dichotomized construct from which he anticipates the greater possibility for extension and definition of his system. Having chosen, he makes his prediction about the best way to move and then acts.⁵

⁴ R. Forgas and B. Shulman, *Personality, A Cognitive View* (Englewood Cliffs, NJ: Prentice Hall, 1979), 111.

⁵ Ibid., 113.
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My theory of the crisis of belief may sound much like Erikson's theory of epigenetic principle, which states that the development of a person occurs in a series of stages, as that person reaches a crisis, or turning point. Erikson believed that "at each stage one more nuclear conflict adds a new ego quality, a new criterion of accruing human strength"⁶ or brings a person towards self-actualization. In this theory of crisis of belief, the individual already has some form of confidence in his or her self-identity. The belief system is what grows and develops, making up a more developed personality. In other words, the belief system is challenged and the result is the strengthening of that system, whether that be the person's positive outlook of themselves, or the growing of a religious faith. Dr. Viktor Frankl wrote in his book *Man's Search for Meaning*, "A man's character became involved to the point that he was caught in a mental turmoil which threatened all the values he held and threw them into doubt."⁷ A crisis of belief, then, is the point at which a belief system is challenged and re-evaluated in order to make a decision.

Adding Constructs to the Personality

There are several ways in which the person can accept new constructs to the belief system. One is that the self will place the new construct in order of importance to the individual's need to survive. For example, if a man ignored hunger pains in his stomach and then they grew worse because of his decision to ignore them, he would learn that need for food is a necessity to life and cannot be ignored or devalued. Maslow addressed this in his Hierarchy of Human Needs. He said that there are basic needs that must be met in order for humans to survive. These are food, water and sex - those that meet the physiological needs. Others that he said were basic were things such as safety, belongingness and love, and esteem.⁸ In this order a person would arrange the importance of the new construct.

The second way the belief system would accept the new construct is to make it the focal point much like the example of the woman before. In this way, the construct can be constantly reviewed and its importance evaluated until the individual has properly dealt with the impact of the experience.

Third, the personality may reject the new construct completely out of self-defense. Freud's notion of unconscious repression stated that experiences may affect individuals in ways that are presently impossible for the self to understand; it therefore represses it into the unconscious and creates defenses and traits that are habituated.⁹ This could happen as a result of abuse in early

⁶ Erik H. Erikson, *Childhood and Society* (New York: Norton and Co., 1963), 80.

⁷ Franll, 78.

⁸ Abraham, H. Maslow, *Motivation and Personality* (New York: Harper and Row, 1970).

⁹ Sigmund Freud, *The Major Works of Sigmund Freud* (Chicago, IL.: Encyclopedia Britannica, 1952).

childhood or in the case of a traumatic event.

In all of these cases, the role of the belief system somehow continues to balance out new additions while remaining calm and balancing out the ones that were accepted before it. This way, the entire balanced system allows the individual to approach each new situation without bias. In the woman's experience of abuse from above, she will eventually be able to approach the next relationship without thinking that her next partner is also abusive. Yet, because her sensitivity towards abuse is still there, she is able to include it with the other preconceived beliefs she has about relationships.

Conflict Within the Belief System

Society influences the development of personality. The environment can be a huge determinant of what a person believes. For some, it may not effect them at all, for others it is all that determines it. Rogers says in his theory of personality that a person's conditions of worth influences development. In this, he says that a person will develop a self-concept that is conditional based on the approval obtained from others.¹⁰ This is also very much like the theory of the Looking Glass Self, by Charles Cooley¹¹ in which also describes a person's view of themselves based on other people's judgements. Rogers also said that a person who developed an unconditional positive regard would be a form of healthy development in which a person's self-concept is not based on others approval.¹² This can only strengthen a man's belief system as it is used daily. Confusion between a personal system of belief and another's belief system can only result in doubt of the individual's own belief system. Others systems, however, can offer new traits when observed can be added or ignored in the belief system of the observer, referred to as modeling in the social learning theory.¹³

Another point of conflict for an individual is his inability to handle certain situations when the self is not yet mature enough to handle it. The constructs needed in order to fully evaluate the situation and then use it as a point of growth may not be present, resulting in either a missed opportunity for growth, or emergency defense strategies.

Defenses can also be a source of conflict as the individual fights to balance out the traits within him or her. Long lost defenses, such as repressed memories, that were developed because of a person's inability to handle a situation can get in the way of a maturing belief system. An example of this would be the aftershocks, or stressors, in post-traumatic disorders that can be expressed both externally and internally. In her book, Rebecca Coffey wrote of the effects of such traumatic events. She said that "a person may complain of

¹⁰ H Kirchenbaum, H & V. Henderson, eds., *The Carl Rogers Reader* (Boston: Houghton Mifflin Co., 1989), 225.

¹¹ M. D. Pagelow, *Family Violence* (New York: Praeger Publishers, 1984), 82.

¹² Kirchenbaum and Henderson, 249.

feeling detached or estranged from other people, that he or she has lost the ability to become interested in previously enjoyed significant activities, or that the ability to feel emotions of any type, especially those associated with intimacy, tenderness, and sexuality, is markedly decreased.”¹⁴ These defenses held onto, consciously or unconsciously, get in the way of development, slowing the rate of maturity from experience to experience.

Defenses can also result from a person’s past experiences as a child that were never dealt with. These defenses that were added to the belief system when the child was not yet ready to handle the experience, can often still hold the same emotions in adulthood that the child felt during that time of trauma. For instance, repressed memories that have been forgotten can produce seemingly unexplainable childlike defenses of emotion when faced with similar present situations. For example, a woman’s phobia of, or lack of desire for, sex could be a defense caused from early experiences of sexual abuse that associated fear with sexual pleasure.¹⁵

Once again, a person’s ability to cope with some of these struggles comes from the system of belief that he or she holds for himself or herself. A person who does indeed face the problem of defenses due to past experiences may choose to balance that by support of a strong belief system he or she holds. By the sole purpose of becoming an actualized adult or by the power of a much larger being, a person can begin to cope with each of the conflicts that shift a person out of balance and out of the ability to function normally.

Types of Belief Systems

Many people choose different belief systems in order to function and develop throughout life. Many choose to live for themselves and make choices based on their obtainment of self-actualization, or personal growth and understanding. What defines who they are is exactly that - who they are and what they choose to accomplish with their understanding of themselves. At all costs, this person sees him or herself as most important and is very protective of that. Anything is willing to be done to understand what they need to do to move to the next step. Their belief system often revolves on their own logic, common sense, and obtained knowledge to make decisions.¹⁶

There is also a large dependency on self. Because this is what they use as the drive for their belief system, this becomes their safety. As this person reaches a new level of maturity, he or she finds even more confidence in his or her ability and begins to teach others from the understanding that he or she has acquired. Adler said that all people want to reach perfection, driven by feelings of inferiority with a goal towards superiority. In their superiority, they would

¹⁴ Rebekka Coffey, *Unspeakable Truths and Happy Endings* (Maryland: Sidran Press, 1998), 47.

¹⁵ Freud

¹⁶ Kirchenbaum and Henderson, 240-241.

know all of their potentials and would become complete and unique.¹⁷

Although there are many different belief systems, one that stands out is that of the Christian faith. This belief system is much different than that of the self mentioned above. This system faces many other conflicts and still has coping techniques of its own. In this system, the drive begins with the obtainment of self-perfection and superiority. However, upon making a decision to give Jesus Christ complete control over the entire belief system, it changes to a goal of becoming what God desires for that person to become. Victor Frankl said, “The majority, however, consider themselves accountable before God; they represent those who do not interpret their own lives merely in terms of a task assigned to them but also in terms of the task-maker who has assigned it to them.”¹⁸ In other words, self is now defined as what the Creator sees him to be and grows based on the challenges of trying to function on a belief system that contains more values than what was present before.

Another added twist that sets it apart from some belief systems is that the Christian faith believes in God as an all-knowing Creator, one who knows each personality before it exists. Psalm 139 says, “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.”¹⁹ This shows that God knows and knew of each person’s personality before it was formed and even still while it is being formed. It also shows how He has some sort of control over that development. This too becomes a conflict in that the drive for development becomes one that chooses to serve God instead of self, which comes natural. Paul writes in Ephesians 4:22-24, “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.”²⁰ It is no longer about that individual’s life, but God’s purpose for life and what He chooses to do with it.

The freedom to choose how they will live their lifestyle is the biggest reason for this struggle between God and self. It is difficult for the individual to understand that God’s way is better because he or she is used to trusting his or her own way of living. The conflict becomes the battle between the self and the self’s desire to follow what is God’s will for life. Reginald Johnson said in his book, *Your Personality and the Spiritual Life*, “Apart from life in relationship to God, self-fulfillment lacks dimension, direction, and dynamic. When we do not see our lives against the backdrop of the eternal God and the larger context of meaning which He gives, our existence is constricted and centered basically

¹⁷ Forgas and Shulman, 101.

¹⁸ Frankl, 174.

¹⁹ Life Application Bible, New Translated Version (Wheaton, IL.: Tyndale House Publishers, 1986).

²⁰ Ibid.

on ourselves.”²¹ True self-fulfillment, then, can only be found through God. Paul expresses in Romans 7: 18-22 his conflict,

I know that nothing good lives in me, this is in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good that I want to do; no, the evil I do not want to do- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but the sinful living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God’s law.²²

The conflict of self vs. self’s desire to serve God is one of the sole conflicts of this belief system. Yet, as the individual finds himself basing his decisions on what God has promised, his life is rewarded with blessings. Jesus said in John 14:21, “Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him,”²³ true fulfillment. The decisions made by the believer become more consistent with what their belief system stands for and the constructs added to the system become more well rounded.

The dependency also leaves the self and works to stay on God, a much more reliable source than the self. C.S. Lewis wrote, “Christ will indeed give you a real personality, but you must not go to Him for the sake of that. As long as your own personality is what you are bothering about, you are not going to Him at all. The very first step is to try to forget about the self, altogether. Your real, new self will not come as long as you are looking for it. It will come as you are looking for Him.”²⁴ The individual becomes a new person, with the Holy Spirit as a guide during each crisis of belief.

Conclusion

There are many types of belief systems, some more complex than others. The Christian belief system is definitely a very influential system that does play a big part in the development of the personality and the growing maturity of the individual. Based on the experiences and the belief system, whatever it is, personality is developed through each crisis of belief. The more experiences a person goes through, the more a person will develop a well rounded system, the tool that develops each God-given personality in a unique way.

²¹ Reginal Johnson, *Your Personality and the Spiritual Life* (Canada: Victor Brooks, 1982), 12.

²² NIV.

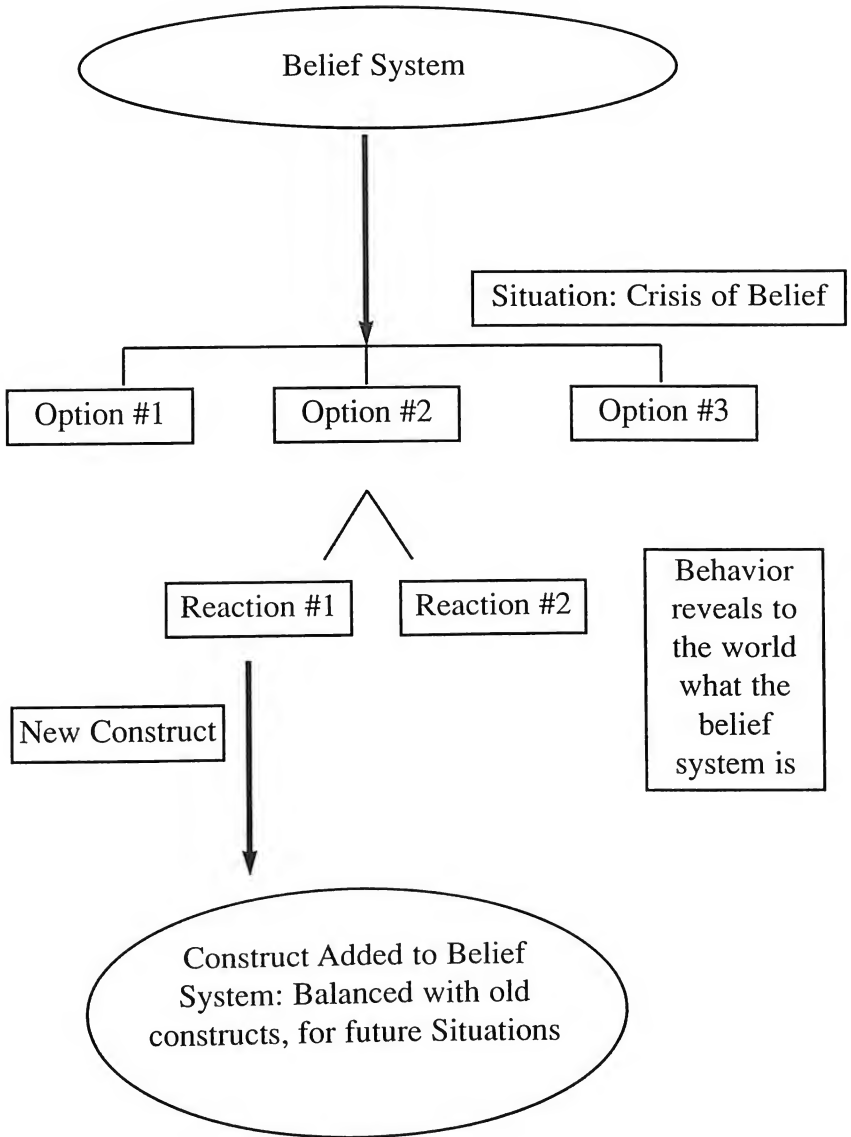
²³ Ibid.

²⁴ C. S. Lewis, *Mere Christianity* (New York: The Macmillan Co., 1960), 175.

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CRISIS OF BELIEF



SEXUAL DISTINCTION, FREEDOM FROM THE LAW, AND BIBLICAL FEMINISM: THREE PERSPECTIVES TOWARD HOMOSEXUALITY

AMY WILLIS

Introduction

“What is the sexual orientation of a Christian?” Alfred Corn asks this question in the title of an essay describing his personal religious journey as a gay man. He became aware of his homosexual orientation as a teenager. Because he was a Christian, he attempted to “pray” himself out of homosexuality, hoping that it was just a temporary adolescent phase. His attempts were unsuccessful and he eventually left the church. After spending almost two decades as a professing atheist, he was finally influenced by some of his friends, who were also gay, to return to Christianity.¹

What I think is striking about Corn's journey is that his self-acceptance as a homosexual person came through, not in spite of, his return to Christianity. As he explains, “I now know that I am myself because God wanted me to be who I am, and that God rejoices with me in my life as a gay man.”² He is certainly not alone in his arrival at this conclusion, as is demonstrated by the participation of openly homosexual Christians in many churches of various denominations in America. The past few decades have also seen the emergence of several “gay churches,” such as the Metropolitan Community Churches, and organizations for gay Christians, such as the Episcopal group, Integrity, and the Catholic group, Dignity.

However, Corn's conclusion that God finds homosexuality to be acceptable and good would not receive affirmation among the majority of professing Christians. Most believe that the Bible clearly says that homosexual activity is

¹ Alfred Corn, “What is the Sexual Orientation of a Christian?” in *Wrestling With the Angel: Faith and Religion in the Lives of Gay Men*, ed. Brian Bouldrey (New York: Riverhead Books, 1995), 203-206.

² *Ibid.*, 216.

an unacceptable, if not condemnable, practice. Furthermore, for almost two millennia Christian tradition has taught that homosexual behavior is a perversion of God's intention for human sexual activity. As a recent article in the Southern Baptist Sunday School curriculum states: "God has made His position clear in [the Bible]: homosexuality is not an acceptable lifestyle. God's position has not changed. God invented sex. He ordained sexual roles for both male and female. He has clearly stated that homosexuality is detestable."³

These two opposing perspectives attest to the fact that a subject which was rarely mentioned in classrooms or in public gatherings a few decades ago is now the topic of intense debate, and the church has not escaped the controversy. At its worst, the church's insistence upon the norm of heterosexuality has resulted in fear, hatred, and sometimes violence toward homosexual persons. At its best, the church has exhorted all Christians to ask what it means to live out one's sexual identity in light of the gospel of Christ. This paper focuses on the church's positive function of enabling Christians to understand their sexuality in the context of their identity as children of God. Numerous scholars have undertaken the task of reevaluating the church's traditional teachings concerning homosexuality, and they have produced several differing positions.

Some maintain that homosexual behavior is contrary to God's design and therefore always sinful. Others have concluded that homosexuality, as a variation in human sexuality, is part of God's creative intention; therefore, homosexual relationships must be evaluated by the same criteria as heterosexual relationships. Some affirm the normative character of heterosexuality, but conclude that in some situations, homosexual activity is justifiable.

In order to better understand the variety of arguments which have been presented on this issue, this paper will set forth and analyze the perspectives toward homosexuality of Stanley Grenz, William Countryman, and Lisa Sowle Cahill. These three positions are representative of the spectrum of responses given by Christian scholars. An adequate analysis of their positions will depend upon the establishment of categories by which they may be evaluated. James B. Nelson suggests that there are four categories by which positions regarding homosexuality may be distinguished: 1)the meaning of human sexuality, 2)interpretation of Scripture, 3)use of empirical data, and 4)criteria for evaluation of moral action.⁴

Any evaluation of a moral issue is influenced by the values and presuppositions of the evaluator. I will begin by clarifying my own values and assumptions as they relate to these four categories. The analysis of the authors in the main portion of the paper will employ the evaluative criteria developed

³ Bonnie Erb, "Offering Hope for Homosexuals," *Directions: Bible Studies for Early Adulthood*, Winter 1998-99, 68.

⁴ James B. Nelson, "Homosexuality" in *Westminster Dictionary of Christian Ethics*, ed. James F. Childress and John Macquarrie (Philadelphia: Westminster Press, 1986), 273.

in the first section. The concluding section of this paper will draw upon the analysis of the positions of Grenz, Countryman, and Cahill as a basis for my own perspective toward homosexuality.

Establishing Evaluative Criteria

Moral judgements are never made in a vacuum. Whether or not one is aware of them, there are a variety of interrelated factors which influence the outcome of ethical consideration. For example, according to Glen Stassen, people's perceptions of an issue are grounded in their basic commitments and loyalties. As he writes, "the loyalties of the heart are what drive the mind's interpreting, and the eye sees only what the mind interprets."⁵ These loyalties are formed by one's religious commitments and theological stances, as well as one's identification with certain groups, such as one's family, gender, or ethnic group. Another important factor in ethical decision making is the moral norms which one holds to be important. Appeals to justice, freedom, and equality fall under this category. Christians often appeal to the norm of "love of neighbor" as the basis for moral obligation.⁶ A third factor is the manner in which one appropriates sources of authority. In Christian ethics, a central issue is the manner in which the Bible should be employed as a guide for moral action. A related issue is the relationship of the Bible to other sources of authority, such as scientific data or human experience.

These are just a few examples of the variables that influence moral decisions. An important point is that these factors do not exist independently, but are interdependent upon one another. For example, one's understanding of the Bible influences one's faith commitments, which influence one's perception of a situation. Religious and social loyalties influence the moral norms and obligations which a person holds to be important. And a person's moral priorities and perspectives influence his or her understanding of the biblical texts.

As stated earlier, four categories have been selected for the analysis of the three positions concerning homosexuality: the meaning of human sexuality, the interpretation of Scripture, use of empirical data, and criteria for evaluation of moral action. Before employing these categories in an evaluation of a sexual ethic, I will attempt to clarify the values and assumptions, including the loyalties, moral priorities, and approach to authoritative sources, that guide my evaluation.

⁵ Glen H. Stassen, "Critical Variables in Christian Social Ethics," in *Issues in Christian Ethics*, ed. Paul D. Simmons (Nashville: Broadman Press, 1980), 77.

⁶ Terence R. Anderson, *Walking the Way: Christian Ethics as a Guide* (Toronto: United Church Publishing House, 1993), 41, 66.

The Meaning of Human Sexuality

Human sexuality is a powerful and pervasive dimension of our personality which encompasses much more than sexual activity. While sex refers to the biological divisions of male and female, sexuality involves all “the biological, social, and cultural aspects of being sexual.”⁷ Our sexuality, while it does not exhaust who we are as human beings, is an important component of our humanity. It shapes the ways in which we experience life and how we relate to those around us. A person's sexual identity is comprised of several different components, including biological sex, gender identity (the psychological sense of maleness or femaleness), gender role (the traits and behaviors which a culture assigns according to biological sex), sexual preference or orientation, erotic feelings, and attitudes toward sexual matters.⁸ If sexuality is accepted as a multifaceted dimension of the human personality, then a sexual ethic should not center its meaning of sexuality on one or two of its components while excluding others. An important value regarding human sexuality is the understanding of our sexuality as a gift from God. Like all other gifts, there is a potential for sexuality to be misused, but it is an essentially good gift. A related presupposition is the understanding of human beings as whole persons, as is taught by the Hebrew and early Christian traditions, rather than as a dualism of mind and body or body and soul. Thus one's sexuality cannot be separated from one's humanity, but must be regarded as an integral part of it.

Interpretation of Scripture

The Bible serves as the primary source of authority for Christian ethics because it is crucial for understanding who Jesus Christ is. God's self-revelation in the person of Jesus stands at the center of the Christian faith, and our only witnesses to the life and work of Jesus are found in the literature of the Bible. However, one's understanding of the nature of Scripture will influence his or her appropriation of its contents in the task of moral decision making. Paul Jersild presents some of the various approaches to the use of Scripture as an ethical resource. For example, some people look to the Bible for a moral code or a set of commandments. In this approach, the task for Christians is to find a moral rule in the Bible that is applicable to each particular ethical dilemma. Another approach is to look to the faithful characters in the Bible as examples for moral living.⁹

A third approach is to find the moral import of the Bible in God's self-revelation in history as “Creator, Redeemer, and Sanctifier.”¹⁰ This view focuses upon the church's location of its foundational identity in the biblical stories of God's activity in the life of Israel and in Jesus. Thus moral truths

⁷ Bryan Strong and Christine Devault, *Understanding Our Sexuality*, 2nd ed. (New York: West Publishing, 1988), 5.

⁸ Ibid.

⁹ Paul Jersild, *Making Moral Decisions* Minneapolis: Fortress Press, 1990), 22-23.

¹⁰ Ibid., 24.

cannot be abstracted from the narrative content of the Bible, but are embedded in them. In this approach, the task of moral reflection is to discern what kind of people Christians ought to be in light of their identity in Christ.¹¹ It should be noted that these approaches are not necessarily mutually exclusive. For instance, as God's most definitive self-revelation in history, Jesus serves as our primary example for moral living. However, the third approach seems to be the most faithful to the nature of the Biblical material, and thus it promises to be the most fruitful.

A related issue to one's use of Scripture as a moral resource is one's interpretive approach or hermeneutical strategy. Nothing can be read without being interpreted, and the Bible is no exception. Our interpretations of the Bible are shaped by many factors, including personal experience, values and loyalties, and the culture in which we live. Therefore, as William Swartly suggests, the interpreter must attempt to recognize the biases, presuppositions, or values that he or she brings to the reading of the text and allow the text to critique this ideology. It is imperative for the interpreter to try to be aware of the ideology he or she has and to avoid harmonizing texts that may stand in tension with this ideology.¹²

In his or her approach to the Bible, it is also critical that the interpreter reflect upon the differences that exist, such as in social, political, and economic structures, between the reader's world and the world of the biblical authors. Because God's self-revelation occurred in history, all of Scripture is necessarily conditioned by the time and place in which it was written. This does not, however, make the texts irrelevant. The task of interpretation involves not only evaluating how the message of the text should be accommodated to the contemporary world, but also how we should work to change the contemporary world in order to be faithful to the biblical text.¹³

One additional interpretive criterion relates to the Bible's importance as a testimony to the life, work, death, and resurrection of Jesus Christ, who is the center of the Christian faith. In the task of interpretation, one must listen to the Bible's message as a whole, and then seek to interpret the parts in light of the gospel of salvation in Jesus Christ.¹⁴ If a text seems to justify a morally questionable practice, such as the Old Testament sanctions of holy war, then we must ask, "Is this action consistent with the kind of people we ought to be as followers of Christ?"

¹¹ Joseph J. Kotva, "Scripture, Ethics, and the Local Church: Homosexuality as a Case Study," *The Conrad Grebel Review*, 7 (Winter 1989): 42,58

¹² Willard Swartly, *Slavery, Sabbath, War & Women: Case Issues in Biblical Interpretation* (Scottsdale, PA: Herald Press, 1983), 220.

¹³ *Ibid.*, 221.

¹⁴ Sandra M. Schneiders, "Scripture as the Word of God," *Princeton Seminary Bulletin* 14, no. 1 (1993): 33.

Use of Empirical Data

In order to reach a responsible moral judgement on any social issue, it is imperative to gather the relevant factual data. With regard to homosexuality, a subject of much debate within the church is whether or not a person's sexual orientation is a matter of choice. Also, if it is not a choice, what causes a person to develop a homosexual preference? Ideally, empirical data would be an objective, value-free resource for ethical reasoning. However, data must always be interpreted, and interpretation always reflects the values and assumptions of the interpreter. This is especially true when the data concern an issue as morally debatable as homosexuality. Nonetheless, a moral judgement will be inadequate if it does not take the factual data into account. While being aware that data can never be completely objective, it is still necessary to ask what facts the biological and psychological sciences can contribute to our understanding of homosexuality.

The biological sciences have produced suggestive but inconclusive evidence concerning the causes of a same-sex preference. In 1991, biologist Simon LeVay published controversial research indicating a difference in the brain structures of heterosexual and homosexual men. Research with identical twins suggests that there may be a genetic link to sexual orientation, and some scientists point to hormonal factors that may lead to a homosexual orientation. Again, these findings are suggestive, but highly inconclusive.¹⁵ Anthropologists Tom Boellstorff and Lawrence Cohen suggest that both biology and culture are significant to the formation of a sexual identity. They point out that genetic or neurological influences do not manifest themselves apart from the specific culture in which a human being lives.¹⁶

The data concerning the possibility of a change in homosexual orientation are ambiguous. Some studies suggest that for those persons seeking to change their sexual orientation, there is a modest rate of success, ranging from twenty to sixty percent. However, other studies suggest that those who report converting from homosexuality to heterosexuality are usually suppressing homosexual behavior and still have an active homosexual fantasy life.¹⁷ Additionally, the general consensus of the psychological community is that the homosexual orientation is not inherently detrimental to a person's well-being. There is evidence that indicates that homosexual persons do not differ in psychological adjustment from heterosexual persons. Both the American Psychiatric Association and the American Psychological Association have

¹⁵ Simon LeVay and Dean H. Hamer, "Evidence for a Biological Influence in Male Homosexuality," *Scientific American*, May 1994; reprinted in *Human Sexuality: Opposing Viewpoints*, ed. Brenda Stalcup (San Diego: Greenhaven Press, 1995), 121-129.

¹⁶ Tom Boellstorff and Lawrence Cohen, "Queer Science Indeed," *Scientific American*, October 1997, 148.

¹⁷ Richard A. Isay, *Being Homosexual: Gay Men and Their Development* (New York: Farrar, Straus, & Giroux, 1998); excerpt reprinted in *Homosexuality: Opposing Viewpoints*, ed. William Dudley (San Diego: Greenhaven Press, 1993), 134-35.

voted to remove homosexuality from their lists of mental illnesses;¹⁸ however, some members of the psychological community allege that these decisions resulted from political pressure from gay activist groups rather than scientific research.

To sum up this discussion of empirical data, it seems probable that a homosexual orientation is more or less discovered rather than chosen, and that sexual orientation is influenced by a combination of biological and cultural factors. A same-sex preference is highly resistant to change, and it does not appear to be intrinsically harmful to a person's well-being. Therefore, one must seek to take these things into consideration when forming a sexual ethic.

Criteria for the Evaluation of Moral Action

As alluded to earlier, the most basic question that Christians must ask when evaluating moral action is: "Is this action consistent with our identity as followers of Jesus Christ?" However, this question by itself is often not sufficient for making moral judgements. We must also attempt to find moral norms that are based upon our identity in Christ to guide us in ethical decision making.

With regard to any social issue, a responsible Christian ethic must uphold the value of all human beings in light of humanity's creation in the image of God. In his life and ministry, Jesus reached out to those whom his society excluded or oppressed, such as the sick, the poor, the non-Jew, women, and children. He rejected ethnicity, sexual distinction, or social status as criteria for entering into the Kingdom of God. Therefore, a Christian sexual ethic should reflect Jesus' concern for the oppressed and excluded of society. Any sexual ethic that is socially exclusive or places persons in a hierarchy according to sexual identity must be renounced.

On the personal level, a person's sexual relationships should reflect Jesus' command to love one's neighbor as oneself. Thus sexual relationships must be mutually self-giving. And as is true at the social level, sexual relationships should not oppress or degrade the persons involved. Also, Jesus' example of self-denial is important to a sexual ethic, whereas one should refrain from sexual behavior that fails to regard the welfare of another person as much as one's own.

In summary, these are the evaluative criteria which reflect my values, assumptions, approach to the Bible, and interpretation of the empirical data:

1. A sexual ethic must recognize sexuality as a multifaceted aspect of our humanity and a gift from God, and recognize the human being as a "whole person."
2. Biblical texts regarding a particular ethical issue must be understood as much as possible in light of the time and place in which they were written.

¹⁸ Irwin G. Sarason and Barbara R. Sarason, *Abnormal Psychology: The Problem of Maladaptive Behavior*, 8th ed. (Upper Saddle River, NJ: Prentice Hall, 1996), 213.

3. The interpreter of a text must seek to be aware of the bias or ideology he or she brings to the text, avoid harmonizing texts to fit his or her ideology, and allow the text to critique this ideology.
4. The interpreter must listen to the biblical witness as a whole, and interpret its parts in light of God's self-revelation in the person of Jesus.
5. Data from the biological and psychological sciences suggest that a homosexual orientation is not consciously chosen by a person and is highly resistant to change; furthermore, a homosexual orientation is not intrinsically harmful to a person's well-being.
6. A sexual ethic should not create a social hierarchy according to sexual identity or serve to exclude people from society.
7. Personal sexual relationships must be characterized by mutuality and self-giving. Persons must regard the welfare of others as much as their own.

Of course, not everyone approaching the issue of homosexuality will accept these seven criteria, and most would probably add a few more. My purpose for articulating them at the beginning of my analysis of the three representative positions is to attempt to avoid bringing any hidden agendas to the discussion. Everyone who engages in moral deliberation possesses previously existing values and presuppositions which influence their analysis of particular issues. Failing to acknowledge one's values and presuppositions can be dangerous when making moral decisions; at the very least it hinders honest and open deliberation. Having established evaluative criteria, I will proceed to the presentation and analysis of the positions toward homosexuality of Grenz, Countryman, and Cahill.

Stanley Grenz: Sexual Distinction as Essential

Stanley Grenz, a Baptist theologian, articulates a position regarding homosexuality grounded in an understanding of sexual distinction as “essential” to our humanity. According to Grenz, sexuality involves “all aspects of the human person that are related to existence as male or female.”¹⁹ The distinction between male and female extends beyond physical features and procreative capabilities, for it pervades all dimensions of our existence as individuals. Grenz's understanding of the importance and purpose of sexual distinction, the meaning of marriage, and the meaning of the sex act form the

¹⁹ Stanley Grenz, *Sexual Ethics: A Biblical perspective* (Dallas: Word Publishing, 1990), 9. <https://digitalcommons.gardner-webb.edu/gwurev/vol2/iss1/1>

context for his discussion of homosexuality; therefore, some preliminary attention must be given to these issues.

The Biblical Basis for the Essentialness of Sexual Distinction

Grenz supports the essentialness of sexual distinction by drawing upon the holistic anthropology of the Hebrew tradition, which is reflected in the creation narratives in Genesis. In contrast to Greek anthropology, which understood “body” and “soul” as two distinct entities, the Hebrews viewed the human person as a unified being. The first creation story (Genesis 1:1-2:4) depicts God as creating humankind in the same manner as the animals were created. Humans are made in the divine image, but like all other aspects of creation, they are part of the material world. The only dualism that appears in the text is not the distinction of a nonmaterial soul from a material body, but the distinction between male and female.

The second creation story describes the man being formed from the dust of the ground and then animated by the breath of God. Rather than setting up a body/soul dualism, the text illustrates that the man, as a part of the material world, is made a living being by the “life principle from God.” As in the first narrative, emphasis is placed on the distinction between male and female in the first human pair. Thus we learn from the Genesis accounts that every human is an “embodied creature,” which entails existing as male or female.²⁰

The holistic anthropology of the Old Testament is reaffirmed in the doctrine of the resurrection. According to Grenz, this doctrine teaches that our embodiment is not temporary, but rather the human person “enters eternity as an animated body,...transformed in one's entire being through the resurrection.”²¹ The resurrected Christ was physically recognizable to those who had known him, which implies that the external maleness of Jesus was preserved (although it was transformed) in the time between Good Friday and Easter Sunday. This suggests that the deeper characteristics of sexual distinction are also preserved “in the glorified state entered through the general resurrection at the consummation of history.”²² Grenz contends that the resurrection, joined with the doctrine of creation, confirms that our maleness and femaleness are integral to our humanity.

Human Bonding: The Purpose of Sexual Distinction

Relying upon the creation narrative in Genesis 2, Grenz states that the basic purpose of sexual distinction is related to the process of human bonding and formation of community. God creates the woman in order to deliver Adam from his solitude. Despite his relationship with the animals and with God, Adam is “fundamentally incomplete” until he meets his sexual counterpart.²³ In

²⁰ Ibid., 12-13.

²¹ Ibid., 13.

²² Ibid.

woman the man sees a creature that is like himself, yet different. This dialectic of sameness and difference results in supplementarity, which makes bonding possible. The union, or marriage, of man and woman is presented as the “primal human community,” and this community expands into family as the couple produces children.²⁴

The Meaning of Marriage and the Sex Act

Grenz contends that the foremost meaning of the union of male and female is found in its symbolic representation of spiritual realities. The dialectic of sameness and difference found in the marriage relationship is, in a limited manner, analogous to the dialectic found in the community of God as Father, Son, and Spirit. Furthermore, marriage is the primary expression of the human drive toward bonding. Because of this, it serves as a picture of God’s “will to community among humankind and between humanity and God.”²⁵ Finally, the procreative function of the marital bond fulfills the divine purpose of bringing about the communion of God and humanity. It was through the procreative function that the Christ Child entered into the world, and through the begetting of children, marriage enables the expansion of the church from generation to generation.

According to Grenz, marriage provides the proper context in which genital sexual activity between two partners may occur. The inward commitment of male and female partners forms the basis of the marriage, and the outward act of sexual intercourse serves as a “repeated re-enactment of the covenant felt between the two partners. . . .”²⁶ In addition to serving as a symbolic representation of the marital bond, the sex act is also an expression of the partners’ commitment to mutual submission and, at least theoretically, an expression of openness to the new life that is the possible outworking of the marital bond. Finally, the sex act is a symbol of the supplementarity, or the bringing together of two sexually distinct individuals, which is the basis for human bonding.²⁷

Sexual Distinction and Homosexuality

Grenz’s understanding of sexual distinction as essential to humanness leads him to conclude that homosexuality falls short of God’s creative purpose. Homosexual relationships lack the supplementarity that provides the basis for human sexual bonding.

The biblical texts, according to Grenz, support the position that homosexual relationships are inherently deficient expressions of human

²⁴ Ibid., 23.

²⁵ Ibid., 56.

²⁶ Ibid., 59.

²⁷ Ibid., 71-73.

sexuality.²⁸ Leviticus 18:12 and 20:13 clearly forbid Israelite men from practicing homosexual relations. These prohibitions, violations of which are punishable by death, result from the order of creation and a connection of homosexual acts with idolatry. In explanation, Grenz quotes H. Darrell Lance: “Such acts violated the created order of male and female ...: they are an idolatrous affront to the integrity of the deity.”²⁹ While many of the other prohibitions in the Holiness Code are not given normative status, Grenz contends that these two retain their authority because “the New Testament writers reiterate certain Old Testament prohibitions while ignoring others.”³⁰

In considering the New Testament texts, Grenz focuses upon the exegesis of Romans 1. In this passage Paul gives “a corporate indictment of pagan society.” He offers a sweeping depiction of humankind spiraling downward “into an ever deeper pit of sin,” eventually distorting the basic sexual identity bestowed upon it at creation. Paul maintains that the model of sexual relations found in the Genesis creation narratives is “natural,” while homosexual relations “are against nature, because they are contrary to the pattern placed within nature itself.”³¹

Grenz recognizes that most homosexual persons do not consciously choose to develop a same-sex preference. The fact that sexual orientation is not something one chooses, however, does not relieve homosexuality from a connection with sin. Christian theology teaches that the present world is fallen; it does not measure up to all that God intends for it to be. This “fallenness” affects humankind as well as the rest of creation. In its most basic sense, “sin” refers to any failure to meet God's standards; therefore, the term could apply “to every dimension of human life, including the physical and dispositional, that fails to reflect the design of God.”³² Grenz's discussion of “sin” and “fallenness” leads him to consider a third term, “condemnation.” As he writes, “every dimension of the fallenness of creation will be transformed at the consummation of the age.”³³ However, the transformation of humanity's fallenness is accompanied by the condemnation of its sinful actions. Grenz,

²⁸ The discussion of the biblical texts that specifically refer to homosexual activity will be limited to Leviticus 18:12, 20:13, and Romans 18:18-32. Although Grenz, Countryman, and Cahill all refer to Genesis 19:4-11, I Corinthians 6:9, and I Timothy 1:10, these texts are less fruitful in addressing the issue of homosexuality. The consensus of recent scholarship is that the homosexual activity described in the story of Sodom (Genesis 19:4-11) was violent homosexual gang rape, and therefore cannot be related to homosexual relationships between consenting adults. Furthermore, when the sin of Sodom is referred to elsewhere in the biblical tradition, homosexual conduct is not mentioned. Ezekiel 16:49 refers to the sin of Sodom as pride, excess of food, and failure to aid the poor. The references to homosexual activity in I Corinthians 6:9 and I Timothy 1:10 are included in short lists of sins, or vice lists. The precise meaning of the Greek words used in these texts, *malakos* and *arsenokoites*, are highly debated. Some scholars suggest they refer to youth call-boys and their male adult customers. For further discussion, see Grenz, *Welcoming but Not Affirming*, 36-59.

²⁹ Grenz, *Sexual Ethics*, 205.

³⁰ Stanley Grenz, *Welcoming but Not Affirming* (Louisville: Westminster John Knox Press, 1998), 47.

³¹ Grenz, *Sexual Ethics*, 206.

³² *Ibid.*, 207-8.

³³ *Ibid.*, 208.

making a distinction between homosexual preference and activity, concludes that the homosexual disposition, as a part of the fallenness of creation, is related to sin; however, it is only the acting out of the preference in genital activity that falls under divine condemnation.

After reflecting upon the biblical texts concerning homosexuality, Grenz elaborates upon the essentialness of sexual distinction as a basis for rejecting homosexual activity. He rejects the legitimacy of all same-sex genital activity for two main reasons. First, he argues that marriage is the only proper context for the sex act. Sexual intercourse is intended to be an expression of the marital covenant between husband and wife; therefore homosexual relationships are incapable of providing the proper context for the sex act. Secondly, “[s]exual intercourse is intended to convey the union of two persons in their entirety as two sexual beings: the two becoming one.”³⁴ The physical act itself must reflect the dialectic of sameness and difference; it must symbolize the uniting of two sexually distinct creatures into a whole. The unique physical features (penis and vagina) that allow male and female to supplement each other during intercourse readily enable heterosexual genital activity to symbolize the supplementarity of male and female. However, same-sex genital activity cannot fulfill this symbolic purpose. Grenz writes:

The deficiency of all same-sex physical acts is readily evident. In a lesbian relationship, sex acts are limited to mutual masturbation to climax, sometimes with the use of some artificial substitute for a penis. Through the use of oral or anal intercourse, male homosexual acts might appear to approximate more closely heterosexual intercourse. But both methods involve the use of an inappropriate receptacle ... [N]either body part is able to provide an apt symbol of the supplementarity nature which is to characterize one's sexual partner.³⁵

Therefore, as Grenz bluntly states, “[g]enital activity between members of the same sex is technically not the sex act,” but only a substitute for it.³⁶

Understanding homosexuality as “at best an inferior or distorted expression of human sexuality,” Grenz proceeds to reject the legitimacy of permanent same-sex unions, or homosexual “marriages.” He cites statistics from recent studies as grounds for doubting that homosexual persons are able to form relationships characterized by stability and fidelity. Even if some same-sex couples do form such unions, Grenz argues, homosexual marriages are still deficient in four areas. First, marriage is intended to symbolize, in its encompassing of male and female, the dialectic of sameness and difference that is the basis for human bonding. Same-sex unions are simply unable to convey this meaning. Second, same-sex marriages are deficient because they cannot be procreative. Third, homosexual unions are inherently non-binding. Even if

³⁴ *Ibid.*, 212.

³⁵ *Ibid.*, 212-13.

these unions came to have legal sanction, the ending of such a relationship could at most signify the breaking of a legal contract. In contrast, the termination of a heterosexual union “always entails the effacing of the community of male and female, and the destruction of the divinely intended metaphor of God and God’s people.”³⁷ Finally, these marriages are deficient because it is an inherent impossibility for such unions to be sealed by the sex act.

If the appropriateness of same-sex unions is rejected, what options for sexual expression are available to the homosexual person? Grenz outlines two options that are present in Scripture: heterosexual marriage or abstinence. He cites studies that indicate homosexuals who demonstrate a high motivation for change in orientation have a one-third to two-thirds success rate, and suggests that a person who has undergone such a change may enter into a monogamous, heterosexual marriage. Grenz recognizes that even if change is a possibility, it is a very difficult process. For those who do not desire to experience a change in orientation or are unable to do so, a commitment to lifelong abstinence is the only alternative.

Grenz states that limiting sexual expression to heterosexual marriage or abstinence “is not directed specifically to homosexuals, but encompasses all persons regardless of sexual orientation.”³⁸ This limitation is not unfair, he argues, simply because the option of marriage is more available to heterosexuals. Although contemporary society places great emphasis on individual rights, such as the right to sexual expression, the ethic of the New Testament is not based on “the actualization of perceived rights.”³⁹ Rather, the emphasis falls upon the willingness of the disciple to follow Jesus’ example of self-sacrifice for the sake of a greater good. For the homosexual Christian, committing oneself to abstinence enables the greater good of bringing glory to God through the appropriate expression of one’s sexuality.

Analysis of Grenz’s Position

The meaning of human sexuality.

As should be evident from the previous discussion, Grenz finds the basic meaning of human sexuality in the drive toward human bonding that is the result of the male/female distinction. As an embodied creature, one’s maleness or femaleness is constitutive of what it means to be human. The sex act derives its primary emphasis from its ability to symbolize the supplementarity of the male/female distinction.

Grenz is certainly correct in asserting that our sexuality draws us into relationships with one another, and that it is an expression of God’s intention

³⁷ Ibid., 217.

³⁸ Ibid., 218.

³⁹ Ibid.

for humans to exist in community. But he elevates biological sex, combined with gender, as ultimately definitive of human sexuality to the exclusion of its other components. Furthermore, he limits what constitutes “real” sexual behavior to heterosexual intercourse. His emphasis on the symbolic dimensions of the sex act leads him to “spiritualize” intercourse to such a level that all other sexual behaviors are, at best, acceptable and pleasurable, but less than the ideal. Grenz seems to have taken some important yet not exhaustive aspects of human sexuality (biological sex and intercourse) and treated them as if they encompassed the whole meaning of sexuality.

Interpretation of Scripture.

The fundamental nature of sexual distinction serves as the interpretive key in Grenz's approach to biblical texts. He claims to have derived this principle from the Genesis creation narratives, but the presence of the principle within the text is questionable. While maleness or femaleness is certainly an important aspect of one's humanity, is it really as “essential” as Grenz insists? Grenz argues that since Jesus remained male after the resurrection, human sexual distinctions will remain after the resurrection that will take place at the culmination of God's activity in history. However, some scholars would question that the fact that Jesus was able to be recognized means that he remained “male.” Some theologians contend that Jesus' comment in Matthew 22:30 that marriage would not occur after the resurrection indicates that sexual distinction will no longer exist either. However, Grenz's presuppositions concerning sexuality lead him to insist that the statement applies only to genital expression of sexuality, but not sexual distinction.

Grenz's commitment to sexual distinction is especially apparent in his treatment of community in the New Testament. The Old Testament understanding of community starts with the union of male and female, but the focus extends beyond marriage to the immediate and extended family, which leads to the development of tribal identity. Therefore, Grenz's emphasis upon sexual distinction as necessary for the formation of community is plausible within the context of the Old Testament. However, in the New Testament era, the primary community is no longer found in the physical family, but in the fellowship of Christ. As Grenz writes, “The primary bond is that which binds the disciple to the Master and to the community of disciples.”⁴⁰ It would seem logical to assert that if the primary bond in the Christian community is no longer based upon sexual identity, then the distinction between male and female should recede in importance. However, Grenz does not address this possibility in his articulation of a sexual ethic.

Use of Empirical Data.

Empirical data, for Grenz, is a valid source for ethical reasoning, but it is not independent of the biblical witness. He makes selective use of empirical data to support his perception of what the biblical texts say concerning sexual distinction and homosexuality. For example, his discussion of the essential nature of maleness and femaleness includes citations of studies from the human

⁴⁰ Ibid., 22.

sciences which suggest the presence of biologically based differences in males and females in early infancy.⁴¹ In his discussion of homosexuality, he gives little attention to data which suggest that biological factors may contribute significantly to sexual preference. Instead, he focuses on the studies, such as the one conducted by psychologist Irwin Beber, which suggest that “disturbances in child development, especially in the area of parent-child relationships ... result in confusion concerning the child's sexual identity.”⁴²

He also relies upon the work of David Greenburg to support his view that homosexuality is not a fixed preference but a learned behavior that our culture interprets as an “orientation.” While his statement that homosexuality is not a fixed preference is highly contestable, his assertion that homosexuality is culturally interpreted is accurate. However, its significance to the debate is minimal. It is safe to say that we cannot understand our sexuality in general “without reference to a particular, historically located culture, just as we have no way of speaking without using a particular, historically located language.”⁴³

Overall, Grenz's appropriation of empirical data is highly questionable. He seems to give serious consideration only to the data or theories that support his prior assumptions. Not surprisingly, he concludes that these studies confirm the biblical perspective of heterosexuality as the norm, while same-sex preference is a deviation of God's intentions for human sexuality.

Criteria for evaluation of moral action.

Grenz's ideology of “supplementarity” and “essential” sexual distinction form the criteria for his evaluation of sexual activity. He insists that appropriate genital sexual activity must be able to symbolize the supplementary nature of human sexuality. Thus, whereas a homosexual couple cannot engage in copulation, same-sex genital activity is ruled out *a priori*.

Grenz contends that heterosexual marriage is the only appropriate context for the sex act, and it becomes a standard by which all sexual acts are critiqued. Whereas, again, a homosexual couple cannot meet this qualification, the possibility of homosexual activity is not allowed. If heterosexual marriage serves as the norm, then homosexual relationships must be inherently deficient.

William Countryman: Purity, Dirt, and Homosexuality

William Countryman, an Episcopal New Testament scholar, takes a significantly different approach from Grenz in his presentation of the biblical perspective toward homosexuality. His position is based upon an understanding of homosexual activity in the context of Israel's purity codes. Countryman defines “purity” as the “avoidance of dirt.”⁴⁴ Every society has a purity system which divides those actions and objects that are considered to be “clean” from

⁴¹ *Ibid.*, 5.

⁴² *Ibid.*, 202.

⁴³ Boellstorff and Cohen, 148.

⁴⁴ William Countryman, *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and Their*

those which are “dirty.” This system is definitive for what it means to belong to the human community in which the system functions. Whatever is perceived as unacceptable or inappropriate to a people of a particular society is labeled as “dirty.”

Every culture has its own purity system, and the considerable variations among systems may be readily observed. For example, a particular food that is commonly eaten in one society, such as pork, may be regarded as disgusting in another. However, Countryman contends that there is at least one consistent element in all sets of purity codes. In all cultures, “purity rules relate to the boundaries of the human body, especially to its orifices.”⁴⁵ Therefore, anything that passes these boundaries, such as foods, waste products, and sexual acts, is especially important for the purity system.

Some actions and objects may be rejected or considered “dirty” by a society strictly because they violate a purity rule. However, some prohibitions included in a purity system may result from other ethical considerations. It is sometimes difficult to distinguish purity rules and moral rules, especially in a discussion of sexual ethics. As Countryman writes, “what marks particular sexual acts as violations of purity rather than of some other ethic is that the acts are deemed repellent in and of themselves”⁴⁶ The dirtiness of such an act seems self-evident, despite the lack of any identifiable harm that is caused by the act.

Homosexuality and Torah Purity

An intense concern with purity is evident in the basic law of Israel. Although purity rules are found throughout the five books of the Torah, one of the most extensive collections is found in Leviticus 17-26, which is commonly referred to as the “Holiness Code.” Countryman draws upon the work of Mary Douglas in his explanation of the rationale behind Israel's purity system. For the authors of Leviticus, God's holiness “means wholeness and completeness, not only in God, but in God's creations.”⁴⁷ Wholeness demands that “every individual should be a complete and self-contained specimen of its kind, ... and that there should be no mixing of kinds.”⁴⁸

The condemnations of homosexual behavior in Leviticus 18:22 and 20:13, according to Countryman, result from this concern with wholeness. He writes, “the offense is described, literally, as a man lying with a male ‘the lyings of a woman.’”⁴⁹ It was thought that a male who takes the “female” role in sexual relations was guilty of mixing of kinds, similar to mixing linen and wool or sowing a field with two kinds of seed.

This rejection of male homosexual acts may also be linked to the “polluting potential” of women, who were thought to be a more virulent source

⁴⁵ Ibid., 13.

⁴⁶ Ibid., 18.

⁴⁷ Ibid., 25.

⁴⁸ Ibid., 26.

⁴⁹ Ibid.

of contagion than men. This is evident in the concern about menstruating women; not only was a woman unclean for seven days, but her contamination could spread to anyone who touched the furniture on which she sat or lay. Other texts also attest to an anxiety about the danger of women. For example, at Mount Sinai the men were told to consecrate themselves in preparation for the epiphany, and they were not to “go near a woman” (Exodus 19:10-15). As Countryman writes, “No doubt the fear is that the men will proceed to have intercourse with them and thus pollute themselves; yet, the text speaks as if the danger lay in the woman.”⁵⁰ This wariness of women may be at work in the prohibitions of homosexual acts among men; by fulfilling the “female” role in sexual relations, the purer male is seemingly confused with the dirtier female.

Countryman states that it is difficult for most modern readers to grasp the import of ancient Israel's purity system. The purity rules in our present culture are fragmented and do not readily form a coherent system. However, Israel's system is “more or less of a single piece.”⁵¹ The tendency for the modern reader is to distinguish the rules which bear no similarity to our own experience, such as the prohibition against wearing clothing of mixed fibers, from those which seem more familiar, such as sexual rules. The familiar rules are often attributed authoritative status. However, there is no basis for supposing that such a distinction existed in ancient Israel. In fact, the Hebrew word, often translated as “abomination,” which is used to describe homosexual acts, is also used in reference to things such as unclean foods and the sacrifice of blemished animals.⁵² Although in the life of Israel there were exceptions to the meticulous keeping of particular laws, “[n]onetheless, the Torah, in principle, stood or fell as a whole; one did not ascribe greater authority to one class of laws or to another.”⁵³ Therefore, there is no basis for dismissing one group of rules and retaining the authority of others.

Paul and Sexual Purity

Paul's understanding of the role of Torah purity forms the basis for Countryman's position concerning homosexuality. Paul does not reject his Jewish identity after his conversion, and neither does he completely abandon the Torah. Instead he reassesses the place which these held “in the overall scheme of God's purpose for salvation.”⁵⁴ In the early Christian community, the issue is not whether the law should be kept, but whether it should be relied upon to achieve righteousness, and Paul is convinced that he should depend on

⁵⁰ Ibid., 27.

⁵¹ Ibid., 42.

⁵² Ibid., 30.

⁵³ Ibid., 43.

⁵⁴ Ibid., 100.

another source of righteousness. Countryman quotes Paul's letter to the church in Philippi:

All the things that were profit to me, these things on account of Christ I counted as loss ... so that I might gain Christ and be found in him, having as my righteousness not the righteousness that comes from the law, but the one that comes through Christ's faith, the righteousness from God conditioned upon faith. (Phil. 3:7-9)⁵⁵

This insistence that Jewish purity law does not occupy a central place in the grand scheme of God's plan for salvation is clearly evidenced in Paul's rejection of circumcision as a requirement for male Gentile converts. As he writes to the Gentile Christians in Galatia, "For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love" (Gal. 5:6, NRSV).

Although Paul repudiates the law as a source of righteousness, this repudiation does not free from ethical concern all the sexual behaviors which are treated in Israel's purity code. Paul continues to use "purity language" in reference to sin. Countryman argues that Paul's use of the word "impurity" should be understood in terms of "social greed"; when "impurity" is used in connection with sexual sins, it refers to the desire of one person to possess the sexual property of another. Sexual sin, therefore, is not a violation of purity in a physical sense, but in a metaphorical sense. It is equivalent to the "purity of the heart" which Jesus speaks of in the gospels.

Paul and Homosexual Acts

Countryman's central contention concerning homosexuality is that condemnation of homosexual acts, as nothing more than Torah purity laws, is no longer binding upon the Christian community. In order to defend his position, he provides a detailed exegesis of Romans 1:18-32, the only New Testament passage which provides a theological basis for rejecting homosexual behavior.⁵⁶

In his letter to the Roman church, Paul seeks to lay out his theological position concerning the gospel as "the power of God for salvation" (v. 16), and he must do so without isolating either the Jewish or the Gentile members of the congregation. The opening chapters of Romans insist that all humanity, including both Jews and Gentiles, is in a state of sinfulness and in need of redemption. Romans 1:18-32 depicts the sinfulness of the Gentile culture, which is immediately followed by Paul's indictment of the Jews.

⁵⁵ All biblical quotations in this section of the paper are Countryman's translation unless otherwise noted.

⁵⁶ See note 28.

Modern interpreters of this text usually understand Paul to be saying that God abandoned the Gentiles to the sin of homosexual acts as a result of their idolatry. However, Countryman argues that Paul uses homosexual acts merely as an example of Gentile impurity, but not of Gentile sinfulness. The Gentiles were guilty of the sin of refusing to recognize God as creator, despite being provided with sufficient evidence (vv.18-23). Because of their idolatry, God has surrendered them “in the desires of their hearts” to impurity (v. 24). Countryman argues that this “impurity” is not sinfulness, but rather a characteristic distinguishing the Gentiles from the Jews, for whom purity was of great importance.⁵⁷

The description of homosexual acts which follows serves as an example of the impurity which God has visited upon the Gentiles. Paul describes male homosexual acts as “shamelessness.” According to Countryman, “shamelessness” in the ancient world means engaging in anything that might shame one’s family or cause social dishonor. Furthermore, in the Greek version of the Old Testament, the word is used in reference to sexual violations of the purity code. Therefore, by depicting male homosexual acts as shameless, Paul is recognizing that they violate Israel’s purity code, and not that they are sinful.⁵⁸

However, Paul goes on to say that homosexual intercourse “is an abandonment of ‘natural use’ for what is ‘over against nature’” (v. 27). Countryman argues that Paul’s use of “nature” refers to the continuity of an organism with its past.⁵⁹ Thus, Paul is saying that these impure homosexual acts are in discontinuity with the Gentiles’ remotest past, in which they experience only heterosexual desire previous to committing the sin of idolatry. It is stated that the males who engaged in same-sex activity received “due recompense of their error among themselves” (v. 27). What Paul intends by the word “recompense” is highly uncertain, but Countryman suggests that it refers to the impurity that God visited upon the Gentiles. “Error” alludes to their idolatry, and not to their homosexual behavior. Thus Paul is reiterating what he has said before: the “recompense” of impurity is the outworking of their “error” of idolatry.

The critique of Gentile culture concludes with a list of vices (vv. 28-32). Paul does not mention sexual sins in the list, but rather sins of social disruption, such as greed, murder, and deceit, are used to characterize Gentile sinfulness. These sins, and not homosexual acts, are what make them deserving of death.⁶⁰

Countryman concludes his exegesis of this passage with an explanation of Paul’s choice of homosexual acts as his illustration of Gentile impurity. Paul had neither founded nor visited the Roman church, and he needed to gain a

⁵⁷ Ibid., 111.

⁵⁸ Ibid., 113.

⁵⁹ Countryman suggests that Paul also uses “nature” in this sense in Romans 2:14, 17, 11:24. See page 114.

⁶⁰ Ibid., 116.

hearing with the entire church and avoid isolating either its Jewish or Gentile members. According to Countryman, Paul chooses homosexual activity as an example of impurity because it is an obvious difference between Jewish and Gentile culture. He could gain the hearing of the Jews by conceding the “dirtiness” of the Gentiles to them. Furthermore, the Gentiles in the audience would be familiar with the Jewish repulsion toward homosexual acts. Homosexual acts are “clearly a purity issue,”⁶¹ which means that Paul's original audience would be able to distinguish what he had to say about Gentile sin from his position on Gentile impurity. Countryman contends that because of their relative disinterest in purity, they would regard this repulsion as a Jewish peculiarity. Whereas Paul already has numerous contacts in the Roman church (Romans 16), his audience would know that Paul does not endorse Gentiles conforming to purity codes in order to be Christians.

Homosexuality and Purity in Today's World

Because Countryman insists that homosexual acts are condemned in the biblical texts only as violations of Israel's purity code, he can therefore state that these condemnations are non-binding upon the Christian community. The law has been superseded by Christ as the source of true righteousness. Moreover, while Christians are free to observe the purity code of their culture, they may not obligate other Christians to follow their code. Countryman recognizes a homosexual orientation as a “given” of a person's sexuality that is “normally inalterable.” It is therefore morally wrong for a Christian to condemn all homosexual acts simply because they violate his or her purity code. Countryman writes:

To deny an entire class of human beings the right peaceably and without harming others to pursue the kind of sexuality that corresponds with their nature is a perversion of the gospel. Like the insistence of some on the circumcising of Gentile converts, it makes the keeping of purity rules a condition of grace.⁶²

In contrast to Grenz, he argues that it is unfair to insist upon celibacy for homosexual persons. Although celibacy has a lengthy and respectable tradition in the life of the Church, Paul describes it as a gift, and it cannot “be demanded of those to whom such a gift has not been given.”⁶³

Analysis of Countryman's Position

The meaning of human sexuality.

Countryman's treatment of sexual ethics focuses on interpreting the biblical passages concerning sexuality rather than articulating the meaning or purpose of human sexuality. However, there are some inferences that may be

⁶¹ Ibid., 122.

⁶² Ibid., 244.

⁶³ Ibid.

drawn from his writings. He seems to understand human sexuality as a good gift from God. Sex, as God's gift, "reflects for us the joy of God's self-giving in grace" ⁶⁴ Whereas he describes the homosexual orientation as a given of human sexuality, one can assume that he understands variations in sexual preference to be a part of the goodness of having been created as sexual beings.

For Countryman, human sexual behavior is inherently neither good nor bad. The moral quality of sexual activity is determined by its relation to the center and goal of human life, which is "the reign of God."⁶⁵ If the reign of God is central, then sex cannot be. Sexual activity becomes morally wrong when it is regarded as an ultimate goal of human life.

Countryman is right in locating the meaning of human sexuality in its relation to the Kingdom of God. After all, it is "the gospel, the news of God's grace in Jesus and the inbreaking of God's reign,"⁶⁶ that forms the center of the Christian faith. Whereas Grenz finds sexuality's meaning in a spiritualization of the norm of heterosexual marriage, Countryman insists that sexuality, like any other important aspect of human life, derives its meaning from its place in the transformation that occurs in the lives of God's children.

Interpretation of Scripture.

One major strength of Countryman's hermeneutical strategy is that he offers critical reflection upon the historical, social, and literary context of the biblical texts concerning homosexuality. In his treatment of the prohibitions found in the Holiness Code, he describes how homosexual acts violate ancient Israel's purity ethic because the male fulfilling the "female" role in intercourse was guilty of "mixing of kinds." Countryman stresses that one cannot separate this prohibition from others found in the Holiness Code, such as the prohibition of wearing garments made of mixed fibers. The Torah purity ethic must be understood as a whole; if part of it is deemed obsolete for contemporary society, then it is inconsistent to uphold another part of the code as authoritative.

A significant weakness in Countryman's approach to the biblical texts is evident in his exegesis of Romans 1:18-32. He is convinced that the Levitical rejection of homosexual acts is wholly a matter of purity ethic, and that there are no other ethical concerns that tie homosexual acts to sin. As a result, Countryman seems to force the Romans passage to harmonize with this conviction. His exegesis as a whole is based on the assumption that Paul's original audience, particularly the Gentile members, would have been able to decode his language in such a way as to differentiate between matters of "purity" and matters of "sin." Countryman supposes that through Paul's contacts with the Roman church, the Gentiles in the audience would know that Paul did not endorse conformity to purity codes, and that the words used in

⁶⁴ Ibid., 266.

⁶⁵ Ibid.

⁶⁶ Ibid., 267.

reference to homosexual acts, such as “shamelessness,” and “acting over against nature,” were “purity” words and not “sin” words. However, nothing in the text itself substantiates these suppositions, and therefore Countryman is arguing from silence.

Of these words which require decoding, the most problematic is Countryman's interpretation of “impurity” (*akatharsia*) in Romans 1:24. He argues that this impurity, to which God abandoned the Gentiles as a result of their idolatry, refers only to violations of the purity code. However, Paul never uses *akatharsia* to refer to ritual uncleanness. As discussed above, Countryman argues that Paul relates impurity to the sin of social greed; when “impurity” is used in connection with sexual sins, it refers to the desire of one person to possess the sexual property of another (cf. 1 Thes. 4:3-8). However, whatever the nature of the sin may be, “impurity” clearly designates sinfulness. Moreover, in Romans 6:19 impurity is set in direct opposition to the righteousness which results in sanctification or holiness. To suggest that homosexual acts, as manifestations of Gentile impurity, are equivalent to ritual uncleanness “is neither fair to text nor representative of the mind of Paul.”⁶⁷

As will be discussed below, Countryman insists that sexual acts should not be judged by specific biblical prohibitions, but by their relationship to the reign of God in human life. It is unclear, then, why Countryman tries to make this particular text say that homosexual acts are not sinful. He could have recognized that Paul, as an aspect of his Jewish heritage, shares in the Jewish repulsion toward such acts and understands them as a perversion of what God intends for human sexual behavior. Furthermore, Countryman could have pointed out that Paul, along with all other biblical authors, assumes that all persons are heterosexually constituted, and that our modern understanding of an inherent homosexual orientation is foreign to the ancient world. In light of these considerations, if all sexual behavior, including same-sex intercourse, is to be judged by its conformity with God's reign in human life, then an exegesis of Romans 1:18-32 which distorts the text is completely unnecessary.

Use of Empirical Data.

Since Countryman's primary objective is the interpretation of the biblical texts concerning homosexuality, he does not make use of empirical data to support his theological arguments. However, he seems to accept the biological and psychological theories that support the existence of a homosexual orientation, and he does not see this variation in sexual preference as a psychological maladjustment,⁶⁸ but as a part of God's good gift of human sexuality.

Criteria for Evaluation of Moral Action.

As discussed earlier, Countryman finds his criteria for evaluation of sexual

⁶⁷ Mitchell Avila, “Response to (The Bible and Human Sexuality.: Personhood and Purity in the New Testament,” *American Baptist Quarterly* 12 (Dec. 1993), 366.

⁶⁸ Countryman writes: There has been a tendency, over the past century or so, to re-institute purity law under the guise of mental health, by claiming that deviations from it are a kind of sickness... The most obvious and shameful use of [this sham] has been against homosexuals, who have been labeled as sick merely because they differ from the majority [I]ntelligent and truly comparable studies have now shown that there was never any foundation for such claims” Countryman,

behavior not in biblical prohibitions, but in its relationship to the reign of God in human life. This approach seems to offer little practical guidance for determining what sexual behavior is appropriate. In reality, however, the effect is to propose a rather high standard by which all sexual behavior must be judged. Countryman writes that sex, as a blessing of creation, is “to be received with delight and thanksgiving.”⁶⁹ Sexual acts become wrong when they fail to reflect this truth. Making sexual gratification the primary goal of one's life is prohibited, because by doing so one puts “the part in place of the whole and thereby [loses] perspective on its real value.”⁷⁰ Reducing another human being to an object of sexual desire is also prohibited. When we do so we deny “the whole richness of creation - a richness which includes the richness of all goods,”⁷¹ which encompasses both oneself and all other human beings.

By Countryman's criteria, no sexual act is unethical or prohibited *a priori*. One could possibly argue that specific rules which seem to be consonant with these criteria may still be appropriated as guidelines; however, these rules cannot be regarded as absolute. Nonetheless, his criteria are far from a ticket to sexual license. With regard to premarital sex and even more so with adultery, an extreme burden of proof rests upon the persons engaging in such acts to show that these acts are in accord with the reign of God in their lives. Additionally, some forms of sexual relations occurring in a heterosexual marriage may qualify as sin according to this standard. While discerning the implications of such criteria for sexual behavior is more difficult than it is with Grenz's criteria of the heterosexual norm, Countryman actually provides a higher standard by which sexual expression may be judged.

Lisa Sowle Cahill: A Feminist Biblical Perspective Toward Homosexuality

For Lisa Sowle Cahill, a Catholic ethicist, a credible perspective toward homosexuality must be grounded in the context of the “positive” sexual ethic of the New Testament. Rather than focusing on specific rules concerning sexual morality, she concentrates upon the social goals a particular sexual ethic promotes. Cahill attempts to discern how the early Christian communities challenged the sexual and social norms of their culture, and then she seeks to develop “a sexual ethic that promotes Christian communities analogous in shape to those reflected by the New Testament materials on morality.”⁷²

The Bible and the Heterosexual Norm

When approaching the biblical texts, Cahill begins by acknowledging that all the texts which specifically address homosexual behavior refer to it

⁶⁹ Ibid., 266.

⁷⁰ Ibid.

⁷¹ Ibid..

⁷² Lisa Sowle Cahill, “Sexual Ethics: A Feminist Biblical Perspective,” *Interpretation* 49 (May

negatively. The Holiness Code in Leviticus prohibits homosexual behavior; however, she echoes Countryman's warning against an easy transposition of these laws to any social and historical setting other than ancient Israel. In her brief treatment of Romans 1:18-32, she concurs with Grenz's opinion that Paul views homosexual acts as violations of God's creative intentions for human sexuality, and that these acts are the consequence of idolatry. However, Cahill contends that these specific texts cannot serve as definitive criteria for a biblical perspective toward homosexual activity. A full response to these biblical condemnations, she writes, "awaits the complementarity of other ethical insights, both biblical and nonbiblical."⁷³

Cahill proceeds to give attention to texts dealing with related sexual issues. She contends that the Genesis creation accounts depict humanity as "constituted male and female, so that sexual differentiation is definitive of humanity from the beginning." Additionally, the "duality and union" of male and female "contribute to the full meaning of human nature."⁷⁴

The norm of heterosexual marriage, which is posited by the creation accounts, is affirmed in the New Testament through the teachings and deeds of Jesus. Jesus refers to the Genesis narratives in his prohibition against divorce. Marital relations are assumed by several parables, such as the parables of the wedding feast and bridegroom. In addition, a wedding at Cana is the setting for one of Jesus' miracles (Matt. 22:1-14; Mark 2:19-20; John 2:1-11). Thus the positive view of heterosexual marriage corresponds with the negative view of homosexual acts that is found in the biblical texts.

Sex and Society in the New Testament World

Although Cahill asserts that both the Old and New Testaments assume that sex belongs within the context of a heterosexual marriage, her search for a biblical sexual ethic concentrates on the function of sex in the social climate of the New Testament. Relying upon the work of Peter Brown, she explains that in the world of first century Christians, "virtually all sex ... served social purposes; it seems unexaggerated to say that it was virtually everywhere a symbol of domination."⁷⁵ Sexuality in the Roman world was framed by strict hierarchies within which women, children, and slaves were regarded as the subordinates of free men. The norms which governed the selecting of a wife and sexual conduct within marriage served to perpetuate and secure the control of the governing classes.⁷⁶

In contrast to the oppressive and exclusive social norms of the surrounding Greek and Roman cultures, Jesus lived and taught an ethic of equality and inclusive acceptance. He cared for the outcasts of society and he rejected ethnic, sexual, and class distinctions as hindrances to becoming one of his

⁷³ Lisa Sowle Cahill, "Homosexuality: A Case Study in Moral Argument," in *Homosexuality in the Church: Both Sides of the Debate* ed. Jeffrey Siker (Louisville: Westminster John Knox Press, 1994), 65.

⁷⁴ *Ibid.*, 66.

⁷⁵ Cahill, "Sexual Ethics," 11.

followers. In response to Jesus' model, the early Christian communities promoted a social ethic of solidarity and sharing. Cahill writes:

In the new communities of discipleship, the outcasts were to be included, the poor cared for, and enmities forgiven. A new way of life was initiated, though never perfectly achieved, that stood in criticism of the standard assumptions about legitimate power relationships and control over other persons.⁷⁷

Within the context of this inclusive social ethic, the positive function of the biblical vision of sex within faithful, heterosexual marriage served to edify members of the Christian community in their relationship with one another. Accordingly, sexual sins are defined "in relation to the unity of community and to equal consideration of all its members."⁷⁸ For example, Jesus' injunction against divorce served to protect women in a society where divorce occurred only at the Jewish husband's initiative (Matt. 5:31-32; Mark 10:11-12; Luke 16:18). Paul granted permission for divorce from a rejecting pagan spouse in order to preserve "peace" within the Christian community at Corinth (1 Cor 7:15-16). Likewise, when Paul commanded the Corinthians to expel a man in an incestuous relationship and to avoid relations with prostitutes, his concern was for communal welfare (1 Cor 5; 6:15-16).

The attempt of early Christians to transform the social structures, however imperfectly, in light of their religious experience is illustrated in the *Haustafeln*, or domestic codes of the New Testament (Eph. 5:21-6:9, Col. 3:18-4:1, 1 Peter. 2:18-3:7). These codes recommended to Christians the submission of women, children, and slaves to the male householder, as was customary in the pagan society. Some scholars regard these codes as attempts by the Christian churches to conform, or at least appear non-threatening, to the Roman social structures in order to survive. As Cahill writes, "the first churches neither repudiated nor completely changed the patriarchal structure of the family and community, but they did begin to transform it."⁷⁹ This transformation is most evident in the domestic code found in Ephesians 5:21-6:9. While Christian wives, children, and slaves are called to submission, the *paterfamilias* are enjoined to love their wives in a self-sacrificial manner, exercise restraint in disciplining children, and treat their slaves as equals before God. What the *Haustafeln* demonstrate, then, is that "the early Christians were neither morally perfect nor socially sectarian. They confronted their social reality with their religious experience and transformed the former with varying degrees of success."⁸⁰ As Cahill

⁷⁷ *Ibid.*, 13.

⁷⁸ *Ibid.*, 12.

⁷⁹ *Ibid.*, 13.

⁸⁰ *Ibid.*

further notes, “the changes they began worked in the direction of greater mutuality, respect, reciprocity, and solidarity.”⁸¹

Christian Feminism and Homosexuality

Cahill, concurring with the feminist New Testament scholar Elisabeth Schüssler Fiorenza, states that these “early Christian communities and their moral practices can provide ‘historical prototypes,’ but not timeless ‘archetypes.’”⁸² The levels of social transformation achieved by the early churches are not timeless prescriptions for social structures of a Christian community; rather, they provide a timeless challenge to all social relationships, past, present, and future, that are based upon coercive power and exclusivity. The model of Jesus, as it is presented in the gospels, must be allowed to critique and transform our current personal and social relationships in order to move our communities in the direction of “greater mutuality, respect, reciprocity, and solidarity.” In essence, this is the goal of a feminist biblical sexual ethic. Cahill writes: “A Christian feminist biblical perspective on sex would give a central place to the values of community, solidarity, inclusiveness, and compassion as exhibited, symbolized, and realized through concrete social relationships and the behavior expected of ‘disciples.’”⁸³

If the edification of the community is the primary function of a sexual ethic founded on the New Testament, then the key to the evaluation of homosexual behavior, as it is of all sexual behavior, is the discernment of what is and is not “commonly upbuilding.”⁸⁴ Jesus provides the Christian community with a model of forgiveness, inclusive acceptance, and liberation - but also of suffering, judgement, sacrifice, and faithfulness. Homosexual love that manifests these qualities represents faithfulness to Jesus’ example. Cahill reflects briefly upon the attitude of church tradition toward human sexuality. She offers a general definition of tradition as “the ‘story’ of a people, for whom the Scriptures are formative and whose historical self-understanding continues to form and inform present and future.”⁸⁵ Tradition thus functions as a resource for knowing how communities other than our own have understood human sexuality and evaluated sexual relations. Tradition has consistently presented heterosexuality as a positive norm that is linked to parenthood, love, and commitment. Homosexual relations stand in contradiction to this understanding of human sexuality. However, the focus of the Christian tradition has been upon faith, love of neighbor, and the common good; therefore, it is necessary to reflect upon sexuality from this perspective.

In conclusion, Cahill proposes a positive biblical sexual ethic which evaluates sexual relationships in light of their ability to cultivate qualities and behaviors expected of “disciples.” Although she affirms heterosexual marriage

⁸¹ Ibid.

⁸² Ibid., 12

⁸³ Ibid., 12.

⁸⁴ Ibid., 15.

⁸⁵ Cahill, “Homosexuality,” 71.

as the normative context for sexual acts, she concludes that it is possible to judge homosexual activity as “objectively justifiable” for persons with a “strongly homosexual identity.”⁸⁶ For the homosexual Christian, genital same-sex activity within a committed relationship may be morally commendable when evaluated by “the Christian values, qualities, and ideals which it positively achieves.”⁸⁷

Analysis of Cahill's Position

Meaning of Human Sexuality.

For Cahill, the meaning of human sexuality is closely tied to the function it serves in a society. While she shares Grenz's assumption that male and female distinction is definitive for humanness, she does not focus upon or elevate the importance of sexual distinction. Instead, she concentrates upon “the way in which sexual discipline of the body reflects and maintains a constellation of social relationships not limited to, or even concentrated, on sex.”⁸⁸ Thus the meaning of sex extends far beyond matters of particular behavior to issues involving social, communal, and political dimensions.

Cahill's analysis is helpful in challenging the individualistic assumptions of our Western culture. She suggests that a sexual ethic faithful to the biblical witness will always remember that a person's sexual behavior affects the body of Christ, and not just the person engaging in the act. More attention will be given to the communal nature of Cahill's ethic in the analysis of her interpretation of scripture and the criteria for moral evaluation below.

Interpretation of Scripture.

In her approach to scripture, Cahill engages the texts surrounding the issue of homosexuality at several levels. She begins with those which specifically address homosexuality, and rightfully concludes that these all condemn homosexual behavior. She then gives attention to texts addressing related issues and determines that these texts posit heterosexual marriage as the norm for sexual love. However, she recognizes that all the texts come out of a specific historical background, and should be interpreted in the context of the time and place in which they were written.

An obvious strength of Cahill's hermeneutical strategy is demonstrated in the next level at which she engages the texts concerning sexuality. Refusing to either relativize sexual injunctions or affirm them as timelessly applicable norms, she shifts her focus to the kind of society that is promoted by the sexual ethic of the New Testament. The nature of the transformation encouraged by particular sexual norms, and not the specific content of the norms, forms the basis for a contemporary biblical sexual ethic. In her words, she attempts “to discover and develop the positive elements of resocialization in early Christian communities as represented by their sexual norms,” and then she asks “how contemporary Christian communities should use sexual morality to socialize

⁸⁶ Ibid., 60.

⁸⁷ Ibid.

⁸⁸ Cahill, “Sexual Ethics,” 7.

members in analogous directions.”⁸⁹

This approach stands in contrast to Countryman's in that the New Testament material regarding sexual morality is still permitted to address and inform our contemporary sexual ethical norms. Countryman resorts to the worthy yet rather general principle of evaluating one's sexual behavior in light of the reign of God in one's life. Unfortunately, he concludes that virtually all of the biblical sexual injunctions are irrelevant to our contemporary, individualistic society. Thus Countryman's approach fails to relate the biblical material in a helpful way to our particular situation. In contrast, Cahill sees these texts as primary resources for critiquing the sexual norms of any culture, including our own, in light of our religious experience.

In Cahill's approach, the biblical witness challenges not only contemporary assumptions about what constitutes moral sexual behavior, but also the social views that inform those assumptions. For example, Cahill's biblical perspective on sex emphasizes the values of solidarity, inclusiveness and compassion in social relationships; this understanding strongly critiques the predominant view of society found in liberal feminism, “where ‘society’ becomes a set of institutions either infringing on or guaranteeing individual freedom.”⁹⁰ Therefore, a feminist biblical perspective need not limit its evaluation of sexual values to modern criteria of “individualism, autonomy, privacy, and freedom.”⁹¹

Use of Empirical Data.

Cahill's references to empirical findings concerning homosexuality are limited to a single paragraph. Cahill credits science with offering to ethics the distinction between homosexual orientation and homosexual acts. As she writes, “an individual often experiences his or her same-sex attraction as a ‘given’ of identity, as the product of little-understood factors ... beyond personal control.”⁹²

She also mentions that scientific studies have demonstrated that same-sex relationships are not incompatible with psychological health. However, if the definition of health is the “successful self-preservation and self-maintenance of an organism,”⁹³ then, as Cahill asserts, the Christian norms of suffering and self-denial present a challenge to this definition. From her brief discussion of empirical data, it is clear that Cahill sees the insights of modern science as a valuable tool for ethics, but one which must be evaluated in light of the biblical story. In effect, Cahill uses the data to modify the heterosexual norm of the Bible, allowing the “givenness” of sexual orientation to make homosexual activity justifiable, but less than the ideal.

Criteria for the Evaluation of Moral Action.

As should be evident, for Cahill the key for evaluating sexual action lies in the discernment of whether or not a relationship promotes solidarity, or is “commonly upbuilding.” Cahill accepts the norm of heterosexual marriage, but

⁸⁹ Ibid., 7.

⁹⁰ Ibid., 10.

⁹¹ Ibid.

⁹² Cahill, “Homosexuality,” 69.

⁹³ Ibid.

finds its value in the ability of an egalitarian marriage “to challenge hierarchy and domination, both in the family and in society.”⁹⁴ Homosexual activity is thus viewed as an exception to this norm, but is not ruled out *a priori*. Instead, it is subject to the same evaluative criteria as all other sexual behaviors. Cahill's method for moral evaluation is similar to Countryman's in that it appeals to a somewhat general statement as its central criterion; Countryman refers to “the reign of God” in one's life, while Cahill asks if the relationship fosters qualities that are consonant with the type of people that “disciples” should be. As is true with Countryman's position, the effect of this criterion is to set a standard of sexual conduct that is much higher than a simple appeal to a norm. Not only does the test of promoting solidarity make sex outside of a committed relationship difficult to justify, it also criticizes sexual relations within heterosexual marriage that do not foster mutual respect and reciprocity.

Conclusion

Grenz, Countryman, and Cahill each offer a different perspective toward homosexuality. Their primary differences result from their alternative understandings of the significance of sexuality, especially its components of biological sex, gender identity and roles, and sexual behavior. Their understandings influence their appropriation of data from the biological and psychological sciences, as is particularly evident in Grenz's work; however, these data are also used to inform Cahill and Countryman's view of homosexuality as an orientation, which leads Cahill to modify the heterosexual norm and Countryman to conclude that homosexuality is a positive variation in human sexuality. In all three positions, their interpretations of the biblical texts both influence and are influenced by their use of empirical data and understanding of human sexuality. Grenz, for example, understands the biblical texts to support the essentialness of sexual distinction; he therefore tends to favor scientific data and social theories that support his view and concludes that the significance of human sexuality is primarily located in the supplementary nature of heterosexual intercourse. Finally, each person's understanding of sexuality, the biblical texts, and empirical data form the basis for his or her criteria for evaluating moral action. This is evident in Cahill's emphasis on the social function of sexuality, which leads her to the evaluative criteria for determining whether an action is upbuilding or detrimental to the welfare of the community.

Of the four categories used for the analysis of the positions, the most determinative one seems to be the interpretation of Scripture. Therefore, I will address this issue first in the elaboration of my own perspective toward homosexuality. Biblical authors assume heterosexuality as the norm. When

⁹⁴ Cahill, “Sexual Ethics,” 15.

homosexual activity is mentioned, it is unquestionably condemned. However, we can also safely say that the biblical writers knew nothing about persons who were homosexually constituted. In our contemporary understanding of sexuality, we make a distinction between sexual preference and sexual behavior, and most Christians concede that a same-sex preference is not sinful in itself. However, the concept of distinction between orientation and practice did not exist in the biblical world. If we impose a modern understanding upon the biblical texts, we could say that the Bible assumes that all persons are heterosexually constituted, but it would be a misrepresentation of the mind of the biblical writers to speak of any kind of sexual "orientation." Therefore, the critical question is: Should the Bible's understanding of a heterosexual norm, with its condemnation of all homosexual activity, function as normative in a contemporary sexual ethic?

The most significant of the biblical texts which address homosexual behavior is, of course, Romans 1:18-32. Scholars often suggest that Paul's language reveals his assumption that heterosexual persons were "exchanging" their "natural" sexual relationships to engage in unnatural, or homosexual relationships. An argument can be made, therefore, that Paul is only referring to heterosexually constituted persons who engage in homosexual activity when he depicts such acts as evidence of the fallenness of creation. Since today we know that the homosexual orientation is "natural" for some persons, those persons experiencing such an orientation should act in accordance with it.

While this interpretation does have some merit, other interpreters find it hard to reconcile the text with a contemporary understanding of homosexual orientation. They suggest that Paul is not providing a case-by-case history of every pagan who has known and rejected God and then engaged in homosexual behavior as result of his or her idolatry. Rather, as Richard Hays suggests, Paul is "thinking in mythico-historical categories."⁹⁵ When he writes that the Gentiles "exchanged the truth of God for a lie," (v. 25) he is giving a sweeping account of the fall of humanity. While homosexual activity is one of several sins listed that resulted from their refusal to acknowledge God, it is singled out for special attention. As Hays writes,

[Paul] regards it as providing a particularly graphic image of the way in which fallenness distorts God's created order. God the Creator made man and woman for each other. ...When human beings "exchange" their roles for homosexual intercourse, they embody the spiritual condition of those who have "exchanged the truth of God for a lie" (v. 25).⁹⁶

⁹⁵ Richard Hays. *The Moral Vision of the New Testament* (San Francisco: Harper San Francisco, 1995), 385.

⁹⁶ *Ibid.*, 388.

In this passage, Paul reveals his theological understanding of homosexual activity as a fundamental distortion of God's creative intention for human sexuality.

Hay's interpretation, with its focus upon Gentile culture as a whole rather than individual persons who have distorted their sexual identity, seems to represent more adequately the mind of Paul. But even if we accept this interpretation, we must still ask how our modern understanding of a homosexual orientation may be reconciled with the heterosexual norm that is posited by the biblical authors. Paul's understanding of God's intention for sexuality is limited and shaped by the culture in which he lived. Admittedly, our understanding is limited and shaped by our culture as well. Paul understands homosexual activity to be an aspect of the fallenness of creation, but does he necessarily condemn all same-sex genital activity between persons who are homosexually constituted? While it would be highly presumptuous to say that Paul would advocate that homosexual persons act in accordance with their same-sex preference, it would also be presumptuous to argue that Paul would categorically condemn such behavior. The issue could not have arisen in Paul's cultural context and was never specifically addressed by Paul himself.

If the biblical texts concerning homosexuality are inconclusive, then how do we evaluate homosexuality in the context of God's intention for human sexuality? Is all homosexual behavior, as Paul seems to understand, an aspect of humanity's fallenness? This judgement will depend in part on the authority status one gives to the findings of the sciences. The empirical evidence suggests that there is such a phenomenon as a homosexual orientation, at least as our culture defines it. However, this evidence does not settle the issue. As Hays states, "it is impossible to argue simply from an 'is' to an 'ought.'"⁹⁷ The presence of a phenomenon alone does not tell us whether or not it is a part of God's intention for creation. There is much that occurs in the created world, such as disease and natural disasters, that we do not believe to be part of God's intentions. How, then, are we to judge the presence of a homosexual orientation in some persons?

A primary consideration is the fact that a same-sex preference does not seem to be intrinsically harmful to a person's well-being. While social attitudes may increase the level of anxiety in a homosexual person, evidence suggests that homosexual persons do not significantly differ in psychological adjustment from heterosexual persons. Therefore, given the cultural gap between Paul's understanding of human sexuality and our own, one should be hesitant to assign homosexuality to a non-ideal status.

My hesitancy to declare homosexuality an aberration of sexual orientation is the result of two primary assumptions regarding human sexuality. The first is an understanding of sexuality as a gift and a good aspect of our creation in the image of God. The second is the presupposition that the human being is a whole person, rather than a dualism of body and soul. Sexuality is a powerful

⁹⁷ *Ibid.*, 398

and pervasive aspect of our humanity; we cannot separate it from the rest of our being. Given the Bible's lack of knowledge of the variations in human sexual preference, it seems unfair and inconsistent to say that heterosexuality is good, but homosexuality is a distortion of God's creative purpose for human sexuality.

Cahill suggests that the lives and relationships of Christ's followers should be characterized by forgiveness, inclusive acceptance, liberation, suffering, sacrifice, and faithfulness.⁹⁸ Her emphasis upon the Christian community's responsibility to transform its social and sexual relationships so that they embody these qualities and promote respect and solidarity provides a strong foundation for a sexual ethic.

However, Cahill's judgement of all homosexual acts as non-ideal seems inconsistent with her concern for the solidarity of the Christian community. Perhaps her Catholic background, with its emphasis upon the procreative function of sexual activity, influences her to affirm the heterosexual norm. My concern is that this prevents true solidarity by creating a hierarchy of persons based upon sexual identity, thereby labeling homosexual persons as inferior to heterosexuals. If our sexuality, which includes sexual orientation, is an integral part of our humanity, then we cannot affirm the humanity of homosexual persons without affirming their sexual orientation. If we truly wish to be the kind of people and communities that reflect our experience of the Living Christ, as he is made known through the biblical stories, then we must be affirming of variations in sexual preference, as we all seek to express our sexuality in a manner consistent with our identity in Christ.

⁹⁸ Cahill, "Homosexuality," 68.

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FLORISTIC SURVEY AND VEGETATIONAL ANALYSIS OF BROAD RIVER GREENWAY

JAMES EDWARD PADGETT

Abstract

The project consists of floristic survey and vegetational analysis of the Broad River Greenway, Cleveland County, North Carolina. The floristic survey and vegetational analysis of the Broad River Greenway will serve as a reference to the types of vegetational communities and kinds of vascular plants present in the area.

The vegetation of the park has been classified into 6 major forest community types: [1] Mesic Mixed Hardwoods, [2] Piedmont Low Mountain Alluvial, [3] Xertic Hardpan, [4] Mesic Pine Plantation, [5] Dry Mesic Oak / Hickory, and [6] Piedmont-Mountain Levee. Each of these vegetation is described and its distribution mapped. The Broad River Greenway possesses plants of varied floristic affinities. The park is located in the Foothills region of North Carolina between the Piedmont and the Mountain Provinces of North Carolina. Various land forms ranging from flood plains to steep ridges and hills which allows for plant species from all over North Carolina to find a well suited habitat within the park. Collections were made between December 1996, and November 1997, with a total of +/- 300 different species observed to date.

Introduction

The Broad River Greenway is a newly established park of the Cleveland County Parks and Recreation. It is located about 3.3 miles south of Boiling Springs off of US Highway 150. The Greenway is administered by the Broad River Council. A study and collection of plants in the Broad River Greenway was initiated in December 1996 and is ongoing. Although the park has been collected over the years by amateur and professional botanists, the information gathered has not been published. The main objective for conducting this study is to provide a list of plants, a description of the major plant communities, and maps showing the distribution of the major forest communities, soil types, and future plans for the park. Voucher specimens were also collected and are stored in the herbarium at Gardner-Webb University.

History of Land Acquisition

In 1992 a long term strategic planning process for Cleveland County was initiated by both local and county agencies. A study which became known as Cleveland Tomorrow was conducted by the Urban Institute of UNCC and involved some 160 citizens. In 1993 a group of civic leaders became committed to the implementation of the 12 strategies of Cleveland Tomorrow which were divided into the areas of economic development, education, transportation/infrastructure, and quality of life.

One of the quality of life strategies was to explore recreational opportunities along the rivers of Cleveland County. It was around this time that the group learned of the intent of Crescent Resources, a subsidiary of Duke Power, to sell a 423 acre tract of land along Broad River, south of Boiling Springs in Cleveland County (See figure 1). In 1994, a public/private partnership between Cleveland Tomorrow and Cleveland County was formed to purchase the property from Crescent Resources.

Since the partnership was formed, a number of things have happened. Three Riverfests were held featuring a number of activities including canoeing, tubing and hiking. There was A Gift to Nature Campaign conducted which successfully raised the funds necessary to purchase the park. In this campaign, the county contributed \$100,000. In the Fall of 1996, an additional 13.2 acres were purchased from Duke Power. With this purchase came \$25,000 from Duke to facilitate the purchase with a \$2,500 matching challenge grant from the Duke Foundation. In the Summer of 1997, a \$30,000 gift was obtained from the National Trails Funding Program.

Description of Area

Topography and Geology

The topography is diverse and varies from Dry Mesic Oak-Hickory Forest slopes to Piedmont Alluvial Forest slopes and flats to Piedmont Bottom-land Levee communities. The park has several high ridges which run along the Broad River on both sides. These ridges rise to a height of 160 feet above the river in several locations (See figure 2).

Flat bottom land extends along the Broad River at the base of the ridges. This bottomland extends the length of the park on both sides of the Broad River. These areas are prone to periodic flooding during heavy rains which are infrequent to the area. Hills and ridges which are located on both sides of the river are drained by both permanent and dry seasonal streams. These streams, in turn, drain straight into the Broad River.

Also located inside the park are several rocky outcrop islands as well as one large island with an area coverage of 4.22 +/- acres. The large island is not one single land mass, but several land masses with water channels running through it. There is one old island which has become land-locked due to the deposit of sediments and the ever-changing flow of the Broad River. On the backside of this old island there is the formation of a wet channel which gives rise to a micro forest community.

The geology of the park area has not been well defined or mapped. A generalized map of the region exists and shows the geological region to be located in the Inner Piedmont Belt. The underlying bedrock is mica gneiss. Soils are formed from various schist rock belts which are found to exist throughout the region.

Soils

The Broad River Greenway consists of seven different types of soils which are characteristic of the Foothill/Piedmont province's. Four of the seven are associated with flood plains and lower bottom lands (See figure 3 and tables 1-2). The other three are complex soils which are due mainly to weathering of metamorphic rock which lies just below, or is exposed in the soil. Floodplain/bottomland soils consist of : [1] Chewacla loam, [2] Wehadkee loam, [3] Pacolet sandy clay loam, and [4] Buncombe loamy sand. The complex upland soils are comprised of : [1] Rion-Cliffside complex, [2] Bethlehem-Pacolet complex, 15 to 25 percent slopes, and [3] Bethlehem-Pacolet complex, 8 to 15 percent slopes..

Climate

Climate records from the nearest station at Shelby, North Carolina, indicate that the area has a somewhat mild subtropic to temperate climate. Lying at the foot of the mountains allows some protection from cold waves. The mountains also act as a moisture interceptor for part of the year. The mean annual precipitation is 48.29 in. per year. Records from 1961 through 1990 indicate the wettest month to be March with an average of 4.80 in. August was a close second with an average of 4.48 in. The highest maximum rainfall of 11.33 in. was recorded in October 1971. The month with the lowest precipitation is April with 3.31 in. The lowest recorded precipitation was in June 1986 with 0.00. (Air and Sea Measurements at NCSU 1997)

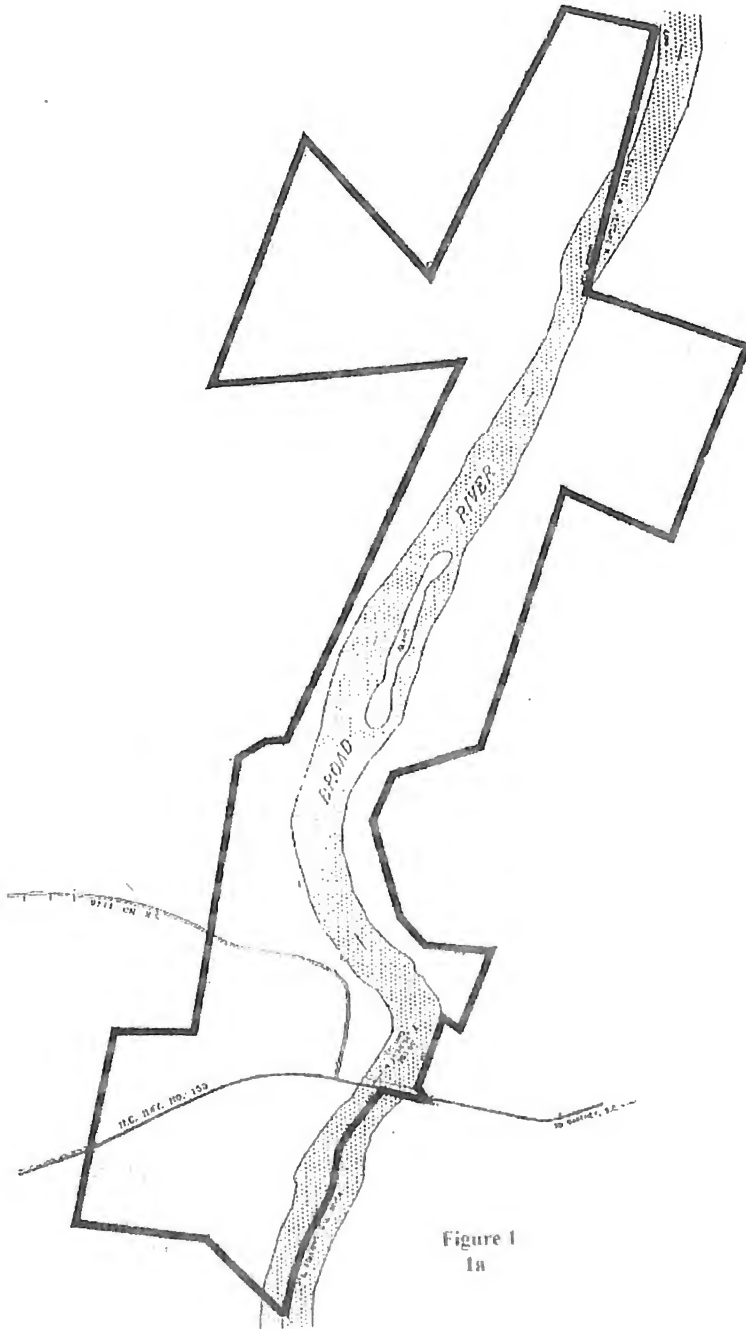
The mean annual temperature is 59.1^oF., with a mean daily high of 70.9^oF. and 46.7^oF. July is the warmest month with an average of 77.2^oF. January has the lowest average with 39.2^oF. The highest and lowest recorded temperatures are 105^oF. and -11^oF. respectively. The average dates for the first and last frosts are October 25 and April 13. This gives a growing season which averages 195 days (See figure 4 and tables 3-4).

Nontechnical Soils Description Report

Map Soil name and description

4A Chewacla loam, 0 to 2 percent slopes, occasionally flooded.

These nearly level, very deep, somewhat poorly drained soils are on flood plains. They formed in loamy alluvial deposits. They have a loamy surface layer and subsoil. Permeability is moderate and shrink-swell potential is low. Seasonal high water table is within a depth of 0.5 to 1.5 feet. These soils are subject to occasional flooding.



NOTE:
 TOTAL AREA = 423.00 ACRES
 TOTAL AREA WITHIN RIVER = 77.98 ACRES ±
 TOTAL AREA WITHIN ISLAND = 4.22 ACRES ±

Figure 1
 1a



MAP PREPARED BY:
 CLARK POWER COMPANY
 CHARLOTTE, N.C. 28203-1007

8A Wehadkee loam, 0 to 2 percent slopes, frequently flooded.

These are nearly, very deep, poorly drained soils are on flood plains. They formed from loamy alluvial deposits. They have a loamy surface layer and subsoil. Permeability is moderate and shrink-swell potential is low. Seasonal high water table is within a depth of 1.0 foot. These soils are subject to frequent flooding.

32C2 Pacolet sandy clay loam, 8 to 15 percent slopes, eroded.

These strongly sloping, very deep, well drained, eroded soils are on uplands. They formed in residuum from felsic rocks. They have a loamy surface layer and a clayey subsoil. Permeability is moderate and shrink-swell potential is low. Seasonal high water mark table is below 6.0 feet.

60E Rion-Cliffside complex, 25 to 60 percent slopes, very stony.

This map unit consist of a moderately steep to very steep Rion soils and Cliffside soils on uplands. Rion soils are very deep and well drained. They formed in residuum from felsic rocks. They have a loamy surface layer and subsoil. Many stones are scattered over the surface. Permeability is moderate and shrink-swell potential is low. Seasonal high water mark table is below 6.0 feet. Cliffside soils are moderately deep and well drained. They formed in residuum weathered from schist. They have a loamy surface layer and subsoil. Gravels, stones and cobbles are present throughout the soil. Hard bedrock is within a depth of 20 to 40 inches. Seasonal high water is below a depth of 6.0 feet.

table 1

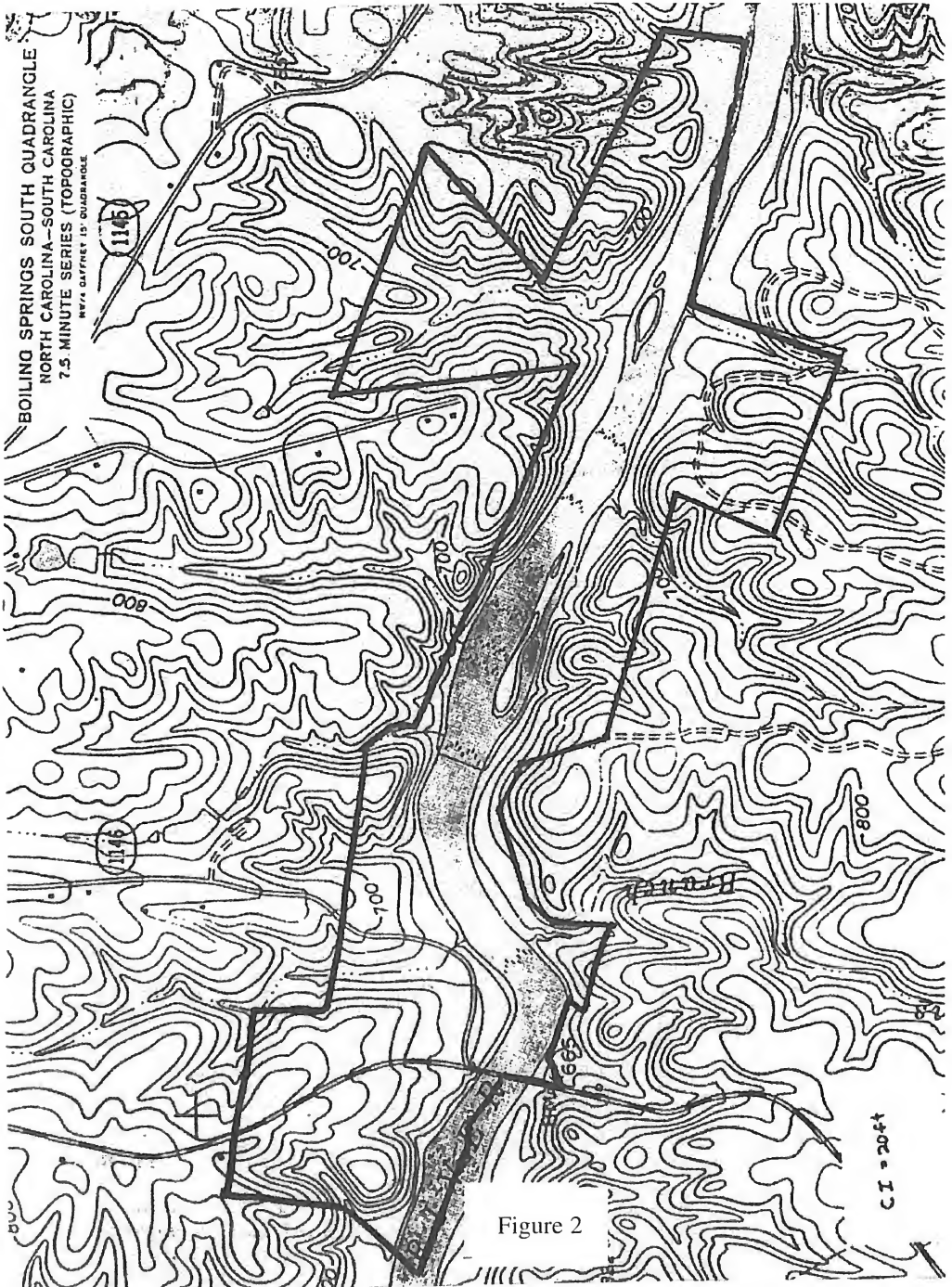
3b

70B Buncombe loamy sand, 1 to 5 percent slopes, rarely flooded

These nearly level, gently sloping, very deep, excessively drained soils are on floodplains. They formed in sandy alluvial sediments. They have a sandy surface layer and subsoil. Permeability is rapid and shrink-swell potential is low. Seasonal high water is below 6.0 feet. These soils are subject to rare flooding.

97D Bethlehem-Pacolet complex, 15 to 25 percent slopes, stony.

This map unit consist of moderately steep Bethlehem soils and Pacolet soils on uplands. Bethlehem soils are moderately deep and well drained. They formed in residuum weathered from high grade metamorphic rock. They have a loamy surface layer and a clayey subsoil. Occasionally stones are scattered over the surface. Permeability is moderate and the shrink-swell potential is low. Soft (rippable) bedrock is within 20 to 40 inches of the surface. Seasonal high water table is below 6.0 feet. Pacolet soils are very deep and well drained. They



formed in residuum from felsic rock. They have a loamy surface layer with a clayey subsoil. Occasional stones are scattered over the surface. The permeability is moderate and shrink-swell potential is low. Seasonal high water table is below 6.0 feet.

98C2 Bethlehem-Pacolet complex, 8 to 15 percent slopes eroded.

This map consist of strongly sloping, eroded Bethlehem soils and Pacolet soils on uplands. Bethlehem soils are moderately deep and well-drained. They formed in residuum from high-grade metamorphic rock. They have a loamy surface layer and a clayey subsoil. Permeability is moderate and shrink-swell potential is low. Soft (rippable) bedrock is within 20 to 40 inches of the surface. Seasonal high water table is below 6.0 feet. Pacolet soils are very deep and well drained. They formed from residuum from felsic rock. They have a loamy surface layer and a clayey subsoil. Permeability is moderate and shrink-swell potential is low. Seasonal high water table is below 6.0 feet.

Table 2

3b

Vegetation Communities

Discrete vegetation patterns within the park are difficult to delineate because of species composition and relative abundance along ecological gradients. Aerial orthographic photographs, Topography maps, soil maps, and field observations indicate intermediate vegetation types as well as small indistinct and distinct communities.

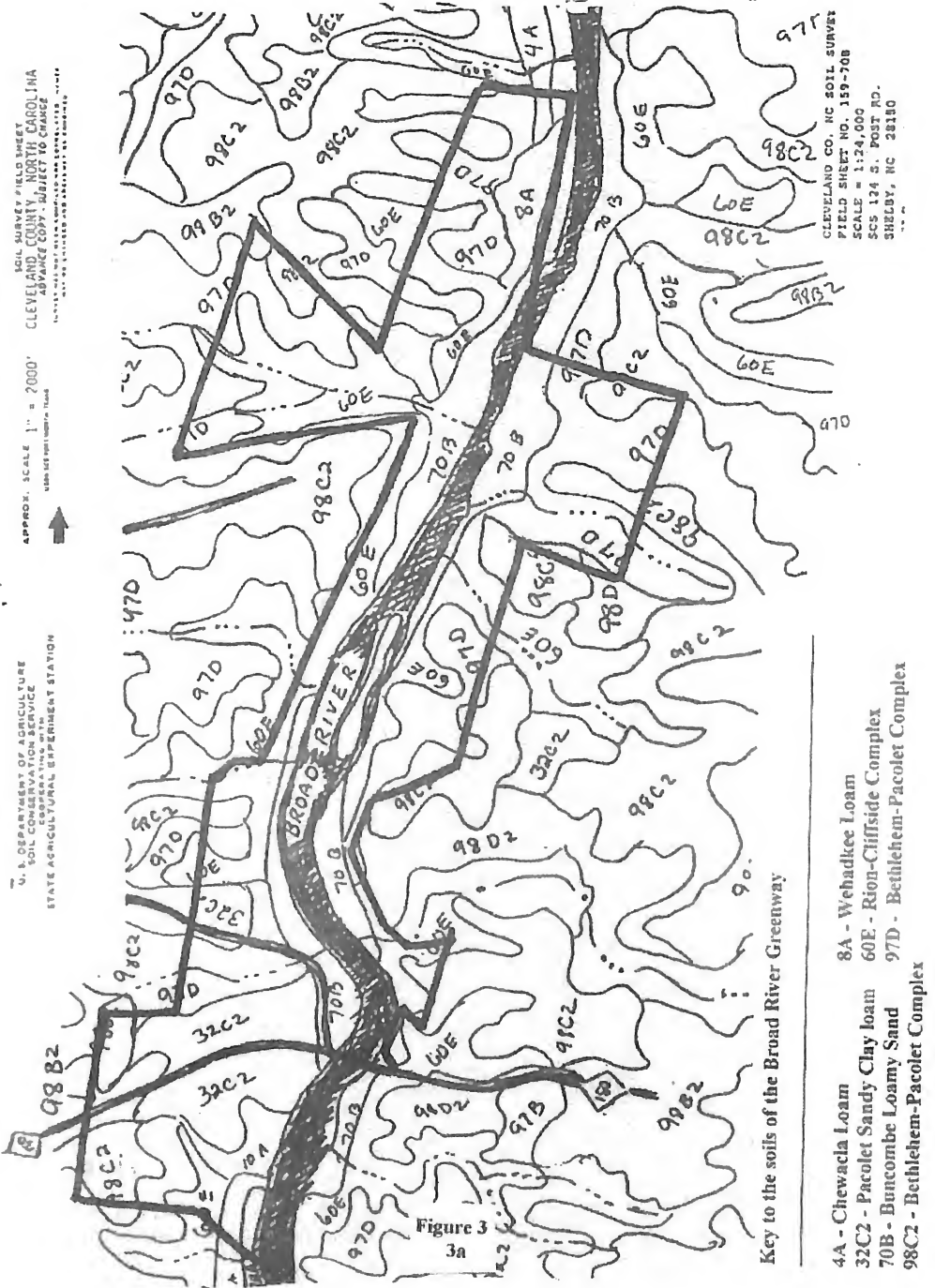
The vegetation may be divided up into six types: [1] Mesic Mixed Hardwoods, [2] Piedmont-Low Mountain Alluvial, [3] Xertic Hardpan, [4] Mesic Pine Plantation, [5] Dry Mesic Oak-Hickory, and [6] Piedmont/Mountain Levee (See figure 6). Community classification follows: Classification of Natural Communities of North Carolina 3.

Mesic Mixed Hardwoods

The Mesic Mixed Hardwood forest are located only along two narrow tracts within the Broad River Greenway at the western and eastern boundaries of the north side of the Broad River, and along the lower sections of the steep ridges which are located on both sides of the river.

The canopy is dominated by mesophytic tress such as *Liriodendron tulipifera* and *Acer rubrum*. The understorey contains small trees such as *Cornus florida*, *Acer rubrum*, and *Ilex opaca*. Shrub species include *Vaccinium stamineum*, *Viburnum rafinesquianum*, *Euonymus americana*, and *Kalmia latifolia*. The herb layer is moderately diverse. It contains such herbs as *Polystichum acrostichoides*, *Silene virginica*, *Hepatica americana*, *Tiarella cordifolia*, *Herchua americana*, *Stellaria pubera*, and *Hexastylis arifolia*.

Under natural conditions these forests are uneven-aged, with old trees present. Reproduction of the trees and herbs occurs primarily in the canopy



gaps. There is no known natural fire regime, but fires do occur periodically.

Disturbed areas tend to show an increased amount of pines and weedy hardwoods such as *Liriodendron tulipifera* and *Liquidambar styraciflua*.

Piedmont-Low Mountain Alluvial Forest

The Piedmont-Low Mountain Alluvial forests are found along the floodplain regions of the Broad River Greenway Park. The area is intermittently or seasonally flooded. Sediments from flooding act as a natural disturbance to this community type, and may cause some degree of erosion from the flooding. The canopy consists of a mixture of bottomland and mesophytic trees including *Betula nigra*, *Platanus occidentalis*, *Liquidambar styraciflua*, *Liriodendron tulipifera*, and one colony of *Populus deltoides* (Cottonwood). Understory trees include *Acer rubrum*, *Acer negundo*, *Ilex opaca*, and *Carpinus caroliniana*. Vines which are frequently found in this community are *Parthenocissus quinquefolia*, *Vitis* spp., *Campus radicans*, *Rhus toxicodendron*, and *Smilax* spp. Shrubs consist of *Euonymus americana*, *Leucothoe axillaris*, and *Cornus amomium*.

The herb layer is lush and diverse. Species include *Claytonia virginica*, *Stellaria pubera*, *Solidago caesia*, *Sedum ternatum*, *Impatiens capensis*, *Viola* spp., *Tovara virginiana*, and *Polygonum pensylvanicum*. This community may grade into various mesic, dry mesic, or dry upland forest. This community can be distinguished from other vegetation communities by the presence of alluvial species such as *Platanus occidentalis*, *Betula nigra*, and *Acer negundo*.

Xertic Hardpan Forest

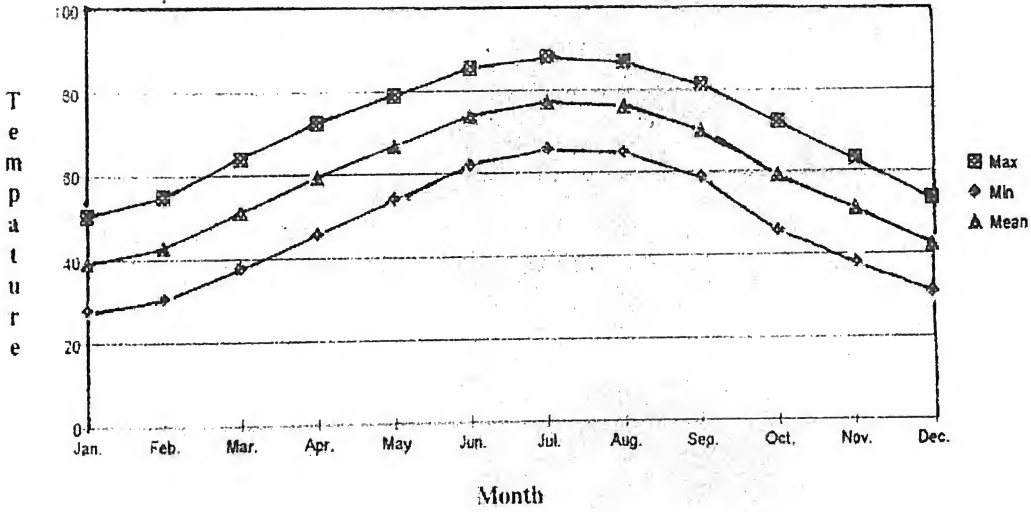
There are several areas within the Broad River Greenway which contain a xertic hardpan forest. These areas are found mainly along the steep slopes and on top of the ridges which run along the river on both sides. The ridges are of shallow soil with bedrock near the surface, and the presence of large rocks and boulders is common. The hydrology of the soil is so that the summer and drought periods they are dry, but they are wet during the rainy periods.

The vegetation is somewhat stunted, and there is usually an open canopy in spots. The dominating trees are usually *Quercus stellata* and *Quercus marilandica*. Other species such as *Pinus virginica*, *Quercus alba*, *Carya glabra*, *Fraxinus americana*, and other various oaks are found to grow there as well. Typical understory species include *Juniperus virginiana*, *Cercis canadensis*, *Diospyros virginiana*, *Vaccinium arboreum*, and *Chionanthus virginicus*. The shrub layer can run from sparse to dense, with *Viburnum rafinesquianum*, *Viburnum prunifolium*, *Vaccinium stamineum*, and *Vaccinium vacillans* typical. The herb layer includes *Clematis virginiana*, *Lespedeza* spp, *Oenothera fruticosa* and *Solidago* spp. In areas where the canopy is removed, one will usually find a very diverse herbaceous flora.

Mesic Pine Plantation Forest

There is one area of distinction on the Broad River Greenway due to the cultivation of Loblolly Pines (*Pinus taeda*). The location of the pine plantation is along the flat ridges of the park which have a sandy loam soil. The soil, listed as a Pacolet series, is found on sloping and well drained uplands. The hydrology of the soil is usually dry in the summer months and periods of

Climological Data for Shelby, NC (1961-1990) Temperature



Climological Data for Shelby, NC (1961-1990) Percipitation

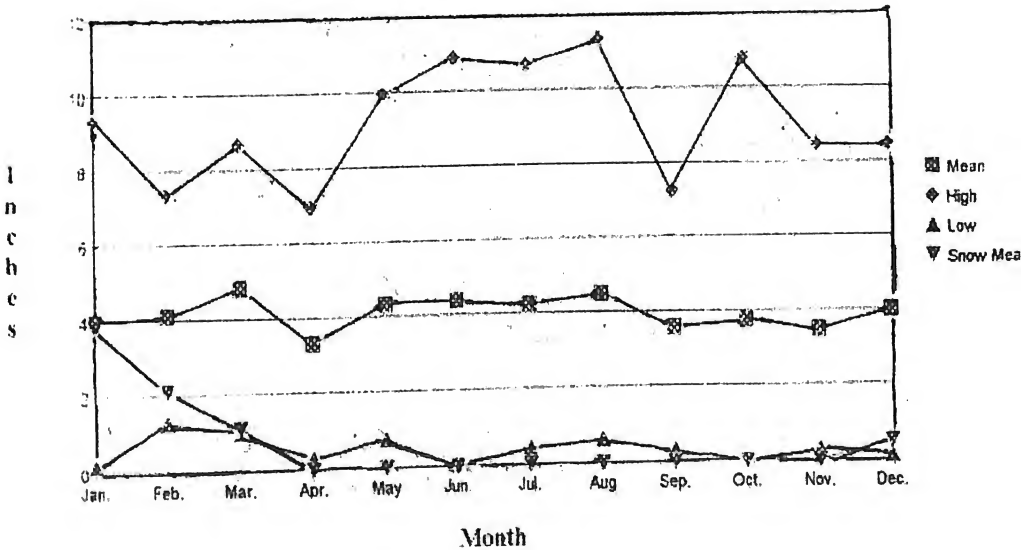


Figure 4

4a

Temperature Summary from 1961 To 1990
 Station: (317845) SHELBY

Missing Data: 4.2%
 #Day-Max #Day-Min

Averages			Daily Extremes				Mean Extremes				#Day-Max #Day-Min				
Max	Min	Mean	High	Date	Low	Date	High	Yr	Low	Yr	=>	<=	<=	<=	
Ja	50.4	27.6	39.2	77	31/1975	-11	31/1966	52.4	74	30.5	77	0.0	1.	20.7	0.1
Fe	54.7	30.4	42.8	80	24/1982	-9	1/1966	50.9	90	34.0	63	0.0	0.1	17.4	0.0
Ma	63.8	37.8	51.1	86	15/1967	6	3/1980	55.6	73	44.4	65	0.0	0.0	10.6	0.0
Ap	72.4	45.5	59.2	92	27/1986	20	1/1964	64.8	67	52.0	61	0.	0.0	2.9	0.0
Ma	79.2	53.9	66.8	95	20/1962	29	2/1963	71.4	62	61.9	61	1.2	0.0	0.1	0.0
Jn	85.5	61.8	73.9	100	23/1988	37	2/1966	78.2	81	70.6	65	7.0	0.0	0.0	0.0
Jl	88.3	65.6	77.2	104	19/1986	51	10/1961	82.7	86	73.6	79	12.5	0.0	0.0	0.0
Au	87.1	64.9	76.2	105	21/1983	48	30/1965	80.2	87	72.7	64	9.6	0.0	0.0	0.0
Se	81.5	58.2	70.1	96	11/1983	36	23/1983	75.2	70	67.3	66	3.5	0.0	0.0	0.0
Oc	72.1	45.7	59.1	92	1/1986	19	27/1962	64.8	85	53.0	64	0.1	0.0	2.7	0.0
Nov	63.2	38.0	50.9	86	2/1974	11	252/1970	58.9	85	44.4	76	0.0	0.0	10.2	0.0
De	53.2	30.6	42.1	78	18/1984	-2	13/196	51.2	71	32.5	63	0.0	0.4	18.2	0.1
An	70.9	46.7	59.1	105	8/21/83	-11	1/31/66	62.1	90	56.0	63	34.1	1.8	82.7	0.2
Wi	52.8	29.5	41.4	80	2/24/82	-11	1/31/66	46.8	74	34.6	63	0.0	1.8	56.2	0.2
Sp	71.8	45.7	59.0	95	5/20/62	6	3/03/80	62.1	77	54.1	66	1.3	0.0	13.6	0.0
Su	87.0	64.1	75.8	105	8/21/83	37	6/02/66	79.4	86	73.3	76	29.1	0.0	0.0	0.0
Su	87.0	64.1	75.8	105	8/21/83	37	6/02/66	79.4	86	73.3	76	29.1	0.0	0.0	0.0
Fa	72.2	47.3	60.0	96	9/11/83	11	11/25/70	68.7	84	55.9	76	3.7	0.0	12.9	0.0
												[3]	[4]	[5]	[6]

Monthly data is followed by Annual (An) and seasonal averages. Wi=Winter, which is Dec., Jan., and Feb. The other seasons follow in regular succession. Here's the column descriptions:

- (1) Averages for maximum, minimum, and mean temperatures
- (2) Extremes during the 1961 to 1990 averaging period

The other four columns give the average # of days each month that:

- (3) the high reaches 90F
- (4) the high is LESS than 32F
- (5) the low dips to 32F
- (6) the low dips to 0F

Hopefully some of these numbers will aid with your plant tolerances.

Some growing season data (based on the same 1961-1990 period):

Date of:	Earliest	Average	Latest
last spring freeze	Mar 24	Apr 13	May 11
first fall freeze	Oct 3	Oct 25	Dec 1

Table 3

Station: (317845) SHELBY From Year=1961 To Year =1990

Missing Data: 5.7%

	Total Precipitation					Snow		#Days Precip					
	Mean	High-Yr	Low--	Yr		1-Day Max	Mean High-	Yr =>.10	=>.50	=>1.			
Ja	3.94	9.28	78	0.16	81	3.50	5/1990	3.8	15.1	66	7	3	1
Fe	4.10	7.34	90	1.27	80	3.50	16/1990	2.1	20.0	79	6	3	1
Ma	4.80	8.65	75	1.02	85	4.00	17/1990	1.1	7.0	83	8	4	1
Ap	3.31	6.95	64	0.24	76	2.79	4/1974	0.0	0.0	0	6	2	1
Ma	4.32	9.49	72	0.73	87	3.76	28/1973	0.0	0.0	0	7	3	1
Jn	4.38	10.88	62	0.00	86	3.30	25/1980	0.0	0.0	0	6	3	2
Jl	4.21	10.66	64	0.40	77	4.30	22/1964	0.0	0.0	0	7	3	1
Au	4.48	11.33	86	0.62	81	4.80	17/1985	0.0	0.0	0	6	3	1
Se	3.57	7.24	77	0.30	61	3.70	29/1963	0.0	0.0	0	5	2	1
Oc	3.72	10.77	71	0.04	63	5.11	16/1971	0.0	0.0	0	5	2	1
No	3.47	8.44	85	0.30	90	3.36	6/1977	0.0	0.0	0	6	2	1
Dc	3.99	8.84	67	0.14	65	3.25	15/1972	0.5	8.0	71	6	3	1
An	48.29	59.42	64	22.79	88	5.11	16/10/71	7.4	20.0	79	74	34	15
Wi	12.03	18.01	82	4.16	86	3.50	5/01/90	6.3	20.0	79	19	9	4
Sp	12.43	21.43	73	5.19	86	4.00	17/03/90	1.1	7.0	83	20	9	3
Su	13.07	21.54	69	4.87	83	4.80	17/08/85	0.0	0.	0	20	9	4
Fa	10.76	19.19	71	3.68	61	5.11	16/10/71	0.0	0.0	0	15	7	4

(1) [-----](2)-----] [-----(3)----] [-----(4)----]

(1) Monthly and seasonal averages

(2) Extreme data

(3) SNOW DATA

(4) Average # of days each month that it rains at least a certain amount. For example, on the average, it rains at least .1” on 7 days each January.

drought with plenty of moisture during wet periods.

The dominant canopy forming species in this forest community is Loblolly Pine *Pinus taeda*, but in areas where the canopy is open, due to natural disturbances, various *Quercus* ssp. may form the canopy. The understory, consists of more shade resistant trees. Among the understory canopy you will find *Acer rubrum*, various Oaks *Quercus* ssp., *Cornus florida*, and *Ilex opaca*. The shrub layer may consist of *Crataegus unifolia*, and *Ligustrum sinense*. The herb layer is sparse to dense depending on canopy cover. *Cypripedium acaule*, *Chimaphila maculata*, *Goodyera pubescens*, and *Salvia lyrata* are all found in this community. Vines are found in several locations and consist of *Lonicera japonica*, *Vitis roundifolia*, *Smilax* ssp., and *Gelsemium sempervirens*.

Dry Mesic Oak-Hickory Forest

Located throughout the park, you can find a Dry Mesic Oak-Hickory Forest as you grade out of the Piedmont Bottomland forest. This forest is found along some of the higher gradual sloping ridges and flats which run along the river. The soils are deeper than those of the Xertic Hardwood Forest and are usually loamy. The hydrology of this forest is usually dry in the Summer months and during periods of moderate to extreme drought. The dominant trees of the canopy for the most part are oak *Quercus* ssp with *Quercus alba* being most prevalent, and a Hickory mix (*Carya* spp.) You can also find *Liriodendron tulipifera* and *Liquidambar styraciflua*. The understory consist of *Acer rubrum*, *Cornus florida*, and *Oxydendron arboreum* (Sourwood). Shrubs, which are common, include *Euonymus americana*, and *Vaccinium stamineum*. Vines such as *Vitis roundifolia*, and *Toxicodendron radicans* are common as well in this forest community. The herb layer is fairly sparse with *Hexastylis* ssp, *Goodyera pubescens*, Beggars Lice *Desmodium nudiflorum*, and *Hieracium venosum* being common. Within disturbed areas of this forest community, increased amounts of weedy hardwoods and pines *Pinus* ssp. occur, and are dependent on the amount of canopy opening provided. No natural fire regime is known to exist, but fires do occur periodically. Most of the dominant trees are resistant to any surface fire which may occur. Under natural conditions, the forest consist of uneven-aged trees, with older trees present. Reproduction occurs primarily in the canopy gaps.

Mountain Levee Forest

This forest community runs along the Broad River on both sides. It is the dominant community found along the flood plain. The land tends to ridge slightly above the land located directly behind (This is a ridge of sediment deposited right along the river banks) it, or it is flat until it reaches the base of the steep ridges located along several narrow margins within the park. The hydrology of the community is paustrine and is seasonally to intermittently flooded. The canopy is dominated by a mixture of bottomland trees. *Platanus occidentalis*, *Betula nigra*, *Celtis laevigata* (Sugarberry), *Acer negundo*, and *Liriodendron tulipifera*. Where the steep ridges meet the Levee community, trees such as *Carya cordiformis*, *Juglans nigra*, *Quercus* ssp., and *Populus deltoides* can be found. The understory consists of *Acer negundo*, *Carpinus caroliniana*, and *Ilex opaca*. Shrubs include *Lindera benzoin* and *Xanthorhiza*

simplicissima. Woody vines are also found throughout this community. They mainly consist of *Toxicodendron radicans*, *Parthenocissus quinquefolia*, *Bignonia capreolata*, and *Smilax* ssp. The herb layer is diverse and consist of *Sedum* ssp., *Clematis virginiana*, *Stellaria pubera*, *Stellaria media*, *Galium tinctorum*, and Coneflower *Rudbeckia laciniata*. Vegetation in this forest community are directly disturbed when flooding occurs. The vegetation may consist of mature climax forest, or a forest in various stages of succession. The periodic input of nutrients from flooding makes the Levee forest very fertile and growth can be rapid.

This community is frequently invaded by exotic plants such as *Lonicera japonica* and *Ligustrum sinense* (Privet). *Ligustrum sinense* has become a dominate shrub in several areas and has completely reduced the natural herb layer.

Conclusions

The vegetation analysis of the Broad River Greenway will serve as a reference to the vascular plant species located within the park, as well as, serving as a reference to the various vegetation communities which the various plant species exist. Specimens of the flora will be stored in the Gardner-Webb University herbarium for others to use in future reference. The study will also help to educate others of the plants and habitats within the park and will help others to understand important plant/human interaction. This will also serve as a learning tool for others who want to learn more about the park and surrounding region.

Catalogue of Flora From the Broad River Greenway

<i>Acer negundo</i> *	L.	Aceraceae
<i>Acer rubrum</i> *	L.	Aceraceae
<i>Rhus glabra</i>	L.	Anacardiaceae
<i>Rhus radicans</i>	L.	Anacardiaceae
<i>Rhus toxicodendron</i>	L.	Anacardiaceae
<i>Rhus Typhina</i>	L.	Anacardiaceae
<i>Dacus carota.</i> *	L.	Apiaceae
<i>Amsonia tabernaemontana</i> *	Walter	Apocynaceae
<i>Ilex opaca</i>	Aiton	Aquifoliaceae
<i>Arisamea triphyllum</i> *	(L.)Schott	Araceae
<i>Peltandra virginica</i>	(L.)Kunth	Araceae
<i>Hexastylis herterophylla</i> *	(Ashe)Small	Aristolochiaceae
<i>Hexastylis virginica</i> * (L.)Small	Aristolochiaceae
<i>Asclepias syriaca</i> *	L.	Asclepiadaceae
<i>Matelea suberosa</i> *	(L.)Shinners	Asclepiadaceae
<i>Onoclea sensibilis</i> *	L.	Aspidiaceae
<i>Polystichum acrostichoides</i>	(Michaux)Schott	Aspidiaceae
<i>Chrysanthemum leucanthemum</i>	L.	Asteraceae
<i>Chrysogonum virginianum</i>	L.	Asteraceae
<i>Elephantopus carolinianun</i> *	Willd	Asteraceae
<i>Elephantopus tomentosus</i> *	L.	Asteraceae
<i>Erigeron philadelphicus</i> *	L.	Asteraceae
<i>Erigeron pulchellus</i> *	Michaux	Asteraceae
<i>Eupatorium fistulosum</i> *	Barrett	Asteraceae
<i>Helianthus strumosus</i> *	L.	Asteraceae
<i>Helianthus tuberosus</i> *	L.	Asteraceae
<i>Hieracium venosum</i> *	L.	Asteraceae
<i>Pyrrhopappus carolinianus</i>	(Walker)DC	Asteraceae
<i>Solidago odora</i> *	Aiton	Asteraceae
<i>Solidago rugosa</i>	Aiton	Asteraceae
<i>Taraxacum officinale</i> *	Wiggers	Asteraceae
<i>Rubeckia heliopsidis</i>	L.	Asteraceae
<i>Impatiens capensis</i> *	Meerb	Balsaminaceae
<i>Impatiens pallida</i> *	Nuttall	Balsaminaceae

<i>Podophyllum peltatum</i>	L.	Berberidaceae
<i>Alnus serrolata</i> .*	(Aiton)Willd	Betulaceae
<i>Betula nigra</i>	L.	Betulaceae
<i>Betula papyrifera</i>	(Regel)Fernald	Betulaceae
<i>Carpinus caroliniana</i>	Walter	Betulaceae
<i>Ostrya virginiana</i>	(Miller)K.Koch	Betulaceae
<i>Anisostichus capreolata</i> *	(L.)Bureau	Bignonaceae
<i>Campsis radicans</i> * s	(L.)Seemann	Bignonaceae
<i>Catapa speciosa</i>	Warder ex.Engelm	Bignoniaceae
<i>Woodwardia areolata</i>	(L.)Moore	Blechnaceae
<i>Arabis canadensis</i>	L.	Brassicaceae
<i>Opuntia compressa</i>	(Salisbury)Macbride	Cactaceae
<i>Calycanthus floridus</i> *	L.	Calycanthaceae
<i>Lobelia cardinalis</i> *	L.	Campanulaceae
<i>Lobelia puberula</i>	Michaux	Campanulaceae
<i>Lonicera japonica</i> *	Thunberg	Caprifoliaceae
<i>Lonicera semperverns</i> *	L.	Caprifoliaceae
<i>Sambucus candanesis</i> *	L.	Caprifoliaceae
<i>Viburnum nudum</i>	L.	Caprifoliaceae
<i>Virburnum dentatum</i>	L.	Caprifoliaceae
<i>Virburnum prunifolium</i>	L.	Caprifoliaceae
<i>Silene virginica</i> *	L.	Caryophyllaceae
<i>Stellaria media</i> *	(L.)Cyrillo	Caryophyllaceae
<i>Stellaria pubera</i> *	Michaux	Caryophyllaceae
<i>Euonymus americanus</i> *	L.	Celastraceae
<i>Clethra alnifolia</i> *	L.	Clethraceae
<i>Tradescantia ohiensis</i>	Raf.	Commelinaceae
<i>Cuscuta compacta</i> *	Jussica	Convolvulaceae
<i>Cuscuta campestris</i>	Yunker	Convolvulaceae
<i>Ipomoea pandurata</i>	(L.)G.W.Meyer	Convolvulaceae
<i>Ipomoea purpurea</i>	(L.)Roth	Convolvulaceae
<i>Cornus amomun</i> *	Miller	Cornaceae
<i>Cornus florida</i> *	L.	Cornaceae

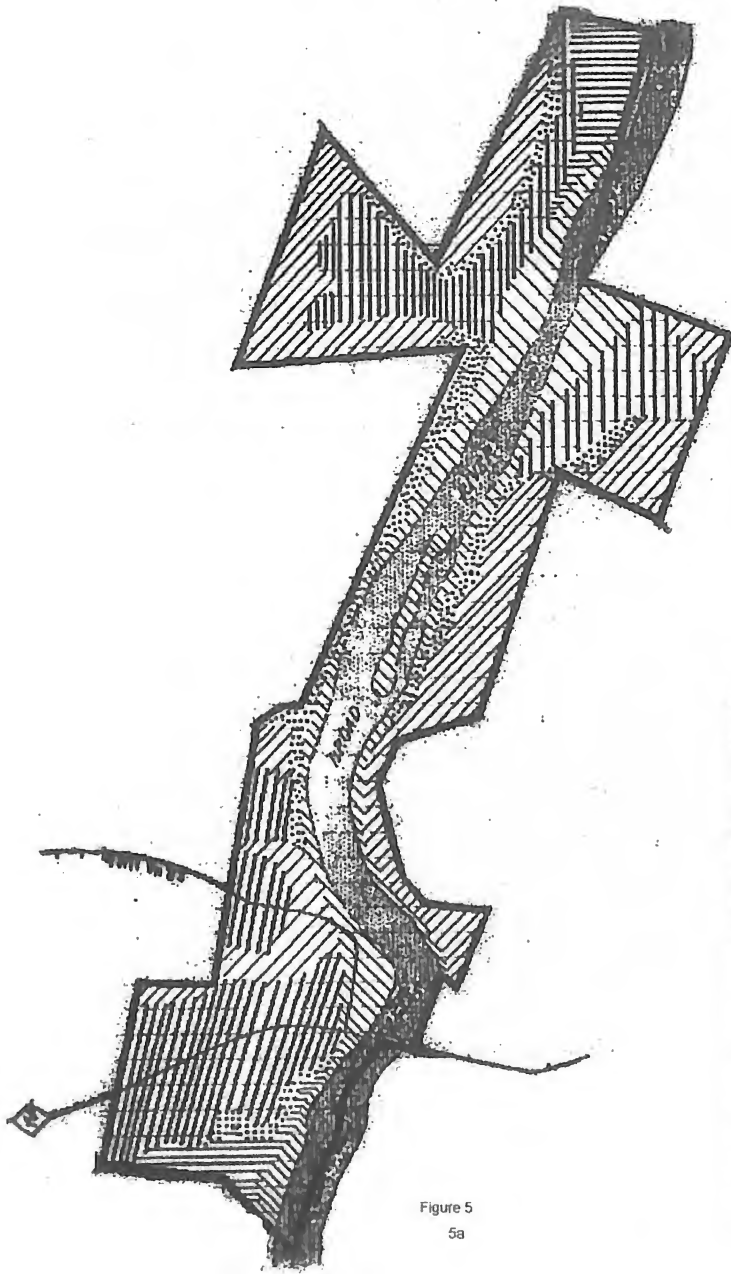

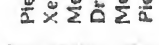
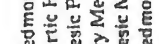
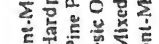
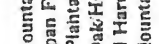
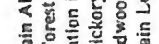


Figure 5
5a

Key of Vegetation Communities of the Broad River Greenway

-  Piedmont-Mountain Alluvial Forest
-  Xeric Hardpan Forest
-  Mesic Pine Plantation Forest
-  Dry Mesic Oak/Hickory Forest
-  Mesic Mixed Hardwood Forest
-  Piedmont-Mountain Level Forest



<i>Sedum ternatum</i> *	Michaux	Crassulaceae
<i>Juniperus virginiana</i>	L.	Cupressaceae
<i>Carex baileyi</i> *	Britton	Cyperaceae
<i>Scirpus expansus</i> *	Fernald	Cyperaceae
<i>Diospyros virginiana</i> *	L.	Ebenaceae
<i>Chimaphila maculata</i>	(L.)Prush	Ericaceae
<i>Kalmia latifolia</i> *	L.	Ericaceae
<i>Leucothe axillaris</i> *	(Lam)D.Don	Ericaceae
<i>Oxydendrum arboreum</i> *	(L.)DC	Ericaceae
<i>Rhododendron minus</i> *	Michaux	Ericaceae
<i>Rhododendron nudiflorum</i> *	(L.)Torry	Ericaceae
<i>Vaccinium arboreum</i> *	Marshall	Ericaceae
<i>Vaccinium stamineum</i> *	L.	Ericaceae
<i>Acalypha virginica</i> *	L.	Euphorbiaceae
<i>Euphorbia corollata</i> *	L.	Euphorbiaceae
<i>Albizia julibrissin</i>	Durazzini	Fabaceae
<i>Amorpha fruticosa</i> *	L.	Fabaceae
<i>Apios americana</i> *	Medicus	Fabaceae
<i>Baptisia alba</i> *!	(L.)R.Brown	Fabaceae
<i>Cassia fasciculata</i>	Michaux	Fabaceae
<i>Cercis canadensis</i> *	L.	Fabaceae
<i>Desmodium nudiflorum</i> *	(L.)DC	Fabaceae
<i>Desmodium rotundifolium</i> *	DC	Fabaceae
<i>Gleditsia triacanthos</i>	L.	Fabaceae
<i>Quercus alba</i>	L.	Fabaceae
<i>Melilotus alba</i> *	Desr	Fabaceae
<i>Melilotus officinalis</i> *	(L.)Lam	Fabaceae
<i>Robinia pseudo-acacia</i>	L.	Fabaceae
<i>Trifolium arvens</i>	L.	Fabaceae
<i>Trifolium pratense</i> *	L.	Fabaceae
<i>Trifolium repens</i>	L.	Fabaceae
<i>Vicia angustifolia</i>	Richard	Fabaceae
<i>Vicia caroliniana</i>	Walter	Fabaceae
<i>Fagus grandfolia</i>	Ehrhart	Fagaceae
<i>Quercus velutina</i>	Lam	Fagaceae
<i>Quercus coccinea</i>	Muenchh	Fagaceae
<i>Quercus falcata</i>	Michaux	Fagaceae
<i>Quercus palustris</i>	Muenchh	Fagaceae
<i>Quercus prinus</i>	L.	Fagaceae
<i>Quercus ruba</i>	L.	Fagaceae

<i>Quercus stellata</i>	Wang	Fagaceae
<i>Quercus laevis</i> ???	Walter	Fagaceae
<i>Quercus nigra</i>	L.	Fagaceae
<i>Geranium carolinianum</i> *	L.	Geraniaceae
<i>Liquidambar styraciflua</i>	L.	Hamamelidaceae
<i>Hypericum hypericoides</i>	(L.)Crantz	Hypericaceae
<i>Sisyrinchium mucronatum</i> *	Michaux	Iridaceae
<i>Carya cordiformis</i>	(Wang)K.Koch	Juglandaceae
<i>Carya glabra</i>	(Miller)Sweet	Juglandaceae
<i>Carya tomentosa</i>	(Poiret)Nuttall	Juglandaceae
<i>Juglans nigra</i>	L.	Juglandaceae
<i>Juncus effusus</i> *	L.	Juncaceae
<i>Hyptis alata</i>	(Raf.)Shinners	Lamiaceae
<i>Lamium purpureum</i> *	L.	Lamiaceae
<i>Scutellaria elliptica</i>	Muhl.	Lamiaceae
<i>Scutellaria lateriflora</i>	L.	Lamiaceae
<i>Lamium amplexicaule</i> *	L.	Lamiaceae
<i>Lycopus virginicus</i>	L.	Lamiaceae
<i>Salvia lyrata</i> *	L.	Lamiaceae
<i>Lindera benzoin</i>	(L.)Blume	Lauraceae
<i>Sassafras albidum</i>	(Nuttall)Nees	Lauraceae
<i>Smilacina racemosa</i> *	(L.)Desf.	Liliaceae
<i>Hemerocallis fulva</i>	L.	Liliaceae
<i>Hypoxis hisruta</i> var <i>hirsuta</i>	(L.)Corille	Liliaceae
<i>Medeola virginiana</i> *	L.	Liliaceae
<i>Polygonatum biflorum</i>	(Walker)Ell	Liliaceae
<i>Smilax bona-nox</i>	L.	Liliaceae
<i>Smilax rotundifolia</i> *	L.	Liliaceae
<i>Sisyrinchium mucronatum</i>	Michaux	Liliaceae
<i>Iris virginica</i>	L.	Liliaceae
<i>Gelsemium sempervirens</i> *	(L.)Aiton	Loganiaceae
<i>Phoradendron serotinum</i>	(Raf.)M.C.Johnston	Loranthaceae
<i>Lycopodium flabelliforme</i>	(Fernald)Blanchard	Lycopodiaceae
<i>Lirodendron tulipifera</i>	L.	Magnoliaceae

<i>Menispermum canadensis</i>	L.	Menisperma.
<i>Morus ruba</i>	L.	Moraceae
<i>Morus alba</i>	L.	Moraceae
<i>Nyssa sylvatica</i>	Marshall	Nyssaceae
<i>Chionanthus virginicus</i> *	L.	Oleaceae
<i>Oenothera fruticosa</i> *	L.	Onagraceae
<i>Oenothera laciniata</i> *	Hill	Onagraceae
<i>Goodyera pubescens</i> *	(Willd)R.Brown	Orchidaceae
<i>Cypripedium acaule</i>	L.	Orchidaceae
<i>Osmunda claytoniana</i>	L.	Osmundaceae
<i>Osmunda cinnamomea</i>	L.	Osmundaceae
<i>Osmunda regalis</i> var. <i>spectabilis</i> *	(Willd)Gray	Osmundaceae
<i>Oxalis acetosella</i> *	L.	Oxalidaceae
<i>Oxalis florida</i> *	Salisbury	Oxalidaceae
<i>Oxalis violaceae</i> *	L.	Oxalidaceae
<i>Sanguinaria canadensis</i>	L.	Papaveraceae
<i>Phytolacca americana</i>	L.	Phytolaccaceae
<i>Pinus echinata</i>	Miller	Pinaceae
<i>Pinus strobus</i>	L.	Pinaceae
<i>Pinus taeda</i>	L.	Pinaceae
<i>Pinus Virginiana</i>	Miller	Pinaceae
<i>Plantago aristata</i>	Michaux	Plantaginaceae
<i>Plantago rugelii</i>	Dene	Plantaginaceae
<i>Plantago virginica</i>	L.	Plantaginaceae
<i>Platanus occidentalis</i>	L.	Platanaceae
<i>Uniola latifolia</i> *	Michaux	Poaceae
<i>Tridens flavus</i>	Beauvois	Poaceae
<i>Bromus purgans</i>	L.	Poaceae
<i>Polygonoum pensylvanicum</i>	L.	Polygonaceae
<i>Polygonum persicaria</i>	L.	Polygonaceae
<i>Rumex acetosella</i>	L.	Polygonaceae
<i>Rumex crispus</i>	L.	Polygonaceae

<i>Tovara virginiana</i>	(L.)Raf.	Polygonaceae
<i>Polypodium virginianum</i> *	L.	Polypodiaceae
<i>Clatonia virginica</i>	L.	Portulacaceae
<i>Lysimachia quadrifolia</i> *	L.	Primulaceae
<i>Adiantum pedatum</i> *	L.	Pteridaceae
<i>Pteridium aquilinum</i>	(L.)Kuhn	Pteridaceae
<i>Clematis virginiana</i> *	L.	Ranunculaceae
<i>Hepatica americana</i> *	(DC)Ker	Ranunculaceae
<i>Ranunculus acris</i> *	L.	Ranunculaceae
<i>Ranunculus abortivus</i> *	L.	Ranunculaceae
<i>Ranunculus arvensis</i> *	L.	Ranunculaceae
<i>Thalictrum thalictroides</i> *	(L.)Boivin	Ranunculaceae
<i>Xanthorhiza simplicissima</i>	Marshall	Ranunculaceae
<i>Ceanothus americanus</i> *	L.	Rhamnaceae
<i>Amelanchier arborea</i>	(Michaux)Fernald	Rosaceae
18		
<i>Crataegus uniflora</i>	Muenchh	Rosaceae
<i>Duchesnea indica</i>	(Andrz)Focke	Rosaceae
<i>Potentilla canadensis</i>	L.	Rosaceae
<i>Prunus serotina</i>	Ehrhart	Rosaceae
<i>Rosa multiflora</i>	Thunberg	Rosaceae
<i>Rubus aratus</i> *	Link	Rosaceae
<i>Sorbus arbutifolia</i>	(L.)Heynhold	Rosaceae
<i>Cephalanathus occidentalis</i> *	L.	Rubiaceae
<i>Galium tinctorium</i> *	L.	Rubiaceae
<i>Houstonia Caerulea</i> *	L.	Rubiaceae
<i>Houstonia purpurea</i> *	L.	Rubiaceae
<i>Mitchella repens</i>	L.	Rubiaceae
<i>Populus deltoids</i>	Marshall	Salicaceae
<i>Salix nigra</i>	Marshall	Salicaceae
<i>Salix sericea</i>	Marshall	Salicaceae
<i>Saururus cernuus</i>	L.	Saururaceae
<i>Heuchera americana</i> *	L.	Saxifragaceae
<i>Tiarella cordifolia</i> *	L.	Saxifragaceae
<i>Itea virginica</i>	L.	Saxifragaceae

Selaginella apoda*	(L.)Spring	Selaginellaceae
Solanum sarrachoides*	Sendtner	Solanaceae
Halesia carolina*	L.	Styracaceae
Tilia americana	L.	Tiliaceae
Celtis occidentalis	L.	Ulmaceae
Celtis Laevigata	Willd	Ulmaceae
Viola papilionacea*	Prush	Violaceae
Viola arvensis*	Murray	Violaceae
Viola canadensis*	L.	Violaceae
Viola emerginata*	(Nuttall)Le Conte	Violaceae
Viola palmata*	L.	Violaceae
Parthenicissus quinquefolia	(L.)Planchon	Vitaceae
Vitis labrusca	L.	Vitaceae
Vitis rotundifolia	Michaux	Vitaceae

* Denotes specimens in the Herbarium at Gardner Webb University.

! Denotes threatened or rare species found in North Carolina.

Notes

1. Cleveland County, NC Soil Survey (U.S. Department of Agriculture Soil Conservation Service, 1992) Field Sheet No. 159-70B

2. Temperature Summary From Shelby, NC 1961-1990 (Air and Sea Measurements: NCSU, 1997)

3. Shafale, M. P. and Alan S. Weakly, Classification of Natural Communities of North Carolina: Third Approximation (Division of Parks and Recreation, Department of Energy, Health and Natural Resources : Raleigh, 1990) 21

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