ACADEMIC CREATIVITY AND EXCELLENCE (ACE) DAY

PROCEEDINGS

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NOTE:
This *Proceedings* contain the projects of graduating traditional undergraduate seniors who took a capstone course, usually with a 499 designation. All students at NCU conduct some type of capstone project, which could be a research paper, a musical presentation, or an educational practicum/work sample.

Selected papers, nominated by a faculty advisor and deemed of high quality, are published in their entirety while all abstracts are published here. Full papers are presented first, followed by the abstracts for a given ACE Day, in alphabetical order. Only the titles of full papers are included in the Table of Contents.

All papers have been formatted for this publication, but retain some of the requirements for the various styles (Chicago, MLA, or APA) as determined by discipline/major.

Credits: The cover photo of the cross is from the capstone project of Tobyn Bower, IDS 499, titled “The Facet Exhibit.”
Close to Home: The Survival of Slavery in the Modern World

ABSTRACT

Slavery is defined as being forced to work, held through fraud under threat of violence, for no pay beyond subsistence. It has been a consistent facet in society since the earliest civilizations. Every society has claimed its own reasons for slavery, and justifying the exploitation of people. Aristotle’s Natural slave theory served as the foundational rationalization for the use of slavery up to the nineteenth century. After the end of the nineteenth century many believed slavery to be totally nonexistent. This belief is wrong because slavery still exists in our society and is operating with more people and bringing in more profits than at any other point in human history. Human Trafficking is the “how” of slavery and it seems invisible today because no one is looking for it even though hundreds of thousands of people are trafficked around the world each year. No country is untouched by this horrific act. The most common form of modern slavery is the trafficking of individuals for the use of sex. There have been efforts to combat human trafficking and slavery today, but it will never end unless the demand is cut off. It takes actions of both government bodies and individuals to ensure that slavery does not survive any longer.

PAPER

Slavery has existed since the earliest civilizations. There has always been a need or demand to exploit others. Over the course of history, slavery has taken on many different forms and has been used to fulfill different needs. With the rise of the modern western world, slavery has become a vast economic necessity; it seems that it is more profitable to get into the business of selling people because you can sell them over and over again. Since the abolition in the 19th century people, have been reluctant to recognize that slavery still exists, but there are more slaves today than at any other point in human history. Modern slavery has taken many different forms than slavery in the past, but the most common is the use of another person for sex. It is such a fast growing industry that there is a push for traffickers to stop transporting drugs and weapons and begin trafficking people. This is a crime of humanity and needs to be stopped. This paper walks through the change in slavery over time and what it has come to mean for the world today. Slavery is no longer a race or civilization issue but a poverty issue. The vast amount of poverty in the world makes it too easy for traffickers to take advantage of those in need. Slavery does not just exist in distant third world countries but everywhere in the world, including the United States, and Oregon specifically. Although, there have been actions taken to end this world wide horror, there is still much to be done and it begins with individuals standing up against slavery in their world, country or state. The bottom line of ending slavery is cutting off the demand that makes it such a lucrative business. As long as people are able to make money from the exploitation of others slavery will always endure.
The basic definition of slavery is being “forced to work, held through fraud under threat of violence, for no pay beyond subsistence,” (Woods, 2010). Historian Peter Garnsey defines three basic components of slavery as being kinless; stripped of old social identity through capture, sale and deracination; and being denied the capacity to form new bonds of kinship through marriage alliances, (1996). There are different forms of slavery, the most common and well known being chattel slavery: the total ownership and propriety of the slave. This is the form of slavery that was utilized in the North American Colonies and represented a business or industry rather than a social faction. Even though it is best known in the time of the colonies it was developed and utilized in the ancient world as well. Aristotle acknowledged that chattel slavery is different from other varieties of servitude, rather than treating people as expendable chattel slavery represented a form of investment, (Garnsey, 1996). In the Ancient near East, the Code of Hammurabi (ca. 1700 BCE) defined the concept of chattel slavery as classifying the lowliest and most dependent workers in society and utilizing them for personal profit or gain. In Chattel slavery, slaves can be sold or inherited, because they are considered property (Drescher & Engerman, 1998). Other forms of slavery are all varieties of oppression and powerlessness; examples of contract labor where people are defined as expendable are found in chain gangs, Chinese “coolies” in Peru, and state servitude in Nazi Germany. All of these involve the trafficking of humans for different uses. The central quality of most forms of slavery has been defined by David Brion Davis as the nature of the work performed, yet there have been times when slaves were able to extend beyond their class while still being enslaved. This was particularly common in the Ancient world. The important thing to remember is that everything can be taken from them in an instant because they are slaves. All slave systems share radical uncertainty and unpredictability, the “sense of being removed from the increments and coherence of historical time, may be the essence of dehumanization,” (1966). This dehumanization is the essence of slavery.

No matter the different forms of slavery, each generation that has been in the practice of owning and exploiting other human beings for their own purposes has justified their actions. In the Ancient world and up into the colonial era any form of slavery was justified through the dichotomy of being civilized, conformed, or superior versus being savage, barbaric, or subordinate, (Drescher & Engerman, 1998). Ancient slavery happened primarily through warfare, slaves would be captured from different city states during war and those captured would be used as slaves in the conquering society. This practice evolved into the belief that those who are slaves were cosmically designed to be that way. Aristotle’s theory of natural slavery served as the foundation and justification for slavery in the ancient world, as well as any practice of slavery in the future, (Drescher & Engerman, 1998). The use of slavery was bound with a sense of identity; it was part of a natural order in which the elite did the ruling and the slave class carried out the labor on which civilized living depended. Aristotle’s theory of the Natural slave states that,

One that can foresee with his mind is naturally ruler and naturally master, and the one that can do these things with his body is subject and naturally a slave…the latter are strong for natural service, the former erect and unserviceable for such occupations but serviceable for a life of citizenship” (Freeman, 2004).
This belief in natural slavery extended to the time of European colonization and their use of slavery, the rationalization began with the notions of ethnicity and civilization, but over time transformed to an economic and racial issue. Vision of New World wealth always seemed to require slave labor, it didn’t matter who was being exploited but cheap labor was needed for the colonies to prosper (Horton & Horton, 2005). Difficulties rose in enslaving the indigenous population, as well as keeping indentured servants, therefore all European colonies turned to the purchase of slaves in Africa as the cheapest and most expedient labor supply to meet the labor demands of mining and tropical agriculture, (Drescher & Engerman, 1998).

Most people hold the cultural belief that slavery ended in the nineteenth century. Any current reference to the exploitation of people only goes as far as saying “slave-like,” (Woods, 2010). Contrary to this belief, slavery still exists today and the situation is much graver than at any other time in the past. David Bastone, author of Not for Sale, an analysis of modern day slavery, states that “invisible” is the term that pairs up all forms of modern slavery. It happens all around but people never suspect it to be in their own back yards and they don’t know how to look for it. People aren’t surprised that it happens in third world countries but never in “civilized” respectable countries such as the United States (2007). What makes it the most difficult to recognize slavery today is that it looks different than the cotton picking slavery that people usually think of. Slavery of the past rests heavily on race, religion, or ethnicity. Slaves were seen as an investment; the cost of extracting new slaves, transporting them, and the insurance of them being usable once they reached the plantation was so high that the supply of new recruits was limited. With the massive population growth after the past six decade’s slavery shifted from perceiving people as valuable commodities, to expendable and cheap (Lichtenstein, 2010). Today slavery preys on economically vulnerable regions and people wherever they can be found. Modernization and globalization have created vast pools of disconnected and impoverished countries. This glut of new recruits mixed with the easy access to move people great distances in a short amount of time causes the use of slaves around the world to sky rocket (Bastone, 2007). According to the article, Modern Slavery: The Secret World of 27 Million People, modern slavery is “a cheap and disposable input to low-level production,” (Lichtenstein, 2010). The author concludes that the "fall in prices of slaves after the postwar population explosion set the stage for a great expansion in global slavery," (Lichtenstein, 2010).

What makes it so easy to get a high number of slaves are the societal problems of gender inequality, ethno racial discrimination, armed conflict and environmental disaster, but slavery is most closely related to the problem of devastating poverty, (Ryf, 2002). The lack of financial stability in a country causes the breakdown of families and the abandonment of children, especially young girls. This provides ample opportunities for slave traders to come in and exploit those devastated for their own profitable gain. Unfortunately, this is a vicious cycle because slavery distorts economies depressing wages and drying up consumption. Slaves make a lot of money for slaveholders but the wealth is not evenly distributed and a drag on the overall economy. Southeast Asia is one of the most prominent countries in supplying slaves due to these societal problems. In the country of Cambodia, at least one of three in a population of 15 million live below the poverty line, and 41% of adult women are illiterate. Industrialization in the country boosts the economy but since half of the population is under 15 there are not enough resources or wealth to evenly distribute, making children the most expendable. Estimates indicate
that 30,000 Cambodian children are exploited in the sex trade a year. The owner of a brothel can buy a woman or child for as little as fifty dollars and virgins can be sold for between 500 and 1000, which corresponds to three and a half times the average annual income in Cambodia. Eradicating slavery and combating poverty are a part of the same battle (Bastone, 2007).

Human trafficking is the “how” of modern day slavery. Trafficking is defined as “the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion,” (Woods, 2010). The trafficking of people across international borders is the largest growing illegal industry in the world. There is a major shift from trafficking drugs and weapons to trafficking people, because it is easier to sell humans over and over again, whereas drugs and weapons can only be sold once. Human Trafficking brings in 32 billion dollars a year, more than Nike, Google and Starbucks combined (Aguilar-Millan et. al., 2008). Traffickers are associated with the illegal activities of: organized crime, document fraud and corruption. Traffickers fall into one of three categories: amateur smugglers who live near international borders and smuggle individuals across for a small fee. Small but well organized groups that form in response to their high demand for their smuggling services, they specialize in trafficking along well organized travel routes and are responsible for most of the world’s trafficking. The last is large and well established organized crime rings that have diversified illegal activities to include trafficking; they do this because there is less overhead cost than in arms or drugs smuggling industries and humans are a reusable commodity that can be sold and resold (Ryf, 2002).

Traffickers lure people by offering prosperous jobs in developed countries, and trapping them in a world of slavery once they arrive. Typically foreign women are offered jobs in a prosperous country as au pairs, waitresses or models. Once they arrive they are stripped of their passports and other identifying documentation, then threatened, beaten, raped and forced into domestic labor or prostitution. The traffickers keep them under their control by saying that they have worked up a large debt by being transported into the country and must pay it off. They are kept in isolation and forced to ingest drugs and alcohol to make them more vulnerable and gives the traffickers more control, (Lichtenstein, 2010). To keep them overpowered, they are routinely chained, beaten, raped, tortured or starved. They are cut off from seeking aid because they typically don’t speak the same language of the country that they are in and they are convinced that it is too dangerous to attempt escape because the authorities will abuse, imprison and deport them due to their illegal presence in the destination country. Many women cannot return home because their families won’t take them back because they are seen as a disgrace. There is no hope for victims to work off their debt because traffickers continually add more to the debt for any reason such as uncooperativeness, interest or the cost of housing (Ryf, 2002). Victims can also be abducted off of the streets to be sold, or young girls are forced into the industry after a family member sells them to a trafficker for desperately needed cash. Most victims come from Southeast Asia or Eastern Europe; America, Western Europe, and Japan commonly serve as their destinations (Bastone, 2007).

Out of the 800,000 people that are trafficked around the world each year, between 14,500 and 17,000 are trafficked into the United States specifically for the purposes of prostitution. These figures do not include the number of people who are trafficked domestically (Woods, 2010). In
the web of human trafficking, the United States serves as a destination country. The characteristics of this are being a developed country and having an already high rate of immigration. According to social worker Kimberly Kotrola, there are a variety of approaches to initiate young women and children into the sex industry once they are in the United States (2010). Pornography and stripping function as bridges to prostitution, they work well because they breakdown defenses and provide tangible blackmail for the victims. The pornography business is also extremely profitable in the United States. Although organized criminal networks typically refrain from trafficking children younger than nine years of age, an exception is made for very young children who are used in pornography (Estes & Weiner, 2001). Kotrola reported that at least 264 different magazines feature children in sexually explicit acts. These magazines can be produced for 50 cents and sold for 20 times as much. Videotapes depict children being raped, tortured, and murdered (2010).

Use of the internet has opened up new opportunities for traffickers to exploit women, and the United States is home to the Internet-based pornography business (Hodge, 2008). The internet makes it easier to transmit the exploitation of young women around the world by opening up viewing opportunities in areas where prostitution may be illegal. In some instances, pimps may locate Internet sites in other nations that have less restrictive laws. The resulting images can then be sold to customers in the United States, which represents the largest market for Internet pornography One U.S. citizen traveled to Cambodia to set up a site titled "the rape camp" which featured trafficked "Asian sex slaves" who were gagged, bound, and blindfolded while being used in various sex acts Viewers could relay requests for sexual torture that would be fulfilled in real time. Although this particular site was shut down by Cambodian authorities after receiving widespread attention, others still exist (Hughes, 2000).

Evidence of trafficking can be seen anywhere within the United States, but there are certain cities where trafficking is more common. One of these cities is Portland, Oregon. The Washington State Office of Crime Victims Advocacy names Portland as one of the main hubs in human trafficking between Seattle and California, places with the largest trafficking problems in the United States because of their location at ports and along national borders (2009). Portland is also located on two interstate freeways which exacerbate the problem. The Interstate 5 corridor or “circuit” as it is known in the trafficking world is one of the busiest and easiest outlets for transporting women. It is also easy to have booming trafficking businesses within Portland because it is not a high profile city like New York or Los Angeles where trafficking activities are more expected (Langolis, 2009).

In a recent nationwide sting by Federal, state and local law enforcement agencies, Portland ranked second in the country for the number of rescued child prostitutes; police say they are encountering three to five people per week who are victims of trafficking. About 80 percent are women and 50 percent are children (Langolis, 2009). An investigative report by journalist Dan Rather indicates that the most common form of trapping women and children in the trafficking industry is by finding them when they are young (2010). In Oregon, girls as young as 12, are lured into prostitution by a "front man" in his mid-to-late teens. He becomes her "boyfriend," taking her to dinner, buying her nice things, sometimes meeting her parents. The girl eventually moves in with him. Then he says they need money to continue being together. First, she's enticed
to sleep with his friends to pay the rent. Soon she's turning tricks for what police say is an endless supply of older men willing to pay top money for sex with very young girls. It is difficult for authorities in the state to stop the problem in their own backyards because they often do not have enough support. In Portland, for example there are only two officers working vice against at least a dozen trafficking agencies. When they have a chance to rescue a girl there is too much fear of being discovered and killed on the girl’s part, the girls willing to step forward often disappear (Rather, 2010).

There is global recognition of this problem and there have been actions taken to end the trafficking of humans. The most helpful step in beginning to combat the problem begins with the acknowledgement of trafficking and seeking to find more information about it. In 2003, the U.S. government created the position of Office to Monitor and Combat Trafficking in Persons; the purpose of the position is to support and motivate governments to address their own position in the global slave trade. How this position achieves this is by producing the Trafficking in Persons Report (TIP) which has been published since 2001. The theory is that no country wants to be known to the rest of the world as a safe haven for slave holders—yet the 2006 TIP shows that 150 countries still harbored slave traders (Bastone, 2007).

In an attempt to limit the problem of human trafficking, many immigrant countries such as the United States have also enacted more restrictive immigrant policies. This is not a solution and actually creates a bigger opportunity for traffickers. Strict immigration laws generally reduce immigrants’ options for entering a destination country legally, and making the services of a trafficker more necessary (Ryf, 2002). Those wishing to escape their home countries fear that they will not be able to complete an illegal border crossing alone. Traffickers alleviate anxiety by setting up travel, housing, and employment in the destination country, anti-immigration laws help traffickers by making their services more valuable and raise their profits (Limoncelli, 2010). When victims of trafficking are discovered they are usually treated more harshly than the traffickers. They are fined imprisoned and deported because of their “illegal activities.” Traffickers get lighter punishments because the existing laws are too inefficient to address the types of activities in which they are engaged in; and there is no one to testify against them because victims are deported immediately (Ryf, 2002). This type of immigration law makes trafficking a low risk industry with lighter punishment and high profit.

The Trafficking Victims Protection Act was passed in the year 2000 to attempt to combat issues of Human Trafficking in the United States and around the world. Instead of being an anti-immigration policy, the Trafficking Victims Protection Act treats the crisis as a human rights issue and has been put in place to turn trafficking into a high risk low profit industry through international cooperation to capture, prosecute and accurately punish traffickers (Ryf, 2002). The act proposes to accomplish this by what has been referred to as “the three P’s”: prevention, protection and prosecution. Prevention aims to foster international cooperation by assessing and monitoring nation’s attitudes towards trafficking, enhancing economic opportunities in countries of origin, and establishing public relations campaigns to warn potential victims of the dangers of trafficking. The United States will assist countries to meet the minimum standards of the act; nations that do not meet the minimum standards will be subject to economic sanctions. The act protects victims who aid authorities in prosecuting their traffickers. Victims are allowed to
remain in the states temporarily to receive public social and health benefits under the new T-visa provision, the T-visa also allows the victims to adjust to permanent resident status. The act will protect victims by treating them as crime victims rather than criminals. Under the act benefits are to be granted to victims no matter their immigration status and are eligible to the same benefits that the state provides refugees. To receive the benefits victims must fall into one of three categories: meet criteria of “severe forms of trafficking in persons” and be under 18, the attorney General must confirm that the continued presence of the victim is necessary for prosecution of perpetrator, and the victim must be willing in every reasonable way in the investigation and prosecution of the trafficker and have a bona fide T-visa application. The prosecution of traffickers will come about with new criminal felony charges, harsher sentences, and they will be forced to pay restitution to their victims (Ryf, 2002). The overall global stance on ending slavery is based on prosecution and prevention through education and boosting local economies.

Aside from governmental sanctions and acts there has been a lot of activity with non-profit and religious organizations. International Justice Mission founded in 1997, is one such organization. The purpose of IJM is to find justice for victims of slavery. Located in 12 countries it is compiled of a team of lawyers, investigators and after care professionals that work with communities within these countries to persecute perpetrators that are found and works with the local government to build strong and well-functioning public justice systems (IJM.org, 2010). IJM achieves their purpose through conducting professional investigations of abuses and mobilizes intervention on behalf of the victims. It works to train law professionals to eliminate corruption in police forces, and ensuring a better balance in professionally fighting modern slavery (IJM.org, 2010). The criticism that IJM has received is based on voluntary employment in the brothels and police involvement. There are some women who are not victims of trafficking and choose to work in the brothels because they believe that it is their only option to support their family. Having the police involved creates complicated situations for those women, even though during raids they are assured that they are not being arrested (Haugen, 2007).

Oregon is in the beginning stages of combating the problem of human trafficking in its own back yard. Organizations such as Oregon Against the Trafficking of Humans and Recycle Love work to spread awareness to people about the vastness of this problem and how close to home it is. In the summer of 2010, Recycle Love held a festival in Lebanon, Oregon with the purpose of informing Oregon citizens about the horrors of human trafficking and how a large amount of it happens right under their noses. There were various speakers at the event and those running it were able to get pledges and sponsorships from local businesses that will stand against the trafficking of humans in their state and around the world (Recyclelovefestival.com, 2010). Oregon Against the Trafficking of Humans is centered on awareness and training of people in response to Human Trafficking within the state (OATH.org, 2010).

While these efforts are extremely beneficial in combating human trafficking there is still much to be done on a global, local and personal level. On a global scale, slavery will still persist as long as it is a lucrative business. Slavery makes money for people. Those who desire to make money off of exploiting others are in a good business because they can compete in virtually any market. It will only end if the demand and the profits are cut off (Bastone, 2007). While the United States government is taking steps in addressing these issues with the Trafficking Victims Protection
Act, placing economic rewards or reprimands toward countries that either fight human trafficking or allow it; it is at the President's discretion as to who will receive these rewards or retributions. This is a big step towards a solution but the global economy and cooperation is so complex that it is too much for just the United States to fight alone, especially when it is happening both nationally and internationally. Placing all the discretion at the feet of the President is almost too difficult and inconsistent to fight trafficking effectively (Ryf, 2002). For example since the Haiti earthquake, the trafficking of children has increased 800 fold. The Haitian and Dominican Republic governments are unable to effectively stop it because it is happening too fast and making too many people rich. The struggle for the United States is deciding to continue the much needed help for Haiti even though they are participating in trafficking activities. There is no easy solution and therefore nothing is solved.

On a local and personal level, awareness is the most important part of fighting human trafficking. Attorney General Alberto Gonzales says that “we do not know about trafficking instances in the United States because we are not looking for it, and we don’t know how.” (2007). In order to become aware and seek knowledge about this crisis people need to change their perceptions of what slavery is. Most importantly, it is not a part of the past and was not abolished in the nineteenth century. Slavery is happening today, in this society. Cultural stereo-types must not get in the way of viewing trafficking victims as victims. One of the reasons why slavery in the past was allowed to prosper for so long was because people justified it by viewing slaves as more animal-like than human. The first African slaves shipped to Lisbon in the early 1400s were stripped naked, marked and priced exactly like livestock. Ancient Mesopotamian slaves were not only named and branded as if they were domestic animals, but priced according to their equivalent in cows, horses, pigs and chickens (Davis, 1966). It is easy to ignore slavery as a human rights problem when those enslaved are counted as less than human. Modern culture is not far from doing the same thing. Prostitutes are labeled as disgusting sluts and whores. They are the lowest in society and are seen as deserving the life they have, people assume they chose their fate (Limoncelli, 2010). As long people allow these shallow stereotypes to block their view of what is really happening they will never be able to become fully aware of the nature of this crisis.

Once people become aware of slavery they are required to respond. Modern slavery is a crime and should be reported when noticed. Trafficking can seem so slippery and complex that it is almost too difficult to notice, in the most basic sense, trafficking hides in plain sight. With slavery happening in obvious places, it is important to recognize the signs of someone who might be a victim of trafficking. Victims have unexplained absences, an erratic schedule, make references to travel to other cities, exhibit bruises or other physical trauma, withdrawn behavior, depression or fear, lack access to identification documents, are regularly hungry or malnourished, dress inappropriately in adverse weather conditions or surroundings, show signs of developing drug addictions, have sudden change of attire, behavior or possessions, have much older boyfriends, make reference to terminology of the commercial sex industry beyond age specific norms. It can be a scary thing to recognize trafficking and report it but change cannot come from a nation’s chief executive officer, but from the resolve of ordinary people to not tolerate injustice in their society (Photogenx, 2010).
Since the beginning of civilization slavery has been rationalized and defended as necessary. Every culture has defined its own reasons for having the need for slaves. Today slavery still exists, especially in America. This slavery happens on a far larger scale than the slavery of the colonial and civil war period. Slavery is not over. While it remains a 32 billion dollar a year industry, it will not end. It is no longer a race or ethnicity issue but a poverty issue. Combating human trafficking will go hand in hand with combating world poverty. There have been great efforts in attempt to draw attention to this horrific crime and to attempt to practically end it. It is important to remember that one does not need to be high up in society to stand against slavery. Change begins in the masses and when enough people stand against slavery in their own lives there will be no need for it any more. If further research could be done I would want to dig deeper into the statistics of how many people are trafficked into countries that supposedly have “cracked down” on slavery. It would be interesting to see the affect that spreading awareness has on people, how do the actors in Hollywood portrayals of the horror of trafficking respond once they finish production? Has putting themselves in the dramatization of horror inspired them to stand for a change? I would also look into the process of healing and counseling for those who have been rescued from the trafficking industry. With further research and study, I hope to open up opportunities to work with organizations who are rescuing slaves from around the world. Slavery is closer to home than anyone could have imagined and it is up to everyday people to end its survival.

REFERENCES


The Effects of Learning Styles on Memory

ABSTRACT

Claims have been made that different modes of learning in students can be improved by matching one’s teaching with the preferred learning style of the student. The two modes that are used to describe learning styles are auditory and visual learning. Some teachers believe they should take a student’s different learning style into account and match the mode of instruction to the individual’s learning style. However, there is little empirical support to conclude that this type of teaching should be implemented in classrooms. The current study tested if participants recall more items through auditory-only, visual-only, or auditory-visual presentation of material. It was hypothesized that participants who receive the auditory-visual condition would perform better than participants receiving either the auditory or visual condition independently. The results showed that on average the auditory-visual condition recalled more items than either the auditory or visual condition.

INTRODUCTION

Past experiments have been conducted to investigate the distinction between audio learning versus visual learning to see if there is evidence to implement these learning styles in school settings. The learning styles theory states that “different students have different modes of learning, and their learning could be improved by matching one’s teaching with that preferred learning mode” (Riener and Willingham, 2010, p. 33). It is suggested that audio learners learn more effectively by hearing things; they may struggle with reading something out of a book, but when described verbally it is understood more clearly. Likewise, visual learners learn best by seeing something. In the classroom such things as Power point slides, graphs, and any type of visual aid are very helpful to the visual learner. However, researchers struggle with the proposal of learning styles because of the “utter failure to find that assessing children’s learning styles and matching instructional methods has any effect on their learning” (Stahl, 1999, p. 1). This area is one of the most researched, yet there is no significant evidence to show that learning styles and the implementation of them in the classroom is beneficial.

Memory plays a large role in the way we learn. We typically store memories in terms of meaning and not auditorily or visually. The initial experience by which one learns a fact may be visually or auditorily, but the resulting representation of that knowledge in one’s mind is neither visual nor auditory. We do not typically store memories in terms of what we saw, heard, or interacted with- we store them as events. For example, if a person listens to a story, they will later identify a sentence that never appeared in the story as long as the sentence is consistent with the theme of the story. This is because things are more easily remembered in terms of their meaning, not what was precisely seen or heard (Willingham, 2006).
We do store some visual and auditory information, however, it is suggested that information is stored in multiple ways. Our working memory is the main workplace of the mind. It is where feelings, comparing, reasoning and other processing take place. Any information that is not rehearsed while in working memory is quickly lost. Part of the working memory is the phonological loop. It specializes in the retention of verbal information for a short period of time. A study was conducted where subjects were shown twelve letters for 50 milliseconds, shown a blank white file and then asked to recall the letters. Subjects were only able to recall four or five letters. The results suggested that “letters were being read out from rapidly decaying visual memory trace” (Baddeley, 1997, p.11). The letters were cycled through the phonological loop, and the unrehearsed letters were quickly forgotten.

Like working memory in the phonological loop, working memory in the visuospatial sketch pad helps us look at things in terms of mental pictures. “The sketch pad is responsible for visual information” (Gray, 2008, p. G-18). When we see a picture, and are later asked to recall it, we turn to our sketchpad for the information. It often takes longer to gather the visual information from the brain.

We may briefly remember things visually or auditorily, but when recalling that memory we are often looking for the meaning of it, therefore losing sight of the visual or auditory information. Having a preferred learning style does not give a student an advantage in terms of memory recollection. Overall, teaching approaches should not look to tailor to one type of learner over the other, but to teach in the best modality to help students understand the information clearly. Based on the meshing hypothesis, which claims that “presentation should mesh with the learner’s own proclivities” (Bjork, McDaniel, Pashler, Rohrer, 2008, p.108), if the student is a visual learner they should be taught through visual aids, and if the student is an auditory learner they should be taught through lecture.

Kinshuk, Liu, and Graf (2009) looked at the behavior and performance of students who were enrolled in classes that did not match their learning styles. Students were placed in an online course that was considered mismatched to their preferred learning style. Their behavior, performance, and interaction with a particular learning style were assessed. The experimenters were interested in seeing how the student would cope with having mismatched courses.

Results from this experiment showed no significant evidence for comparing the preferences of each learning style to the students learning performance levels. The results did show that “learners with strong preferences for a specific learning style have more difficulties in learning, in terms of achieving lower scores, than learners with mild learning style preferences” (Tzu-Chien, and Graf, 2009, p.750). Students found several ways to behave in courses that did not match their preferred learning style and performance level. It is best for students who feel that they are in a mismatched course based on their learning style to obtain extra learning tools to perform better in the course.

Another study investigated the “effects of modality presentation on the verbal learning performance of 26 older adults and 26 younger cohorts” (Constantinidou and Baker, 2002, p. 296). They were interested in seeing if self-reported preferences in information would predict the
ability to perceive and store information. It was predicted that word recall performance would be affected by the presentation modality. They thought younger subjects would recall more items than older subjects, and participants who showed a preference for visual learning would recall more items during the visual presentation and the same for auditory preferences. Three modalities were used in this experiment: Visual, auditory, and auditory plus visual. Twenty-five males between the ages of 50 and 77 and 25 males between the ages of 19 and 38 participated. The following tests were given to the participants for this study: Wechsler Memory Scale, Rey Osterreith Complex Figure Test, The Trail Making Test, Letter Cancellation Task, and the Rey Auditory Verbal Learning Test.

Results showed that visual presentations produced better free recall than did auditory presentations. They also found that there was “no relationship between visual learning style and the actual learning of verbal items that are presented visually and auditorily” (Constantinidou and Baker, 2002, p. 306). The overall conclusion for this study is that older participants are able to learn and maintain new verbal information; however, there is no evidence to show that visual learners comprehend more through visual presentation and auditory learners do better through verbalization.

Similarly, an experiment performed by Arbuthnott and Krätzig (2006) tested whether learning style preferences of a participant influenced memory performance in visual, auditory, and kinesthetic sensory modalities. Two studies were conducted in this experiment. The first study used pictures, stories and tactile shapes as learning techniques. Each participant answered a question asking them which learning style they felt best described them. The students learning style was assessed through a direct self-report and the BLSI, which is a questionnaire about one’s learning style. Both the report and questionnaire interpreted the participant’s dominant learning style as either visual, auditory, kinesthetic or a mix of all. The results showed no significant relationship between the two measures indicating that few participants had the same learning style in both assessments. There was also no significant relationship between learning style and memory.

Study two, using 10 university volunteers, was designed to examine the types of information used to answer the BLSI questions, and examine the lack of correlation that was found in study one. Participants completed the BLSI and then answered two more questions: “What would best describe the type of learner you are? You answered ____; can you tell me why you answered this way” (Arbuthnott and Krätzig, 2006, Appendix A & B)? The results suggested the students answered the questions based on their beliefs of their own abilities, and the memory they had of them encoding events instead of using preference to answer the question.

The results of this experiment indicated that there are no significant correlations between learning style and objective memory. These results may illustrate that people’s perception about their learning style are incorrectly attributed. This information suggests that learners change their learning style to adapt to the context and do not rely on one specific type of learning style.

The past research that has been done has generated no adequate evidence base to give reason for incorporating learning style assessments into general practices in the classroom. Everyone differs
in their abilities, interests, and background knowledge and students may have preferences about how they learn, but there is no credible evidence to recommend that teaching to those preferences will lead to better learning and understanding (Riener and Willingham, 2010).

The present experiment was designed to examine if combining auditory-visual conditions affects a participant’s ability to recall memory more efficiently than either of these conditions separately. It was expected that participants who receive the auditory-visual condition will perform better than participants receiving either the auditory or visual condition independently.

METHOD

Participants

For this experiment, 83 undergraduate students from the campus of Northwest Christian University were recruited. Both males and females, freshmen through seniors were asked to participate. Each participant was given an informed consent letter to read and sign before beginning the experiment. Students who chose to volunteer in the experiment were not compensated.

Materials

A 15-item word list was used for the auditory condition and the same list of words was used in picture form via power point for the visual condition (refer to Appendix A and B for the list).

Procedure

Participants received an informed consent letter in which they read and signed if they were willing to participate. Each participant was then randomly assigned to group one, two, or three. Due to small classroom size, each classroom visited was divided into two groups instead of three. The first class was divided into groups one and two. The second class two and three and the third class were divided into groups one and three. I continued to rotate groups in this order every time a new classroom was visited to insure an equal number of participants in each group. One group remained in the classroom for their experiment while the others went into the hall.

Students in every group were handed a packet with two sheets of paper. The first sheet was an information sheet to gather demographic information about the participant that included their grade, major, gender, and whether he/she is a visual learner or auditory learner. In addition to my hypothesis, I was interested in seeing if participants had a preconceived notion of what type of learner they are, and if that correlates with their actual learning style. The second sheet of paper was blank and was used for the student to write down as many words as they could recall after being presented the 15-item word list.

The number on the piece of paper indicated which test the students would be receiving. Group one (those with the number 1 on their sheet of paper) received an auditory test. They were read aloud the 15-item word list and at the end of it were asked to recall as many words as they could
The participants in Group two received the visual test in which they were shown pictures one at a time via power point with no auditory and then asked to recall what they saw. Participants in Group three were given the auditory-visual test. Students saw the pictures one at a time and were read the word as well. At the end of the 15 words they were then asked to recall what they saw and heard. All groups had up to three minutes to recall as many words as they could remember. After the group in classroom performed the experiment they switched places with the group in the hall who then received their experiment indicated by the group number they were in. All students were then asked to return to the classroom for a debriefing.

**RESULTS**

The independent variable in the experiment was the learning style condition: auditory, visual, or auditory-visual. The dependent variable was the number of correctly recalled items. Data from the three groups was analyzed by using a single factor ANOVA in Excel. The data showed there was a statistical significance between the three groups, $F(2, 80)= 4.02$, $p = 0.02$ (see Figure 1). Results showed that the auditory-visual group recalled more words than the auditory group or visual group.

*Figure 1:* The single factor ANOVA shows the significant difference between the three groups. The graph represents the average number of items recalled by each group. The first bar (1) is the auditory group, the second bar is the visual group and the third bar is the auditory-visual group.
DISCUSSION

The results from my experiment supported my hypothesis by showing that participants who received the auditory-visual condition performed better than participants who received the auditory or visual condition independently. My manipulation of what group each participant was in made a statistical difference, not the student’s preconceived notion of what type learner they are.

An interesting note is that when asked what type of learner each participant felt they were, 70 of the 83 participants felt they were visual learners while the remaining 13 felt they were auditory learners. Although the visual condition was not as effective as the auditory-visual condition, it was not far behind. Reasoning for this could be that when we visually see something and are asked to remember it, like a picture of a dog for example, we look at the picture and in our head say to ourselves that what we just saw was a dog. Therefore we are using both visual and auditory cues to help us retain the information; reiterating the idea purposed in the hypothesis that both auditory and visual learning styles should be used in the classroom for better performance.

There seems to be a general agreement in psychological literature that “individuals do differ in the ways in which they prefer to gather and absorb data, and in how they process such data” (Van Zwanenberg, Wilkinson and Anderson, 2000, p.366). However, past research has found no evidence to show that the learning style of each particular student should be taken into account when teaching. When we are asked to remember something we may remember it auditorily or visually, but when asked to recall the memory we look for the meaning of it, losing sight of the visual or auditory information once remembered. Having a preferred learning style gives no advantage to the student.

If I was to continue my experiment I would like to increase the number of participants tested. More participants would hopefully increase my results farther, expanding on my hypothesis that audio-visual learning techniques are needed in the classroom. I would also be interested to see if there are any gender effects seen in the results. Do females on average recall more words than males, or vice versa?

An area I would consider changing in my experiment is the way I approach the presentation of information to the different groups. After handing the participants their packets of paper, I informed them of what I would be doing, either reading them a list of items, showing them pictures of several items, or showing them and reading them the item list, then told them to try and remember as many words as they could because at the end they would be asked to recall what they could remember. If I was to do my experiment over, I would like to just tell the participants that I will be either reading them a list of items, or showing them a list of items, or both and then ask them to just listen or observe. I would not want to indicate that I would be testing their memory. I am interested to see if this would change the results. Would the visual-auditory group still perform better than the other two groups independently or would one of the other groups an average recall more words? It would be interesting to see if there would be a change in results therefore possibly rejecting my hypothesis.
Overall, teaching approaches should not look to tailor to one type of learner over the other, but to teach in the best modality to help their students understand the information clearly. The results from this experiment show that the best modality is both visual and auditory. Teachers should look at using both lecture and visual aids as helpful learning techniques for their students.

REFERENCES


**Chelsie Elkins** (Psychology)  
Faculty Advisor—Nani Skaggs, Course—PSY 499

*Fetal Alcohol Syndrome: The Effects of Prenatal Alcohol Use on the Developing Brain*

Abstract  
I have done an extensive literature review on the pre-natal and post-natal effect of alcohol on the developing brain. I have researched the causes, effects, symptoms, and treatments.

**Kristi Munyan** (Psychology)  
Faculty Advisor—Nani Skaggs, Course—PSY 499

*Understanding Sex-Offender’s Cognitive and Hunting Patterns*

Abstract  
Sex-offenders come in many guises. They can blend in with society and become an integral part of someone’s life. Different kinds of sex-offenders have different methods and criteria they use when hunting for victims, but commonalities exist. Cognitions and justifications can mirror their grasp on reality and the way they view their victims. There are misconceptions about who a perpetrator is. Added to that is the complexity of how victim-offender relationships affect violence used in the assault. After the assault, the survivor has the choice of reporting the assault. Treatment for convicted offenders depends on the individual.

**Jedediah Noles** (Interdisciplinary Studies)  
Faculty Advisor—Mick Bollenbaugh, Course—IDS 499

*Church, Culture, and Youth*

Abstract  
I will address the problems the church faces in ministering to people between the ages of 16 and 30 and how we can and must overcome them.
ACE DAY – APRIL 27, 2011

**Tobyn Bower** (Interdisciplinary Studies)
Faculty Advisor—Mick Bollenbaugh, Course—IDS 499

*The Facet Exhibit: An Artist’s Exploration of God and Color*

*Presented April 21-25, 2011*

**ABSTRACT**

The Facet Exhibit is an artist’s exploration between the parallels of God and color. Humanity perceives light primarily through reflected colors, each color portraying an aspect, a facet, of light. By interacting with each facet, we catch a glimpse into the wholeness of light. Likewise, humanity’s interaction with God’s revealed nature is also in small glimpses of God’s fullness—each part displaying a facet of God. We are invited to reflect God’s light both individually and corporately, our collective facets displaying God’s character to His creation.

**ENTRANCE PANELS**

*Inner Entrance, Left*

An Artist’s Note

Salutations,

Marcel Proust shared that, “The journey of discovery is not in seeking new landscapes, but in having new eyes.” This is goal of artists worldwide: to see through new eyes, whether gazing upon the unique or common, and within the individual or the corporate group. In my explorations, I am continually humbled by my experiences, which creates growing appreciation for this beautiful adventure called life.

Over the past few years of exploring and photographing different locations across the western states, I keep responding a repeated astonishment to God’s artistry within His creation. To take a beautiful picture of what already exists says more about the beauty found for our enjoyment, than the person who captured the moment on film or canvas. Even when a camera or paintbrush is not available, this beauty continues to radiate, shifting and re-creating itself in new arrangements and illuminations.
As I took this appreciation for God’s artistry into my relationships with people, an astonishing twist appeared, as I began to see people like pictures—living canvases that continually develop throughout life into unveiled reflections of God’s design. These are living masterpieces, endued with the gift of personality and character, by which a glimmer of their Creator is offered to any who pause to notice.

It is to that relationship between the Artist and the artwork this exhibit is created. May you be inspired by the awakening awareness of God’s light, while growing in the facet of God’s image gifted to you since before the dawn of creation.

May the journey of discovery bless you with new eyes.

To God’s glory,

Tobyn Bower

Inner Entrance, Right

Exploring the Exhibit

The Facet Exhibit addresses four topics surrounding the parallels of God and color:

**Color Reflection:** Discovering light and color, and how it affects us

**Facet of God:** Discovering God’s revealed character exemplified within a certain color

**Personal Reflection:** Discovering how humanity reflects the character of our Creator

**Corporate Reflection:** Discovering how Christians work corporately to reflect God

The inner circle of this exhibit hosts an overview for each of these topics, while the outer circle illustrates how each color depicts one aspect of light and reflection according to these four topics.

As you begin, allow your curiosity to direct you. Reading the overviews in the inner circle will add perspective to how each individual color interlinks with all other colors. The colors of the outer circle describe the qualities, symbolism, and traits associated with them individually, and how these parallel the qualities and nature of God, reflected in His creation, individually and corporately.

The tour slips provided serve as a guide in your explorations, and for your reflection. Enjoy!
INNER CIRCLE
(Going Clockwise)

Wall One, Left

Facet: A Glimmer of the Whole

Humanity’s greatest gift from God is light. We depend upon light above any other essential substance to survive. Light gifts us with warmth, time, and seasons, while enhancing our lives with sight. In the modern world, light is our primary source of communication as television, radio, cell phones, and Internet all use lightwaves to send signals. Modern technology is advanced by light: microwaves, X-rays, gamma rays, etc. Beyond humanity’s direct use of light, light also is a key source to plant life, directly affecting our food sources.

While light is pivotal towards human survival, humanity walks nearly blind. Our eyes can only detect less than 1% of all light. Even this 1% of light is still so intense that it can cause blindness by looking directly at the sun. To become visible and understandable, light must undergo filtration through the atmosphere, become absorbed by the objects it falls upon, and be reflected in a muted state gentle enough for human vision: color. Color is the mode by which humanity best understands the world surrounding us.

From the dawn of civilization, color has played a key role in messaging, found in pictographs using red for fire, blue for water, and green for plants. Color has denoted social hierarchy and status, as certain dyes were only affordable to aristocracy up until the past three centuries. Color also affects the human psyche, as it works physiologically and psychologically upon the human body and mind.

In the midst of our functional relationship with color, it injects our life with its fundamental essence of beauty. Color enhances our life, filling our lives with meaning and appreciation for the gift of light. Color, though an everyday experience, is far from mundane. It is this gift of meaning and appreciation whereby the field of art was birthed. Art is humanity’s desire to take the beauty found within the world, and recreate and rearrange it to enhance life with richer value.

As color permeates our lives, we must pause and remember that this gift is merely a facet of the whole. Our visible colors are merely 1% of the whole of light. Yet, that 1% is sufficient towards living a satiated life, filled with beauty and purpose.

Wall One, Right

“Present Everywhere, Visible Nowhere”

In the world of art, viewers commonly fall in love with the artwork, but rarely the artist. This paradox is reflected by Gustave Flaubert: “The author in his book should be like God in the universe: present everywhere, visible nowhere.” The closest contact most viewers have with the artist is their interaction with the creation. Through that interaction, the artist becomes
inductively known. Knowing this nature of artistry, God still created, allowing His character to be reflected in His artwork, though knowing He would be “Present everywhere, visible nowhere”, waiting for the day when the viewer would look beyond the canvas and seek the Artist Himself.

For those who seek God, just like light, they find Him either directly as He reveals Himself, or reflectively through His creation.

Those to whom God reveals Himself see a limited scope of who He is. For God to present Himself in His wholeness would be overwhelming for us. Just as light is filtered to 1% of its essence so that humanity can finally comprehend it, so God’s revelation must also be filtered and muted before we can begin to grasp His essence. Here, leaving nothing to chance, God artistically intertwines our exposure to this 1% with purpose, taking our personalities, needs, histories, and gifts, and reveals Himself in a meaningful encounter. These interactions are the facets by which we know God. To those seeking belonging, God reveals Himself as Love; to those filled with brokenness, God reveals Himself as Healer; to those secure in their self-righteousness, God reveals Himself as Holy. Though limited in our perception, we see God.

Each facet of God’s character reveals a distinct perspective of Him without disregarding the any other aspect of His character. For God to reveal Himself as Love, He does not degrade His holiness. For God to reveal Himself as Truth, He does not degrade His mercy. Every name of God reflects a sliver of the fullness of God, without contradicting, nor degrading the other. As God continues to reveal Himself to us, the fuller our understanding becomes—and we piece these facets together in the mosaic of our relationship with Him. At the same while that God will emphasize certain characteristics to develop our understanding, we are not to recognize this one facet at the reduction of the others. To see God as only Peace is to eliminate the fullness of Himself.

Like a piece of a puzzle, each facet of God is unique and purposeful. While we may direct our attention to one particular facet, we see God fullest when these facets are seen interlinked together in their respective context—in the fullest extent God allows our 1% to see.

**Wall Two, Left**

**Facet: Made in God’s Image**

While light makes life functional, we interact more frequently with reflected light than with direct light. Reflected light allows us to perceive objects, detect movement, and mark our individuality. While color exists within direct light, color is most often distinctly observed when reflected.

The rule of art is simple: to reveal yourself, express yourself in your work. Let the art say what you cannot. Art touches multitudes beyond one artist’s capacity to humanly influence. Art becomes the mode of communication, the messenger, of the sender to an unexpected audience.
For God to be “Present everywhere, visible nowhere”, we see God reflected through His creation, in particular, humanity.

When an item, say a t-shirt, states on its tag, “Made in China”, “Made in the USA”, or “Made in Mexico”, we attribute the quality of that product with its origins and its producers. However, when a person of quality is found, our tendency is to laud the person. We readily attribute the capacity for goodness to the bearer (which is well deserved); however those limiting praise to an art-filled canvas without affirming the artist that painted its strokes disconnect themselves from the opportunity to know the artist. In affirming a person without affirming the Creator, the viewer extinguishes the invitation to see God in His second mode of revelation: reflection

Though humanity reflects its Creator, we are given freewill. Our canvas can be filled with God’s work or our own work. While humanity lives tainted with the stain of our own sins and weaknesses, God’s image remains within His creation. This seed often lies dormant, neglected, and can be misused, but this seed of God’s image is interwoven into humanity. When someone extends compassion, they reflect God’s image; when someone speaks truth, they reflect God’s image; when someone is joyous, they reflect God’s image. Our capacity for goodness is found in the original design for humanity, reflecting the Artist’s creation.

Though humanity reflects God’s light, we do not provide ourselves with light. We are the reflection, not the source. We are only gifted with the freewill to take God’s light and either absorb every final photon for ourselves, or allow God’s light to be reflected upon our canvas. The further we allow God’s character to be reflected in our lives, the more we find His masterpiece being created within us: a masterpiece revealing God.

**Wall Two, Right**

**The Gallery of Reflected Light**

The Portland Art Museum hosted a Rembrandt exhibit in 2007. An array of paintings by the renowned artist guided the viewer through a history of Rembrandt and his Dutch society. Of the Rembrandt paintings on display, no two were alike. Each held its own distinct color palette, shape, shading, and object, yet each painting reflected an aspect of the artist who painted them. While one individual painting provides insight into the nature of the artist, this is a minor facet of understanding. Though direct interaction with Rembrandt is no longer possible, his character lives on, reflected through his masterpieces. Each painting reflects an aspect of him, by which his collective paintings provide the greatest reflection into the artist himself.

While each of us bears the distinctly individual strokes of the Artist, we also reflect God’s light corporately. One person reflecting God’s light in his or her special, unique, and important gifting still remains one facet. While a viewer will understand an artist through an individual painting, a gallery of masterpieces offers extensive insight. For those reflecting God’s light, they are found in corporate groups, typically distinguished as denominational churches; however, bodies of corporate reflection exist far beyond the premise of four walls or labels of association.
Richard Foster, in his book, *Streams of Living Water*, depicts six branches within Christianity, and distinguishes their inherent strengths and weaknesses according to their reflection of God, whether found in inner holiness, Biblical truth, the movement of the Holy Spirit, the call to discipleship, serving the world through social justice, etc. While denominations are often characterized by reflecting a certain color, denominations remain distinctly separate from these six branches. A denomination does not dictate an individual church’s color; rather the body reflects its own distinctive hue.

As each church body bears distinctive strengths and weaknesses, its weaknesses are covered by the strengths of a complimentary church branch, and vice versa. As the body functions in its particular color, and working in association with its complimentary church bodies, an unparalleled unity is discovered as the body of Christ reconnects in service to its King. God’s gallery of corporate masterpieces becomes His fullest reflection.

**Wall Three, Left**

**White, The Color of Purity**

From its earliest use, white has been the color of purity. White retains its brilliance when untouched and reserved; its value is found in its innocence. When stained or tainted by any color, white becomes useless and worthless. White requires constant maintenance to retain its brilliance and avoid tarnishing; making white a common color of aristocracy and those unexposed to dirty work (White-collared jobs). Any stain upon white clothes marks its wearer sloppy and unconcerned about their appearance.

The brilliance of white comes from its capacity to reflect all wavelengths of visible light. White is the fullness of color, unlike the common notion that white lacks color. Just as white light can be broken into a full spectrum of color, we find white wherever we can see all color, whether direct or reflected.

For every color an artist uses, there is a correlating complimentary color. Green compliments red, blue compliments orange, and yellow compliments purple. Each set of complimentary colors complete the color spectrum, each color using its strengths to cover the voids within its paired compliment. The creation of white is not the cancellation of color, but the combination of all colors. White does not exist if any one particular color is prevented from giving its fullest hue. White light is not the absence of color; it is the product of all color.

**God, All Eternal, All Encompassing**

Of all descriptions born within the Bible, God is described by brilliant white light, bright enough to be blinding. While our encounters and experiences with God usually depict one particular facet of God’s nature, when these facets are combined into their fullest, white emerges. It is in this experience of seeing the fullness of God that the words, “Holy, Holy, Holy” are expressed (Isaiah 6:3, Revelation 4:8). It is here that all facets of God are found fully, unbound, and completely harmonious.
While one facet of God’s character is King of Kings, and another facet is Servant, these names do not oppose each other; rather they fulfill one another. Just as green, the color of contentment, and red, the color of desire are complimentary of each other, their difference completes them, each strength covering the void of the other. So also, in seeing the fullness of each facet of God, each complimentary facet works in conjunction with one another in displaying the fullness of God.

**Wall Three, Center**

**Complimentary Colors**

The three sets of complimentary colors (red/green, blue/orange, and yellow/purple) line the exterior of a color wheel, each distinctive and working in conjunction with one another. White is found at the center of all three sets when each individual color corporately radiates their fullest hues.

As you study a particular color, you will find the color’s intrinsic weakness and void covered by the strengths of its complimentary color. Each set of complimentary colors addresses a certain aspect of life, and is reflected by the Apostle Paul in Ephesians 5:8-9: “Live as people of light!”
For this light within you produces only what is good and right and true.” As you explore, you will discover God’s fullness is reflected in the midst of what is good, right, and true.

Red is the color of desire and passion, while Green is the color of contentment and restoration. This complimentary set reflects the nature of goodness.

Blue is the color of loyalty and mercy, while orange is the color of energy and justice. This complimentary set reflects the nature of righteousness.

Yellow is the color of truth and light, while Purple is the color mystery and spirituality. This complimentary set reflects the nature of truth.

It is in the center of these three sets that God’s holiness is seen. As humans reflecting God’s image, we are called to the center, drawing near to the fullness of God. Though we are designed to reflect certain facets of God, God invites us to go beyond His the original reflection engrained with us, and into a fuller relationship with Him, reflecting Him in a life of increasing holiness, strong in all facets of His character.

**Wall Three, Right**

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**Brown, The Color of Humanity**

Brown is the dirtiest of all colors, but that is not a bad thing. Brown reflects earth, exuding dependability and commonality. Regardless of one’s situation or status, brown equalizes everyone, reconnecting humanity with its origins.

Brown is lowly in nature. The Greek word *Hume* (meaning “dirt”), denotes the starting place for every individual, and is the common ground we share. *Hume* is the root of our English words *humor* and *humility*—both of which are common experiences to all humanity. To be *human* is to associate one’s self with lowliness; those who live close to the earth, those who are *humble*, don’t fall far or hard, while those who live at lofty heights find the ground a hard surface upon impact.

While the purity of white seems to contradict the dirtiness of brown, both reflect an aspect of holiness.

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**Immanuel, Glory Revealed**

Light, when all its colors are fully present, is white. Pigments, like those found in paints, react differently; when all spectral colors are fully represented in paint, instead of creating white, they create one of the darkest, muddiest browns known to artists (not black, as commonly assumed).
To an artist, this brown is the color created when colors have been blended together too much to be of any use, unless it is purposefully sought.

This is precisely what is seen in Jesus Christ. Being fully God and exhibiting every facet of God’s nature, Jesus is complete and holy, but He, the Source of light, stripped himself of that radiance and clothed himself in humanity, reflecting light rather than exuding it. In His incarnate state, though human, Jesus continued to demonstrate the fullness of God. In Jesus, we find God’s goodness, righteous, and truth reflected in their fullness. God’s holiness is seen in Jesus Christ.

As humanity only bears the capacity to reflect God’s light, for a person to emanate the holiness of white is impossible. The holiness of light is not where God directs us to look to Jesus Christ, the manifestation of God’s fullness, to understand a model of holiness humanity can pursue. As we are called to holiness, our eyes may gaze upon the purity of white; however, in following Christ’s example, we find ourselves humbled as we become learn the holiness of brown. As we reflect God’s light to its fullest, we exemplify God’s original intent for humanity—fully human and yet holy. We are invited to become brown.

**OUTER CIRCLE**
*(Going Clockwise)*

**Red, Left**

Red, Constant Motion

Full of unending drive and vibrancy, red provokes action. Those who stand in its presence cannot remain unmoved. Red raises blood pressure, breathing, heart rate, and adrenaline levels, while activating sweat and salivary glands. Red’s intensity tires the eyes while commanding your attention. Red causes you to be hungry—a hunger that demands satisfaction. Red is the color of desire.

Desire is the incubator of whatever dream exists within the human soul, for good or bad. It provides direction, ambition, motivation, and vision. Like blood, desire flows through the veins of humanity, providing vitality and purpose. However, desire simultaneously works like fire: once sparked, it must be used wisely; otherwise its bearer will become consumed and devastated in an insatiable hunger and drive for more.

“This from out of the overflow of the heart, the mouth speaks” *(Luke 6:45)*

Hate, Pride, War, Rage, Anger, Danger, Power, Sex…even Love, Compassion, and Sacrifice are all associated with the color Red. Each is the blossom of desire. Each is the product of those
inner secrets and holdings we develop, whether for good or bad. Red is as unavoidable as our need for a heart to continue beating; yet red is inherently risky: with each heartbeat, we are challenged to use red’s desire wisely.

God, Full of Desire

God’s first revealed interaction with mankind is desire-filled action: “In the beginning, God created” (Genesis 1:1). No explanation of God’s existence is provided, nor is God’s character revealed; instead, creation’s first known interaction with God is distinguished by desire and its correlating action. Through desire, God set the world into motion—in its barest essence, creation is the product of desire, infused with the drive to live, move, yearn, and achieve.

Created in the desire and image of God, humanity was designed to use its desire in conjunctive construction with its Creator—taking the original elements of God’s creation into a developed creative expression of co-creation. God invites humanity to create alongside Him, developing the fundamental elements of creation into a developed and nurtured world. God sets mankind in the art room of His creation and says, “Now paint!” Humanity’s role as steward of the world is not merely the maintenance of the garden, but its advancement through humanity’s God-given talents.

The spark of humanity is never complacent. Mankind was built to dream, desire, invest, work, build, create, nurture, and love. The question for humanity has always been, “What is your desire?” In the design of creation, mankind’s desire was directed back to its Creator: living, breathing, and enjoying life for His glory and pleasure. The art lived for the Artist, just as the Artist’s desire was towards his art. This mutual desire was cut at the Tree of the Knowledge of Good and Evil when humanity no longer desired God, but itself. Hereafter, the acts of humanity would constantly be tainted by self-interest and the drive to satiate its disconnected chasm between itself and God.

Though humanity’s desires would sometimes be returned to God in limited measures, God’s desire towards His creation remains whole and constant. God desires reconciliation and reconnection with His creation. In working selflessly towards a selfish race, God’s desire requires sacrifice, constantly giving of Himself without the promise of returned affection. This selfless desire would cumulate in the red blood of Jesus Christ painted upon His cross—the Artist passionately dying for His artwork. Through Jesus’ death, God manifested the fullest extent of His love and desire for humanity.

The sacrifice of Jesus is the invitation of reconciliation and restoration. The cross of sacrifice cries to any onlooker: “You are the object of My love and desire. I have given the full extent of my desire for you. Please receive this gift to you.” All who stand in its shadow face the intersection to direct personal desire towards self or back to God.

As the cross, like creation, is the product of desire, salvation is not provided as man’s end; rather it is the means towards restoring the relationship between man and God in a continuous interplay between the creator and His creation. In returning its desire back towards its Creator, humanity
finds this relationship continually moving, changing both the person and his or her situation along an unmapped journey of desire.

**Red, Right**

Living in Goodness: Devoted Desire

Those who are dominantly Red in character are typified by a willingness to “fight to the death” for a cause they believe in. Such people are visionary, independent, and are natural leaders. Reds are typically extroverted; however, introverted Reds are not to be underestimated in their power of persuasion and influence. When given a choice between faith and works, Reds choose both; their capacity for vision allows them to walk by faith, but their action-based instinct requires their faith to be demonstrated rather than discussed. To a Red, Love, Compassion, and Sacrifice are not abstract concepts; they’re a daily reality of serving God. They are the expression of God’s goodness.

As those who are dominantly Red in character are typified with leadership and power, these also become potential hindrances. Bearing the qualities of a leader, Reds can fall into the trap of equating action with obedience. This becomes most poignant when the leader must obey through submission and following, waiting patiently on God’s direction rather than usurping control and action over the situation. The power entrusted to a Red must be held responsibly; otherwise they can fall into the trap of Pride and will leverage their entrusted power against the purposes for which they were gifted.

As Reds are independent visionaries, they can often find themselves in isolated situations. Naturally, they have the desire and fortitude to endure should God’s calling require it; however, as most other colors flock to Reds for leadership, physical isolation is rare. Reds must remain capable of receiving correction, instruction, and help from God and others in the midst of their leadership to maintain health and avoid burnout.

To maintain inner spiritual health, Reds must frequently pause and reflect on the object of their desire. Only by maintaining their desires solely towards God are Reds free to carry their leadership and power effectively without becoming ensnared. When a Red’s desires become improperly aligned though, they become dangerous as they seek self-fulfillment, while either manipulating their followers in self-gratification, or leading them away from God into captivating deeds.

**The Incarnational Tradition**

The corporate vision of the Incarnational Tradition of the church is manifested in the two-fold work of Christ: bringing the good news of Christ to the world while extending physical service to it. Such churches are distinguished by action-based faith, which seeks the welfare of its neighboring community both physically and spiritually. This church desires to become the expression of God’s goodness.
This hands-on approach follows the example of the Apostle Peter, who actively engaged in personal discipleship with Jesus and learning Scriptural application by experience. On the day of Pentecost, the experiences and teachings of Christ transformed Peter to work in power to preach to multitudes, heal people’s infirmities, cast out demons, and live as he had watched Jesus live. To Peter, the outward act of obedience was a reflection of his inward desire to follow Christ. While Peter demonstrated great leadership skills within the early Church, Peter remain submitted to the other leaders of the Church and the Spirit of God, willing to accept correction and instruction. The desire of Peter, and the Incarnational Tradition, is to be the hands and feet of Christ—the expression of God’s love for the world.

As the Incarnational Tradition sets its focus upon the external transformation of an inner change, one of the weaknesses of this church is setting its values upon external manifestation. The desire for change and advancement is gauged by external factors, which if unmet, can be equated as disobedience to God. This tendency leads towards consumerist expectations towards its members, degrading non-participating members, while burning out its dedicated members in its desire for advancement.

The second weakness of this branch is power and leverage. In the existence of numerous ministries, such as church falls prey to power structures that rate the godliness of its participants according to systemic rank rather than affirming each member’s contribution within its body. The equation of obedience to God with church rank will set the church’s members in dissatisfaction of their service, driving them to burnout in unsatisfactory participation.

The antidote against such pitfalls is found by re-examining the nature of Christ’s ministry on earth: by keeping God as the object of His desire, Jesus was able to accomplish more through God’s power than His own human attempts and limitations. Jesus gauged his success according to God’s approval rather than man’s ratings of success (fame, power, wealth, and position). Jesus’ work only flowed out of His obedience to God, and left the results of His obedience in His Father’s control.

**Orange, Left**

**Orange, Exposed Energy**

Orange is the most energetic of all colors, blending the hottest of colors (red) with the brightest of colors (yellow). This color combination of physical drive and mental stimulation reduces sleepiness, while increasing one’s heart rate, pulse, respiratory rate, adrenaline, and mental alertness. This exuberant stimulation makes orange difficult to visually accept and accommodate, making it the least-favorite color of adults, but a highly enjoyed color by teenagers.

Born of light and fire, orange lacks all lush tones, associating orange with deserts, where water is scarce, and the heat of the sun is naturally reflected in its warm tones. All travelers sojourning through such places must maintain constant consciousness to prevent the heat of orange from causing heat stroke. Those who live in the presence of its unsatisfied energy find themselves stripped of all extravagance. Orange leaves its viewers raw and reduced to barrenness.
The mental and physical stimulation orange provides makes this the natural color of hazardous areas and construction zones—unlike yellow’s note of caution, orange provokes its viewers to react to its color. This hazardous color serves in nature as well, as insects avoid orange due to its intensity. Citrus fruits colored orange are noted for their high-concentration of vitamin C to combat illness.

Bearing both the power to strip a person to his or her core, while also containing strength against illness, orange works externally towards inward change. Like the desert, orange is only merciful towards the person prepared for the experience. Though a group may penetrate the desert’s borders together, each person experiences the desert individually.

God, The Desert Prophet

Throughout the Bible, deserts distinguish God’s people; they reveal the innermost content of their sojourners, and by stripping their travelers bare, everyone who walks the desert leaves changed. The desert stripped Moses of Egypt’s wealth, the Israelites and their ingrained reliance on Egypt, David of his status, and even Jesus was stripped in the desert. All of them faced hunger, thirst, and aloneness, and all of their dependencies were exposed—for good or bad. In the humility of the desert, they were infused with new health, direction, and purpose; by the time they left their wilderness experience, they were changed and followed God in strength and courage.

It was at the edge of the wilderness Moses called out to the Israelites: “I have set before you this day life and good, and death and evil; therefore choose life (Deuteronomy 30:15-16)” This call was to the commitment to perpetually serve the Lord throughout their generations that would be exemplified in their service to God and others. In walking in righteousness, the people’s promised land flourished under God’s blessing—lushness was a gift; however, when God’s people would stray from that promise, God would return His people back to the wilderness, reduce them to their bare core, rebuild them, and reaffirm their call.

While most travelers only experience temporary deserts, God called some to become a “A voice in the desert calling: "Prepare the way for the LORD; make straight in the wilderness a highway for our God (Isaiah 40:3).” These would be God’s intermediary between Himself and His people, calling for them to return to Him and fulfill His Law through their actions. As many within the culture had exchanged their devotion to God for religiosity, the prophets of the desert would call for repentance and the demonstration of God’s Law within their lives. Spoken worship meant little to them unless it was coupled with the manifest works of obedience. As the prophet Samuel once told King Saul, “To obey is better than sacrifice” (1 Samuel 15:22). The role of these prophets played key roles in the nation as they continually served as God’s mouthpiece.
In God’s call for people’s repentance of sin and obedience, God also demonstrated His justice and protection of those who were marginalized within society—the orphans, the widows, the poor, and the sojourners of the land. Should His people forget to defend them against hunger and oppression, God would bring scarcity upon His people, reminding them that His promises of blessing work in tandem with His people working as God’s hands in the world.

**Orange, Right**

**Living in Righteousness: The Referee**

Referees play an unusual role within sports. They are the ones who observe the acts of the athletes to determine whether the play was legitimate or broke a rule. Though referees are key figures within a game, they are not directly involved with the game itself. Their role is to maintain social order within the sport according to the rules of the game. Those who work predominantly in orange are the referees and desert prophets of society.

Bearing strong ties with red, Oranges are strong leaders who apply their beliefs into action; however, unlike red, Oranges are not necessarily independent. They contain high levels of extroversion, like yellow, and therefore place their energies into causes that will benefit society in general. This interplay of independence and social involvement causes an Orange to walk by a different beat than the rest of society. They are the ones who discern truths and systemic hierarchies held by a society, and call for their repeal if deemed unjust, biased, or oppressive to anyone. Should the leader of a society be corrupt or misleading, Oranges are the whistle blowers who address the error, and stir the people to reject any leaders who fail to lead them in righteousness.

This drive for social reform through external action often makes Oranges socially unpopular. Oranges do what they believe: they are the ones inviting their friends to feed the homeless with them or donate their unneeded clothes, or volunteering hours into community projects. As the demand for social reform strips society of its conveniences, Oranges will find themselves stripped and separated from society, hence the name, “Desert prophet”. This form of loneliness to an extroverted Orange is difficult, as the people they wish to serve and help have rejected and ostracized them from social involvement. As Oranges are full of energy, they have a strong capacity to endure rejection and aloneness.

While Oranges seek the health of society, their manner of approach is based upon external performance. As long as the external work is being performed, the Orange is content. Oranges often lack the patience required to allow social change to occur within individuals from the inside out, instead of coerced reformation. Just like a desert, mercy is only offered to those who are well prepared for its challenges. All others find the desert harsh and unlivable.

Oranges who jump beyond words and guide their audience in acts of service and generosity most often find the society most receptive to their message, training the people in patience and through
a hands-on approach. These are the referees who work alongside the teammates, no longer as their judge, but as their coach.

The Social Justice Tradition

Those church bodies that find their strength in the Social Justice Tradition are noted by their heavy involvement within their communities. They are avid supporters of building communal unity and pride, as they seek the welfare of all those around them. Such a church body resonates with James’ statement, “Faith without works is dead” (James 2:17-18). Acts of service are their worship to God. In serving the needs of those around them, they serve Christ, as reflected in Jesus’ statement: “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for Me” (Matthew 25:40, 45).

Churches belonging to the Social Justice Tradition care greatly for the health of both those inside their church body, as well as the wellbeing of society’s marginalized. These are the churches that advocate its members to have direct involvement with their immediate world, and remain aware of global events. Being highly involved in the social fabric of their community, such a church body readily interlinks with other ministries and religious organizations having a similar social focuses.

As these church bodies function in daily, practical involvement with their communities, they are challenged to remain in the world, but not of the world (John 17:14-17). The pitfall of the Social Justice Tradition is its temptation to dilute the message of the Bible in exchange for performing good works for society. As righteousness becomes measured externally by one’s works in this church, the inner work of the Cross and the Holy Spirit are downplayed in their importance; the Good News of Jesus Christ is diluted from the power of atonement and forgiveness of sins to the ability to reform one’s self and society by following the teachings of Christ, reshaping its church body into a social club with religious affinities, and creating a void of spiritual livelihood that downplays the need for God nor spiritual discipleship.

The antidote to avoid such compromise is bearing a healthy fear of the Lord: an awe-filled recognition and affirmation of God’s holiness. In focusing their acts of service to be based within the call to obey God in holiness, working in the forgiveness of the cross, the church bases its service to society as the consequence of worshipping God, rather than purpose. Both the immediate and eternal needs of the community are addressed without sacrificing one or the other. The church body builds corporate unity by focusing on Jesus Christ, and desiring to become like Him.

Yellow, Left

Yellow, The Celebration of Truth

Of all six spectral colors, yellow is the brightest of all colors. Its tone exudes happiness to its viewers, while stimulating mental cognition and memory. This blend of brightness and mental stimulation causes people to become more optimistic and extroverted, enjoying more friendly
social interaction than with any other color. Yellow’s outward brightness causes all neighboring colors to seem brighter and happier. It suffices its viewers with ample mental stimulation to engage in social discourse, thus promoting society’s advancement.

As yellow draws its viewers into expanded intellectual capacities, people are capable of judging situations more acutely and wisely, making yellow the color of truth. As its side product, yellow also invokes caution, requiring one’s attention and careful response. This balance of truth, happiness and caution cause people to enjoy the color without feeling threatened by its presence.

The brightness of yellow associates its color with daylight. As people work beneath a “golden” sun, their work is naturally illuminated and disclosed to onlookers, another trait of truth. This disclosing nature of light associates yellow with positive social function, as the people who work during the day work in honest trade and mutuality, while those working at night are viewed with suspicion and isolation.

In its fullness, yellow’s social, joyful, and truthful nature leads to one conclusion: celebration. Yellow becomes the rejoicing of an honest people successfully attaining their mutual wellbeing and happiness. This is the image of a Utopian society; our temporary celebrations are the foretaste of the awaited City of Gold.

Societies throughout history have lived in the shadow of their El Dorado, Camelot, Heaven, etc. These images of Heaven become the epitome of yellow: an equalized and amiable society built upon Truth, resulting in resounding joy and happiness. Everyone works mutually for a common good of each other, while all its members are satiated by goodness without want. To attain such a city, its foundations are established in Truth.

God’s first spoken words of creation, “Let there be light” (Genesis 1:3), is the resounding theme of the entire Bible. As mankind only experiences God through His revelation of Himself, God’s work with mankind is distinguished by the presence of His light. For each subsequent day of creation, God worked within the parameter of light and day, integrating social rhythm into the core fabric of the world.

God’s creation is built upon truth (Yellow); God’s Law (Blue) is loyalty to that truth. This is an important distinction to remember, because often truth is considered stoic, unfeeling, and lifeless, attributes found within blue. The nature of truth, though, is far removed from a lifeless blueprint for life, fulfilled in precision. The psalmist, King David, discovered the joy of truth, and rejoiced in it. Jesus stated that truth sets people free (John 8:32). Throughout the Bible, wisdom and truth are matched with gladness and celebration, rather than a stern image of a cold schoolmaster. Lessons of truth are taught in joy and happiness. Those who seek truth in gladness find truth liberating rather than burdensome.

As Jesus would demonstrate, truth is not the burden; rather, living in the premise of truth enables a society to celebrate. The burden of life is living contradictory to truth. A bird flies upon the
laws of aerodynamics; however, should that bird live contradictory to those truths, flying is a
chore, if not an impossibility. The bird can only take flight when it functions within the truth
about flight. As it glides upon nothing—working within the premise of truth, she achieves her
fullest self. Songs of joy are the natural reaction to such freedom.

Yellow, Right

Living in Truth: Social Celebration

Those people who have strong yellow characteristics are noted for being strongly optimistic and
social. People are naturally drawn to them because of their extroverted friendliness and positive
attitude towards their situations. This optimism is grounded within an innate simplicity of life
that enables them to see their circumstances in an uncomplicated manner, and giving them strong
discernment.

Both social and joyous, Yellows are grounded in truth. It is their source of interpreting the world,
as they rely upon truth as the lens to interpret their surroundings. As a Yellow discovers
common-held beliefs between acquaintances, they will expand their relationships upon these
truths, while mutually exploring the nature of those truths. Yellows find aloneness unnatural,
because the nature of truth is social, and is repeatedly actualized and affirmed in the company of
others.

While a Yellow has a curiosity that will continue to seek further truth, a misguided Yellow is
difficult to reconcile, as their optimism and extroversion is grounded in what is known. What is
unseen or unknown is of little importance to a Yellow unless it can directly fit within his or her
mental framework of truth. Mystery and unexplained truths are often avoided, as the discovery of
a conflicting truth is dangerous to their faith. Yellows must see mystery as an invitation to
explore truth, rather than feel confronted by it. This road is best explored in the company of
friends; otherwise the Yellow will lack the stability to explore, as the mental paradigm shift for a
Yellow is a difficult transition.

When a Yellow is confronted with an irreconcilable truth, they are vulnerable to shift their
foundation away from truth and towards its products: happiness and undisturbed social function.
Such a Yellow will become dependent on happiness and satisfaction, often compromising their
dearly held truths in exchange for a temporal gladness. Such people become people-pleasers
noted by cowardice (yellow-bellied), as they are no longer grounded in truth.

The Evangelical Tradition

Those churches that function within the Evangelical Tradition find their joy in sharing the Good
News. Sharing truth within society is their lifeblood, and their strength. Due to their extroverted
framework, the Evangelical Tradition holds their greatest strengths in evangelism and teaching
more than any other church tradition. Because their work is born in joy, sharing the Good News
is an effortless product of their discipleship.
Along with sharing the Good News, the Evangelical Tradition avidly applies itself to the study of truth—it is the foundation of their ministry to others. Without God’s Word supplying them with truth and guidance, the need for evangelism dwindles.

As yellow functions in a social context, the Evangelical Tradition finds its strength in community. The affirmation of each other is a necessity for its members to learn together, work together, and celebrate together. The value of the community must be protected though, just as bees protect their hive from external predators to maintain their community, but also from internal dissention. Being highly social, such a church must guard against gossiping members and false teachers. The conflict of truths, especially when one is tainted in coercion, without allowing forums for discussion, instruction, correction, and reunification, quickly lead such a church into a difference of values, causing their simplistic society to be divided into factions.

The antidote for communal dissention is corporate worship. As the community gathers with one heart and focus to exalt God through worship, be it through music, service, communion, confession, etc., each member contributes in corporate humility and affinity, renewing the community’s vision, calling, and unity. Through worship, the community humbly reaffirms their need for one another, under the headship of God and His revealed truth.

**Green, Left**

*Green, The Color of Life*

Spend some time this next week trying to find natural green light. Unless you are extremely lucky, it will not be found. There are four natural instances where green light is found: rainbows, the aurora borealis, St. Elmo’s Fire, and (as sailor legend states) the green flash at sea as the sun finally sets. Outside of these, green light does not exist. Yet, the color green is the second most common found color on this planet, and is humanity’s second most favorite color (blue taking first place).

This strange distinction of green is found in its symbolism. Green symbolizes life; therefore, it is only natural that green is only reflected where life exists. If a plant is green, it is reflecting its life and health. Once the plant becomes sickly or dies, the plant will flush its leaves of green, leaving it in its withered state. Green is the color of spring, as a region once brown and frozen begins to sprout a new season of growth and rebirth. This nature gives green the sense of rejuvenation and healing. Green puts everything in its proper place, leaving the viewer filled with satisfaction and contentment.
Of all colors in the spectrum, green is the easiest color for the eye to view. The ease of this color reduces bodily stress, and lowers heart, pulse and respiratory rates. Those who take a walk through a forest, sit in a grassy field, or tend their gardens are infused with a calm security (much like blue), along with feelings of optimism (yellow). Such people find themselves appreciating the moment, feeling undisturbed and quiet, yet also secure and positive. Like the plants surrounding them, they too begin reflecting signs of life. This tendency makes green a natural choice for spas and relaxation rooms.

Green is also the most adaptable of colors, as its blue loyalty conforms to its neighboring colors, and its yellow optimism brightens them. In the natural world, there are very few climates in which green cannot exist. From arctic tundra to Saharan dunes, green still can be found. As a general rule, wherever green can be found, civilizations have settled and flourished. Even rooms, cubicles, and offices can be unbearable without the presence of a living, green plant to keep us satiated with its hues. Though adaptable, green is the most structured of all colors, drawing from yellow’s truth and blue’s law. This dual nature of adaptability and strength is a perfect incubator from which healthy life emerges.

God, The Good Shepherd

Psalm 23—one of the most well-known chapters in the entirety of the Bible—depicts God as a Shepherd: always nurturing His flock by protecting, guiding, and feeding them. The shepherd wants the best for the flock, and delights in its wellbeing. The goal of shepherding is not about survival as much as it is about thriving.

Though God set humanity upon a blue planet, our origins begin in a green garden. Here, both Adam and Eve existed in the fullest contentment, surrounded by life, with all needs and desires supplied. Thriving was a reality. Above all, they lived in perfect relationship with their Creator. Since Adam’s fall, God has sought the restoration of His creation—to return humanity back to its former quality of life in relationship with Him.

The road of restoration begins at the cross of Jesus, where humanity’s reconciliation with the Creator is bridged. Here, we are given life. All subsequent acts of growth, discipleship, service, and worship are the therapy of the soul, as the work of the cross permeates our life towards the complete healing of our selves. Just as green is reflected wherever life exists, the nature of our restoration becomes the earmark of those who undergo such transformation.

This ongoing restoration of humanity relies upon the work of the Holy Spirit, the Guide promised by Jesus to lead us into all truth. The gift of the Holy Spirit was given with the promise that we would not be left orphans without a shepherd (John 14:18), but that we would continually dwell in the presence of God—fed and nurtured by Himself. Those who walk in the presence of the Good Shepherd are filled with contentment, affirming David’s conclusion: “The Lord is my Shepherd, I shall not want”.

While the goodness of God is demonstrated through His Shepherding and the restoration of our souls, contentment does not fulfill humanity’s purpose. God fills us with life, healing, and
restoration as a starting point in discipleship. Just as healthy plants do not exist for themselves, but bear fruit for its gardener, so in our contentment we are not purposed to live for ourselves, but in receiving healing, we are transformed from recipients to givers, extending life and goodness from the restoration in our lives; God’s cycle of life is continually moving—passed from one healed healer to the next.

Green, Right

Living in Goodness: Extending God’s Healing Hands

Friends commonly surround those who exemplify the characteristics of green. Greens love life, and enjoy sharing their experience with those around them. Greens carry a simplistic sophistication about them, capable of deep conversations while retaining a practicality to their answers. Spending time with a Green will boost your optimism and appreciation for life.

Just like their dominant color, Greens are highly adaptive and flourish even in difficult situations; they are keen at detecting goodness and approach life as a gift, including challenging circumstances. They are highly resourceful and generous in nature. Though adaptive, Greens prefer keeping their roots in one place and dislike changing their environment. They are better at adapting to an imposed environment or situation than they are at finding a more congruent situation.

Gratitude marks Green people. They are able to be contented in their circumstances, even if they seemingly lack sufficient resources. However, this contentment can also hinder them from personal growth and development if unchecked. Without continual growth, a Green will become stagnant, predictable, and mundane. As Greens fall into this rut, their contentment will turn into apathy. Greens experiencing this will find their former appreciation for life decline into “green with envy” of others who still exude life. Greens that challenge themselves with new adventures and goals can avoid this trap, while also accruing additional resources and skills that can later be shared with others.

As greens are highly resourceful, generous, and personally contented, their life is marked by high stability, making them dependable. This stability and strong adaptability can make a Green vulnerable to manipulation by others, especially since Greens complain infrequently. Greens must learn to distinguish between a friend’s call for help and when they are being coercively taken advantage of to maintain the health of their relationships.

The Charismatic Tradition

The Charismatic Tradition sets its focus upon the interactive work of the Spirit. Such church bodies are distinguished by their focus upon the inner work of the Holy Spirit, and how the inner work of the Spirit intersects with the daily life of the Christian. Those within this church body see themselves as the hands of God by which He touches and heals the world. The desire of this church body is for God to be manifest in the world, in and through their lives. Reflecting God’s
light is of particular importance to the Charismatic Tradition, as they recognize their innate dependence upon God as their source of life and being.

Becoming a full reflection of Christ is the desire of the Charismatic Tradition, denoted in an emphasis in spiritual discipleship to maintain a strong, healthy connection with God in order to remain alert to His calling. This awareness is developed through times of prayer and seeking the gift of the Holy Spirit, as He is the Guide through which we come to understand God. As these members are filled with life, they are enabled to extend life to those around them, offering words of hope and healing to those who are seeking fulfillment and fullness.

As each individual of the church develops in their calling, the Charismatic Tradition places special focus on the gifts of the Holy Spirit, teaching their members how to work in the gifts each member has been uniquely given, whether it be leadership, preaching, healing, faith, service, giving, etc. This branch seeks the life of each member.

As the Charismatic Tradition seeks to be filled with the fullness of God, a common temptation within this church branch is to use their spiritual gifts for their own purposes—seeking to build their own kingdom, rather than God’s. As this shift occurs, the church body cuts off its outflow—internalizing God’s blessing without allowing the blessings to pass on to others. As this occurs, stagnation develops within the body, causing factions, obsession over receiving more spiritual gifts, and petty dissemblance leading to the disunity of the church—prohibiting the work of the Holy Spirit.

As the Charismatic works within its blessings, the antidote for such stagnation is in the church’s outpouring, recognizing its blessings and gifts are not for personal or corporate fulfillment, but as stewards of God’s gifts, their contentment is found in giving themselves away for the benefit of others, trusting that God will restore any depletion their service incurs. In the Charismatic Tradition’s desire to become the hands of God to a hurting world, their best life is found when they touch those in need of healing, touching those society loathes to touch.

Blue, Left

Blue, Solid Conformance

Blue is an unsung color—in the presence of any other color, blue retreats from our attention and accents its neighboring color. Blue is also the most common found color in the natural world, as humanity dwells on the boundary line between sea and sky, reaping the benefits of both to survive. Both air and water function like their color: constant and dependable, yet conforming of whatever exists in its presence. Blue remains faithful regardless of our attention to it, making this unsung color humanity’s favorite.

Blue is naturally calming and reassuring, just as we find air and water reliable, unchanged, and constant in our lives. Blue makes us feel at peace. The presence of blue reduces respiratory and heart rates, along with lowering blood pressure. Blue is also impartial towards those who use it, offering its life-sustaining essence to everyone. In the skyscraper of human advancement, air and
water equalizes all humanity at its ground-level simplicity, for in the end, everyone drinks from the same well and breathes the same air.

Blue’s conformative nature is its natural strength, utilizing its strength towards the purposes of its user; however, should blue conform to itself, its power becomes unrestrained, bearing the tenets of winter and ice: cold, unfeeling, harsh, and lifeless. The rugged majesty of a glacier-cut valley is awe-inspiring example of blue’s power when compared to the soft, gentle slope of a rain-eroded hill of blue’s patience. Even in its winter though, blue remains predictable and dependable, keeping our trust in blue intact.

God, Faithful and True

When God first made the heavens and earth, the opening verses of the Bible describe the earth as formless, with water covering its surface. Though God worked through desire (Red), God built creation upon the blue foundation of His loyalty. This loyalty is our sustainer of human existence. As God developed His creation to divide air from water, and dispersing color upon His blue canvas, God would continue to look upon the earth remembering His role as Creator and Sustainer towards His creation. Through millennia, God still looks down upon His creation dwelling on His blue planet.

As God created the earth, His blue planet shaped itself in conformance to His Wisdom and Truth (Yellow). Creation’s accordance with that Truth established God’s Law upon the earth. Before the Fall, God’s Law set the boundaries and function of Creation; in the presence of complete goodness, God’s Law was the amoral owner’s manual for His creation, for all creation was designed in goodness, for goodness. As mankind sat in the driver’s seat of creation and began to live in conformance to his own desires though, the owner’s manual of creation became insufficient; the driver of creation was now destroying God’s creation. With sin introduced into the world, God’s Law began to address the matter of morality and the question of how creation was to be used rightly—the driver’s manual of morality was formed. Since then, mankind faces the daily question of whether to give our devotion to God, or to ourselves.

Humanity’s disloyalty to God would also challenge the essence of God’s loyal nature. In a perfect creation, God’s loyalty to His Law and His devotion to His creation were undivided. To be devoted and seek the good of one was to do the same for the other. The fall of humanity separated these into two separate loyalties and mandated God to choose between the two: remain loyal to humanity and overlook mankind’s disregard for the Law, making God humanity’s puppet, or remained devoted to the Law and thereby coldly destroy humanity without remorse. To choose either side was to contradict God’s character as Faithful and True to the other.
Faced with the ultimatum, God showed Himself to humanity as Holy and Mercy. God would loyally work with people in spite of our fallen nature through mercy and patience; however, God would also remain faithful to His Law through His holiness by providing payment for people’s crimes against the Law. The work of salvation in Jesus Christ fulfilled both devotions. By remaining Holy, Jesus’ punishment atoned for the destruction of humanity upon Himself through His own death; by remaining Mercy, Jesus’ death permitted God’s loyalty to His creation. Through the loyal work of Jesus, salvation is impartially offered, just like rain and air, to anyone who receives the gift.

God’s loyalty to both humanity and His Law is accomplished. We are now set with the choice of devotion to ourselves, or devotion to God alone.

**Blue, Right**

*Living in Righteousness: Devoted Companionship*

Those who are characterized by blue are noted by strong tenderness. Such people are meek and self-controlled, and bear high levels of patience. These people will stand beside their friends, family, and associates tenaciously. Blues are dependable in their commitments and seek the welfare of others often before themselves. Such people are characterized as the anchors of a group or organization; their righteousness is distinguished through inner loyalty.

Out of this characteristic, people with Blue characteristics are also noted as highly merciful. The Blue’s loyalty and patience towards the recipient of their affection often overlooks present circumstances in lieu of their long-term dedication. Should the object of their devotion fall morally, Blues will be the ones to stand beside their friends, defend them from ridicule, and nurture them back towards a healthy lifestyle. To a Blue, the inner self is more valuable than the external action. It is the inner treasure of another person that Blues seek to cherish and protect.

While loyalty and mercy towards another is a great strength, this solid loyalty can result in heavy compliance to the ideals and desires of the recipient. When Blues set their loyalty foremost upon God, their God-focused devotion is expressed through loyalty towards others. The mercy and devotion extended to such recipients will be reflections of God’s loyalty towards that person.

Should a Blue’s loyalties become misaligned, seeking loyalty to another above God, the Blue will face the choice to compromise or detach. While the nature of Blue is to be committed to as many as it can, should a conflict of interest between parties require the Blue to forsake one loyalty for another, the reach of a Blue’s sphere of devotion becomes reduced as the Blue discovers that he or she can only be truly faithful to a small handful of people without compromising their loyalties. As most Blues are naturally introverted, these shrinking loyalties cloister them into solitude, often marked by depression and feelings of worthlessness. Blues deeply understand Jesus’ warning, “You cannot serve two masters.”

On the opposite side, should a Blue choose compromise, attempting to maintain faithfulness to all of his or her loyalties, such a person will experience heavy anxiety and burnout trying to
please everybody. Blues who compromise will feel as though they have betrayed their loyalty to themselves and deem their only value is drawn through subservience.

To maintain a healthy spiritual life, Blues must maintain loyalty to God as their top priority, from which their spheres of devotion to others can retain healthy boundaries of loyalty.

The Holiness Tradition

Churches that fall within the Holiness Tradition are noted for their devotion to Christ and discipleship. Such churches seek to conform their loyalties and devotion as best as possible to the Scriptures and example of Jesus Christ. This branch is built upon the concept of corporate individual consecration and holiness; all members work both individually and mutually to achieve corporate holiness. Such holiness is based upon Christ’s work of sanctification through the inner self into one’s external action. Emphasis is placed upon performing an action motivated by the right heart.

The Apostle John is a strong model to this branch, as John advocates others to love from the inside out. As the fruit only reflects the nature of the tree, one must change the tree to gain good fruit. Those who do not convert the inner devotion of the soul cannot serve Christ, regardless of the external action. The Holiness Tradition frequently uses spiritual discipleship to instruct its members in personal holiness, and advocates surrendering one’s self as a gift to Christ.

While this church tradition is strong in its emphasis on personal discipleship and spiritual growth, as it seeks to purge itself of all lesser devotions in conformance to God’s standards, the Holiness Tradition is challenged to remain inclusive of others. While individual Blues are noted for mercy and can fall into the trap of compromise, corporate Blue can fall into the trap of legalism and perfectionism. Within this trap, holiness to God is replaced by loyalty to God’s Law, gauging its holiness according to one’s compliance to church tradition and standards. Legalism replaces devotion and holiness, and does not permit mercy towards error, thus ostracizing those deemed “unworthy” or inferior in their level of holiness. As such a church seeks to purge itself of all undevoted and unholy believers, the church will suffer as the pursuit of holiness finds fewer perfect people in its pews.

The antidote for such exclusivity is the church’s impartial movement outside its four walls in its service of others. As the Holiness Tradition seeks internal change, it must be met with outward practice, affirming the inner work of Christ. While Blue is naturally introverted, its life and holiness is discovered when it rains impartially upon the just and the unjust, and mercifully washes away the filth of a society through the gift of renewal.
Purple, Left

Purple, The Color of Mystery

Purple is said to work like spice: a little goes a long way. Purple is the least common color in the natural world, giving it the highest value of all colors. In ancient times, purple dye was so rare and expensive that the color was reserved for only society’s elite. This history makes purple the color of royalty.

In purple, the dual nature of the spectrum is revealed. When the light spectrum works in a circular pattern, as found on a color wheel, the color spectrum does not end in purple, but rather bleeds into red, to restart the color wheel repeatedly. When the color spectrum functions in a linear pattern, visible purple fades from natural visibility, but can be seen reflected on certain materials in an iridescent glow known as Ultraviolet. This ebbing from what is seen to what is unseen blurs purple’s distinctiveness. This same ebbing is experienced daily as the final color of sunset is purple, as daylight fades into night. Purple bridges the seen with the unseen, associating itself with shadows. Purple is the color of mystery.

This mysterious nature of the color has made purple a choice color for spiritual leaders throughout history. As spiritual leaders, like the Old Testament priests, served as the intermediary between the visible and invisible world, the role of such leaders was revealing mysteries in a manner understandable to those seeking God and desirous to receive His guidance. Because purple’s mysteries are often difficult to linguistically explain, these mysteries are often expressed in non-linguistic fashions, particularly in art, as artists find the capacity to relate their message through painting, sculpture, icons, lyrics, etc. Like a spiritual leader, artists learn to bridge the gap of mystery to reveal its secrets.

As purple’s wavelengths are short and intense, the human eye has difficulty focusing upon it for long. People exposed to purple for prolonged amounts of time are frequently found to daydream. As purple borders red’s drive to action with blue’s calming nature, purple is torn between the need to move with the desire to rest; thus those exposed to the color find themselves physically calmed, but mentally stimulated.

As purple serves as an intermediary between action and solidarity, spiritual and physical, seen and unseen, purple is noted for an innate spirituality, and creativity in its expression of ideas. Purple delves the depths of mystery in the search for understanding what cannot be understood.
God, Wrapped in Mystery

Of all colors in the visible spectrum, purple seeks to see beyond what is seen. As visible light is less than 1% of all light, the desire and drive to understand the other 99% has led to the discovery of the other functions light offers: Infrared wavelengths provide heat; Ultraviolet wavelengths stimulate increased melanin, causing skin tanning; microwaves provoke intense atomic vibrations, heating food; radio waves (both short-wave and long-wave) allow of communication across long distances nearly instantaneously. X-rays are used in medical diagnostics, and gamma rays are used by nuclear physicists in their understanding of atomic sciences. From here, light continues on, awaiting further exploration. In breaking the light barrier from what is seen to what is unseen, human understanding of life on earth has exploded in astonishing advancements, with more to be discovered in light’s mysterious nature.

Just as humanity’s limitations in seeing light does not prevent our desire to know more, the same is found in humanity’s relationship with God. Though our 1% visibility of God’s revelation of Himself is sufficient for a fulfilling life with unending exploration, human curiosity to know more is insatiable. One answered question provokes additional questions needing answered, and those revealed answers must find application to our lives to become valuable. No one has seen the face of God, yet we still seek His face.

Like the desert (orange), most encounters with God’s mystery are temporal. Few remain there. While orange’s desert strips the external, purple’s mystery strips the soul. It challenges our assumptions of light by revealing another aspect of truth, driving us to find resolution between the seemingly conflicting truths of what is seen and what is revealed. The journey is often marked with suffering and pain, as the soul is laid bare with unanswered questions before God reveals His truth to the mystery. This experience is described by St. John of the Cross as the “Dark night of the soul”.

As the desert of the soul is an arduous, unmarked path, the pilgrim must find their only source of light in God, trust Him to reveal the road through the wilderness. Those who trust their own instincts in this desert are often lost to strange doctrines and deceptions; following God’s light in the midst of shadows is the only road to the soul’s survival. Even in the midst of the mystery of God, God’s character will align with the character of His revealed light. Though surrounded by mystery, God’s truth does not contradict itself. Those who emerge from the dark night of the soul return to society bearing God’s revealed truth, filling the role of a priest or priestess who bridged the gap between truth and mystery.

Purple, Right

Living in Truth: Living in the Mystery

People who find their dominant strength in purple are not common. As the color of spirituality and creativity, Purples often fill societal roles as spiritual leaders and artists. Purples are typically introverted, as the nature of their color requires hours of contemplation to understand the nature of truth and mystery, and are often marked by daydreaming. Purples are usually slow to respond
to statements of truth, as they will most likely have experienced seemingly contradictory truths that require further exploration and understanding on how the two truths intersect and complement each other. Unlike most other people though, Purples are comfortable in uncertainty, finding their strength in the exploration of truth, and have great patience in their search for answers. This acquired patience does not reduce the pain a Purple may experience in the search for truth though. Even when an answer emerges, Purples will continue to examine the revealed truth to verify its validity.

As Purple lies between the hottest and coolest of colors (red and blue), purples are often temperamental and eccentric; however, Purples require social affirmation to balance their extended introspection, and are often noted for being people-pleasers.

Purples exude their spirituality externally, outwardly expressing their inner spiritual life. As Purples grapple with the relationship between mystery and truth, Purples are more vulnerable to deception—the intrigue of mystery is often overpowering, driving such a person to compromise known truths for the opportunity to explore mystery. Purples lost within mystery find truth very distasteful. As Purples spend great amounts of time in introspection and contemplation, Purples need to discipline themselves in yellow: truth (God’s Word), joy, and social interaction. Purples are inherently vulnerable to isolation and depression, and if left unchecked, mystery and pain can lead to a dependency upon them.

Due to the mental intensity of Purples, art is a common mode of expression through which they can share their inner struggles, and expose their internal mental struggle in a meaningful way, as words often cannot accurately reflect a Purple’s inner world. As a Purple re-emerges from their time in the desert of the soul, they are noted for deep understanding and intuition into the pain and struggles of those around them, becoming messengers of hope for those walking through their own internal desert.

The Contemplative Tradition

Those church bodies that work within the Contemplative Tradition seek God in everyday experiences, transforming the commonplace into the sacred, and finding their strength in their faith in God. As God is both revealed and mysterious, the desire of this church tradition is simply to know God. Their spiritual vitality is not found in the interaction between self and others, but rather in the interaction between self and God.

As the Contemplative Tradition is marked by each member’s individual spiritual exploration, these church bodies build their church upon mentorship, as the spiritual sages of the church body guide its immature members into a fuller understanding of God. Spiritual discipleship is a sign of spiritual maturity, therefore used regularly. As the contemplation of God is inherently vulnerable to false doctrines arising from the exploration of God’s mysteries, this model of apprenticeship averts many of the false doctrines that may arise by those learning the contemplation of God, and subject to error as they grow.
Icons can often be found within such churches, as they serve as visual reflections to guide its members in the contemplation of God. The Cross is a common icon used to return all contemplation to the greatest revelation of God: Jesus Christ. To this tradition, God is light; the Cross is its flashlight. Only by remaining spiritually anchored to the Cross can contemplation be worthwhile. Only through Jesus can the contemplator see God with clarity, as Jesus is the manifestation of the invisible God—the intercessor and high priest between humanity and God.

Within the Contemplative Tradition, as the church body seeks to know God, they must continually reaffirm truth. Contemplation of God does not exist solely within mystery, in fact, contemplation focuses primarily upon God’s revealed truths. In the midst of the exploration of God though, this tradition must avoid the pitfall of false doctrine by clinging to truth. Due to the structure of the church, this pitfall is avoided within its model of mentorship; however another pitfall is less detectable.

As the Contemplative Tradition utilizes liturgy and icons to outwardly express the inner guidance of the Holy Spirit, liturgy can become a pitfall when the church body regards the maintenance of its traditions above its desire to know God. Actions that once stimulated worship become mundane and lose meaning. As each member’s desire to know God differs from each other, the same icon that aids in one member’s worship can deter another from knowing truth. Ritual becomes somber without purpose and detracts from its original purpose.

Corporate unity between its members requires extensive interaction, building shared values, while deterring false doctrine. As this church body explores the nature of God, they find the antidote to meaningless ritual as they corporately delight in truth. The celebration of truth is vital in maintaining church health.

**SOURCES CONSULTED**

**Spiritual Discipleship**


Exhibit Design


Color Psychology, Theory, and Science


**ABSTRACT**

Sexual assault is a serious problem that needs to be addressed. It is believed that one in six women in the United States has been a victim of sexual assault or attempted sexual assault (RAINN, 2009). Many beliefs regarding sexual assault, including beliefs about rape, rape victims, and perpetrators are incorrect. These incorrect beliefs are called rape myths. These myths are false and can be harmful for survivors of assault. These false beliefs allow, perpetuate and justify sexual assault. The present study looked at the effectiveness of an educational program designed to address rape myths and bring awareness to the issue of sexual assault. Using the Illinois Rape Myth Acceptance Scale, students were surveyed before and immediately after the presentation (Payne et al., 1999). It was predicted that rape myth scores would decrease after the program. The results showed that although there was a slight change in scores in the predicted direction, they were not statistically significant. Pre-test scores were on the lower end of the rape myth scale and had little room to move. It is important that further research continue to look at rape myth acceptances and the effectiveness of educational programs.

**INTRODUCTION**

Sexual assault is an issue that is not easily discussed but that affects many. Rape, along with all other forms of sexual assault does not discriminate in that it affects people of all genders, races, ages, and cultures. One in every six women and one in thirty men in America have been the victim of sexual assault or attempted sexual assault. These statistics are believed to be smaller than what actually occur because many victims of sexual assault and attempted sexual assault do not report their experiences’ to the police. In the National Crime Victimization Survey of 2007 there were a reported 248,300 victims of rape, attempted rape, and sexual assault in the United States. This statistic did not include children under the age of 13. In other words, every two minutes someone in the United States is sexually assaulted (RAINN, 2009).

The United States Department of Justice defined rape as “a nonconsensual event involving threat or use of force to penetrate the victim’s anus or vagina” (RAINN, 2009). However, this definition does not define all sexual assault survivors’ experiences. There is a wide range of experiences regarding individual assaults. Those individuals whose experiences do not fit the definition stated above are treated as though they have not been assaulted or the assault is deemed not as serious of an assault even though the event can be just as traumatic as the traditional understanding of rape. In an attempt to be sensitive to all experiences of sexual assault, rape will be defined in this paper as unwanted sexual contact that an individual does not give consent to, through threat, force, or manipulation (Littleton & Henderson, 2009).

Many beliefs about sexual assault are incorrect. These false beliefs are called rape myths. Burt (1980) defines rape myths as “prejudicial stereotyped or false beliefs about rape, rape victims,
and rapists,” and it is these false beliefs that create a culture that allows, justifies and perpetuates rape (1980, p. 217). Payne and colleagues (1999) further define rape myths as “attitudes and beliefs that are generally false but are widely and persistently held and that serve to deny and justify male sexual aggression against women” (Payne et. al., 1999, p. 29). These myths include placing blame on the victim or believing that the victim is overreacting or lying completely and justifying the actions of the rapist. Examples of these rape myths are “she was asking for it”, “she lead him on”, “men can’t control their sexual urges”, “she didn’t fight back so it can’t be rape”, or “she is trying to destroy his reputation”. Further, these myths include what the woman is wearing, whether she was drinking, her sexual history, and how much she fought back. All of these false beliefs about rape place more of the blame on the victim and softens the responsibility from the offender. Burt states that the “effect of rape myths is to deny or reduce perceived injury or to blame the victims for their own victimization” (1980, p. 217).

Burt (1980) began looking at rape myth attitudes and developed the first Rape Myth Acceptance Scale. The scale has been modified several times to address the current culture. Results of this original research showed that many Americans do believe in these rape myths. Men generally score much higher on these rape myth acceptance scales then women do (Burt, 1980; Eyssel et al., 2006; Paul et al., 2009; Kress et al., 2006). Payne and colleagues (1999) suggested that men and women have different reasons for believing in these myths. Men believe in these myths more often because they themselves are not in fear of being assaulted and do not understand what it would be like to be forced physically to do something. Often information regarding rapists can feel attacking to men and rape myths may be a way of shifting the guilt and responsibility onto women. Women on the other hand are likely to believe in these rape myths for much different reasons. It is a very scary thing to believe that being sexually assaulted is completely out of your hands and there is nothing you can do to prevent it from happening to you. It is much more comforting to believe that if she does certain things and avoid others she will be safe. Although this reasoning is understandable, these beliefs are still false and are dangerous to society.

There is evidence to support that the cultural norms affects rape myth acceptance which in turn affects rape proclivity or rape tendency (Eyssel et al., 2006). A study identifying the effect of social norms on rape myth acceptance was conducted with men. They were given a rape myth survey after being exposed to either low or high rape myth acceptance information. Men who were exposed to high rape myth acceptance information scored higher than men who were given low rape myth acceptance information (Eyssel et al., 2006). Rape proclivity was also affected by the low vs. high rape myth acceptance information (Eyssel et al., 2006). When men were given scenario-based rape questions they scored higher in rape proclivity when paired with earlier high rape myth acceptance information. It is believed that the information altered the men’s belief of the social norm and had an anchoring effect, even when the information given was described as random and not averaged results, scores were higher or lower depending on the information given (Eyssel et al., 2006). This supports that social norms or the understanding of a social norm affects our beliefs and actions.

Many believe that the social norms of rape myth acceptances are much higher than their own (Paul et. al., 2009). This shows the importance of discussing and educating people about sexual assault. If people believe that their peers and the rest of society have high levels of rape myth
acceptance, this will affect their beliefs and behaviors in given situations. When surveyed, participants’ personal rape myth acceptance scores were lower than what they estimated their peers’ scores to be which may affect behavior. What is perceived to be the social norm may result in survivors not reporting, not feeling supported, feeling higher levels of depression. Men may feel justified for the assault or may not interfere with another’s assault (Paul et. al., 2009).

Education programs or prevention programs regarding sexual assault focus on the victims of sexual assault, which is primarily women, rather than targeting the general population (RAINN, 2009). This strategy places the responsibility of prevention on women and continues the idea that if a woman does certain things, and not others, she will be safe. Unfortunately, the side effect of this approach is that if a woman is assaulted she must have done something to cause it to happen. Orchowski and colleagues argue for provided resistance strategies that are useful in preventing sexual assault (2008). Although Orchowski and colleagues also state that responsibility for sexual violence should be placed solely on the perpetrator they believe that because the rates of sexual victimization have yet to decline women should attend and be provided with risk reduction programs (2008). This approach is merely a “quick fix” or band aid over a much broader problem. Although risk reduction and safety planning strategies are not bad things and can be very helpful in reducing risk and defending against potential attracters it does not prevent sexual assault from occurring. Based on the evidence that many hold myths about rape, educational programs should include the general population to change false beliefs about sexual assault (RAINN, 2009).

Other research has found a correlation between rape myths acceptances and bystander attitudes (McMahon, 2010). Bystander attitudes are attitudes from a bystander’s perspective; these attitudes are related to the individual’s “willingness to intervene before, during or after a sexual assault” (McMahon, 2010). Individuals that scored higher on the rape myth acceptance scale scored lower on bystander attitudes. This means that those who supported rape myths were less likely to intervene as a bystander of an assault. Bystanders hold an important role in intruding on situations that could potentially lead to an assault, stopping an assault while being attempted, speaking out against those who hold beliefs that support rape and having able to be effective and supportive allies to survivors of assault. Targeting the grander population would result in creating better bystanders to intervene and prevent sexual assault.

Unfortunately, this topic is an uncomfortable one to talk about and many believe that it is not an issue that affects them. When college men were surveyed regarding their interest in sexual assault prevention programs many responded with hostility towards such programs (Rich et al., 2010). When asked what they would think about a one day mandatory or voluntary sexual assault prevention program 32% believed that the program would be beneficial but they themselves most likely would not attend, 51% believed it had no relevance to their lives and would not want to go, while 11% were strongly against it stating they would be very angry (Rich et al., 2010). Men were also asked whether men should be responsible for prevention efforts, only 11% agreed (Rich et al., 2010). Many were unsure how to make an effort and shifted the responsibility and blame on to women (Rich et al., 2010).
Despite the resistance to sexual assault prevention programs, these programs have been found to be effective in reducing victimization rates (Lee et. al., 2003; Rothman & Silverman, 2007). Rothman and Silverman (2007) had freshman college students participate in two types of prevention programs, one during orientation and another soon after starting their freshman year. These students were surveyed in the beginning of their sophomore year and results were compared to the prior class who did not participate in the prevention programs and were also surveyed at the beginning of their freshman year. The results showed a significant difference in victimization rates for first year college men, women and LGBTQ (lesbian, gay, bi-sexual, transsexual, queer and questioning) students. Those who participated in the prevention program had much lower sexual assault victimization rates.

Most research regarding sexual assault prevention and rape myth acceptance attitudes are conducted on college campuses for many reasons. First, college students are the easiest to survey in research. Second, college aged women are the most vulnerable to sexual assault attacks (Lee et. al., 2003; Kress et. al., 2006; Rothman & Silverman, 2007). Third, it is believed that if sexual assault is not discussed in orientation or general education courses “college men will probably have little to no exposure to these issues” (Rich et al., 2010, p. 4).

Prevention programs have also been shown to change students’ rape myth acceptances in a positive way (Kress et. al., 2006). Kress and colleagues surveyed students before and after a required coeducational sexual assault prevention program and found that rape myth acceptance attitudes decreased regardless of the participants’ gender, age, and race. Research by Kress and Rothman and Silverman used informational presentations, peer theatrical presentations, and group discussion. It is suggested that a variety of prevention strategies be used over a period of time to have the most impact on rape myth acceptance attitudes (Kress et. al., 2006; Lee et. al., 2003). Lee and colleagues provide an outline of an effective sexual assault prevention program including bulletin boards, daily campaigns, videos, speakers, theatrical presentations and discussions (Lee et. al., 2003).

This research study investigated the effectiveness of a sexual assault educational program on the rape myth attitudes of college students. It was predicted that the results to this project will confirm earlier findings, that prevention programs change student’s rape myth acceptances in a positive way, resulting in lower rape myth acceptance scores on post-tests. It was also predicted that women and individuals who have participated in prior sexual assault education programs will score lower on rape myth acceptances.

**METHODS**

**Participants**

For the current research undergraduate students at Northwest Christian University were recruited. Students recruited to participate were both male and female, freshman through seniors. Before participating, each subject was given an informed consent letter to read and sign before being given the survey. This letter was explained to participants and participants were given the
opportunity to ask any questions before signing and beginning the experiment. There was no compensation or extra credit given to students who volunteer to participate in the experiment.

Materials

The Illinois Rape Myth Acceptance (IRMA) Short Form Scale was used as the measurement and was given as a pre-test and post-test. The Illinois Rape Myth Acceptance Short Form Scale was chose as the measurement because it has high internal consistency and has been used in many other studies regarding rape myth acceptance attitudes (Kress et. al., 2006; Paul et. al., 2009; Payne et. al., 1999). The short form consists of 20 questions that address seven of the primary rape myths developed by Payne and colleagues. These myths are: 1) She asked for it, 2) It wasn’t really rape, 3) He didn’t mean to do it, 4) She wanted it, 5) She lied, 6) Rape is a trivial event, and 7) Rape is a deviant event (Payne et. al., 1999). There are nineteen myth categories but these seven are the primary myths that encompass the other myths not represented. The original Illinois Rape Myth Acceptance Scale contains 45 questions, but because of time limitation and the desire for participants to answer all of the questions the Short Form was chosen for this experiment. Along with the IRMA Short Form participants were given a short questionnaire regarding demographic information such as gender, age, year at school, major, if they know someone who has been sexually assaulted, and if they have participated in any form of sexual assault awareness educational program in the past. Both of these measurements are attached as Appendix A and B.

Procedure

Approximately 40 students participated in the educational program but only 27 completed both the pre-test and post-test. All participates were given an informed consent letter which they were able to read and sign before participating. Sexual Assault can be a very sensitive and triggering topic for individuals. Participants were informed that at anytime they were about to leave the room and that there was a support person in the back of the room available if anyone needs to talk with someone if any of the information given is triggering in anyway. The support person was introduced to the participants and pointed out their location, at the back of the room, near the door. The support person was a volunteer at Sexual Assault Support Services and had been trained as a support person.

Participants were then given the Illinois Rape Myth Acceptance Short Form along with a short demographic survey. Participants were given a number and asked to write this number on both the pre-test and post-test. This was to maintain confidentiality and provide a way to match the two tests when analyzing the results. Once all surveys are collected the educational presentation began. The presentation will last approximately one hour and was conducted by Sexual Wellness Advocate Team (SWAT) from University of Oregon. SWAT is an interactive peer led group that uses theatrical scenes to communicate on the topic of sexual assault and domestic violence awareness. Immediately following the presentation participants were given the Illinois Rape Myth Acceptance Short Form a second time as the post-test measurement.
RESULTS

A single factor (gender) ANOVA was used to analyze change scores. A change score was calculated by subtracting the pre-test score from the post-test score. The results of the analysis were not statistically significant, $F(1,24)=0.37, p>.05$. The mean change score for males was slightly more than females, but was not significantly different (see Table 1). Since there was no difference between male and female scores, the next analysis compared the pre-test scores with the post-test scores for all participants. Scores for the Illinois Rape Myth Acceptance Scale ranged from 17 to 85 (the higher the score, the more acceptance of the rape myth). A t-test comparing pre-test and post-test scores was not significant, $t(26)=-0.93, p>.05$. As shown in Table 2, the mean pre-test scores and post-test scores were skewed towards lower acceptance rape myths. Pre-test scores ranged from 17 to 39 and post-test scores ranged from 17 to 31.

<table>
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<th>Table 1: Mean Change Scores</th>
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<tr>
<td>Male (8)</td>
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<tr>
<td>-3(10.57)</td>
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<tr>
<td>Female (18)</td>
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<table>
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<th>Table 2: Mean Scores</th>
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<tr>
<td>Pre-Test</td>
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<td>25.26</td>
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<tr>
<td>Post-Test</td>
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<td>22.81</td>
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DISCUSSION

The results did not support the hypothesis that a sexual assault prevention program would decrease students’ rape myth acceptance. Although there was a slight change in scores from pre-test to post-test in the direction predicted, it was not statistically significant. There are several limitations to the study such as small sample size, lower scores on acceptance of rape myth items, and social desirability.

These finding could be influenced by the small sample size. There was a tendency for change in the direction predicted, but this difference was not statistically significant. The effect size of programs on attitudes may be small and would not be evident with a small sample. Participation in the Sexual Assault Program on the whole was small, but particularly for males and for those who had participated in any form of sexual assault education or prevention program. Another explanation for such low scores could also be that because the program was voluntary for participants to attend during their free time those who chose to attend were a different subgroup than their peer group that choose not to attend. Rich and colleagues research supports this idea that many men are hostile to educational preventive programs regarding sexual assault (2010). Men said that if a program was not required and was voluntary they would not go (Rich et al., 2010). Those who are hostile to programs regarding sexual assault prevention or those that felt that the program did not believe the program applied to them may have avoided the program, skewing the results of the surveys.

Another factor that may have influenced participants towards lower rape myth acceptances is the concept of social desirability. Social desirability bias is “the predisposition to self-report so as to
present one's self in a socially desirable manner” and is found in all areas of research where self-reporting measurements are used (Thornton & Gupta, 2004, p. 214). Participants may have answered the questions in a way that presented themselves in socially acceptable ways rather than answering honestly if those answers would be considered socially unacceptable. This may be particularly true given the circumstances of the survey. Participants knew that the presentation was regarding sexual assault prevention and awareness. This knowledge of the topic may have influenced what responses would be socially desirable.

The current research was conducted on a Christian campus which may have influenced scores. Being a Christian campus may have resulted in more social desirability as participants may have believed a Christian should respond. It is important to investigate further the relationship between religion and rape myth acceptance scores to see if this is in fact a factor. It would be interesting to see the difference in rape myth acceptance scores at a large public university compared to a small Christian university.

The questions on the IRMA scale are also very straightforward. Although the scale has been used and validated in many research experiments, this could be a reason students scored so low on rape myth acceptances. These low scores may suggest that today’s myths may be more subtle, especially regarding how victim blaming tendencies are expressed (McMahon, 2010). Elyssel and colleagues believed for their purposes that the IRMA scale along with other more traditional rape myth assessment scales were not subtle enough (2006). Instead of using the IRMA, in their research regarding rape myth perceptions the Acceptance of Modern Myths about Sexual Assault was used. The IRMA’s bluntness may have hindered the ability to uncover any covert rape myths students may have along with discovering any change in these beliefs.

The educational program used for this study was a peer-led, theatrical sexual assault prevention program done by University of Oregon students. A study done in 2006 also used a peer-led, theatrical sexual assault prevention program and found similar results (Milhausen et. al., 2006). The study surveyed students before and immediately after the presentation and found no significant difference in pre and post surveys. The original Rape Myth Acceptance Scale done by Burt in 1980 was used. Researchers believed that the scale may have been out of date for the current culture. Continual research needs to be done regarding the measurement for which we assess rape myth acceptances. Our society is constantly changing and current rape myths may be more subtle than prior assessments accounted for. Rotherman and Silverman (2007) used both a dream presentation and a small group educational workshop and found that victimization rates for freshman students decreased. Students’ rape myth acceptances were not surveyed, but if the victimization rate was decreased the program was effective in sexual assault prevention.

Further research should be done regarding different types of educational programs and their effectiveness. Sexual assault is a major problem in our world today and it is false beliefs regarding sexual assault that allow it to continue. The only way to end sexual assault and to provide support for survivors is to focus our attention in changing these beliefs. From the study done by Eyssel et. al. (2006) and McMahon (2010) we know that rape myth acceptances affect individual’s willingness to intervene and prevent an assault from occurring and individual’s tendency to enact in rape behaviors. Although this study did not find a statistically significant
change in rape myth acceptances prior to the educational program other studies such as Rotherman and Silverman (2007) and Kress and colleagues did. It is important that we continue to research these rape myths in our culture and what are the most effective educational programs to combat them.

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Grace through the Lenses of Dietrich Bonhoeffer and Brennan Manning

INTRODUCTION

What is the grace of God, and how does one attain it? The Zondervan Encyclopedia of the Bible offers a suggestion stating, “God giving Himself in Christ His Son who finds a dwelling-place in the life of the believer” that is “the gospel of the grace of God.”

Summing up grace with a single definition is simply not enough. If one goes further they will find that the grace of God can mean different things depending on where in the scriptures they look. For example, in Genesis 9:3 Noah finds the grace of God and the word grace is rendered favor. In the New Testament “Grace is almost a synonym for salvation.” The differences in the meaning of the grace of God are apparent. In order to find a better understanding of what the grace of God is in relation to the church one must delve into those who have struggled when it has been lost. Throughout Christian history it appears that doctrine is formed when opposition challenged the dominate church view. People like Martin Luther wrestled with the concept of grace and because they wrestled with it, they gained the best understanding of it. Like Martin Luther, Dietrich Bonhoeffer and Brennan Manning both wrestled with the concept of grace. Each writer has a unique circumstance which has brought them into a relationship with the living Christ. The grace of God will be viewed through two lenses. The first lens is Brennan Manning and his battle against a shallow view of grace in the American church. The second lens is Dietrich Bonhoeffer’s view of grace which was put to the test while the Nazi’s reigned in Germany.

BRENNAN MANNING’S UNDERSTANDING OF GRACE IN THE RAGAMUFFIN GOSPEL

Brennan Manning would seem to be an improbable candidate to write on a topic such as grace. In an age where our attention spans out to the full length of a ruler, it would seem that a person of Manning’s stature would struggle to capture even an inch of space in a person’s thoughts. However quite the opposite has happened. In fact, Manning has become what some might call a prolific writer. Writing over 15 books (that are popular) Manning has impacted a culture’s belief on the grace of God. He doesn’t roam the halls of academia, nor does he spend his time writing sermons in a church. Rather, he spends his time with the broken hearted people of the world, and when he isn’t acting on that conviction (or joy) he may be leading a retreat, or taking one for himself. Manning has been known to take off into the wilderness for weeks at a time looking for nothing more than to interact with his creator. It wasn’t always like that for Manning however, his story has many road blocks. When studying what Manning has written, a passage from Luke comes to mind, “’Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.’ Then he said to her,
‘Your sins are forgiven.’” Manning is a person who has claimed that he owes God more than he can pay. Like the previous passage, he has received grace and wants to tell the world. Maybe what makes Manning’s writings so powerful is not his style or his persuasive Rhetoric, but his life in its entirety. Maybe the reason a reader experiences awe upon reading Manning’s books is directly linked to the passage found in Luke; those in the presence of Christ felt awe and amazement to which they responded “Who is this who even forgives sins?”

Manning in The Ragamuffin Gospel says “At Sunday worship, as in every dimension of our existence, many of us pretend to believe we are sinners. Consequently, all we can do is pretend to believe we have been forgiven. As a result, our whole spiritual life is pseudo-repentance and pseudo-bliss.” Manning’s purpose in writing The Ragamuffin Gospel doesn’t seem to lie in the realm of a success story for a reader to live through vicariously. He makes it clear that each of us is broken completely and cannot be mended except by the power of Jesus Christ. Manning begins to sound like Martin Luther in what he says about Mary the mother of Jesus and Simeon who waited for the coming of the Messiah as a Shepard, “They acknowledge their utter dependence on God even for their next breath, have just cast their lot with Jesus, and surrendered to the Fathers will.”

Manning’s Spiritual Journey

Manning, who grew up in Brooklyn, has seen many battles both carnally and spiritually. At eight years old Manning recalls an experience that traumatized him for a good portion of his life. He had disobeyed his mother, and upon doing so received a brutal beating. Later on his father came home and asked how the family was and his mother told his father to bring out the strap. Manning recalls such a brutal beating that he remembers running out of his house screaming with blood streaming down his back. He and his family were Catholic “from the late 1930’s through the 1950’s” and because of this, and his punishments, his mind was predominantly focused on sin. Manning served as a Marine in the Korean War, and later struggled in a dark battle with alcoholism. Before many of the physically manifested troubles came, Manning was a devout Catholic who claimed to be drowning in a sea of self-pity. This is what rotted the roots at Manning’s core. He began his spiritual pursuit by enrolling in a Catholic seminary which he decided to leave almost immediately after it began because of the “‘rising at 5 a.m., chanting psalms in Latin” and “being ordered to eat beets, and ‘stumbling up steps in an ankle-length robe unaware that I had to lift the hem.’”

As is seen Manning was and is a man searching for spiritual meaning. Later, Manning enrolled in the Franciscan priesthood and then left the priesthood to join the “Little Brothers of Jesus, an

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3 Luke 7:47-48
4 Luke 7:49
6 Christianity Today, December 2002
7 Manning, The Ragamuffin Gospel, 46
8 Christianity Today, June 2004
order committed to imitating the life of Christ before his public ministry.” Manning sought to become Christ like. He moved all around the world including Spain where he worked to transport water by donkey to different villages. He also worked in France where he washed dishes, and as another piece to his European adventure he checked into a Swiss jail not telling anyone but the jailor his identity.

Manning by this time had received these words from Jesus, “For love of you I left my Father’s side.” It would not be enough however to save him from the coming trouble. In the mid 1970’s he began searching for fulfillment in other arenas of life. He turned to alcohol as he was ministering at Broward Community College. As alcoholism began to rule his life he was thrown onto the streets and became homeless. It was there that a close friend of his began to make long flights out to visit him on the streets. After seeing the love of Jesus in this man, Manning received help and got back on his feet again. Since those days he has written several books about the grace God has given him during his lifetime. His goal seems to be making sure the world knows that God loves people just as they are and that he is pursuing them with a furious love.

**Grace and the American Church**

Manning begins his work on the Ragamuffin gospel describing how he will unveil what he calls the gospel of grace. His proposal is as follows, “Using Scripture, story, symbolism, and personal experience, I focused on the total sufficiency of the redeeming work of Jesus Christ on Calvary.” His purpose for doing so lies within this repetitious phrase we meet on the first page of his book; “Something is radically wrong.” Before we delve into the meat of Manning’s presentation of grace, it is important to note who his audience is. He addresses them immediately. His audience is the “American church.”

In his writing Manning is unafraid to address the issues of the American church with clarity stating, “Our spirituality often starts with self, not God. Personal responsibility has replaced personal response.” The root of the American church’s problem seems to lie in the country’s desire to work hard and earn their keep. The author offers up a few of his own phrases: “You get what you deserve; you want love? Earn it; you want mercy? Show you deserve it.” These cultural phrases can come across as harsh. People fall into hard times which are not in their control, not to mention the reality that humanity is flawed regardless of where a person falls religiously (or not religiously). Each of these statements should be examined because in one way or another they are true. This is what makes the gospel of grace so powerful; we are unworthy of the grace of God yet some still receive it.

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9 *Christianity Today*, June 2004  
10 *Christianity Today*, June 2004  
11 *Christianity Today*, June 2004  
12 Manning, *The Ragamuffin Gospel*, 15  
13 Manning, *The Ragamuffin Gospel*, 15  
14 Manning, *The Ragamuffin Gospel*, 16  
15 Manning, *The Ragamuffin Gospel*, 17  
16 Manning, *The Ragamuffin Gospel*, 16
As stated previously Manning’s target audience is the American Church. It is the American Church that has gone rogue with the gospel of grace. Ergo a twofold question unfolds; 1. What is the American Church; 2. Am I a part of it?

Defining the American Church proves to be rather difficult because no one such thing has ever existed in complete unity. Looking to the past may allow a person to understand the culture of the modern church in America. The birth pangs of the 16th century had come upon the European people, who were experiencing the turmoil of the Protestant Reformation. Just a century before the Reformation men like Christopher Columbus and Amerigo Vespucci were in awe of a newly discovered world. The doors were opened to the New World, and soon all of Europe would want a portion of it. When the English began to settle in North America, colonization seemed to be inseparable from religion. As each colony grew so did the separate establishment of a common faith. New England was a Puritan Colony; Maryland and Virginia were predominantly Anglican; and the Quakers were scattered among the people. Each colony had a mission to indoctrinate their theology into their newly established community. America was born with multiple denominations; therefore Manning cannot simply be addressing a particular denomination. Among the different sects of Christianity there was a common hardship coming from settling in a new land. In order to survive, rules were established by men like John Smith who said, “He that will not work shall not eat.” Lifestyles in these hard conditions certainly could have leaked into Christianity.

The early settlers laid the bedrock for what is now modern American culture. A free market developed over time and the land of opportunities was exploding with new thoughts and ideas. From western expansion to the establishment of cities people were pushing boundaries like never before. Today Americans experience a culture that is driven differently but still holds a similar philosophy. If you want something you must earn it.

**Grace and the Gospel**

This is where the gospel of grace meets American culture. It is important to know that the natural consequences of sin on earth may still have repercussions. It is Manning’s point, therefore, that we break the idea that, “The emphasis is on what I do rather than on what God is doing.” The American church is, therefore, the church that has been genetically modified both by early America’s hardship, and by our current culture’s standards of hard work. The gospel of grace has been overlooked. The next question in line for the students of the gospel of grace is, how do we identify this diluted view of grace in our churches, and how can we restore what has been done wrong? Manning invites us to open our eyes to a world in which “the American church today accepts grace in theory but denies it in practice.”

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17 Tindall & Shi, *America a Narrative History*, 31  
18 Tindall & Shi, *America a Narrative History*, 31  
19 Tindall & Shi, *America a Narrative History*, 29  
20 Manning, *The Ragamuffin Gospel*, 17  
21 Manning, *The Ragamuffin Gospel*, 16
The first point of conflict comes just before baptism. There is a misunderstanding that once a person is baptized sin will no longer be a part of a person’s life. Anyone who is in a church for a prolonged period of time and seriously gets to know its members will soon find that this is a very large misconception. However, for those who are just beginning to experiment with the faith, it may seem as though they are to be immediately set free from any temptation to sin. Manning puts it like this “once I accept Jesus Christ as my Lord and Savior, an irreversible, sinless future beckons” (Manning 30). This couldn’t be further from the truth. After finding the continuation of sin we become upset because our expectations weren’t met. It feels as though the point has been missed, therefore we are not tuned to God’s Spirit which is similar to how Manning says we practice grace in theory. We believe it in theory yet deny it in practice. We believe that if we can better ourselves God will love us more. The problem with this concept is that those doing good works simply to hear from God have missed the point. In fact, Jesus points out that a wicked and corrupt generation searches for a sign in Luke 11:29-32. In reality the moment of baptism brings us into a connection with God that had previously been broken. The sign of Jonah (or the resurrection) was the key factor for those accepting Christ as the risen Lord. Jesus dies and resurrects to give new life to each person who puts their faith or belief in Him. Upon doing this Jesus promises His disciples that he is with them always even to the end of the age.22

The next issue that may arise within a church dancing around the topic of grace is the word gospel. What is gospel? For many gospel is a word used in plurality. It is most commonly associated with the first four books found in the New Testament: Matthew, Mark, Luke, and John. People today don’t use the term gospel generically. One must ask what makes these four theological biographies gospel.23

The Greek word used for gospel is εὐαγγέλιον which literally means good news.24 The previous definition given leads Manning to this pressing question; “How could the gospel of Christ be truly called ‘good news’ if God is a righteous judge who rewards the good and punishes the evil?”25 The question becomes especially concerning after one reads about the rich young ruler who comes to Jesus in Luke 18:18-19 asking what many ragamuffins ask God; “Good teacher what must I do to inherit eternal life?” Jesus replies to the young ruler, “Why do you call me good? No one is good but God alone.” If Jesus is claiming that only God is good, then where does that leave humanity?

The next issue that must be addressed is a broader study of how the term εὐαγγέλιον is used. Thayer’s Greek-English Lexicon defines εὐαγγέλιον as: a reward for good tidings.26 This is how the word was used in many ancient Greek texts outside of the Bible. This definition claims that there is a reward for doing good things which is what Manning seems to be arguing against, particularly with his interpretation of the Reformation; “Nevertheless, the central affirmation of the Reformation stands: Through no merit of ours, but by His mercy, we have been restored to a

22 Matthew 28:20
23 Blomberg, Jesus and the Gospels, 107
24 Mounce, Basics of Biblical Greek 424
25 Manning, The Ragamuffin Gospel, 13
26 Greek-English Lexicon of the New Testament, 257
right relationship with God through the life, death, and resurrection of His beloved Son. This is the Good News, the gospel of grace.” Though in a broader sense gospel may be interpreted as a reward for good things, it is important to contextualize the word. Thayer’s Greek-English Lexicon goes onto say:

“The glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ the gospel”

This definition is one that seems to have reversed the idea of gospel to the ancients. Instead of a person’s works bringing them justification or reward we find that there is good news in Christ. It is important to bring the story of the rich young ruler full circle too. Jesus tells His followers that no one is good but God, which leads many readers to ask a familiar question; if only God is good then who can be saved? Fortunately the disciples of Christ asked that same question. Jesus responds; “For mortals it is impossible, but not for God; for God all things are possible.”

Manning later takes a step back juxtaposing Mark 10:13-16 where Jesus blesses the little children, to Mark 10:17-31 where Jesus interacts with the rich man saying, “Children contrast with the rich man simply because there is no question of their having yet been able to merit anything. Jesus’ point is, there is nothing that any of us can do to inherit the kingdom. We must simply receive it like little children. And little children haven’t done anything.”

Manning makes a strong argument for the comparison of children and the rich young fool; however, he seems to leave one large piece out that Dietrich Bonhoeffer stresses. That is listening to Jesus’ voice. Little children both come and are brought to Jesus with nothing and have a very easy time embracing him; meanwhile, the rich young ruler has everything and can’t seem to find Jesus in his plethora of things. The voice of the Christ echoes down through history, “How hard it will be for those who have wealth to enter the kingdom of God!”

Once again we see that not one person is good except God, and that in order to inherit eternal life we must do two things which are packaged together; receive what Christ says like children, and listen to His voice. As Brennan Manning shows that obedience to Christ is key Dietrich Bonhoeffer will go further and capitalize on this idea.

DIETRICH BONHOEFFER’S UNDERSTANDING OF CHEAP GRACE AND COSTLY GRACE

Dietrich Bonhoeffer much like Brennan Manning begins his work on The Cost of Discipleship with a warning “Cheap Grace is the deadly enemy of our Church. We are fighting to-day for costly grace.”

First, why is Cheap Grace “the deadly enemy of our church”? And how do we

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27 Mark 10:27
28 Manning, The Ragamuffin Gospel, 26
29 Mark 10:23
30 Bonhoeffer, The Cost of Discipleship, 43
prevent it? Second, statements such as Bonhoeffer’s previous may lead a person to ask what exactly Cheap Grace and Costly Grace might be. Again we find that the church is in need of reforming its thoughts on the ideas of grace. This time there are consequences for those who subscribe to Costly Grace, because it will cost them their lives.

**Bonhoeffer’s Spiritual Journey**

Bonhoeffer was born in 1906 in Breslau, Germany (now Wroclaw, Poland). By 1914 Europe was at war. Austria-Hungary which was backed by Germany declared war on Russia. This was the first of the birth pangs of the Great War. Soon almost all of Europe would be involved in the war. Bonhoeffer was no stranger to the concept of war as his country experienced it firsthand. Bonhoeffer was a part of a large family, his father who was “… a university professor and leading authority on psychiatry and neurology” and his mother raised Dietrich, his three brothers and four sisters (one of whom is his twin).31 With his father’s position at the university, Dietrich had high expectations to do well in school. At seventeen years of age Bonhoeffer entered Tubingen, and then he chose to attend Berlin University under Adolf von Harnack who grew fond of him in character and ability.32 After attending Berlin University, Bonhoeffer made his way to the state of New York to attend Union Theological Seminary. It was at Union Theological Seminary that he “…became known as one of the few figures of the 1930’s with a comprehensive and nuanced grasp of both German- and English-language theology.”33 On November 11, 1918 Germany signed an armistice and the hostility ceased for the time being.34 Therefore Germany acquired the “war guilt”35 and slumped into a financial crisis, not to mention the reordering of European borders gave Germany a new look. The “war guilt” made many Germans upset, and it was partially due to this that Adolf Hitler would be able to build his Nazi Empire.36

On January 30, 1933 Hitler gained dictatorial powers and became Fuhrer in 1934.37 As Hitler grew in power so did Germany and their disgust for the Jewish people. During that time Bonhoeffer denounce on the radio “a political system which corrupted and grossly misled the nation and made the ‘Fuhrer’ its idol and god.”38 During his presentation on the air he was cut off by authorities and was unable to finish his broadcast. Something had gone terribly wrong in Germany. The Church began to pay tribute to the Nazi Regime. Bonhoeffer and others like him didn’t like what was happening with the church.

Before all this Bonhoeffer “…quickly understood, even before Hitler came to power, that National Socialism was a brutal attempt to make history without God and to found it on the

31 Bonhoeffer, *The Cost of Discipleship*, 14
33 Bonhoeffer, *Life Together*, xii.
34 Tindall & Shi *America a Narrative History*, 765.
35 Tindall & Shi *America a Narrative History*, 769.
36 Tindall & Shi *America a Narrative History*, 769.
37 Tindall & Shi *America a Narrative History*, 868.
38 Bonhoeffer *The Cost of Discipleship*, 16.
strength of man alone.” During the early 1930’s Bonhoeffer was pastoring two churches in London, England. It was there that he wrote to Reinhold Niebuhr an American who was a professor of Theology at Union Theological Seminary “I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people……I must choose; but I cannot make this choice in security.” As a member of the Confessional Church, Bonhoeffer chose to enter into the turmoil of Germany with a plan. Bonhoeffer, inspired by Gandhi to learn about life in community, gave up an opportunity to go to India to study as a student of his. He chose instead to begin his professorship for the Confessing Church’s seminary in Zingst and later Finkenwalde, Germany. The seminary was based on “the formation of a genuine Christian community” and “the Sermon on the Mount.” The Confessing Church was a movement that began when the German Evangelical Church became as the Barmen Declaration says, “…endangered by the more and more clearly evident style of teaching and action of the ruling ecclesiastical party of the German Christian and the church government which they run.” The seminary at Finkenwalde began and it was started because “…students for the ministry were forbidden to take the examinations unless they could present proof of their pure Aryan descent.” The National Bishop of Germany chose to ascribe to Nazi ideology and because of this the Confessing Church was born.

The ties between the German Evangelical Church and the Nazi regime caused those who were part of the Confessing Church to say, “We repudiate the false teaching that the church can turn over the form of her message and ordinances at will or according to some dominant ideological and political convictions.” What the Seminary at Finkenwalde taught its students during the times of distress in Germany was how to live in true Christian community in the midst of trials. Bonhoeffer taught his students to live under the rule of Christ and Christ alone. While Bonhoeffer’s time at Finkenwalde was, as he described it, the “’fullest time’ of his life” it would be short lived. Finkenwalde was closed down in 1940 because it was violating several Nazi regulations.

Bonhoeffer was arrested in 1943 when the Gestapo came to his parents’ house to arrest him, his brother in law, and Bonhoeffer’s sister Christel. He was taken to prisons and concentration camps and that is where much of what he believed was put to the test. The words of the scriptures come to mind, “When He has tested me I shall come forth as Gold.” Bonhoeffer’s presence in the midst of the Gestapo prison proved to be a true blessing to almost anyone he

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40 Bonhoeffer *The Cost of Discipleship*, 18.
41 Bonhoeffer *Life Together*, 12.
43 The Barmen Declaration
44 Bonhoeffer *Life Together*, 12.
45 Bonhoeffer *Life Together*, 12.
46 The Barmen Declaration
49 Job 23:10
encountered. It is said that while in the prisons Bonhoeffer’s main goal was to “minister to the sick and to his fellow prisoners, and his ability to comfort the anxious and depressed was amazing.” In fact Bonhoeffer earned credibility from the prison guards, “some of whom became so much attached to him that they smuggled out of prison his papers and poems written there, and apologized to him for having to lock his door after the round in the courtyard.” Bonhoeffer was well loved by many on all sides of the spectrum. He was a man not just dedicated to loving God with all his heart, but he was dedicated to showing others God’s love for them. In 1945 on April 9, Bonhoeffer was hanged with barbed wire by Himmler’s special order. Bonhoeffer death later was recognized nationally by Germans everywhere, it was said of him, “They (Germans after the war) felt that God himself had intervened in the most terrible struggle the world has witnessed so far by sacrificing one of his most faithful and courageous sons to expiate the crimes of a diabolical regime and to revive the spirit in which the civilization of Europe has to be rebuilt.” Bonhoeffer not only was a great theologian but he actually walked in the footsteps of Christ. This is why Dietrich Bonhoeffer is, and was one of the most powerful writers, and one of the most influential. He studied and lived the Word of God.

Bonhoeffer on Cheap Grace

It is key to our understanding to know Bonhoeffer’s ideas on the grace of God because he studied and had is ideas put into action. As stated previously one must ask what exactly Bonhoeffer meant by “cheap grace” and “costly grace.”

Cheap grace according to Bonhoeffer is “…grace sold on the market like cheap jacks’ wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices.” What the reader may notice immediately is Bonhoeffer’s reference to sacrament, sin and religion along with the mention of grace. Bonhoeffer is a dedicated Lutheran; ergo the sacraments, sin and religion are all emphasized. This emphasis has been largely lacking in most contemporary American Christian Evangelical communities (not to be mistaken for German Evangelicals). He goes on to describe an issue that may be quite an issue in the American Evangelical groups which is, “The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing. Since the cost was infinite, the possibilities of using and spending it are infinite.” If this isn’t something that cuts at the core of the “religious” zealot, very little will. Bonhoeffer is simply reminding us of what Paul said, “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?” He goes on to say further that “Cheap grace means grace as a doctrine, a principle, a system. It means forgiveness of sins proclaimed as a general truth, the love of God taught as the Christian ‘conception’ of God. An

50 Bonhoeffer The Cost of Discipleship, 18.
51 Bonhoeffer The Cost of Discipleship, 18.
52 Bonhoeffer The Cost of Discipleship, 22.
54 Bonhoeffer The Cost of Discipleship, 43
55 Bonhoeffer The Cost of Discipleship, 43.
56 Romans 6:1-2
intellectual assent to that idea is held to be of itself sufficient to secure remission of sins.‖57 One may begin to see the connection between the Pharisees in Jesus’ time who were called white washed tombs who were rottin. Bonhoeffer is saying two things; (1) the grace of God is not an intellectual awareness that we are forgiven by God through the Church; (2) the sacraments, the forgiveness of sin, and consolations of religion are still to be upheld with high regard. With a clean definition of cheap grace a person may question who and what solicits this cheap covering of the forgiveness of sins. Bonhoeffer is faithful to answer by saying first, the church is responsible for some of this mess and second, “in such a Church the world finds a cheap covering for its sins; no contrition is required, still less any real desire to be delivered from sin.”58 What is missing from the Church who offers grace at half price? The missing piece is the true bond with Jesus Christ and humanity that comes through the Holy Spirit. The goal of Christianity is lost. A person is no longer following the Christ but his own interpretation of the Churches’ interpretation of who a man that lived in history is. Jesus is therefore demoted from God-man to a God-fan. A wise moral teacher who should be studied because of his desire for humanity to be better than it currently is. This is not what saves a person from the wrath of the God Jesus proclaims as a “moral teacher.” Jesus was either proclaiming to be who he said he is or he was a liar which seems hardly compatible with a moral teacher. The Church that teaches “cheap grace” Bonhoeffer says, is preaching forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”59 Rather what Jesus claims and what the Scriptures proclaim about Jesus is that a personal denial of oneself and submission to Jesus as the king of kings is necessary. What makes this beautiful however is what is found in Matthews’ gospel, “My yoke is easy and my burden is light.”60

The next question one may ask is what cheap grace is in a practical sense. To that Bonhoeffer answers what was so crucial in Martin Luther’s discovery of God’s grace, “Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before.”61 But this cannot be! Nobody seems to encounter Jesus and leave just the same. Peter walked with Jesus for several years and went through a slow process of painful change. It isn’t until the Acts of the Apostles that we see Peter in a completely different light. It’s not to say that an encounter with Jesus makes us perfect, rather it leaves us challenged to follow him which makes us different; it is the beginning of sanctification. Because a mess has been made of God’s grace, Bonhoeffer leaves his section on cheap grace with an exhortation, “Let the Christian beware of rebelling against the free and boundless grace of God and desecrating it.”62 Again we may ask what the difference between cheap grace and costly grace is. Bonhoeffer would suggest that “Cheap grace is grace we bestow

57 Bonhoeffer The Cost of Discipleship, 43.
58 Bonhoeffer The Cost of Discipleship, 43.
59 Bonhoeffer The Cost of Discipleship, 44.
60 Matthew 11:30
61 Bonhoeffer The Cost of Discipleship, 43.
62 Bonhoeffer The Cost of Discipleship, 44.
upon ourselves.”

Grace is not ours to give to ourselves, it the gift of God which come freely to those who choose to follow the Christ leaving themselves behind.

Bonhoeffer on Costly Grace

With a fair understanding of the cheap or false version of grace it is important to grasp what costly grace is. Bonhoeffer defines it as “the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.” Words like these may give the reader a plethora of questions. Is costly grace a once for all thing, or do we really have to wake up day after day asking for grace? And when we ask for costly grace can it be denied us, and if so did we ever truly have grace? Can one lose their salvation because they missed their morning begging for grace? Bonhoeffer’s answer may be found in part in what he says about the price God had to pay for us to inherit grace, “Above all, it is costly [grace] because it cost God the life of his Son: ‘ye were bought at a price,’ and what has cost God much cannot be cheap for us. Grace is the incarnation of God.” What Bonhoeffer is suggesting is that because God paid such a high price for the forgiveness of sins, there is no way we get off easily. God paid such a high price that it will cost us our lives. One may now see why the book is entitled The Cost of Discipleship. For many (myself included), this is a shock. Grace has always been the free gift of God that needn’t be worked for. One may recall Paul’s saying in his letter to the Ephesians, “It is by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast.” Maybe this isn’t what Bonhoeffer is after. Bonhoeffer may suggest that good deeds or works are actually separate in understanding from obedience to Christ. Certainly good works are found through following Christ but that isn’t Jesus’ main concern. What Jesus is after is the entirety of a person. We know this from his summing up of the law to a teacher before he tells us of the Good Samaritan in Luke 10: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and love your neighbor as yourself.” Jesus doesn’t stop there however; we are given two examples of what loving the Lord with all of our being looks like in Matthew 16:24 where Jesus calls us to deny ourselves to take up the cross, and in John 14:15 where Jesus says, “If you love me you will keep my commandments.” What makes the latter verse so compelling is how direct and straightforward Jesus is. One can sense Jesus’ command jumping right off of the page into our current situation. This is why the word τηρήσετε is so valuable. Τηρήσετε is a 2nd person plural indicative future active verb which means “you will keep [ἐμώσ] commands.” Jesus was speaking before his death about what his disciples must do from that point onward, and because he is still alive this verse still means what it did then. We are to follow Jesus at all costs. This is the cost of being a disciple. From Bonhoeffer’s description, in order to receive grace we must first submit wholeheartedly to the will of Jesus the Christ. This is what costly grace is. But where did we first go wrong and how did deception creep into the Church so that we don’t lose sight of grace again?

63 Bonhoeffer The Cost of Discipleship, 44
64 Bonhoeffer The Cost of Discipleship, 44.
65 Bonhoeffer The Cost of Discipleship, 44
66 Ephesians 2:8-9
67 Luke 10:27
One of the first places Christianity slipped into this bad habit of selling cheap grace was when Christianity made the move to become more secular, Bonhoeffer says that “The world was Christianized, and grace became common property.” As the world’s view of grace gradually became more and more secular, monasticism became popular as a result of a secular cheapening of grace. Monasticism had its problems too however, “By thus limiting the application of the commandments of Jesus to a restricted group of specialists, the Church evolved the fatal conception of the double standard – a maximum and a minimum standard of Christian obedience.” The Church therefore lost its mean. The maximum and minimum sides both lost sight of what it meant to follow the Christ (though some would discover its true meaning). One could say that the Church lost its “middle class” so to speak. One of the greatest examples of a person finding the grace of God in the midst of both extremes is Martin Luther; Bonhoeffer has this to say of Luther:

“\[quote\]The first time was when he entered the monastery, when he had left everything behind except his pious self. This time even that was taken from him. He obeyed the all, not through any merit of his own, but simply through the grace of God. Luther did not hear the word: ‘Of course you have sinned, but now everything is forgiven, so you can stay as you are and enjoy the consolations of forgiveness.’ No, Luther had to leave the cloister and go back to the world, not because the world in itself was good and holy, but because even the cloister was only a part of the world.\[/quote\]

It is not to be found in the turning of a blind eye towards his cross and resurrection, nor is he found in the complications of monasticism. He may be found in simply believing in the paradox that his yoke is easy and that yoke costs a man his life. Is Jesus’ yoke easy? Yes. Is it difficult? Yes. Once the simplicity of this complex idea is accepted one is able to understand why Paul cries out “For to me, living is Christ and dying is gain,” It is why God says to Paul “… ‘My grace is sufficient for you, for power is made perfect in weakness,’” It is why Peter who denied Jesus three times right before his death was considered the rock of God’s church. Finally it is why the cross, in all absurdity, makes sense. One can hear the words of Tertullian echoing down

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68 Bonhoeffer The Cost of Discipleship, 46.
69 Bonhoeffer The Cost of Discipleship, 46.
70 Bonhoeffer The Cost of Discipleship, 46.
71 Bonhoeffer The Cost of Discipleship, 48.
72 Philippians 1:21
73 2 Corinthians 12:9
74 Matthew 16:18

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through history on the crucifixion of God, “And the son of God died; it is by all means to be believed, because it is absurd.”

Overall I think Bonhoeffer would suggest to us that discipleship is a lonely process because we take up the cross alone like Jesus, and yet at the same time because we take up the cross and crucify who we were we find a new community under the name of God. Together we have one thing in common as a Church, and that is our submission to the lordship of Jesus who is Christ.

A JUXTAPOSITION OF MANNING AND BONHOEFFER’S VIEW OF GRACE

Both Dietrich Bonhoeffer and Brennan Manning are without a doubt men who strive to be faithful to Jesus as Christ. This causes tension however because Bonhoeffer and Manning have opposing views when it comes to where, who, and how a person or group receives grace. Therefore the question that is tearing at the seam is this: which person or theologian is right if either are correct at all? To arrive at such a conclusion one must examine both the similarities and differences in each author’s writings.

First the audience of each author must be identified. Brennan Manning is writing to the American church. The American church thrives on a “do it yourself” kind of spirituality. Dietrich Bonhoeffer on the other hand is writing to what has been identified as the Confessing Church. The Confessing Church was a branch off of the secular evangelical (Lutheran) churches in Germany. Their struggle was to stay independent of complete allegiance to the Nazi regime. Manning and Bonhoeffer have audiences that are experiencing entirely different scenarios. Manning is writing to a church that has drowned itself in a pool of Narcissism. Those who are focused on themselves have either been lost in a sea of self-pity; or, they have climbed a mountain boosting their ego to a status similar to that of the Pharisees. Bonhoeffer’s audience however, is receiving pressure from an outside force as opposed to an inward struggle. The Nazis caused the evangelical churches of Germany to conform to their ideology. It was at this point that people were no longer welcome to attend seminary if they were anything other than that of Aryan descent. Immediately we see a major difference in each theologian’s audience: Manning’s scenario is for an inward battle and Bonhoeffer’s struggle is with an outside force. Each author has found a dilemma in their time period. They are, therefore, swimming upstream against a very strong current. They both end up pulling away from the secular thinking found in what their audience has supposed about grace. Because each author is dealing with a different issue it would seem as though Manning and Bonhoeffer are swimming right past each other going in opposite directions. This would imply one is truly swimming upstream while the other is only coasting down it. This analogy begins to makes sense only when we realize that each writer is in a different river on a different side of the continental divide. They are both fighting for what is right, but the issues are simply different.

Despite the differences found between Manning and Bonhoeffer there are a few similarities. Though each is writing from a drastically different perspective, both agree that the church has

75 Ante Nicene Fathers Volume 3 pp. 525
been sold on some form of what Bonhoeffer calls cheap grace. Bonhoeffer’s cheap grace and Manning’s pseudo-grace are both enemies to the church. How each author approaches this subject is different. First, as has been mentioned before Bonhoeffer believes that cheap grace is “the forgiveness of sins proclaimed as a general truth.” Manning argues that pseudo-grace is what we bestow upon ourselves when we enter into a church only pretending to be sinners. Because we pretend to be sinners we can only receive a cheap kind of grace that is self-bestowed to which Bonhoeffer would agree. Both Manning and Bonhoeffer are fighting “general truths” and “intellectual ascent” when it comes to grace. Both are fighting together at this point. Once we move past these similarities we begin to see some tension. Bonhoeffer is a devout evangelical minister who never actually abandons what he believes as a German evangelical. Manning on the other hand was at one time a devoted Catholic who broke away and is slowly reworking his way into a different kind of Christianity. Manning’s dark battle with alcoholism put him on the streets which is how he ended up meeting somebody who truly showed him Jesus’ love. This scenario has caused Manning to be more evangelical (in the American sense) in thought, claiming that it is only through Jesus Christ that we are saved, and not by anything of our own merit. Dietrich Bonhoeffer would surely say the same to start with, but he goes further. Bonhoeffer’s next step has to do with sacraments. He argues that there is essentially no accountability to the church without the sacraments. If there is no accountability to the church a person may lose touch with a “real desire” to be delivered from sin. Manning and Bonhoeffer may not be all that different however, when talking about the sacraments. They simply approach them differently. The sacraments through Bonhoeffer’s lens more than likely pertain to what the church does on a continual bases from Sunday to Sunday. Manning finds great value in confession and holding true to the sacraments but in a less organized way. In fact Manning devotes an entire chapter of his book to telling stories about how painful confessing sin can be and how necessary it is to do continually. The main difference between Manning and Bonhoeffer comes from their backgrounds. Bonhoeffer and Manning seem to be saying the same thing when it comes to the forgiveness of sins and the sacraments; it is how they do them that is different.

So what is cheap grace, and what are some early warning signs that a church is selling it at half price? What is costly grace, and how does one attain it? Cheap grace is simply the grace that is bestowed upon an individual by that individual. It is when we have lost sight of who Christ is, what Christ did, and what Christ is currently doing. Cheap grace is, as Bonhoeffer put it, “justification of sin without the justification of the sinner.” If sin is justified then there is no need for Christ, we can simply keep living as if nothing ever happened on the cross. But that is not the case! Something did happen, Jesus called us out of sin and justified us by God, and he proclaims that he came “…to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.”

If this is what Jesus came to do then the justification of sin cannot possibly be what he died for. Rather Jesus came that we may know God, who is deeply and passionately pursuing everyone of us. How do we know He is chasing after us with His furious love? John’s gospel proclaims, “No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if

76 Bonhoeffer The Cost of Discipleship, 43
77 Bonhoeffer The Cost of Discipleship, 43
78 John 17:2-3
you do what I command you.”79 Jesus died on a cross and asked us to obey his commands which are simple and yet difficult. He grants grace to those who know they do not deserve it. Jesus comes to all who choose to come to him. Whether they belong to the high church or are a ragamuffin cast to the side of the road, Jesus comes just the same. When the call “Follow me” comes we must obey that command, otherwise we will miss the love the Father wants to lavish on us. The call to costly grace is simply, will you receive the love I have for you, and will you leave everything behind to have it? The grace of God is boundless, it is ferocious, which is reminiscent of what the children of Narnia ask Mr. Beaver; “Is Aslan safe?” and Mr. Beaver replies, “Safe? No, Aslan isn’t safe, but he’s good.” If God’s power is made perfect in weakness, then we must become weak in death, and rise with the strength of God, that is costly grace.

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79 John 15:13-14
Of Wild Beasts and Bunny Rabbits

ABSTRACT

To help keep the steps of the process straight, this paper will first examine Potter’s *Peter Rabbit*, and then review the process by examining Sendak’s *Wild Things*. The first step in this process is to look into the author’s and background information. Next is a close reading; because close readings can be a lengthy process and difficult to relate in essay form, this paper will provide brief examples for each case study rather than a summary of the entire analysis. This method should sufficiently display the process for those who are as yet unfamiliar with it. The close reading will be followed by consideration and analysis of formal academic insights. These three examinations will be combined to determine the face, moral, social, and educational value of the story. Finally, these values will be applied to potential bibliotherapeutic uses.

INTRODUCTION

After my first practicum in a 4th/5th grade classroom my junior year at Northwest Christian University, I knew I was not meant to be an elementary teacher. As I went through the process of changing my major to Interdisciplinary Studies, I found myself wondering how on earth I had even ended up in the Teacher Education program to begin with. What was it that made me think I belonged in a classroom? I have a love-hate relationship with children and I dread the idea of work that follows you home, so what did I like? In the end it came down to one thing; I love to learn, and I want other people to share my love. Unfortunately for my anticipated career, a love of learning is not equal to a love of teaching. Still, I wanted to find some way to pass on the message that learning is not only important, but also fun. Since the best way for a child to develop a life-long love of learning is to start when they are very young, and infants can hardly read through a bachelor-level thesis paper, I decided that I must address their parents. Also, since learning is a limitless field, I knew I had to focus on only one kind of learning, so I chose my favorite: reading. That is what this paper is; an effort to help children learn to love reading.

If this is a paper on reading with children, it seems obvious that we need to choose a couple of children’s books to look at. When I was at the stage of choosing the topic for my final senior project, I was mildly obsessed with Beatrix Potter. Therefore, it seemed natural that her books would somehow be part of my research. While talking it over with one of my English professors, she enthusiastically suggested that the plot of Maurice Sendak’s *Where the Wild Things Are* is comparable to the plot of Potter’s *The Tale of Peter Rabbit*. I immediately saw her point, and the foundation was laid. The next question was, what should I look for in these two tales?

Every book analysis begins with a close reading, and I am a fan of considering the author’s background as part of the examination, so that was easy enough. But what aspects of this information will most benefit children of the appropriate age group, namely ages two to five? Eventually, it came down to four categories; face value, social value, moral value, and
educational value. In addition to my close reading, I sought out these values through research presented in academic journals and using bibliotherapeutic methods. I hope that the end result reflects my purpose, specifically to define a practical process for examining and using children’s literature.

Before we go any further, let us make sure that we are clear on a few terms. First of all, what separates children’s literature from children’s books? This paper will use the four criteria put forth by Pauline Davey Zeece for choosing “high quality literature for children,” (448). To meet these criteria, books must be 1) developmentally appropriate, with 2) a well-developed plot, 3) “engaging, interesting, [and] skillful illustrations, and 4) “diverse and appealing characters” (Zeece, 448). This definition disqualifies many “educational” books, such as counting books, alphabet books, and “word” books, but by no means should anyone see this as encouragement to completely disregard these types of books. Non-plot books are very valuable, but do not contain the elements necessary to implement the analysis this paper is promoting.

Close reading is a term not often heard outside of the academic world, but it is a valuable tool for any person who wants to get something more out of their reading. According to the Writing Lab at Harvard, a close reading is when “you observe facts and details about the text” and then interpret your observations. The process is most clearly broken down into three steps: First, “Read with a pencil in hand, and annotate the text.” To annotate means to “underline or highlight key words and phrases—anything that strikes you as surprising or significant, or that raises questions—as well as making notes in the margins (Kain). Second, “Look for patterns in the things you’ve noticed about the text—repetitions, contradictions, similarities.” Finally, “Ask questions about the patterns you’ve noticed—especially how and why,” (Kain). These observations create a strong familiarity with the text and its characteristics that is essential to further analysis of values.

The next several terms are mostly self-explanatory, but it never hurts to have it in writing. A lifelong love of learning, as I see it, is a desire to continue to learn that never dies. It survives through frustrations with school situations, though ideally it also makes school more enjoyable. It also survives beyond school through a never-ending desire to read, take classes, and participate in events that introduce new ideas or expand upon old ones. Face value is what a reader can enjoy about a book without searching for any deeper meaning, such as colorful or detailed illustrations, charming characters, intriguing plot, rhythmic or rhyming text, and even the physical feel of the book, its cover and pages. Moral value could be a very subjective topic, and I encourage each reader to search for morals which are applicable to their faith or belief-system, but this paper will look only at basic social morals such as kindness, honesty, and the like. Social values are behaviors and beliefs that promote cooperation and tolerance, such as sharing and listening. A book might also display social value if it portrays lifestyles, people groups, or cultural practices that readers are not normally exposed to, because this increases global understanding and acceptance.

Even though this paper focuses on pre-school children’s books, educational value is still an important area to examine. According to East Carolina University professor and Educational Curriculum Librarian Alan R. Baily;
Children develop the critical language and early reading skills necessary to enter kindergarten between birth and age five... Reading aloud to children during these early years provides numerous learning advantages essential to school readiness. Principal benefits include expressive and receptive language abilities, expanded vocabularies, narrative skills, print awareness, an understanding of written language, awareness of story structure, alphabetic knowledge, and phonological sensitivity (17).

These are the primary pre-school educational values that this paper will explore, though by no means are they the only educational skills that these or other books may contain. This paper will not, however, address educational value in depth in order to avoid stepping into the realm of elementary school curriculum.

The last term that needs defining is less commonly known outside of educational circles. Danielle Lowe of the Elementary Education Department at the State University of New York defines bibliotherapy as, “therapeutic reading [that] helps children relate to characters and cope with their own emotions,” (2). Bibliotherapy can be used for many purposes, including grief and crisis counseling, as advocated by Lowe, nurturing the development of kindness in young children, as advocated by Zeece, teaching acceptance and understanding of individual differences, as advocated by Karen W. Gavigan and Stephanie Kurtts, and even helping those with mental and physical problems, as advocated by Liz Brewster. In other words, it can be used for nearly any psychosocial purpose. Even though current educational policies would have teachers, and parents for that matter, using every reading opportunity to drill various grammatical and literary skills, I believe that reading must also have strong face, moral, social, or bibliotherapeutic uses if we want children to love it.

I am working off of the assumption that my readers are parents or are regularly in close contact with young children, and that they believe that parents and other close adults play an essential role in their child’s development of a life-long love of learning. I am also assuming that these adults recognize the importance of encouraging their children to love learning for the future of America’s leaders and citizens. I believe that if America can restore this passion for learning in its people, then we can again be a great nation. Of course, there is also great personal benefit, and I am also convinced that those who love learning have a greater chance of living a successful and fulfilling life. I hope the following text provides a case study that today’s adults can mimic in their effort to develop this passion in their children.

**CASE STUDIES**

To help keep the steps of the process straight, this paper will first examine Potter’s *Peter Rabbit*, and then review the process by examining Sendak’s *Wild Things*. The first step in this process is to look into the author’s and background information. Next is a close reading; because close readings can be a lengthy process and difficult to relate in essay form, this paper will provide brief a brief example for each case study rather than a summary of the entire analysis. This method should sufficiently display the process for those who are as yet unfamiliar with it. The close reading will be followed by consideration and analysis of formal academic insights. These
three examinations will be combined to determine the face, moral, social, and educational value of the story. Finally, these values will be applied to potential bibliotherapeutic uses.

The Tale of Peter Rabbit

Beatrix Potter was born July 28th, 1886, in London (Peter Rabbit). Her life was typical of upper class Victorians; she was never allowed to attend school, but rather was taught by governesses at home. Her governesses were the ones to encourage her artistic endeavors. Her family spent the summers in Scotland and later in the Lake District of England, where she developed her love of nature and began to refine her sketches. She and her brother caught and kept many animals as pets; these included mice, hedgehogs, frogs, and of course, rabbits. Owning and observing these animals allowed her to draw her fantastic characters with anatomical accuracy. Many of her stories, including The Tale of Peter Rabbit, began as illustrated letters. Peter Rabbit was written to an ill son of one of her former governesses. As many people are now aware thanks to Phoenix Pictures production of the biographical film Miss Potter, Beatrix was engaged to her publisher, but her parents objected and ultimately he died before they could marry. Later in life she married her solicitor, William Heelis, but not before acquiring many farms and parcels of land in England’s Lake District which she bequeathed to the National Trust upon her death. She had no children of her own.

For the close reading, consider pages 16 and 17. Page 16 is an illustration that shows the three female rabbits picking berries. There are two wicker baskets, a pink picnic blanket, and two black birds. One of the baskets is on the arm of the rabbit in the background, and the other is on the ground of the two rabbits in the foreground. One of the black birds is eating out of the basket on the ground, and the other is on the ground, watching the two front bunnies. The rabbits are light brown with classic white tails, and for all that they are picking berries with their front paws and using wicker baskets, they are very realistic drawings. Unlike the classic image of Peter Rabbit, none of his sisters are wearing clothing. The text on page 17 reads, “Flopsy, Mopsy, and Cottontail, who were good little bunnies, went down the lane to gather blackberries.”

In my close reading of these pages, I noticed a theme of innocence, evident in several sources. First, there is the nature of the names. Peter is a very common human first name; it could be described as “normal”. His sisters’ names, however, are not normal human names; they are nonsense names, typical of what a child would name his or her pet. Peter’s “real” name reflects his real rebellious journey, and the girls’ silly names reflect their contentment to live innocently and obediently. There is also the matter of clothing; Peter, who has an adventure in the real world apparent from the protection of his mother, has clothing. His sisters, who choose to remain within the boundaries and activities defined by their mother, have no clothing. This is reminiscent of the Garden of Eden, where Adam and Eve did not need clothing until they disobeyed God, their authority figure. It could be inferred, though, that they approaching the fringes of the rebellious stage their brother has already entered because of the presence of blackberry brambles and black birds. Right now they are able to pick good fruit without being injured by the thorns, but they must reach ever further into the branches to reach the berries, just as in life adolescents must face greater challenges as they seek greater freedom and responsibility. The birds are black, the traditional color of evil; though they are not directly
harassing the bunnies, they are clearly coming closer. One is watching closely, while the other has ventured to steal some of the fruit the girls have picked, representing the world’s intentions to try and take away the good things that innocence and parental protection provide. Even the fact that Potter calls them “bunnies”, while Peter is a “rabbit”, hints at innocence and idealism.

The nineteenth century was a time of significant change for children’s literature. Children’s librarian Charmette Kendrick wrote an article entitled The Goblins Will Get You! Horror in Children’s Literature from the Nineteenth Century; in this article, she explains that the children’s literature genre emerged as a response to adult Gothic romances (19). The parents’ desire to protect their children from such sensational and potential misleading reading material created books whose primary purposes were “to indoctrinate youngsters with the morals of the day and to expose superstition as a false belief system perpetuated by the foolish and the wicked,” (Kendrick, 20). Consider the following excerpt from A Practical Treatise on the Diseases of Infancy and Childhood, T.H. Tanner’s popular publication on raising children:

…attempts must be made to gradually wean the mind from light and silly associations. Let it not be forgotten, also, early to make attempts to foster the growth of genuine religious feeling…Teach the young, also, to hate hypocrisy and artifice; to love sincerity and earnestness; to be straight-forward and honest at any sacrifice; to despise vice and wickedness in all shapes, but especially to detest it in the educated, and above all, when practiced under the cloak of religion. (100-101)

Published in 1858, it is entirely possible that Potter’s mother and caregivers were influenced by this text, and it therefore influenced Potter herself. Regardless of whether or not Tanner’s theory touched her life in any way, Potter’s work was taking the first steps away from these anti-“silly” ideals. Her books certainly drove home socially acceptable morals, which will be further explored later, but they did so using talking, clothes-wearing animals. I doubt that personified animals actually qualify as “evil superstitions”, but they could certainly qualify as “light and silly associations”. Potter was eagerly stepping into the realm of imagination that the generation before her had tried to eradicate, and in doing so she paved the way for the richly imaginative children’s literature of today.

Potter’s books all have tremendous face value. She was very involved with the printing process from the beginning, giving strict instructions for the number and color of her illustrations and the size of the books (Peter Rabbit). She wanted to keep the book small so that it would fit easily in children’s’ hands, and this is a great asset (Peter Rabbit). Nearly every edition has maintained the original size, materials, color, and format. This means that nearly every copy of Peter Rabbit has a sturdy cover that can withstand a child’s often rough use. Most traditional copies also have a laminate dust jacket, so even when they get a little beat up they will still look nice on the shelf. Her illustrations, of course, are what draw the most attention to her work. Whether or not a child can read, they can enjoy looking at the beautiful watercolor images of adorable animals at play.

The language is simple and has a wonderful flow to it. Take, for instance, the second page of text, page ten in standard editions:

‘Now, my dears,’ said old Mrs. Rabbit one morn-
ing, ‘you may go into the fields
or down the lane, but don’t go
into Mr. McGregor’s garden:
your Father had an accident
there; he was put in a pie by
Mrs. McGregor.’ (Potter)

The initial admonition is one readers could easily imagine any mother saying to her children. Of course, the back half of the warning includes necessary background information that the children would have already known, but it is done in a clear, straightforward manner that fits expectations for a mother reminding her children of the reason a place is off limits.

The most clear moral message is that children should obey their parents, because their warnings are an effort to protect them. As previously discussed, Mrs. Rabbit gives all of her children the same clear warning—stay out of the garden. She does not even leave it at “because I said so,” but tells them exactly why they cannot go there—the gardener will try to kill them for food like he killed and ate Mr. Rabbit. The young female bunnies, of course, obeyed their mother, and their day went very well indeed. They picked blackberries during the day and had a large supper that evening. Peter on the other hand, did exactly what his mother told him not to do, and nearly paid for his disobedience with his life. Fortunately he escaped, minus his shoes, jacket, and health, but with the wisdom that comes from experience. Every parent hopes that their child will heed their warnings and avoid pain altogether, but deep down knows that they have to make mistakes and learn the hard way if the lesson is going to last.

The social value of this piece comes from subtle cultural insights. Referring back to the text of page ten with Mrs. Rabbit’s warning to her children, there are two opportunities for adults to explain cultural differences. American parents can explain to their children that even though they speak English, different countries have different words for things. For instance, the British Mrs. Rabbit uses “lane” rather than “road”. Children may also be confused when they hear that Mr. Rabbit was made into a pie, because in America rabbits are kept as pets more than they are eaten, and pies are primarily a sweet food, not a savory food. This difference could begin conversations about the fact that different cultures look at animals in different ways and eat different kinds of food. A really creative parent could turn this into a trip to the library with the ultimate goal being to find and try recipes from other countries or cultures.

Peter Rabbit has three primary areas of educational strength; a large vocabulary, abundant and correct punctuation, and a basic plot structure. Many books written for children use simple language so that the children will be able to start reading the words on their own more quickly. This method is certainly valid, but in order for a child’s vocabulary to expand they need to be exposed to words that are beyond their immediate capabilities. Potter’s stories do a good job of including a variety of words, such as mischief instead of trouble, naughty instead of bad, dreadfully frightened instead of really scared, and implored rather than asked, just to name a few. Similarly, many children’s authors seem to keep punctuation simple so that they will not get confused when they start trying to read on their own, but children need to become familiar with seeing these small marks around and amongst words on a page even before they begin to learn
what they mean. Potter’s punctuation runs the full gambit; she does not stop at commas and periods, but also includes quotation marks and semi-colons. *Peter Rabbit* also uses a basic plot progression: introduction, rising action, climax, and resolution. Children will not learn to define these elements until later elementary school, but the more they are exposed to stories that follow this method, the better they will be able to predict the outcome of stories, an important skill, and write their own stories, an equally important skill.

As mentioned earlier, bibliotherapy can use books to help children learn to cope with trauma. *Peter Rabbit*’s bibliotherapeutic value comes primarily from its message to children who are struggling with the loss of a parent. Being the early 1900s, it was still not appropriate to directly present such delicate and controversial into publicly printed media; but even though Peter does not tell us directly how he feels about his father’s early death, the reader can safely assume that his grief and confusion are at least part of the reason why he chose to rebel against his mother, the surviving parent. In fact, not having direct access to Peter’s thoughts allows a child suffering for a similar reason to project their own feelings into his journey. Questions that adults could use to prompt such discussion in a child might include, “How do think Peter feels about his father being eaten by Mr. McGregor?” “Why do you think Peter went into the garden, even though his mom told him not to?” or “Have you ever felt like Peter?” Hopefully, if a child is struggling with emotions like grief that they do not yet know how to recognize or cope with, getting them to talk about Peter and his problem will allow them to project their emotions onto the fictional character and process their feelings externally.

**Where the Wild Things Are**

Maurice Sendak was born in Brooklyn, New York, on June 10, 1928; both of his parents were Jewish immigrants from Poland (www.pbs.org). As a child, his health was very poor; since he could not go outside, he used books to explore the world. His love of reading plus a trip with his parents to see Disney’s *Fantasia* at age twelve were significant influences on his desire to draw and to write. Sendak sold his first illustrations shortly after graduating from high school, and by the end of the 1950s he had produced nearly fifty children’s books. He has continued to write and illustrate children’s literature throughout his career, but in the 1970s he branched out his artistic talents; he has created and put on operas and even staged his own version of Tchaikovsky’s *Nutcracker* ballet. Most recently he was involved in the making of *Where the Wild Things Are* into a film.

For our *Wild Things* close reading, consider pages 23 and 24. This spread has no text, but that does not prevent us from gleaning important information from it. The image depicts Max in his wolf suit in crown howling at and clawing towards the moon with his four monster friends. The moon in the picture is full, even though in nearly other picture it is a crescent. All four of the actual monsters have their eyes open and directed at the moon, but Max’s eyes are closed. All five characters’ body language suggests that they are enthusiastic in their verbal assault on the moon; all have their arms raised and claws extended, and all have at least one leg lifted off the ground. One monster, the one with the most feminine appearance, is at the peak of a full jump.
In order for this illustrative spread to be more than an amusing picture of monsters and a small boy howling at the moon like wolves, it is necessary to understand what the moon symbolizes. According to Seth M. Aronson of the Mount Sinai Adolescent Health Center in New York, the moon serves as a maternal symbol (176). He further explains that:
The appearance of the moon throughout Sendak’s story suggests that regardless of the extent of Max’s anger and aggression, his mother/caretaker will remain a constant presence in his life. (176)

Taking this information into account, the illustration takes on a whole new meaning. Being the newly crowned king of all wild things and in charge of the rumpus of which the howling is part, Max’s instructions to howl at the moon represents his desire to rebel against his mother and all that she represents, primarily moral guidance and discipline. The monsters, which represent Max’s rebellion, are understandably enthusiastic about “sticking it to the man”, hence their upraised limbs and opened eyes. Max, however, is only a rebellious wild thing on the outside, as represented by his wolf suit. On the inside, at the core of his identity, he is still a young boy in need of the protection a mother’s guidance and discipline offers. He is hesitant to be so blatantly disrespectful toward his protector, hence his closed eyes, but he participates anyway because it is a necessary part of his developmental journey.

Speaking of growth and developmental journeys, these are two very significant themes that scholars have examined in Wild Things. In Patricia M. Cooper’s article Teaching Young Children Self-regulation through Children’s Books, she explains that Max fits perfectly into Erik Erikson’s developmental stage of “Initiative versus Guilt” (318). For those who are not familiar with Erikson’s stages of development, Cooper explains what to expect from children in the “Initiative versus Guilt” stage:
First…they are both enamored of their newfound language and motor skills. Second, they both encounter and collide with restraints imposed on these new skills by authority figures. What’s a child to do? Erikson writes that, “the danger of this stage is a sense of guilt over the goals contemplated and the acts initiated in one’s exuberant enjoyment of new locomotor and mental power” (318).

Sound familiar? Max’s wild behavior represents his eager application of the “newfound language and motor skills”, and his journey is an attempt to escape the “restraints imposed on these new skills by [an] authority [figure].” Fortunately for Max, his imaginative journey of self-discovery and the hot meal that served as proof of his mother’s unconditional love that awaited him on his return home was sufficient for him to work through the guilt and successfully apply his initiative.

The other developmental journey Max undertakes is one best explained by Jon C. Scott and Christine Doyle Francis in their article “Home” and “Not Home” in Children’s Stories: Getting There- and Being Worth It. Scott and Francis explain that travelling from “not home” to “home” is not necessarily a movement from one physical place to another, but rather “the characters’ efforts to get out of their hostile environment and into more receptive ones” (223). For Max, his physical home is no longer “home” because of his attitude: “He is a little boy at odds with the restrictions of his surroundings” (225). Because he cannot physically escape “home”, he uses his imagination to mentally escape it. His imaginative journey allows him to “exert authority…freely
release his energies; and finally…[realize] that the chaos he has been perpetrating does not bring him the total satisfaction he expected” (226). After the growth he experiences in the fantasy sequence, he is able to find “home”, or peace and comfort, at home.

No one can doubt that the greatest face value of *Wild Things* is the pictures. Sendak did his own illustrating, and it was for these amazing colored pen and ink creations that the book was awarded the Caldecott Award in 1964. Besides the high quality of his drawings, Sendak’s illustrations and text also have what Lawrence R. Sipe of the University of Pennsylvania’s Graduate school of education calls synergy. In his article *How Picture Books Work: A Semiotically Framed Theory of Text-Picture Relationships*, Sipe explains that synergy in terms of children’s literature is when, “both the text and the illustration sequence would be incomplete without the other” (98). In the case of *Wild Things*, this synergistic relationship includes situations where the illustrations expand on the text, such as on pages 1 and 2 where the illustration shows exactly what kind of “mischief” Max is said to be causing in the text, and situations where the illustrations drive the story without text, such as during the “wild rumpus” on pages 23 through 28. Though most people will not think of the text and illustrations relationship in this way while they are reading, its effect none-the-less contributes to the reader’s face value enjoyment.

Morally, Max’s adventure revealed the appropriate circumstances for discipline and exertion of power. When Max’s mother disciplined him, she did so in direct and immediate response to his inappropriate behavior. She then temporarily denied him his need to eat, and sent him into a sort of solitary confinement; but the confinement was in a completely safe and familiar environment, and after he had calmed down she provided him with the food and symbolic love he needed. Ultimately Max benefitted from his mother exerting her power to punish him. On the other hand, when Max sent the monsters to bed without supper, it was after they had successfully followed his instructions to partake in a “wild rumpus”, and were therefore undeserving to be temporarily denied their needs. It is during their banishment that Max begins to feel lonely and realize that his power is unfulfilling because he is not yet mature enough to use it wisely. His longing for the structure of his home and his mother is represented by his sudden awareness of the smell of “good things to eat”.

*Wild Things* lets children know that modern society sees rebellion as a normal part of growing up. Because psychology has made general knowledge of developmental stages such as those proposed by Erikson, parents are able to recognize various rebellious acts for the emotional processing methods they are. More importantly, the book shows children that even though parents sometimes still have to discipline their rebellious behavior to prevent it from becoming a habit rather than a tool, they still love you and will always be there for you, just as the moon was always near Max and the food was still hot when he returned home.

There are only ten sentences in *Wild Things*, but the story still includes each of the plot elements discussed in the *Peter Rabbit* academic value section. This means that Sendak’s book is another valuable tool for helping young children become familiar with standard plot progression. *Wild Things* also uses some unique vocabulary words, such as “mischief”, “gnashed”, and “rumpus”, but is more valuable for its frequent repetition of key words such as “wild”, “terrible”, and even
such simple sight words as “and”. Repetition is a valuable tool for familiarizing children with the shape and sound of certain words, even before they can distinguish or name the individual letters. Wild Things also reveals the educational value of imagination; parents can encourage the use of fantasy and play to help children work through difficult situations and emotions they cannot yet comprehend or handle internally.

This method of using imaginative scenarios to work through challenges is also a valuable bibliotherapeutic tool. Whether the feelings are of rebellion, feeling unloved, or just learning to cope with previously unfamiliar emotions like anger and resentment, showing a child the example of Max’s imaginary journey and encouraging them to try the same might be very helpful. If a less direct approach is desired, after reading the text the adult could ask the child questions such as, “How did Max feel after his mom sent him to his room without supper?” “Why did Max go to the island of the wild things?” “Do you think his room really turned into a jungle?” “Do you ever pretend to go someplace else?” and the like. The goal is to use Max’s example of growth through imagination to inspire the child to try the method for him or herself.

Refutation

As mentioned previously, there is a huge push in educational policy and practice to use every opportunity in reading to teach children literary skills that will prepare them for standardized tests and ultimately college. Advocates of these methods might argue that reading for the sake of discerning life skills rather than purely academic skills is a waste of time, but there are those who agree that non-academic reading is necessary. The four-person team of Bearne, Cremin, Goodwin, and Mottram, writing for the Cambridge Journal of Education, notes:

> It could be argued that the current international emphasis on phonics instruction in both the US and the UK has the potential to produce practice that is both fragmented and limited, practice in which the purpose of reading may be short-changed and the pleasures of literature sidelined. (450)

This topic could serve as an entire essay itself, so I will not delve too deeply into the various arguments. I only wish to make my readers aware that there is an academically supported argument against teaching students only what they need to know to pass standardized tests. There are, in fact, credible arguments for learning to love learning.

CONCLUSION

By no means do I want to suggest that my methods are the best or the only way of helping children learn to love reading or learning in general. This is merely one way of preparing to read to a very specific age group. Of course, there are many aspects of this method that can be translated into other age groups and fields. For instance, bibliotherapy can be used at any age, even with adults. The search for face, moral, social, and academic values can also be expanded and adapted to meet the needs of any age group. In fact, the ability to discover these values is the foundation of book reports and literary analysis. The question of value can also be applied to other fields of study; in social studies, a student needs to ascertain what message they can glean
from the past and apply to the future. In math, students need to find out how they can use the various equations in real life situations, otherwise they may get frustrated that they are learning something without a purpose. The primary difference between the use of these methods as discussed in this paper and their use for increasingly advanced students is parent involvement; naturally, as a child gets older, they will rely on their parents’ guidance less. By reading to young children, asking them questions, and helping them make simple connections before they are able to read on their own, parents help to prepare their children for success in their impending independence. May you be the ever-present moon looking down on your wild thing’s journey of self-discovery; and may the time you spend reading with your child reassure you that they will someday make it out of Mr. McGregor’s garden more mature than harmed.

WORKS CITED


The History of Codes and Ciphers

ABSTRACT

Codes and ciphers are the methods by which humanity has kept their important information safe. This paper explores the various coding methods from Caesar ciphers used in ancient times to the RSA coding system used today by the CIA and NSA. The paper goes through how these systems are used today and how they have been used in the past as well as their effects upon history. Without codes or ciphers, not only would the outcomes of several wars such as the Civil War and both World Wars possibly be different, but most of our modern world including computers and cars would not be possible.

PAPER

The whole world is based on ciphers, cryptology, and codes. From cars to phones to grocery machines, codes surround us and have had a very large influence on our life and history. Before a discussion on how they have affected history begins there is some groundwork that needs to be laid first. Codes and ciphers are two completely different entities that are often confused.

Codes will try to disguise the meaning by replacing words with other words or phrases. (Rosen, 2006) The replacements are often decided by a codebook of which both the sender and recipient of the message possess an identical copy. They are much more fixed and unchanging than ciphers and are more convenient in that they allow the recipient of the coded message to spend less time decrypting the message than they would for a cipher. A word or phrase will be replaced with the same word or phrase or maybe a handful of alternate phrases as opposed to ciphers where words will often be represented by different combinations of letters every time they appear.

Ciphers tend to be much more flexible than codes. They allow for a single letter, word, or phrase to be encrypted in multiple ways. Ciphers are defined by an algorithm and a key. The way a cipher is encrypted is called the algorithm and the key specifies the exact instructions on how to encrypt the code. (Rosen, 2006)

When it comes to cracking a cipher mathematically, three major factors determine how hard it is to crack the cipher. (Shannon, 1949) The first is any mathematical advances which exploit weaknesses within the cipher. A mathematical advance helpful to cracking a cipher is the observation that Vigenère ciphers often have doubles or triples that appear repeatedly. By measuring the distance between these appearances and then using prime factorization can help to determine the length of the key used to encrypt the cipher. The second is the computational power available to crack the cipher. (Shannon, 1949) Computational power is how quickly different permutations can be applied to the cipher. A human has less computational power than a computer which has less computational power than a supercomputer and the more computational power one has, the easier it is to crack the cipher. The third factor is the key size
of the cipher. (Shannon, 1949) The key size is the length of the key used to encrypt the cipher. The larger the key, the harder the cipher is to crack.

Apart from how hard it is to crack a cipher, there is another way to measure ciphers and that is on their effectiveness at keeping their messages secret. The effectiveness of a cipher’s security is measured in several different ways. The first is how secret the message remains once intercepted. (Shannon, 1949) An effective cipher will remain incomprehensible even if someone other than the intended recipient acquires the encrypted message. This is done through either making the cipher literally impossible to crack without the use of a special key or making a cipher that leads to several different solutions or using a cipher that requires a lot of information to decrypt or a lot of work in decrypting it.

The next way to measure a cipher’s effectiveness is the length of the key. As with cracking a cipher, the larger the key the more secure the cipher is. This is not the only consideration to be made with the length of a key. If the key is too long, it can be forgotten or misremembered and so a good key will be long enough to make the cipher secure but not so long that it will tend to lead to errors within the encryption process. (Shannon, 1949)

The last thing to consider with effectiveness is the complexity involved in encrypting or decrypting the message. (Shannon, 1949) If one is doing all the work manually, then a very complex cipher will lead to more mistakes and a much longer encryption and decryption process. If encryption and decryption are done by a computer, a more complex system can be used but larger computing power will be needed. An ideal complexity will have a balance of being secure while not being overly time-consuming or costly.

The fourth factor of effectiveness is how often errors appear within the encryption process. (Shannon, 1949) In some ciphering systems, merely transcribing one wrong letter can lead to most of the message being encrypted improperly which will lead to unnecessary repeating which costs money. Systems that are relatively free of this problem are more desired.

The last thing to consider is how large the message becomes in the encryption process. Several ciphers will add null letters or use multiple substitutes which increase the message length but also create more work when decrypting. A system that can minimize these is much preferred.

So now having examined the differences between codes and ciphers, it is time to move onto the history of both and how their various forms have shaped history and the world around us.

A common companion to cryptography is steganography. Where cryptography seeks to disguise the message being transmitted, steganography is the art of disguising that a message is present. An example from Ancient Greece would be a noble man hiding a message inside of a dead hare and having a messenger disguised as a hunter deliver it or hiding a message under the wax of wax tablets. (Pincock, 2006)

The earliest known text with components of cryptography is some hieroglyphics located on an ancient Egyptian tomb of Khnumotep II in the town of Menet Khufu. The hieroglyphics had
several symbols added to them to confuse their meanings. (Kahn, 1996) The first major cipher however, was used in Ancient Rome where Julius Caesar devised a cipher. (Pincock, 2006) The algorithm to the cipher would take the first letter of the message and exchange it with another letter a preset distance away (viewing the alphabet itself as a circle for later letters). This code is known as the Caesar cipher despite the fact that its use was first suggested by Greek writer Polyibus. For example, if the first letter was “A” and we exchanged it with “D”, then whenever we encountered the letter “E”, we would have to exchange it with “H”, and “Y” we would have to exchange with “B”. Mathematically, one can encode the entire message this way with the following equation $X \equiv Y + 3 \pmod{26}$ where $X$ stands for the number representing the encrypted letter’s place in the alphabet and $Y$ stands for the number representing the place in the alphabet of the letter being encrypted. (Rosen, 2006) Similarly, this cipher can be decoded with $Y \equiv X + 23 \pmod{26}$.

The Spartans also created a similar code but they also invented a device with which to encode and decode their messages. It was a cylinder called a scytale. Both the sender and receiver would have an identical scytale. A piece of paper was wound around the scytale like a streamer and then a message was written upon the paper. Upon being removed from the scytale the message looked like a random jumble of letters until placed upon a scytale of the same diameter. (Pincock, 2006)

These Caesar ciphers are relatively easy to crack due to a very simple method. By writing out the message in each possible different alphabet it is quickly apparent which one was used to encode the message. If the encoders continue to use this same alphabet, the sent messages will be relatively transparent. (Kahn, 1996) Despite this, since ciphers were still in relative infancy it allowed Caesar to be able to conquer Rome and subsequent territories for Rome. Without these ciphers though, it is debatable if Caesar would have been able to be the effective military leader he ended up being.

Codes stayed at about the level of complexity of the Caesar cipher until the year 720, when a man by the name of Abu `Abd al-Rahman al-Khalil ibn Ahmad ibn `Amr ibn Tammam al Farahidi al-Zadi al Yahmadi wrote a book on cryptography that has since been lost to time. He was inspired to write this book based upon his solving of a Greek cipher for the Byzantine emperor. His method of decryption utilized known plaintext that started the messages sent out (what would have been the ancient equivalent of “Hello” or “To Whom It May Concern”). (Kahn, 1996) This method would later be used in cracking WWII ciphers.

One can make a cipher more complicated than a Caesar cipher by using a key word to determine multiple Caesar ciphers. This is called a polyalphabetic or Vigenère cipher after Blaise de Vigenère, a French diplomat and cryptographer who furthered the research done by Leon Battista Alberti into cryptography. The Vigenère cipher opened up a whole new arena in cryptography in what are known as polyalphabetic ciphers. (Kahn, 1996; Shannon, 1949) A Vigenère cipher takes a key word like “WATER” and then encodes the message using each letter in the keyword as the first letter of an alphabet and so forms five different Caesar alphabets which encode the message. So the coded message with the keyword “WATER” would have the first letter of the code using the formula $X \equiv Y + 23 \pmod{26}$, the second letter would have the formula $X \equiv Y + 0 \pmod{26}$, and
so forth repeating every five digits using a similar method to the Caesar ciphers. (Rosen, 2006)
For additional security, random letters can be used instead of a codeword.

The given mathematical method of \( X \equiv Y + \text{some number} \pmod{26} \) is more tedious and can be simplified into the following formula. First the letters in the keyword would be written as \( a_1, a_2, \ldots, a_n \) \( (00 \leq a_i \leq 25) \) and the message is then broken up into blocks of letters of the form \( Y_1, Y_2, \ldots, Y_n \) of \( n \) two digit integers \( Y_i \). These integers are encrypted into blocks of letters \( X_1, X_2, \ldots, X_n \) using the formula \( X_i \equiv Y_i + a_i \pmod{26} \) for \( 1 \leq i \leq n \). (Rosen, 2006) The problem with a Vigenère cipher is that once one discovers the keyword length it essentially becomes multiple Caesar ciphers one must crack. This is tedious for a human, but a computer can run the necessary permutations in a short period of time.

To make the cipher harder further variations upon the Vigenère cipher were made. Some involve substituting two or more letters in a Vigenère fashion rather than each letter individually. Another variant is to use an autokey cipher wherein a codeword is used to encrypt the message and then after the keyword is used the newly encrypted letters are used as the key to encrypt the next part of the message and then those letters are used to encrypt the next part and so on until the message is fully encrypted. (Shannon, 1949)

The greatest issues concerning Vigenère ciphers was a mathematical anomaly noted shortly after their creation. Common two or three letter phrases would appear over and over again. These repeated phrases are called digrams or trigrams depending upon how many letters are present in the repeated phrase (two or three respectively). Using the distance between digrams or trigrams allows a decrypter to determine how many alphabets were used in the encoding procedure. This is done by taking the common prime factors of the distances between digrams and then using those to determine the possible length. Once the length has been determined then the decrypter simply needs to decrypt the cipher in a similar fashion to the Caesar cipher. (Gaines, 1956)

Until about 1850, a half cipher, half code dominated secret messages. It was called the nomenclator system and would often use a series of code words for various names, places, and syllables. These would later be enciphered for an extra level of security. (Kahn, 1996)

However, a much more secure cipher came about in 1854: the Playfair cipher. (Pincock, 2006) To encrypt a Playfair cipher a codeword is chosen such as STRONG. A 5x5 square starting with the codeword and continuing with the remaining letters of the alphabet is written out. (See Table 1 below) To encrypt the message you first divide it into pairs. Any double letters are separated by an x and an x is added to the end of the message if needed.

Once they are divided into pairs, each pair, called a digraph, has three possibilities. Either both letters are in the same row, the same column, or neither. Letters in the same row become the letter to their right wrapping around if needed. Letters in the same column become the letter beneath them again wrapping around if needed. If they do not appear in either the same row or column then each becomes he letter that lies in its own row and the column occupied by the other letter.
Table 1

<table>
<thead>
<tr>
<th>S</th>
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<th>O</th>
<th>N</th>
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<tr>
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<td>A</td>
<td>B</td>
<td>C</td>
<td>D</td>
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<tr>
<td>E</td>
<td>F</td>
<td>H</td>
<td>I/J</td>
<td>K</td>
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<tr>
<td>L</td>
<td>M</td>
<td>P</td>
<td>Q</td>
<td>U</td>
</tr>
<tr>
<td>V</td>
<td>W</td>
<td>X</td>
<td>Y</td>
<td>Z</td>
</tr>
</tbody>
</table>

For example using the above table, if we wish to encode “COME QUICKLY” we first divide the message into pairs of CO ME QU IC KL YX. C and O are in the same column and becomes IC. M and E are in neither the same row nor the same column and therefore become LF. Q and U are in the same row and thus becomes UL. The rest of the message follows and our final message is ICLFULQIEUZY.

To decrypt a Playfair cipher one simply reverses the process. Cracking the cipher usually requires a method similar to cracking a Caesar or Vigenère cipher. This requires the cryptanalyst to look for the most common digraphs and try to match them up with the most common English digraphs “th”, “he”, “an”, “in”, “er”, “re”, and “es”. (Gaines, 1956)

Most of these codes were mainly used to transmit secret messages for war and their overall effect on history is uncertain at best. However, shortly after the development of the Playfair cipher a code came into play that helped affect the outcome of the Civil War.

During the Civil War, the Union developed a code based upon word transposition or rearrangement. A man named Anson Stager was asked to develop a secure way to communicate via telegraph. Stager’s code was simple but hard to crack and quickly became the most used cipher during the Civil War for the Union side.

The intended message would be written in lines and then transcribed by column. Using words made it less susceptible to errors than encrypting each letter individually. Codewords would be used for names that they did not want to fall into enemy hands (e.g. Richmond was called Neptune as they wouldn’t want the Confederates knowing what the Union knew or was planning to do to Richmond or even that the message was about Richmond). A route would be determined to encode the message. A route was a way of arranging the words in the message. These various routes would be given code names. An example is the GUARD route. This route arranged the message into a rectangle of seven lines of five words each with null words added to complete the rectangle. The encoder would read up the first column, down the second, up the third and so on. A null word was added to each column as well for additional security and then the route was placed as the first message of the word to allow the decrypter to know which route they should be taking to decode the message. (Pincock, 2006) Because of this code, the Union had a safe and effective way to ensure that their plans would remain hidden. A telegrapher Charles Gaston devoted much time to cracking the code but ultimately fell short and the Confederates never managed to crack the code possibly more out of a lack of devoted resources then anything. (Antonucci, 2002)
On the other hand, the Confederates originally used whichever cipher the general in question felt like using and only later developed a standard cipher. They used a basic Vigenère cipher to encode their messages using MANCHESTER BLUFF as a keyword. A fortuitous event happened when the Union captured Vicksburg acquiring an encrypted Confederate message was discovered along with the same message in plaintext. (Antonucci, 2002) This allowed the Union to discover the keyword being used and despite the fact that the keyword was later changed they were further able to crack nearly all future Confederate ciphers.

Given how much of a military genius Robert E. Lee was, it seems quite likely that without these codes the Confederate generals would have had unlimited access to nearly all of the Union’s secret military plans seeing as how they were already getting access to Union military information in other ways. (Antonucci, 2002) This advantage would have allowed Lee to defeat the Union early on. One of the reasons behind the Union’s defeat of the Confederacy was that the length of the war highlighted the major differences in resources between the Union and the Confederacy. With a much shorter war, the Confederacy could have likely developed into its own country. Later on in the war, when the Union was winning, having access to all the secret Confederate messages prevented the Confederacy from any real advantage later in the war.

In the name of ever increasing security around 1917, Robert Vernam of Bell Labs developed a device that would later bring about the most secure cipher system: the one time pad. (Riejmants, 2010) A onetime pad is completely unbreakable because it is encrypted using a random series of numbers in length as long as the message itself. It is called a onetime pad because the key is never reused. It is because of this that in 1949 Claude Shannon proved that a onetime pad used correctly is unbreakable.

Since a onetime pad uses a sequence of random letters the encrypted cipher could decrypt to any possible message with some key and since the key is random all keys are equally possible. This ensures that the only information a decrypter obtains from intercepting a messages is the length of the message which is not very helpful in figuring out the encoded message. If the key is not random or the message and the key are different lengths the code is no longer unbreakable. (Shannon, 1949)

Codes and ciphers probably have not affected history more than in both World Wars. Without these codes and ciphers, the outcome of those wars could have been quite different. The first instance of cryptography during World War I occurred on January 16, 1917 when a telegram was sent from German foreign secretary Arthur Zimmerman to the German ambassador in Mexico. (Pincock, 2006) The telegram was intercepted by a British codebreaking group and decoded using old German codebooks. The message itself declared that if the U.S. could not be kept neutral in the war, Germany would ally itself with Mexico and allow them to reclaim parts of the U.S. they had previously lost.

The British fortunately did not have to reveal that they had cracked the German cipher because a British agent in Mexico found another copy of the telegram coded with an older German cipher and after decoding it made its contents public knowledge. This information convinced the United States to join the war effort and hastened the end of the war. Because of this public knowledge,
the British codebreaking team could continue to break German codes without the Germans knowing they were doing so.

Without cracking this code, it is debatable if the U.S. would have joined or if they would have joined, it would have most certainly been later. It is also possible that without this code being decrypted, a surprise attack on the U.S. could have come from Mexico creating an unfavorable position for the U.S. should it have entered the war. While a German victory is hardly guaranteed if the code remained unbroken, it is difficult to prove that the war would have been over as quickly without it.

The code often used by the Germans was called the ADFGX cipher. (Pincock, 2006) A,D,F,G, and X were letters that weren’t easily confused with others when transcribed in Morse Code and so were chosen to minimize the possibility of errors. The code itself had the letters of the alphabet arranged randomly into a 5x5 square as shown in Table 2.

![Table 2](image)

Messages would be encrypted in a fashion similar to the Playfair ciphers. (Shannon, 1949) A simple phrase such as “See you later” becomes GX FX FX XG FF DD FA GG XD FX XA. After encryption, a keyword is chosen like GERMAN. The message is then transposed by first writing each letter beneath the keyword as illustrated below in Table 3 and then arranged alphabetically.

![Table 3](image)

With the message transposed it was now read downwards to give the ciphertext. So our encoded message is FDX XGAX GXFF XFGA XDD FFGX. These codes were eventually cracked once one could figure out the codewords used and the general method. Using only five letters helped give away the fact that it was a cipher in the vein of the Playfair cipher. Since this was a relatively common method, all that was needed was some experimentation before the general system was figured out. The last piece of this puzzle was supplied by the fact that since nearly all
German messages started out with the place it was sent from and a standard greeting, the messages could be decrypted based upon the first few letters of the message. (Pincock, 2006)

However, the cryptography front took a major jump forward during World War II, with major improvements from both the Germans and Allied forces. The Germans employed one of the most famous coding machines to date: Enigma. The machine worked as follows. It was about the size of a laptop and had a keyboard in front of it. There was a series of 26 lamps above the keyboard each with a letter of the alphabet. When a letter was pressed one of the lamps lit up indicating which letter would replace that letter. After encryption, it was sent via Morse code where the receiver decoded it in the same fashion using a similarly set up Enigma machine. Any eavesdropper would need their own enigma machine set up in the same fashion to crack the code. (Pincock, 2006)

The way the Enigma machine was set up though made this remarkably difficult. Inside the machine’s first version were three rotors set up so each position resulted in a different connection between the keys and the lamps. After a key was pressed, the rightmost rotor rotated one character. After 26 keys were pressed, the next rightmost rotor rotated one character. After 26 rotations by this rotor, the last rotor would rotate. It was also possible to set it up so that the middle rotor would rotate after the first ten or twelve rotations and then 26s after that. To add onto the complexity, a plugboard was installed into the front of the machine. This allowed pairs of letters to be switched. These combinations produce around 158,000,000,000,000,000,000 combinations.

The Polish people were the first people to crack this code by noting that the enigma machine produced a group of transpositions which were called cycles. These cycles were simply letters that were being replaced by each other. What the Poles discovered was that they always produced pairs of equal lengths vastly reducing the amount of manual calculations needed. Using their own Enigma machine, the Poles began cataloging all the cycles for each position on the Enigma machine. (Pincock, 2006)

This became problematic though when operators began using their own settings. Previously the settings had all been AXN. Now the settings were encoded in AXN (or some similar variant) and then transmitted in the settings. This made all the cataloging the Poles had done pretty much worthless.

However the Poles were resourceful enough to build six machines called “bombas”. The purpose of these bombas was to analyze the common encryptions used by the Germans to determine what code settings would look like under each system. (AXN, ANX, NAX, NXA, XAN, and XNA). Once more pairs were introduced, mathematician Henryck Zygalski created a method involving perforated sheets of cardboard. (Pincock, 2006)

These “Zygalski sheets” were manufactured with the letters from A to Z on one side and across the top. 26 were produced in all to represent the positions of the left most rotor. In the middle of it was a grid. The letters on the side represented the positions of the middle rotor while those on top represented the rightmost rotor. A hole was made if a “female” was produced. A female was
where the first and fourth letter of the encoded setting was identical. As more and more messages were received on the same day, more sheets could be placed on top of each other. Any holes would indicate a potential original setting. This was complicated by the impending invasion of Poland and the movement of the Germans to a system where operators could choose any three rotors from a group of five. (Pincock, 2006)

The next big breakthrough on Enigma came from Bletchley Park in Britain. It involved using a “bombe”, a machine similar to the bombas but with a different purpose, to run multiple possibilities on a set of letters. If it matched commonly used phrase or a “crib” like the word “secret”, a naval position, or even a known operator’s rotor settings.

On January 20th, 1940, the first Enigma message was cracked. This information had to be kept secret to prevent the Germans from changing their code again. An imaginary spy by the name of Boniface was invented. Messages with German intelligence in them were implied to have been obtained by Boniface or one of his spies. Without these codebreakers, D-Day would have been much more difficult.

In the Pacific part of World War II, things changed and it was this time that the Allies had an unbreakable code. The Japanese had several soldiers who could speak English well and decipher messages just as easily.

The US had a machine called SIGABA that was similar to Enigma but had one major disadvantage: it was slow to decipher even for an ally. These led to delays such as those on Guadalcanal involving at least two hours to send and receive a message.

Phillip Johnston managed to find a cipher that worked as close to perfectly as any cipher in history has. He was a US soldier who had grown up on the Navajo nation so he could speak their language fluently. Few people outside of the Navajo nation could. He suggested that the language be used to transmit secure messages from one Navajo signalman to another.

A demonstration showed that a three line message could be encoded, transmitted, received, and decoded in twenty seconds by two Navajo men. A machine would take 30 minutes. A lexicon was created with natural terms being used as code words for military terms (a fighter plane was called a hummingbird). For difficult names they were spelled out using the Navajo words for animals such as Ant, Bear, Cat, and so on. Navy intelligence after three weeks could hardly transcribe the code much less break it due to the Navajo language being based in sound as much as words. The Navajo signalmen were word perfect. (Pincock, 2006)

They were dispatched and were quite pivotal in helping take Iwo Jima as they helped transmit over 800 messages perfectly. The code was as impenetrable to the Japanese as it was to the Navy. They had broken the Air Force Code but never managed to make any sort of headway on it. Without this coding system, it is difficult to tell if the Pacific front would have been the success it ended up being.
Nowadays, codes and ciphers are used in wars but because hand to hand combat has died down as of late, most coding systems are now used to protect important information from top secret government files to credit card numbers.

The coding system used today by the FBI and other large companies is the RSA system. What differentiates this code from others is that it uses two keys instead of one, one for encryption and one for decryption. Since the keys are different, the encryption key can be made public without compromising the message. (Kahn, 1996)

The way the RSA system works mathematically is that two large primes p and q are chosen such that n=pq has n large enough that factorization of it would take current computers centuries to calculate. Once n is chosen, an integer k is chosen such that gcd(k, \( \varphi(n) \))=1 (\( \varphi(n) \)=number of integers less than n that are relatively prime to n). It is also recommended that k > p,q. The two numbers k and n are made public. Once this is done, each letter, number, and punctuation mark is converted to a 2 digit integer and then placed in a numerical string M. (M<n) If more than one M is required, M_1, M_2,…M_x are used. Once we have our M or Ms we convert them to rs using (n,k) to produce M^k \equiv r(\text{mod } n). (Rosen, 2006)

Once this message is received, the recipient uses a number j in which k j \equiv 1 (\text{mod } \varphi(n)) [j being the only unique solution to this equation] and decipheres the message using r^j \equiv M(\text{mod } n) whenever gcd (M, n) =1.

The reason this message can’t be cracked by an individual with the knowledge of k and n is that the person also needs to know \( \varphi(n) \). Since \( \varphi(n)=(p-1)(q-1) \), one needs to know p and q which are both kept secret. Without this knowledge it would take a single computer thousands of years to calculate the prime factorization of n. (Rosen, 2006)

A similar system for protecting important information is the ElGamal system. The ElGamal system has a public code and encryption method. However the decryption key is kept secret and to discover it requires solving a discrete logarithm problem, which is not easy for large numbers. (Kahn, 1996)

A prime p and its smallest primitive root r are chosen. (Primitive roots are numbers a such that for some number n, a^\( \varphi(n) \) \equiv 1 (mod n), and a^k is not congruent to 1 (mod n) for all positive integers k < \( \varphi(n) \).) After p and r are chosen, integer k is randomly to satisfy 2 ≤ k ≤ p-2. r^k (mod p) is then calculated. This is assigned the value a. (p, r, a) is the public key then while the decryption key k is kept secret. (Rosen, 2006)

The actual encoding process works as so. The message is converted to integer M following a standard procedure such as A=00, B=01,…Z=25. If M ≥ p, then M is split up into blocks with the same number of even digits. If extra digits are needed to fill out the last block, they are added. If B represents the first block, randomly chosen j such that 2 ≤ j ≤ p-2 computes two values C_1 and C_2 which represent block B and satisfy C_1 \equiv r^j (mod p) and C_2 \equiv B a^j (mod p) such that 0 ≤ C_1, C_2 ≤ p-1. If extra security is needed, j can be changed from block to block. (Rosen, 2006)
To decrypt one first needs to calculate $C_1^{p-1-k}$ and then $P \equiv C_2C_1^{p-1-k} \pmod{p}$ which gives $B \pmod{p}$ because $C_2C_1^{p-1-k} \pmod{p} \equiv (Ba^j)(r^k) \equiv B(r^k)^j \equiv B(r^{p-1}) \equiv B \pmod{p}$. So now then the decryption can only be carried out by someone who knows $k$. Both the RSA and ElGamal systems are used nowadays to encrypt secure websites and to hide top secret files.

With all of these advancements in cryptography, ciphers and codes keep becoming more and more secure but advances in computing and decrypting continue to make even the best efforts at keeping top secret information truly top secret.

The Holy Grail of cryptography would be a code that can’t be broken even with enough computing power or discovery of the key or some similar method of decryption. While one-time pads and the like are capable of this, they are only capable of being used once which makes them less than ideal for mass use. The ideal code would be incapable of being decrypted anyone outside of the code and capable of being used over and over again. Advances are being made to find a way to make this a reality.

This reality most likely lies with a new method that is awfully close to being unbreakable and being able to be used over and over again. This method is called quantum cryptography and is based on quantum mechanics.

Through study of quantum mechanics, scientists have learned something interesting: a particle’s position in space is incapable of being determined until the particle is observed or to put it another way the particle can be in two places simultaneously until we observe it. If we could develop a computer that was capable of functioning on a quantum level it would allow the computer to contain a lot more information.

In a standard computer, every piece is represented by a 0 or 1 bit. In a theoretical quantum computer, a qubit could represent both 0 and 1 at the same time. Only when the computer is called upon to perform a function will it actually determine which one it is. The interesting thing is that when two qubits become dependent on each other or entangled, once one qubit’s state is determined, the other one is as well. (Phoenix & Townsend, 1995)

So how does this relate to cryptography? Well, photons, which are particles of light, vibrate at different angles. This is called polarization. Normally, when one shines a light in a direction, the photons vibrate in many different directions, but by passing the light through a special filter, the photons can be made to vibrate all in the same direction. Light can vibrate in two different ways: horizontally or vertically known as rectilinear polarization, and diagonally. These vibrational directions are used to represent a series of quantum bits. (e.g. horizontal means 1, vertical means 0, / means 1, and \ means 0) With two different ways to polarize light, anyone listening in would have to know which method was used otherwise they would simply have a useless set of information. But how does the receiver know which method was used as well?

The answer is in letting the photons be the key to the code. How this would work would work like this. Person A sends a message to Person B using a polarization sequence unknown to Person B. Person B randomly switches between rectilinear and diagonal polarization when
decoding the message. He should get some of the data points correct and some of them wrong. Person B then calls Person A and gets the polarization sequence Person A actually used. Once he has this, he knows which data points are correct and which ones are wrong even though Person A never told him which ones are which. Now the two can use these data points as the basis for a key for future coding purposes. (Phoenix & Townsend, 1995)

A performance of this was performed in October 2005 at the University of Technology in Vienna using chocolates. There were two pairs of glasses, red and green and a box full of foil-wrapped chocolates with 0s and 1s on red and green stickers on the chocolates. The sender flipped a coin to determine which glasses to wear and then pulled out a chocolate and wrote down the number he saw and what color his glasses were. (If he was wearing green glasses, he would see the number on the green sticker and the same thing for the red glasses and sticker). The chocolate was then delivered to the receiver who randomly picked a pair of glasses and wrote down the number he saw and the glasses he used. (Pincock, 2006)

The receiver then waved a red or green flag to tell the sender what color glasses they used and the sender responded back with the color they used. If the colors matched they kept the number. Otherwise they both discarded it. At the end of the presentation, they had an identical series of 0s and 1s.

Throughout our history, people have needed to keep things secret and so have relied upon codes and ciphers to keep these messages secret. As long as people need secret information, codes and ciphers will exist. As computing power and human ingenuity increase, new and creative ways to keep confidential information safe will be developed. Without codes and ciphers, our planet’s history would look massively different. Caesar may have never risen to prominence. The Civil War, WWI, and WWII could all have different victors or have lasted several years longer. Today we would not be able to use the Internet for purchasing items without worrying about the information being stolen. We owe much of the modern world to codes and ciphers and without them life would be completely different from how we understand it.

WORKS CITED


Examining Key Factors in Adolescent Substance Use: 
A Review of the Literature

ABSTRACT

Adolescent substance abuse is a serious health problem that has plagued countries worldwide for many generations. Adolescent Substance Abuse has been associated with many negative consequences both at the societal level as well as in the individual and family level. The physical and psychological impacts of substance abuse on adolescents in many cases are irreversible, but more importantly, are preventable. What factors pre-dispose an adolescent to substance use and abuse? What are the determinants that society, parents, schools, and even adolescents should be aware of and attempt to remove? In what ways do peers and family members impact an adolescent’s substance use or abuse? What, if any role do Risk Taking Behaviors and Problem Behaviors play? All of these questions have led to the research question of this essay: What affects do Family and Peer Social Support and Risk Taking Behaviors have on adolescent substance abuse?

To answer this question, a literary review will define key terms such as adolescents, substance use, substance abuse, and social support, and risk taking behaviors. It will be important to determine what systems are used to define and diagnose substance use versus abuse, specifically in the context of adolescents as research indicates there are different standards and expectations of abuse for adolescents compared to adults. Another important area of research will be the distinction between negative and positive influences of peers and family members. In what ways is each group able to prevent substance abuse in adolescents, and are there ways in which they actually promote or trigger abuse? Also, how does the relationship between problem and risk taking behaviors and substance use function? Finally, this capstone project will focus on how research needs to guide and determine prevention and treatment for adolescent substance abuse.

INTRODUCTION

The Department of Education has described Adolescent Substance use as the “number one threat to [the] health and well-being of today’s youth” (Moore & Forster, 1993). Substance abuse has also been cited as one of the most “prevalent causes of adolescent morbidity and mortality in the United States” (Sussman & Ames, 2008). According to the physicians’ Leadership on National Drug Policy, adolescent substance abuse is a national public health problem with serious health & economic consequences. (Gordon, Kinlock, & Battjes 2004). It is estimated that approximately 5% of adolescents in the United States qualify for diagnosis of substance abuse disorder (Tarter, 2002). There is also considerable evidence that substance abuse among youth is a widespread and increasing problem in the US. Recent estimates indicate that 53% of adolescents have experimented with an illicit drug by the time they graduated high school, while 32% have done so as early as 8th grade.” (Gordon, et al. 2004).
The rate at which substance use and abuse is growing in United States adolescents has been so high that it has become a main focus for many youth oriented organizations. The American Academy of Pediatrics sees it as such a growing problem that, in 2001, they created a committee whose sole purpose was to research the problem and to urge Congress, employers, health insurers and families to address the issue and reevaluate government financing for prevention and treatment. In 2002, a study done by the Substance Abuse and Mental Health Administration found that of 68,126 adolescents between the ages of 12 and 17 years, 11.6% of the adolescents were current users of illicit drugs, and that 8.9% of the youth had symptoms that classified them as having substance abuse or dependence as defined by the Diagnostic and Statistical Manual of Mental Disorders 4th edition issues by the American Psychiatric Association. MV (Burrow-Sanchez, 2006).

In 2002, Johnston, O’Malley and Bachman performed a study on 43,000 adolescents in grades 8, 19, and 12 regarding their lifetime and past 30-day substance use. Their results are illustrated in figures 1.1 and 1.2 below.

Figure 1.1: Lifetime Usage

Johnston, et al. found that 70% of the 12th graders in their survey reported having used alcohol in their lifetime. It was also found that the three most commonly used substances were alcohol, cigarettes and marijuana. The researchers found that while the percentage of adolescents who experimented with substance use (Figure 1.1: Lifetime Usage) was significantly higher than those who reported recent use (Figure 1.2: past 30-day Usage), the percentage of adolescents using on a regular basis still accounted for a large portion of the population; particularly for alcohol use (Burrow-Sanchez, 2006).
Research has also revealed that there is a substantial relationship between delinquency and risk-behaviors and adolescent substance use. This research makes it clear that adolescent substance use is a major concern not solely because of its direct effects but also because of the correlation to other risky behaviors including criminality, behavioral problems, truancy and premature sexual behaviors (Gordon, et al., 2006).

It is also important to note that many believe that it is very difficult to acquire accurate estimates of adolescent substance abuse prevalence because most surveys are taken of adolescents in traditional school settings, therefore excluding many of the most high risk youth who do not attend school (American Academy of Pediatrics, 2001).

Understanding the Terms

In order to effectively evaluate the many facets of adolescent substance use and abuse, it is necessary to understand the terminology regarding this subject matter. The first area of understanding must focus on defining substance use and abuse, and distinguishing the differences between the two. Substance use is simply the inhaling, injecting, smoking or drinking of a mind-altering substance. Substance abuse on the other hand is defined by the American Psychological Association as:

“a maladaptive pattern of substance use leading to clinically significant impairment or distress as manifested in a 12-month period by at least one of four criteria: (1) recurrent substance use resulting in failure to fulfill major obligations at work, school, or home; (2) recurrent substance use in hazardous situations (3) recurrent substance-related legal problems; and (4) continued substance use desire having recurrent interpersonal problems related to substance use” (DSM-IV-TR).

Park et al. bring a definition of substance abuse that is unique to adolescent users in comparison to adult users. They state that they believe regular substance use by adolescents should be
considered abuse because of the potential of such use to interfere with brain developmental growth and adjustment tasks.

Next we must understand exactly who it is we are discussing when we refer to adolescents. Adolescence is defined by the Merriam Webster dictionary as “the period of life from puberty to maturity” (Merriam Webster). Historically, adolescence has been perceived as the time frame from the age of 13 - 19 however, research now indicates that this understanding needs to be extend to include individuals close to the age of 25.

Social support is defined by Lepore, et al as the “actual or perceived availability of resources in one’s social environment” (Lepore, 1994). This support is presented by several different people groups such as teachers/pastors, parents, and peers. Peer and parental social support are critical factors in adolescent substance use.

There are many factors that have been found to impact adolescent substance use, however, these factors do not all influence in the same way. Each factor either acts as a risk factor or a protective factor. A risk factor is simply “anything that increases the probability of a person using drugs” while a protective factor is “anything that protects or decreases the probability of a person using drugs” (Burrow-Sanchez, 2006).

Another of the factors that has been found to be associated with adolescents is that of Problem and Risk Taking. Many use these two terms interchangeably, while others distinguish between the two. For the purposes of my paper, I will use the terms interchangeably, but will define them both in an effort to provide the greatest amount of clarity. Risk Taking Behavior (RTB), although it includes drug and alcohol use, also extends to include antisocial behaviors, delinquency, high risk sexual behavior, conduct problems (Feldstein & Miller, 2006), as well as criminal activity, poor academic performance (Park, Kim, & Kim, 2009). Problem Behaviors are often categorized to include such activities as “truancy, criminality, running away from home, physical fights and sex” (Yang, Yang, Liu, & Ko, 1998).

**My Focus**

There have been found to be many factors associated with adolescent substance use and its onset; however, there are three factors that research indicates are most prevalent in affecting use. These factors are: Family Social Support, Peer Social Support, and Problem and risk-Taking Behaviors. This paper focuses on these three factors, and more specifically, the ways in which they impact adolescence substance use onset and substance abuse, both positively and negatively. Although family and peer social support and risk taking behaviors are seen as the greatest risk factors for adolescent substance abuse, none of these guarantee use and therefore all need to be understood in order to direct effective prevention and treatment.

**FAMILY SOCIAL SUPPORT**

There is no shortage of research on the affects of family, specifically parental and social support on adolescent substance use. In fact, it is widely accepted that families greatly impact adolescent
substance use and abuse. Parental support and monitoring, family processes and structure are important predictors of adolescent drinking and substance use (Amey, & Albrecht, 1998). However, families can have both negative and positive effects on an adolescent’s decision making, particularly when it comes to their choices regarding drug and alcohol use. (Burrow-Sanchez, 2006). It is therefore necessary to examine the ways in which families can act as either a risk factor or a protective factor in adolescent substance use.

As a Risk Factor

One of the most researched focuses of family impact on adolescent substance use is that of family structure and process. The ways in which a family and its members function have been found to be very influential in the decision making and life style choices of adolescents, particularly the relationship between parent(s) and adolescent. Park found that poor involvement in the lives of adolescents’ and low standards by parents can greatly increase the risk of substance use by adolescents. (Park, 2009). High stress and conflict, low discipline and nurture in families have also been found to put adolescents at high risk for substance use (Feldstein).

In 2005, a survey was conducted of sixty-six adolescents, ages 13 – 14 years, by researchers at the Institute of Child Care Research in Belfast, United Kingdom. The results indicated that over 50% of students who self-reported using drugs or alcohol, also reported low supervision and monitoring by parents (McCrystal, Higgins, Percy, & Thornton, 2005). McCrystal, et al, assessed parental involvement and supervision using four categories of: disclosure, solicitation, control, and monitoring. They defined these categories as:

- Disclosure: “young people proactively offer information to parents”
- Solicitation: “parents proactively seek information”
- Control: “parental approval of activities in advance”

The researchers found that in this group of young people, there was a direct correlation between low parental disclosure, control and monitoring and higher levels of adolescent substance use. Amey also noted that “parental rejection, particularly when combined with the presence of deviant peers, low self-esteem and an avoidance coping style, were predictive of adolescent drug use” (McCrystal, 2005). It is clear that when parents fail to adequately and appropriately incorporate themselves into their children’s lives, they greatly increase the risk and levels of substance use.

Beman (2000) believes that the negative impact of families on adolescent substance use is three-fold, specifically when it comes to the impact that adult family substance use influences adolescent use. He describes each of these parts as:

1. Modeling behavior(s) by family members
2. Teaching what is socially accepted and appropriate
3. Increased chances of emotional and physical pain for adolescent

Park supports Beman’s findings and describes parental alcoholism as one of “the most predictive [factors] for adolescent substance use” (2009). Both Beman and Park describe family members who use alcohol and drugs as models for adolescents. Their use normalizes and can even glorify
substance use in a way that impacts the way an adolescent views and makes their own decisions regarding substance use. It is very easy to see how part one and part two of Beman’s explanation above are directly linked in what family members show and teach children is correct and acceptable regarding substance use. However, Beman’s third part plays its role in adolescent substance use in a different way than the first two. Not only does having users within a family impact how adolescents view substance use, it also impacts the ways in which that family is able to function.

As adults in the family unit engage in substance use, they are often times less active and involved in the lives of the adolescents. As discussed above, there is a lot of research that indicates poor involvement and monitoring by parents greatly increases adolescent substance use risk (McCrystal, 2005). Beyond the lack of support and active participation, many parents who abuse alcohol and drugs also create very hostile and stressful home environments, adding to the risk of substance use by youth in the home. As Beman words it, “adolescents from dysfunctional or disturbed families are more likely to become substance abusers” (2) and many homes with substance using parents fall into this category.

As a Protective Factor

The positive effects of family social support are widely supported and many believe that it is one of the most effective tools in prevention of adolescent substance use. Park undoubtedly backs this up when he states that “parental support is a protective factor” (Park, 2009). However, it is important to understand the ways in which family and parent support act as protective factors, as we have seen that they can also act as risk factors for adolescent substance use.

Just as family members were able to act as risk factors in multiple ways, they can act as protective factors in different ways. Park found that “youths with greater parental support tend to participate in fewer negative anti-social behaviors” (Park, 2009). He explains this correlation as the direct effect of social control theory as discussed by Hirschi (1969) and Tornberry (1987). This theory explains that adolescent drinking can be positively affected by a close relationship that exhibits social support. Social control theory also states that strong support by parents can diminish the negative effects of peer influence on adolescent substance use. There is also a suggestion that a relationship in which a substance user acts as a model for the adolescent, the risk of the adolescent engaging in similar substance use is heightened. However, Park found that in his study, “parental support moderated the negative effects of parental alcoholism on substance abuse risk among adolescents” (Park, 2009). Park’s findings indicate that even when substance use is present, parental support and strong ties can effectively lower the risks of adolescent substance use.

There is significant research to support Park’s findings, much of which addresses the key role that effective parenting plays in preventing and reducing adolescent substance use. For example, Feldstein found that parents who engaged in effective monitoring and communication had adolescents who engaged in lower levels of risk taking behaviors such as using drugs and alcohol (2006). Bahr et al. found that “measures of family bonding had modest, but significant, direct
and indirect effects on both the frequency and the amount of alcohol use among high school students.” (Amey, & Albrecht, 1998).

It is also important to note the impact that parents attitudes and treatment of adolescent substance use have in protecting against use. Feldstein found that parents who made it clear their disapproval of substance use increased the ability of their adolescent to decline peer pressure. To further support the impact of parental opinion, Swadi found that parent’s opinions outlast those of peers, indicating that parents, who instill clear opinions against drug and alcohol use, particularly at a young age, reduce the power of outside influences, such as peer pressure to engage in substance use.

Understanding Differences in Ethnic/Racial Groups

Amey & Albrecht (1998) performed a very unique study focusing on an area that has had little research done regarding family social support and adolescent substance use but that shows great promise in future study of this phenomena. The focus of this study was to determine what, if any, differences there are in the impact of family structure and parental interaction between different races/ethnicities. The researchers believed this study to be important because “family structure is known to vary across race and ethnic groups; differences in family characteristics may be important to understanding racial/ethnic differences in patterns of adolescent substance use” (Amey, 1998). This study narrowed its scope to families reporting one of three racial/ethnic backgrounds: (1) Black, (2) Non-Latino White, and (3) Latino.

Amey et al. found that family structure, defined as having parents who never married, are married but one parent is not biologically related, divorced, or having both biological parents in the home, greatly impacts the use of tobacco and marijuana by adolescents but that it did not impact alcohol use (1998). However, family process measure by the amount of time spent with parent and child as well as the perceived quality of the relationship impacts the use of all 3 substances.

Although Amey et al. found patterns that held true despite race or ethnic background, they also found that there are instances in which race and ethnicity do play a role. For example, they found that black adolescents are less frequent users of illegal drugs than Latinos and Non-Latino Whites. They also found that Black adolescents are more protected from the impact of non-tradition families than their Latino or White counterparts. While white adolescent drug use increases when living in a family that has a structure other than two biological parents in the home, Black adolescents are less likely to engage in substance use when living with their single, biological mother. Amey et al. attribute this difference to the unique ways in which extended family members interact in Black families. Particularly in black families, extended family members provide significant support and assume a wide level of responsibilities, helping to lessen the impact of having a non-traditional family (Amey, et al. 1998).

Amey et al. concluded that you cannot assume that patterns or results from one ethnic group can be directly applied to another but that ethnicity and race do play significant roles in how families impact adolescent substance use. They also state that family characteristics are important in understanding drug use but that they do not explain the differences in use between different
ethnic groups because they are influenced in varying ways by their family structures and processes.

PEER SOCIAL SUPPORT

“The single dominant variable in adolescent drug use is the influence provided by the peers with whom an adolescent chooses to associate. We believe that drug use is almost always directly linked to peer relationships. Peers shape attitudes about drugs, provide drugs, provide the social contexts for drug use, and share ideas and beliefs that become the rationales for drug use” (Beman, 1995). This perspective on the influence that peers have over adolescent substance use is widely supported and accepted. In fact some go as far as to claim that peer support is always a risk factor for adolescent substance use (Park, 2009). However, simply saying that peer support is a risk, or even protective factor for substance use does not adequately explain the unique ways in which peers influence and affect substance use.

As a Risk Factor

“Peer influence plays a major part in the initiation and the maintenance of adolescent substance using behavior” (Swadi, & Zeitlin, 1988). In fact, peers influence on substance use occurs in several forms. In many cases, friends are the source of information regarding drugs and alcohol, and they help to determine the ways in which substance use is viewed. Peers act as models for and a place of social learning regarding substance use for adolescents. (Swadi, 1988). It is also important to note that substance use is most often a social activity that occurs with friends and classmates (Yang, 1998). The combination of these influences creates a social reinforcement for substance use in the lives of many adolescents.

In fact, the negative influence of peers on substance use is never greater than when from another adolescent who engages in use. Beman et al, Park et al, and many others have found that adolescents who have peers who use are at a higher risk of use themselves. Burrow-Sanchez also noted that “adolescents who associate with drug-using peers have consistently been found to have higher levels of drug use” (2006). In fact, Swadi et al. saw such a huge correlation between peer use influencing adolescents that they concluded that “the single main determinant of whether a young person uses marijuana is whether or not his best friends uses it” (Swadi, 1988)

Another unique way in which peers impact adolescent substance use is in the accessibility of drugs and alcohol. McCrystal et al. found that friends were one of the most popular sources for substances in their study (2005). Swadi also found that in one third of their cases, friends were the “only or major source of solvents and/or illicit drugs” (Swadi, 1988). It is clear that adolescent substance use is often times increases as a result of peer influence; however, it is important to understand if and how this influence is also able positively affect use.

As a Protective Factor

Peer social support as a protective factor of adolescent substance use is a relatively new concept and has had very little research done on it. However, the last decade has brought new emphasis
on studying and understanding the degrees to which peer support can play a positive and healthy role in substance use. It has been accepted for years that adolescent with peers who don’t use greatly decrease their risk for substance use and abuse (Feldstein, 2006). What has not been understood is the ways in which direct and active peer influence can prevent or even modify substance use by those who are at risk from factors beyond their peer influence.

Swadi et al. examined the impact that peer influence had on the initiation and maintenance of drug-taking behaviors in adolescents in an effort to find the potential positive uses. They noted the Durell and Bukoski had reviewed reports on the use of peer pressure in positively impacting drug taking behavior and concluded that “it is the most promising area to explore (Swadi, 1988). They also found that there is “an increasing body of evidence that it [peer pressure] can also help in terminating or at least favorably modifying the rate and pattern of substance use” (Swadi, 1988). Swadi et al. concluded that “the most optimistic use of ‘peer influence’ methods would be to help non-takers resist adverse ‘drug-taking’ influences. It is also possible to use peer influence from non-takers to persuade takers to abstain or modify their patterns of use into less hazardous ones” (1988).

**PROBLEM AND RISK-TAKING BEHAVIORS**

Adolescent substance use is not the only risky or problem behavior in which adolescents choose to engage. In fact, risk taking and problem behaviors are considered by many to be characteristic of youth and there is significant evidence supporting the correlation between substance use and other risk taking behaviors (Beman, 1995). Feldstein state that many adolescents have temperaments that naturally pre-dispose them to risk taking behaviors (2006). However, what is not clear from research is if risk taking and problem behaviors are: (1) a risk factor for substance use, (2) a co-morbid condition, or (3) a combination of both. It is interesting to note that risk taking behaviors and substance abuse in adolescents share many of the same risk factors, drawing an even greater connection to these two adolescent behavior sets (McCrystal, 2005).

**Co-Morbidity**

Donovan and Jessor found that adolescent problem drinking was associated with a tendency to engage in other problem behaviors (Beman, 1995). Swadi et al indicate that there are significant connections between adolescent substance use and dangerous behaviors such as reckless driving, physical fights, and risky sex. They also note that substance use increases the risk of committing or being the victim of a violent crime (Swadi, 1988). Gordon found that there is a high correlation between bullying, cruelty to animals, multiple sex partners, delinquency, arrests and adolescent substance use.

Park et al. found a connection in their study between relationships with delinquent peer groups and increased risk taking and problem behaviors (2009). When adolescents associate with delinquent peers, there is a naturally “permissive perspective” in the group on substance abuse which in turn increases the groups acceptance and participation in risk taking behaviors (Park, 2009).
As a Risk Factor

Behavior and risk taking problems are believed by many to be risk factors for adolescent substance use. In his study on the risk factors involved with substance use in Taiwanese students, Yang listed behavior problems as one of his eight risk factors for substance use (1998). He described behavior problems as “involvement in truancy, criminality, physical fights and sex”. The results of Yang’s study indicated that students who reported to have been involved in these problem behaviors were considered to be at risk for substance use.

It is also supported that the age of risk and problem behavior onset is key in the level of risk for substance use by youth. Burrow-Sanchez cites problem behaviors at a young age to be particularly indicative of high risk for substance abuse. Yang, Fisher, and Harrison also suggest that early antisocial behavior and rebelliousness are important risk factors for adolescent substance (Beman, 1995).

Although there is no proof that the relationship between risk taking and problem behaviors and substance use is uni-lateral, it is clear that the correlations are important in fully understanding the ways in which adolescents become at risk and behave while using alcohol and drugs. The high correlations between substance use and sexual activity, which often results in increased “adverse sexual consequences” such as pregnancy and sexually transmitted diseases (Burrow-Sanchez, 2006) alone raises concern for at-risk youth. It is also important to note that adolescents who engage in substance use and criminal behavior during adolescence greatly increase their risk for continued problems in their later years (Gordon, 2004). As Gordon describes it

“Substance use among youth is a concern not simply because of the direct effects of substances themselves, but also because of its relationship with delinquency, risky behaviors such as premature sexual activity, subsequent adult criminality, and other psychological and behavioral problems (e.g., attention deficit hyperactivity disorder, conduct disorder, oppositional defiant disorder, depression and anxiety)” (2004).

CONCLUSION

Adolescent substance use is something that has clear negative implications on the youth of the United States and it is a problem that is not going away, but is actually growing in prevalence. Research indicates that this is also a problem that is impacting a large portion of the overall population beginning for most as early as eight grade (Burrow-Sanchez, 2006). Not only do actions need to be taken to treat substance abuse once an adolescent begins engaging, it is necessary to take proactive steps in trying to reverse the trend of adolescent use.

Impacts on Prevention and Treatment

Although adolescent substance use is not a new topic of concern, focusing on designing treatments that are geared towards the unique factors involved with adolescents rather than assuming that they can be treated the same as adults is still in the early stages. It will be crucial in effectively treating this generations users and preventing the next generation from initiating
use, that adolescent substance use be viewed within the context of youth rather than prior standards designed for adults.

Treatment in the future also needs to place emphasis on incorporating assessment of the risk factors and protective factors in order to be truly effective. Adolescents who present multiple risk factors need to be zeroed in one by teachers, parents, and other social support groups in an effort to positively affect substance use. It will also be key for success that in counseling and treatment that the individual’s family, friend, and academic histories are incorporated in developing the “whole picture” of the individual. This will require that families are involved, to the extent that they are willing to do so. It will also require that adolescents are open regarding their involvement in other problem and risk taking behaviors as well as their substance use.

Prevention models to date have been very ineffective, but the more recent research highlighting the potential positives of using peer support need to be expanded and utilized, geared towards youth not in traditional school systems.

**Further Research Recommendations**

It is clear that risk factors in and of themselves do not guarantee substance use, however, they are important in understanding the patterns and choices behind substance use onset. Therefore, research regarding the combinations of risk and/or protective factors and their likely affects will be helpful in determining the answers to questions such as: Is there a “magic combination” that will translate into guaranteed use? Is any one protective factor enough to prevent use regardless of risk?

The research done by Amey & Albrecht also provides greater insight into an area that has long been considered a huge factor in adolescent substance use – family structure and process. However, longitudinal studies need to be done to determine the validity and consistency of their findings regarding the differences in racial and ethnic family impacts.

**REFERENCES**


A Listening Campaign: Debrief

ABSTRACT

This paper explains the results of the Listening Campaign event.

PAPER

“Who is my enemy? It is the person whose story I have not heard” (Hoffman, 2008). Story is a powerful tool that every human has been equipped with. The telling of one’s story presents opportunity for another to connect with that person at the most fundamental human level, as familiar behaviors, emotions and experiences are exposed. However, the storyteller is almost entirely robbed of his or her power when the story falls on deaf ears. In order to fully embrace the potential power available within each human being’s story, fellow humans must be willing to listen. As stated by Douglas Steere, “to 'listen' another's soul into a condition of disclosure and discovery may be almost the greatest service that any human being ever performs for another”(Hedahl, 2001, p. 82), as it allows for these existing stories to be told and relished. This service must consist of more than merely hearing the words that pour out of another’s mouth. It is commonly accepted among professional researchers as well as the average communicator that listening is strikingly distinct from hearing.

Simply hearing is not enough to achieve a connection: We may only establish rapport, a working relationship. We are striving for more than closeness. We are attempting to participate in the inner feelings of another while remaining objective, to see the world from the other's perspective with as much understanding as possible. To go beyond closeness, to understand the lived experience of another, we must begin by listening. (Fredriksson, 1999)

Listening to another’s story is clearly an essential piece to unveiling the power of story, and it also allows the listener “to satisfy your curiosity, to be informed, to be entertained, to get another point of view, to experience something outside yourself.” (Shafir, 2003, p. 82) When one chooses to listen, they are able to give a rare and inexpensive gift that cannot easily be surpassed (Shafir, 2003, p. 91), as it frees the storyteller to cut out the layers of pretense and say what is truly on his or her mind (Shafir, 2003, p. 13), not simply what might be expected.

It is challenging to give a secure definition for listening, as it continues to morph according to ongoing research and implementation, but International Listening Association has proposed that listening is “the process of receiving, constructing meaning from, and responding to spoken and/or nonverbal messages.” (Hedahl, 2001 p.11) Beneath this umbrella definition there are various types of listening, depending on purpose, context, and the communicators involved. This discussion will primarily focus on what is called therapeutic or supportive listening, which can be defined as “listening to provide a troubled sender with the opportunity to talk through a
problem.” Implementing this type of listening demands deliberate attention, concentration, understanding, empathy (Hedahl, 2001, p. 13) and a willing investment of personal time.

With the Campaign for the Promotion of Listening, Mark Milton (2000) presents alternative sub definitions of listening that could be blended with that of the therapeutic and supportive listening defined above. Milton discusses “factual listening” which is “linked to daily habits, focusing on an exchange of information” and “professional listening which he explains is “practiced by psychotherapists and psychoanalysts, who aid patients in analyzing their past so as to better understand and live with their present situation.” The piece that parallels therapeutic and supportive listening is described as:

“friendly listening,” which helps to free the emotions and which is based on being attentive toward others. Becoming conscious of this leads to a type of listening that is based on not judging others and focuses on the person you are listening to—a type of listening which we call “benevolent listening.”

Milton’s (2000) definition of benevolent listening is extremely relevant to the concept of utilizing listening to capitalize on the power of story. He further explains the characteristics of benevolent listening: not interrupting, not giving advice or making comparisons, maintaining absence of judgment and listening with empathy. In fact, when used properly, both therapeutic and benevolent listening styles offer benefits that exceed the role of a mere communication asset and stretch into the psychological realm through the “stimulating effect these styles have on others and the development of their state of mental health” (Milton, 2000).

The secret of being in a good state of mental health is knowing oneself: understanding one's strengths, limits, hopes, and needs, and being able to express these. Listening can therefore help to increase self-confidence and mutual respect, and it must find its place amongst the social values of the future (Milton, 2000).

In addition to promoting powerful communication and a sound mind psychologically, listening is also an imperative component of a healthy and active spiritual life. In her book Listening Ministry, Susan Hedahl suggests that we develop a “listening habitat,” which essentially consists of “a compassionate context in which the divine and human presences are held together in the background of any listening/speaking event” (2001, p. 98). Living in an environment that we have established as open and available for continuous listening would enable us to promote justice and create a voice for those who had previously been deemed voiceless. As Hedahl states, “to listen is to identify those who can be brought to speech, those who have stories urgently needing heard, and to begin doing justice with and for those in need of it” (2001, p. 92). Listening with the intent of achieving justice has been an ideal for centuries, evident in St. Benedict’s quote: “listen and attend with the ear of your heart” (Hedahl, 2001, p. 98).

Listening can also be used a tool to initiate community, as it allows one child of God to be fully present with another one of his children. When sharing about his experience as a military chaplain called upon to assist with the 9-11 tragedy, Pastor Jim Jenkins of Cottage Grove Foursquare Church examined the idea of “witness.” He shared that when he was asked to accompany the loved ones of those who had lost their lives back to ground zero, there were no words that would suffice for easing the situation. He could simply be with the person, keenly
listening to their stories or ramblings, or even listening with “the ear of his heart” (Hedahl, 2001, p. 98) to the turmoil that may have been stirring inside of them. In the same way, Pastor Jenkins challenged the Christian community to be present in one another’s lives, in an attempt to achieve full “withness” (Jenkins, 2011).

Unfortunately, the current culture of the United States does not foster an environment that is keen on listening. Many people fail to recognize the significance of listening and the potential benefit it offers communicatively, psychologically, and spiritually. Three people groups that include many of the least listened to members of this society are the homeless, youth and elderly populations.

Testimonies of three individuals representing each of these people groups were gathered with the intent of being used at the Listening Campaign, as an effort to reveal the human side of their people group not being listened to. Debra Schwartz, of the Senior Companion Program, explained how one of her clients was rather quiet and difficult to engage. However, knowing he had served in the Air Force, Debra asked him more details about airplanes and then sat back to listen. He instantly perked up and grew quite animated, as he recognized someone cared to listen to his passions and the stories of his life (2011).

Joe Oatman lived on the street for 19 years and shared that it is mainly due to someone taking the time to listen to him explain his predicament that he now has secure housing and a job prospect. At an overnight shelter program, Joe was introduced to a woman who works for Sheltercare, which is a local organization that offers housing support and other services to the homeless population. This woman immediately offered her full listening attention and invited Joe to share his story. When she learned that he had been wounded in more than four marital relationships, which had driven him to substance abuse in order to cope with the pain, she recognized that he needed a support system. This kind stranger arranged for Joe to have an apartment and went a step further to reunite him with his daughter, whom he had not seen in years (2011).

Lastly, local youth Stephanie Wilson shared a glimpse of her story during a brief interview regarding areas of her life where she felt she had not been heard. Throughout her later teenage years, Stephanie has been on and off the streets. Unfortunately, her father is preoccupied with her step mom and their family and her mother doesn’t seem to be all that concerned with her daughter’s predicament. Both parents appear to be disregarding their daughter’s voice and story as they recognize their own livelihoods as holding higher priority than their daughter. These three testimonies exemplify just a small fraction of the lack of listening epidemic that plagues the three people groups mentioned. These are just three people. There are arguably hundreds more who suffer unnecessary plights, simply because no one stops to listen and respond.

What distinguishes our society as one who does not listen, namely to the homeless, youth and elderly fractions of our population? Mark Milton (2000) believes that question could be answered by the following:

In a world full of priorities and emergencies, listening to others often breaks down. An increase in self-indulgent attitudes also acts as a barrier to communication. A growing
number of people now find themselves troubled by feelings of solitude, both physical and spiritual, and this is affecting people well beyond any marginalized sectors of society.

Our individualistic society has set up an environment that does not foster listening on a regular basis. We are driven by the need for success and security, which often sidesteps the importance of taking the time to stop and listen. When given the opportunity to stay and chat with the grocery clerk or rush back to the office to work 15 more minutes, we generally choose the latter.

Though this is a widespread problem, I found myself very closely drawn to its significance and plausible solutions. I grew up soft spoken and introverted and therefore often overlooked, which I recognized was not the lifestyle I would be content with. In conjunction with realizing this revelation about my personality quirks, I discovered a somewhat similar predicament was in place within the homeless population. They too were overlooked and their voice was disregarded; however this was mostly due to their appearance and social standing rather than a soft voice. In recognizing my own shortcoming in not being listened to and quintessentially recognizing that same limitation in entire sub-culture, I concluded that being heard and having a voice is an essential human need. I would make the claim that it’s a need that transfers to every culture, people group, age, etc. People need to be recognized as someone whose voice is worth hearing, in order to maintain self-esteem, self-awareness, and basic human dignity.

This discovery immediately catapulted me into action, in effort to raise awareness for this apparently forgotten need. Because this dilemma appears to stretch across all social boundaries and established sub-cultures, I found it safe to assume that everyone could in some way identify with their own adaptation of this need and how it is most likely not being sufficiently met. The result of these two components: the essential need to be heard and our lack of valuing listening, is that people go throughout their daily lives without being heard. Specifically, the homeless, youth and elderly populations are not listened to, as they are most often the least convenient to stop for in our busy schedules. I hold firm to the belief that if these three people groups were listened to more, the increase in dignity and self-esteem would give a tremendous boost to restoring their purpose in living and their hope.

The action I was inspired to take was to find some way of calling attention to this point of failure in our community. I developed the idea of facilitating a “Listening Campaign,” with the succinct purpose of raising awareness of the extreme lack of listening in our society, by encouraging local citizens to engage in current opportunities to practice listening, both communally and personally as they hopefully began to reinstate the value of listening in their daily lives. I wanted to challenge individuals with the reality that they cannot merely afford to take the time to stop and listen, but the possibility of hearing another person’s story might actually be beneficial to their day. America as a whole needs to embrace the idea that “When we stop, we see that the world continues without us; sweet humility and gentle mindfulness bequeath the grace to stop, and see that it is good, there is no need to keep pushing” (Muller, 1999).

With that idea fueling my efforts, I began conversing with other people gifted in compassion and communication who might join my slightly unorthodox endeavor. The few people I initially met with were intrigued by the concept and hastily referred me to other people who might be on
board and be able to provide resources. This process developed into a somewhat tedious of following leads and networking with other people almost incessantly. I worked to maintain the mindset that this project was an opportunity to meet with other people who might be passionate about striving to preserve a healthy listening environment beyond this singular event, so I rarely refrained from meeting with someone referred to me, as they might be a willing cohort for future efforts towards listening.

My original plan and parameters for the event consisted of a proposed two hour duration at a local, easily accessible venue. I recognized from the beginning that this would be difficult to market, as it is a somewhat abstract concept to campaign and most people don’t tend to think of themselves as poor listeners. I defined three key objectives in an attempt to make the event more tangible for promotion efforts: to raise awareness of the lack of listening in our society, to encourage attendees with existing listening opportunities, and challenge attendees to reinstate the value of listening in our community and implement active listening skills in their daily life.

To meet the first objective, I planned to present facts and statistics concerning our current state of listening ability and listening successes, invite representatives of the local homeless, youth and elderly populations to share their testimonies regarding the role of listening in their life, and provide individual assessments for any attendees interested in gauging their current listening ability. The second objective was hoped to be met by inviting local non-profits who utilize listening as a key component of the services they offer to participate in the event by tabling a booth that displayed literature explaining what they do. The idea was that attendees might take note of what people are currently doing to ensure that the disenfranchised of our community are heard and possibly volunteer to join their efforts.

In order to meet the final objective, I arranged for three keynote speakers to give a sort of “call to action.” I aimed to breach existing social barriers that might be impede the community’s ability to listen, so I invited certain speakers to represent the social community, political community and faith community. These three populations each pertain to different types of people and often engage a large influence over our thought development and preferences. David Robertson of Free People of Eugene, Mayor Christine Lundberg of Springfield, Oregon, and Pastor Jim Jenkins of Cottage Grove Foursquare Church each agreed to speak on behalf of the community they represent, with the intent of giving their audience practical and tangible ways to practice listening within those three environments.

As with any orchestrated event that involves people, last minute adjustments are inevitable. I proceeded on the day of the event with an attitude of flexibility and fairly sparse expectations. A few weeks prior to the event I had already permitted the first modification to my original proposal by allowing a Senior Companion to share her experiences in listening to her senior clients, rather than an actual senior sharing their testimony of how they have not been listened to because of their age. Following suit, I had to hastily find a replacement for the youth person, Stephanie Wilson, on the day of the event due to her illness. Mike Langley of Hosea Youth Services was kind enough to step in and shared a vivid perspective of listening that he has developed after years of hearing the heart wrenching stories of our local homeless and troubled youth.
The facilitation and success of the event was due greatly in part to the abundance of support and resources I received from the NCU campus and local community members. Over the course of two and a half months, I networked with approximately twenty five people, including Pat Walsh with Vox Public Relations and Bob Welch with the Register Guard. I was astonished by the resounding yeses I received in asking for assistance. Due to my severe lack of experience in public relations and graphic design, I knew from the beginning that I would need a considerable amount of help with promoting the event. Fortunately, I had a graphic designer and public relations firm CEO volunteer their services, entirely free of charge.

Those who provided their assistance were privileged to join me in celebrating the success of the event. We were able to secure ten different non-profits to participate, including Hosea Youth Services, Free People of Eugene, Eugene City of Peace, Free Photo Project, Speak and Be Heard, Senior Companion Program, Sexual Assault Support Services, Womenspace, Whitebird Clinic, and Can’t Ignore the Poor. Additionally, six qualified speakers shared their stories and convictions, including David Robertson, Joe Oatman, Mayor Christine Lundberg, Debra Schwartz, Pastor Jim Jenkins, and Mike Langley. There were an estimated 100 people in attendance, primarily as a result of the various press coverage the event received. The Listening Campaign was featured on the KLCC Northwest Passage Radio spot (Sommer, 2011), Bob Welch’s column in the Register Guard (Welch, 2011), and the facebook and twitter pages of Vox Public Relations.

The immediate feedback given by those in attendance was very positive, with many people asking for a repeat Listening Campaign next year. There were even a few people inspired by the event to the point of wanting to assist me in making it an annual event. Concrete changes in the community regarding our inclination towards a healthier listening environment are difficult to measure. I would venture that the success rate in noticing these changes will be more prevalent in the day to day lives of the individuals who attended, rather than as a communal movement.

Though the event as a whole was considerably successful, there is still definitely room for improvement. Per suggestions from a few people who attended the event, I would add a workshop segment to the tail end of the event. This would ideally allow people to instantly implement active listening tactics or experiment with different methods of effectively listening to the disenfranchised peoples presented at the event. I would also like to focus on different people groups, as I believe there are numerous types of people without a voice that our society needs to be exposed to. Some plausible people groups that could be featured in another campaign would be the mentally ill, veterans, or local minorities.

I am now regretting the fact that I did not include an evaluation form for attendees and participants to fill out if they chose to. I think this would have allowed me to collect quantitative data regarding people’s perceptions of their listening abilities, as well as given me more material to implement if I choose to plan a similar event. Ideally, I would have also preferred to have more preparation time and established committee of people to help me complete the more tedious tasks of organizing the event; however I recognize that those are two requests that often beyond my control and will require flexibility.
The Listening Campaign was initiated to enlighten the local community on the power of a human being’s story and the extreme gravity of the lack of listening to those stories that is currently taking place in our society. I believe that people are empowered to rise up out of unfortunate circumstances simply by someone else taking the time to listen to and identify with their story. Human beings were created to live and fellowship in community and listening is essential to fulfilling that mandate. We must be intentional in practicing active listening, in order to validate our fellow human beings by determining that they are worth our time and their story is worth listening to. The more stories we hear, the fewer enemies we create.

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**Joel Bauer** (Communication)  
Faculty Advisor—Doyle Srader, Course—COMM 499

*Communicating With Youth as a Mentor Through Interpersonal Communication, Nonverbal Communication, and Listening Skills.*

**Abstract**  
Using interpersonal communication, nonverbal communication, and listening skills to understand youth, specifically high school students, and share the gospel with them.

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**Robert Bell** (Christian Ministry)  
Faculty Advisor—Terry O’Casey, Course—CM 499

*Evangelism*

**Abstract**  
The presentation is about a lifestyle of evangelism. God calls us to do many things; to share the good news is one of them, but all of his instructions work together. A lifestyle of following God is a lifestyle of evangelism. Let’s take a look at what this lifestyle looks like and how it has happened in the past.

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**Denton Brown** (English)  
Faculty Advisor—James Gill, Course—ENG 499

*The Northwest Christian University Tutoring Handbook: The Creative Process*

**Abstract**  
My Senior Capstone essay is an explanation and justification of my experience and methods in creating a style guide for Northwest Christian University’s fledgling web-based tutoring center. The essay details the manner in which I arrived at decisions regarding the structure of the style guide, the research I conducted in order to compile content for the style guide, and the methods I employed in order to determine what content was ultimately necessary to include. The essay begins with a narrative chronologically detailing my research methods, and moves on to an explanation of the content I have elected to include, detailing information culled from previously existing web-based and hardcopy style guides, articles from scholarly journals found through EBSCO, an ESOL course that I am currently enrolled in, and various oral interviews. Ultimately my essay consists of the narrative of the style guide’s conception and ultimate completion, a description and explanation of the style guide’s content, and, finally, a justification of the selection of said content.
Brent Caulley (Christian Ministry)  
Faculty Advisor—Terry O’Casey, Course—CM 499

Missionary Kids Kingdom Refugees

Abstract
Spiritually, I will focus on Acts 17 and Paul dealing with Greek culture as an outsider, that God can be found within all cultures but all cultures have idols they need to turn from, even the United States. Missionary kids, even if they are now “non-believers,” are well versed in the Bible and its expectations, and should be put to work in getting the American Church on simply following Christ again and not cultural influences.

Beth Colon (Accounting)  
Faculty Advisor—Frank Paliotta, Course—ACTG 499

Operating Segments—How FASB Says to Account For Them

Abstract
This paper is going to explore the history of FASB, Statement No. 131. It will define what is an operating segment and what disclosures are mandated. It will show how using different methods to allocate non-traceable expenses will effect the company’s financial statements.

Kenzie Courtright (English)  
Faculty Advisor—James Gill, Course—ENG 499

Bridging the Gap Between Queen and Country: Victorian Social Class and Dickens’ Serial Novels

Abstract
The purpose of this paper is to illustrate how Charles Dickens’ serial novels spanned the classes and enabled those of the lower class to access ideas and information that had previously been unavailable to them. This will be proven by highlighting reoccurring themes, motifs, and situations that can be found in much of Dickens work, which clearly point to social reform. In addition, data collected which supports Dickens portrayal of 19th Century London will be explored, including primary sources and legislation. Thus, demonstrating how the social insight and/or social commentary found within said serial novels, helped to bring awareness to the people and reshape Victorian society; thereby closing the gap between the classes.
**Brooke Davis** (Accounting)
Faculty Advisor—Frank Paliotta, Course—ACTG 499

*How Fraud Prevents Proper Allocation of Resources in Financial Accounting*

**Abstract**
The purpose of this presentation is to, through examination of cases, show different types of fraudulent financial reporting, and to explain the issues that accompany it. Accountants are responsible for properly allocating resources, and through the years, there have been many instances where this has been done illegally. The Sarbanes-Oxley Act of 2002 gives the proper way to handle things, and this presentation will compare the act to fraud in real-life situations.

**Ryan Falls** (Music Industry)
Faculty Advisor—John Hakes, Course—MUS 422

*Mastered Recordings from Full Length Album*

**Abstract**
Mastered tracks, recorded and produced for local folk artist, Joanna King. (Performance)

**Christina Fisher** (Interdisciplinary Studies)
Faculty Advisor—Mick Bollenbaugh, Course—IDS 499

*Reclaiming Sexuality: Healing a Wounded Church*

**Abstract**
Current attitudes within the church regard sexuality as an entity separated and untouchable by God’s work of redemption. This dichotomy inhibits the redemptive work of Christ. Throughout the re-integration of our identities with God’s design for our sexuality can be embrace God’s full meaning of purpose.
**Lindsey Hall** (Psychology)
Faculty Advisor—Nani Skaggs, Course—PSY 499

*Dissociative Identity Disorder: The Facts Behind the Mystery*

**Abstract**
Dissociative Identity Disorder (DID) has been around for centuries yet its validity is still under debate. Some believe that this disorder and its symptoms are authentic while others only acknowledge the scientific facts against this disorder. Dissociative Identity Disorder is definitely a complex disorder with no simple solution. Some attribute this disorder to trauma, others to media influence, and still some to demon possession. It is made up of several characteristics and treatment techniques including restoration, integration, hypnosis, and exorcism. While the validity is still in question, it is evident that something is going on in this disorder. DID needs to be delved into deeper and tough questions need to be asked. Whether individuals believe DID patients’ testimonies or not, those with DID are still hurting and in pain. People need to stick up and fight for those that are in seemingly helpless situations.

**Brent McKee** (Accounting)
Faculty Advisor—Frank Paliotta, Course—ACTG 499

*How Fraud Prevents Proper Allocation of Resources in Financial Accounting*

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The purpose of this presentation is to, through examination of cases, show different types of fraudulent financial reporting, and to explain the issues that accompany it. Accountants are responsible for properly allocating resources, and through the years, there have been many instances where this has been done illegally. The Sarbanes-Oxley Act of 2002 gives the proper way to handle things, and this presentation will compare the act to fraud in real-life situations.

**Justine Moss** (Interdisciplinary Studies)
Faculty Advisor—Mick Bollenbaugh, Course—IDS 499

*India and Its Education Within the Public System and Orphanages*

**Abstract**
Public education in India is influenced by the household’s caste, economic status, and parental literacy. Education for orphans is influenced by two categories: if they live in orphanages or on the streets. What are the factors that affect children’s education for non-orphans and orphans? What kind of changes need to be done to enhance the chances of Indian children getting an education?
Kristi Munyan (English)
    Faculty Advisor—James Gill, Course—ENG 499

    An Analysis of Gender and Popular Culture: A Look at Twilight and Harry Potter

    Abstract
    Books are simply a reflection of reality. Authors take what they know of gender roles and popular culture and use those concepts to craft familiar landscapes in unfamiliar realities. For the purpose of this capstone, the series of *Harry Potter* and *Twilight* were chosen to analyze wizarding and vampiric popular cultures. Alongside popular culture, gender roles and the balance of power between males and females will also be examined.

Jeffrey Phillips (Accounting)
    Faculty Advisor—Frank Paliotta, Course—ACTG 499

    U.S. GAPP versus International GAPP

    Abstract
    Due to developments and movement towards a one world economy, a joint activity of the Financial Accounting Standards Board (FASB) and the International Accounting Standards Board (IASB) called Project Convergence has been initiated. The convergence project has the objective of matching the two board’s present standards and adapting the two sets of standards into a single set of generally accepted accounting principles (GAAP). For my capstone project, I will present a report on the similarities and differences that will have to be resolved in order to forge a single set of generally accepted accounting principles.

Alexander Plew (Christian Ministry)
    Faculty Advisor—Terry O’Casey, Course—CM 499

    Integrating Technology into Churches

    Abstract
    Since I am in college and going to be a Youth Pastor, technology is a part of my everyday life. I have visited churches with barely any technology and I believe that this younger generation needs technology in church as a way of connecting and staying relevant. So since I will be facing that problem soon, I thought I should tackle it now.
**Helping Children Overcome the Effects of Trauma From Witnessing Domestic Violence: What Current Research Recommends and Further Implications**

**Abstract**
According to research, one in four families in the US will have firsthand experience of domestic violence (DV) in their home. Domestic violence, also referred to as “intimate partner violence”, appears to be a cycle that perpetuates itself from one generation to the next. Children who witness DV are at high risk for long-term developmental, social, and psychological problems. Focusing on treating the children with empirically supported intervention programs may help alleviate the effects. This research paper examines children’s intervention programs, and discusses how these interventions can be implemented in the community.

**Group Similarity and Behavior**

**Abstract**
Throughout life there has been a common belief that people who have similarities will get along better than people who don’t. Over the years this belief has become more noticeable with the growing change in surroundings and cultures. Although it is not necessarily impossible for people to get along without similar beliefs it is more challenging to find common ground within their relationship. Many studies have been done to prove that people who have things in common work better together in peer groups and in work groups. Similarity can be found in most places ranging from sports preferences to movie preferences, to religious preferences. People find similarities in these things and can find themselves different people to socially interact with.

**Doll of Hope**

**Abstract**
Utilizing the three branches of my IDS focus (English, Education and History), I have written and illustrated a children’s book titled “Doll of Hope.” This is a tale about two little girls attending the Japanese Immersion School in Eugene. While playing ‘dress-up,’ the girls find a beautiful doll. They discover she is a missing ‘Friendship Doll.’ much of the book is based on the history of two dolls, Miss Kanagawa, and Miss Fukuoka, who were given to Oregon in 1927. A festival highlights their reunion!
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