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TO THE ANGEL OF SCHOOLING, WRITE:
REDEEMING THE *TELOS* OF SCHOOLING AS A LITURGICAL INSTITUTION, AND THE ROLE OF THE SCHOOL ADMINISTRATOR AS PEACE-WEAVER, THROUGH THE LENS OF PROPHETIC IMAGINATION

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A DISSERTATION APPROVED FOR THE
DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

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This work is dedicated to my wife, Laurie, who labored long, allowing me, through the sacrifice of her time, devotion, and care, the space in our lives (over seven years) to complete this project; to my two boys, William and Jack, who are good boys and always very curious; and to the man who led me, through the integrity of his life, to work unto harvest.

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anything but his highest demands of me. If there is anything of merit in this work, it is due to the patience of these fine folk. I claim sole responsibility for its demerits.

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"*Now to Him who is able to do far more abundantly beyond all that we dare to hope or dream…to Him be the glory forever and ever. Amen.*"

TABLE OF CONTENTS

Part One: "Re-ligion" and the Social Imaginary

Introduction 1
The Problematic 10
"Re-ligion" in *Beowulf* 18

Part Two: Mammon and the Deification of Avarice

Introduction: The Religion of Mammon 46
"No One Can Serve Two Masters" 52
The Theology of Rome 58
Serving YHWH: Amos and the Pursuit of Justice 64
Serving YHWH: Isaiah—Turning Swords into Plowshares 69
Serving Mammon 75
The Parable of the Rich Fool 82
The Story of Zacchaeus 93
Avarice: The Queen Vice 106

Part Three: The Religion of the Marketplace

Introduction: Gods and Theologies 121
The Rise of the Religion of Mammon 141
"Everything I Love is Killing Me": The Theology of Consumption 157
The Liturgy of the Mall 187
The Homo Economicus 201
The Tragedy of the Wolf of Wall Street 232
The Grendels of Mammon 256
Mammon and the Loss of our Humanity 258
Mammon, Structural Violence, and the Loss of Community 264

Part Four: Schooling as Liturgical Institution

Introduction: Liturgical Institutions 275
Schooling as Liturgy 287
Schooling as Institution 304
Pedagogies of the Marketplace 309
Pedagogies of Consumption 328
Pedagogies of Worship 341

Part Five: The Redemption of Schooling

Introduction: *Shalom* as the Curative for Mammon 360
Love and the Reordering of Desire 374
Cultivating the Fields of Education 404
Re-Imagining the Form of School: An Ecology of Care 418
Re-Imagining the Function of School: Cultivating the Habits of the Heart 429
Pedagogies of Compassion 444
Prophetic School Leadership: The Peace-Weaver 456
Parables of Prophetic School Leadership 478

George Wood and Federal Hocking High School 480
Deborah Meier and the Power of Their Ideas 491

Conclusion: To the Angel of Schooling, Write…. 501

Bibliography

ABSTRACT

The purpose of this dissertation is to critique the institution of mass schooling by holding up the failure of both its liturgy and its pedagogies as part of the larger failure inherent in the overarching *telos* of the marketplace. The problem addressed here is that schooling operates as a religious institution through its proffering a sacred cosmology around what I will conceptualize as "The Religion of the Marketplace" that shapes students in the *imago dei* of the *Homo Economicus* whose hearts are shaped to worship the god, Mammon, by the disordered love of avarice to find peace, contentment, and happiness through the theology of consumption. This dissertation examines the schoolhouse as a liturgical institution, arguing not that schools should *be* religious, but rather that they *are "*re-ligious" (Baker and Letendre, 2005; Meyer, 2009) in that they bind us to what Charles Taylor (2004) describes as social imaginaries (ways of seeing and being in the world) that then become "religious" (held as sacred) for a given culture when they are legitimated, replicated and perpetuated through their specific pedagogies and practices. Using exegesis of biblical texts and a historical exploration of the vice of avarice*,* I will argue that the cultivation of Mammon undermines both moral and political health because it erodes empathy and keeps one's focus on the disordered love (Augustine, 1958) of one's own self-gratification and –glorification. This work seeks to address the moral, philosophical, political, and theological problems that are deeper than the issues addressed by the current public discourse on school reform. By theorizing the concepts of "Mammon" and "Liturgical Institutions" (Smith, 2009), this inquiry explores the ways in which the Religion of the Marketplace shapes a theology of consumption that drives schooling, and the monstrous consequences of its so doing.

This conceptualization opens the way to speak about the need for the school administrator to act as prophetic peace-weaver, the one tasked within the organization of a given school to usher in new modes of discourse and *praxis* in order to see not school reform, but school redemption occur.

Part One

"Re-ligion" and the Social Imaginary

Introduction

As a lifelong educator who has worked with students since 1994 in a variety of contexts (Young Life Area Director over two public schools; youth pastor on staff at three different churches; teacher at an inner city public school; teacher and coach at a large, suburban public school; teacher, coach, college counselor, and administrator at a private, tuition-driven, independent day school; instructor at a home-school co-op; adjunct at three different community colleges; and teaching assistant at a major research university), I have worked with just about every demographic of student possible (wealthy, impoverished, religious, non-religious, American, foreign, black, white, Hispanic, traditional, non-traditional, straight, GLBTQ, male, female, etc.), and, over time, what I began to see was that the *narrative* of education fails students across the board. The given narrative in question goes something like this (usually initiated in a classroom with a student who is more savvy to the problem than the teacher): The student will ask, "Why is this important?" to which the teacher may respond, "Because it's going to be on the test?" Why is the test important? For the grade. Why are grades important? To graduate. Why is graduation important? To go to college in order to get a college degree. And why is that important? To make you more attractive to the job market so you can make money… in order to…buy stuff! The meta-narrative that governs the pedagogical vision and routine practices of the typical schoolhouse ends by offering students the promise that, at the conclusion of a lengthy, laborious, often

demoralizing road, they shall become, at long last, the best *consumers* possible. What I saw in my teaching practice was that this narrative fails students *even when they succeeded in the narrative.*

As a teacher in an inner-city school with high poverty, high gang activity, and a ninety-percent free-and-reduced lunch ratio, I saw students engaged in destructive behaviors (abuse of drugs and alcohol, cutting, teenage pregnancy, gangs, truancy, violence in the halls on a daily basis, etc.). I had students who came from broken homes with absent fathers and abusive mothers, students living out of their cars, students involved in gangs, students who came to class pregnant only to disappear a few months later, students who ditched class to smoke weed, and students who cut themselves either to get attention or to cry for help. What I believed at the time was that these students, coming from poverty, lacked the financial resources to "make it" in the world. What was missing, I thought, were more resources in their schooling (money, amenities, smaller class sizes, more personalized attention, greater access to technology, etc.) and communities. If schools could just be reformed in such a way that these students had equal opportunity to the things that private schools had, all would be well. Then, through a series of life moves, I ended up teaching at a private school, and that changed everything.

I spent six years teaching at one of my community's finest private, independent day schools, where the tuition ran upwards of $25,000 per year. At this school, no expense is spared: classes are small (nine to twelve students was my norm), laptops are freely given out, students come from the finest neighborhoods in our community (where parents drive the latest high-end car, live in the most expensive gated communities,

travel on private jets to vacation on privately-owned islands), where the greatest "gang" activity is the chess club. Three college counselors serve a senior class that averages around one hundred students a year. Every student matriculates to college, with acceptances ranging from the Ivies to the local state universities. Smartboards and iPads replace chalkboards, the parking lot looks like a scene out of "Casino Royale," and the school, boasting its leadership in "excellence," excels at its goal of being "college preparatory".

And yet, it was while teaching at this private school that I began to see the same types of brokenness I saw at the inner-city school: students still abused drugs and alcohol; wealthy students ended up pregnant, suffered from anxiety, stress and depression, experienced the effects of fatherlessness (though, in affluence, the fathers were incarcerated to their careers), came to school with the deep scars of cutting on their arms, were manic depressant, and even attempted suicide. This opened my eyes to what became for me the burning problem I desire to spend my life answering: How is it that the *narrative* of schooling (both pedagogically and liturgically) fails even those who achieve it? What is inherent in this overarching narrative that is so destructive, both to individuals and to the greater communities in which we live? Why does schooling legitimate and perpetuate this narrative in such a way that it becomes second nature, almost holy writ? And ultimately, what can be done not to merely reform it, but to, instead, *redeem* it? It is for the students I have come to love over twenty years of teaching that I seek to answer these questions and propose a solution that, to borrow from the language of the biblical tradition, sets captives free in order to make all things new.

The current public discourse surrounding school reform is rooted in such metaphors as "cradle-to-career"; "pipeline-to-the-middle class"; "college-and-career readiness"; and "Race-to-the-Top"; metaphors that link education to competition and consumption as viably understood "success" in the marketplace. In this current milieu of school reform, where "reform" is couched in language that posits education as part of the larger machinery of the marketplace, the problem, as Adam Bessie points out, isn't that the pipeline is broken; it's that the *metaphors* are broken.[1] Just like its predecessor, No Child Left Behind, the real problem is that school reform is rooted in "narratives of failure."[2] These narratives are grounded in the narrative of the marketplace, where competition, consumption, and greed are the *summum bonum.* The problem becomes even more insidious not when the narrative fails, but when it *succeeds*.

The purpose of this dissertation is to critique school reform on its own merits by holding up the failure of both its narratives and its pedagogies as part of the larger failure inherent in the overarching *telos* of the marketplace. The problem, as will be unpacked throughout this dissertation, is that the institutional form of mass schooling operates as a "religious" institution through its proffering a "sacred" cosmology around what I will call "The Religion of Mammon" that shapes students in the *imago dei* of the *Homo Economicus* whose hearts are shaped by the disordered desire of avarice to find peace, contentment, and happiness through the theology of consumption. I will argue that Mammon, as articulated by Yeshua in Luke 16:13, is the "god" (to borrow from Neil Postman's definition of "gods" as those great overarching narratives that have

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[1] Quoted in Robert Koehler, "Asphyxiating Education." *Huffington Post Education: The Blog* (February 13, 2014), accessed November 12, 2014. http://www.huffingtonpost.com/robert-koehler/asphyxiating-education_b_4783787.html

[2] Stan Karp, "The Problems with the Common Core." *Rethinking Schools,* Vol. 28, no. 2 (Winter 2013), accessed February, 9, 2014. http://www.rethinkingschools.org/archive/28_02/28_02_karp.shtml

sufficient credibility, complexity, and symbolic power around which one organizes one's life[3]) behind the modern cosmology that exhibits the historical pathologies associated with the vice avarice (*pleonexia*—the lustful craving for more than one's needs) that are destructive both to the individual and to the greater community. Using literary analysis of the biblical texts (specifically, the prophetic texts of Isaiah and Amos, and the Gospel of Luke) and a historical rendering of the vice of avarice, I will argue that the cultivation of consumption (rooted in what Augustine describes as "disordered desire"[4]) undermines the possibility of shaping a just community because it erodes empathy and keeps one's focus on one's own self-gratification and –glorification at the expense of the community (particularly the most vulnerable in the community). Using an embodied literary-philosophical analysis[5] of the Anglo-Saxon epic poem, *Beowulf*, as a conceptual framework, I will argue that civilizations that worship Mammon through their liturgical institutions sow the seeds of their own destruction (as depicted by Grendel in *Beowulf*). I will argue that the modern institution of mass schooling functions both as a pedagogical institution and as *liturgical* institution, how this process can lead to an economic violence of banality that has "monstrous" consequences (the coming of Grendel for the civilization established at Heorot, i.e.) and what role the "prophet" (as "trickster" and "peace-weaver") plays in unmasking, subverting and redeeming such oppressive narratives.

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[3] Neil Postman, *The End of Education: Redefining the Value of School* (New York: Vintage Books, 1996).

[4] Augustine, *City of God.* Ed. Vernon J. Bourke. Translated by Gerald G. Walsh, Demetrius B. Zema, Grace Monahan, and Daniel J. Honan (New York: Doubleday, 1958), XV.22. I will unpack this later in the dissertation

[5]Deanne Bogdan *Re-educating the Imagination: Towards a Poetics, Politics, and Pedagogy of Literary Engagement* (Portsmouth: Boynton/Cook, 1992).

This dissertation examines the schoolhouse as a liturgical institution, arguing not that schools should *be* religious, but rather that they *are "*re-ligious" (in the definitive sense of the word) in that they "bind" us to what Charles Taylor describes as social imaginaries (ways of seeing and being in the world)[6] that then become "religious" (held as sacred) for a given culture when they are legitimated, replicated and perpetuated through the pedagogies and practices of its liturgical institutions. This inquiry will examine the ways in which the modern social imaginary of the religion of the marketplace has come to bind our ways of seeing and being in the world through what I will call the "Religion of Mammon." By employing the continued metaphor of "re-ligion" and "religion", I will argue that Mammon is more than the mere possession of money; rather, Mammon is the "god" whose narrative is perpetuated through the liturgical practices inherent in multiple institutions that have cultivated the religion of the marketplace. Mammon is the disordered desire both for consumption and for what consumption brings (particularly power, prestige and profit) through means and ends that cultivate an overemphasis on the self that has monstrous consequences both for the individual and for society. Mammon, as will also be shown, is the personification not just of avarice, but of a gendered patriarchal worldview that, as Joan Chittister describes, represents "a cluster of values, a mindset, a way of looking at life, a worldview based on superiority, domination, effectiveness, and conformity."[7] This worldview, as will be unpacked throughout the dissertation, dehumanizes both men and

[6] Charles Taylor, *Modern Social Imaginaries* (Durham: Duke University Press, 2004), 18.
[7] Joan D. Chittister, *Heart of Flesh: A Feminist Spirituality for Women and Men* (New York: Wm. B. Eerdmans Publishing Company, 1998), 24.

women in ways that, though they are oppressive, violent, and debasing, become accepted, normalized roles played out over and over again.[8]

My use of this idea is intended to metaphorically situate the overarching narrative of the Religion of Mammon as embodied and expressed in the modern marketplace (where everything is reduced to consumption) as the religious social imaginary of our culture. By utilizing the agricultural metaphor of sowing and reaping (one I am familiar with having grown up on a multi-generational family farm), I will argue that cultivating the Religion of Mammon ultimately reaps a harvest of pathologies that are damaging both individually and for the health of the greater common good. This dissertation explores the way this narrative is perpetuated through the particular liturgical institution of the schoolhouse (through its pedagogies of the marketplace, of desire, and of worship), the monstrous consequences that are reaped because of it, and what role the school administrator can assume to weave a new narrative by sowing the seeds of the rightly ordered desire of compassion.

The institution of mass schooling is one of society's primary institutions in and through which the cultivation of culture takes place via the sowing of liturgical practices (rituals, beliefs, dispositions and values) that become institutionalized in a people's collective life. Recognizing that, historically, education was always understood in religious terms, I will argue that schooling has not ceased being either "re-ligious" or "religious"; instead, it continues to bind us to ways of seeing and being in the world that

[8] Throughout her work (as will be discussed throughout this dissertation), Chittister points out the many ways in which the masculine voice of patriarchy privileges, yet also, in a very real sense, castrates, boys to believing that they are not "manly" unless they pursue power through violent means, run roughshod over those weaker than themselves (particularly women), act upon their aggression (both on the football fields and in the boardroom), turn others into objects to be commoditized, squash their emotions, and, in general, play out their role as oppressor, something that, though it privileges them in the social imaginary of Mammon, also dehumanizes them by divorcing them (quite literally) from the other half of their own humanity.

are held as "sacred". Since we are created in the image of that which we hold as sacred (whether we call it YHWH, National Socialism, Democracy, market ideology, etc.), when the sacred becomes profane, it must be held up to the proper critique. This, then, is the true role of the prophet, who operates within existing structures to dream new dreams, weave new narratives, and proffer a new vision of what can and should be. By situating the schoolhouse within the context of religious liturgical institutions, I will thus be able to identify the characteristics of prophetic school leadership as that which operates both as a trickster opening new doors and breaking down sacred barriers in order to liberate the captives held in bondage by the dominant narrative, and as "peace-weaver" weaving a different story that ends in *compassion* and *shalom.*

Working with James K. A. Smith's concept of liturgical institutions; Walter Brueggemann, Abraham Heschel, Jim Garrison and Walter Wink's concept of prophetic critique; Henry Giroux, Michael Apple, Paulo Freire and George Counts' articulation of social reconstructionism; Jean Chittister's framing of the sacred feminine; and Nel Noddings' and Jane Roland Martin's description of schools as places of care and concern, the question with which this inquiry grapples is this: Given the role of the schoolhouse as a liturgical institution acting in "re-ligious" and "religious" ways, what role should the school administrator assume in order to cultivate a more peaceable school that, in turn, reaps a more peaceable cultural social imaginary? (Another way of putting this would be: what is schooling's responsibility for cultivating a more peaceable world and how should it do so?). In consideration of this question, I will analyze the role of liturgical institutions in cultivating social imaginaries through the fictional world of the Anglo-Saxon epic poem, *Beowulf,* as well as through the modern

liturgical institution of the shopping mall as they both relate to the ways in which liturgical institutions shape adherents toward binding "re-ligious" ways of seeing and being in the world (through rites, rituals, iconography, particular articulations of an *imago dei,* visions of "heaven and hell" / "sin and salvation," cosmology, eschatology, virtues and vices, saints and demons, priests and prophets). Using the framework of prophetic critique, I will unpack the ways in which the Religion of Mammon is legitimated, replicated and consummated in the institution of schooling through its overarching narratives and their consequent pedagogies, the gendered ways in which this particular theology dehumanizes everyone, and the ways in which this eschatology shapes a social imaginary that ends in destruction even, and especially, when it succeeds.

The purpose of this thesis is to acknowledge schooling's liturgical and re-ligious function in society in order that it might sow seeds of compassion in order to reap a more peaceable world (the eschatology of *shalom*). This task is, I will argue, the work of the school administrator; the one best suited in a given school site to be the prophetic agent of change. The school administrator who desires to be the prophetic agent of change must adopt the position of what Jim Garrison describes as the trickster prophet,[9] one who works against all odds to create a Peaceable School by fostering the rightly ordered love of compassion both as a moral and a political project as an alternative to the Religion of Mammon. Such a prophetic school leader, working both as a trickster and a peace-weaver, countermands the pathology of power that tends towards empathy erosion inherent both in the religion of Mammon and, in particular, in

[9] Jim Garrison, "Teacher as Prophetic Trickster," *Educational Theory* Volume 59, Number 1 (2009).

the position of school leadership by prophetically subverting the dominant system to create the space to tell new stories, to dream new dreams, to deconstruct sacred myths, and to subtly undercut one world in order to build another. Utilizing this conceptual framework, I will argue not that the institution of schooling should *be* religious, but rather that every school, by its very nature as an *educational* institution, is "re-ligious" functioning in the same ways we see the mead hall in *Beowulf* functioning (with much the same potential for monstrous" outcomes). By employing the metaphor of "re-ligion," I will argue that those responsible for cultivating the culture of a given schoolhouse (the school administrator) can eschew the path of the careerist (avoiding the pathologies inherent in the position of administrator) and choose to be a "peace-weaver" and "trickster," prophetically sowing and weaving the virtue of compassion in order to reap the harvest of a more peaceable world.

The Problematic

"It is an uneasy lot at best, to be what we call highly taught…to be present at this great spectacle of life and never to be liberated from a small, hungry, shivering self—never to be fully possessed by the glory we behold, never to have our consciousness rapturously transformed into the vividness of a thought, the ardour of a passion, the energy into action"
George Eliot, *Middlemarch*[10]

"The standards are designed to be robust and relevant to the real world, reflecting the knowledge and skills that our young people need for success in college and careers. With American students fully prepared for the future, our communities will be best position to compete successfully in the global economy."
Mission Statement of the Common Core States Standard Initiative[11]

In the current discussion of school reform, much is made about the need to get students "college and career ready,"[12] or that schools should "race to the top".[13] This

[10] George Eliot, *Middlemarch* (New York: Oneworld Classics, 2011), 87.
[11] Common Core. "Common Core Standards," accessed June 13, 2014. http://www.corestandards.org/

language of school reform is grounded in such convictions as the prime directive of the Race to the Top Executive Summary: "Adopting standards and assessments that prepare students to succeed in college and the workplace and to compete in the global economy,"[14] as evidenced in the criteria outlined in Priority Number 2 (labeled the *Competitive* Preference Priority—emphasis mine).[15] This rhetoric states that, "High schools need to build 'cultural capital for their graduates—the knowledge, experience and values (or 'college knowledge') that will enable them to succeed within the social and cultural context that college presents"[16] because "employers require high skill levels from applications and expect them to be ready to be productive workers even in entry-level jobs."[17] The push is towards "re-establishing the value of the diploma" such that there is "an inextricable link between high school exit expectations and the intellectual challenges that graduates invariably will face in credit-bearing college courses or in high-performance, high-growth jobs."[18] As the American Diploma Project report, *Ready or Not: Creating a High-School Diploma That Counts,* states, "This report presents the starting point for restoring the value of the American high school diploma by describing in specific terms the English and mathematics that graduates must have mastered by the time they leave high school if they expect to succeed in post-

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[12] See, for example, David T. Conley, *College and Career Ready: Helping all students succeed beyond high school (*San Francisco, CA: Josey-Bass, 2010); and James R. Stone, and Morgan V. Lewis, *College and career ready in the 21st century: Making high school matter* (New York: Teachers College Press, 2012).

[13] "Race to the Top Executive Summary" U.S. Department of Education, Washington, D.C. 20202, November 2013, accessed June 3, 2014. http://www2.ed.gov/programs/racetothetop/executive-summary.pdf

[14] Ibid

[15] Ibid

[16] Conley, *College and Career Ready*, 48

[17] Ibid, 49

[18] *Ready or Not: Creating a High-School Diploma That Counts.* The American Diploma Project. http://www.achieve.org/files/ReadyorNot.pdf

secondary education or in high-performance, high-growth jobs."[19] As the Common Core State Standards mission statement makes clear, the goal of the current narrative of school reform is to have communities that can "compete successfully in the global economy."[20]

Arne Duncan, Secretary of Education under President Barak Obama, in remarks made at the Neval Thomas Elementary School on December 21, 2012, legitimated this narrative end by stating, "So many communities are desperate to replace the cradle-to-prison pipeline with a cradle-to-career pipeline--that's what we all are fighting for."[21] In this articulation, communities, desperate to compete with other communities in foreign lands, are hungry to replace one pipeline (cradle-to-prison) with another (cradle-to-career).[22] That this "pipeline" clearly benefits the most demanding sector of our society, the marketplace, is not lost on those in the marketplace, who are willing to shell out big dollars to funnel students from the schoolhouse to their workhouse, as the energy company, Chevron, has made clear with its "Fuel Your School" program, where Chevron funded $413,125 for 540 classroom projects based on 8+ gallon fuel purchases and online project postings.[23] That this money might create a direct "pipeline" from the classroom to the Chevron workforce was declared explicitly by Steve Burns, manager of state government affairs at Chevron, when he stated, "A healthy STEM education

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[19] Ibid, 2

[20] Common Core. "Common Core Standards," accessed June 13, 2014. http://www.corestandards.org/

[21] "Promise Neighborhoods and the Importance of Community: Remarks of U.S. Secretary of Education Arne Duncan at Neval Thomas Elementary School, Washington, D.C." December 21, 2012, accessed March 3, 2014. http://www.ed.gov/news/speeches/promise-neighborhoods-and-importance-community

[22] To trade, as I will later argue, one form of incarceration (prison) for another (high-rise cubicles)

[23] "Fuel Your School Program Benefits 56,366 Students in Sacramento County." Chevron press release. Jan. 16, 2013. http://rosemont.patch.com/groups/schools/p/chevron-donations-fund-classroom-projects-in-sac-county

pipeline is critical to producing a workforce that can compete in the global marketplace. Investments developed through programs such as the Fuel Your School program with DonorsChoose.org are also investments in the long-term success of our company."[24]

Now, this is not a line-item critique of the specifics of the modern school reform movement; rather, it is a critique of the overarching *narrative* that undergirds school reform such that "reform" comes to mean adopting standards that *increase* competition in college, the workplace, and in the greater global economy that seem to be driven (and funded) by those who will benefit most: particularly, the CEOs in the marketplace.[25] "Race to the Top" (like its predecessors—"No Child Left Behind" and "A Nation at Risk" e.g.) has come to embody the driving metaphor for school reform without stopping to ask whether what is at the top is worth racing towards. "Capitalism," as Judy Greenspan points out, "has always been very fond of races — including the race to conquer, the race to exploit and the race to accumulate as much wealth as possible, all at the expense of the workers, the poor and the oppressed. The U.S. government's recent unveiling of a new race in education, the 'Race to the Top,' is part of the same corporate contest."[26] Competition and market utility are the underlying threads that weave the modern school reform movement together--competition for college admissions, jobs in the marketplace, and for global preeminence—without stopping to critique how this narrative comes to shape and define more than just what we want out of our schools, but, in particular, how we situate ourselves within our collective ways of

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[24] Ibid

[25] Even the more recent Oklahoma "Common Core" standards that state openly that they address "College, Career, and *Citizenship"* readiness still, a paragraph later, state, "Oklahoma Academic Standards serve as expectations for what students should *know* and *be able to do* by the end of the school year" (emphasis mine) which is a different standard than what students should *be.*

[26] Judy Greenspan, "'Race to the Top' Threatens Teachers, Public Education," *Workers World* (September 12, 2010), accessed May 25, 2014. http://www.workers.org/2010/us/education_0916/

seeing and being in the world. When the best metaphors for educating children become grounded in the competitive and combative language of the marketplace, there exists cause for concern. Indeed, as I will spend the bulk of this dissertation arguing, this *is* the very problem with which school *redemption* is most concerned: the overarching narrative of the marketplace as the *summum bonum* of existence, both individually and communally.

Schools have always played a role in shaping cultures; in fact, this has been, primarily, the essential role of schooling: to shape certain kinds of human beings who will work to shape certain kinds of cultures.[27] By "culture," I mean that which humans make of the world through recursive practices that are, in the aggregate, the activity of meaningful "world-building"; what we make of the world out of what we make of ourselves.[28] As Jane Roland Martin points out, "The making of cultures and the making of individuals go hand in hand. Cultures are composed of individuals. Thus, when schooling makes and shapes an individual, it is also making and shaping the culture to which that individual belongs."[29] In short, schooling has always served both a moral and a political purpose; that is, it has always had a hand in shaping human beings capable of engaging in the greater project of the *polis*—what Alasdair MacIntyre (harkening back to Aristotle) calls a "community in which men in company pursue the human good and not merely…the arena in which each individual seeks his or her own

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[27] This was the driving force behind the historical powers of educational thought, including Plato, Aristotle, Confucius, Jesus, Jean-Jacques Rousseau, and John Dewey, to name a few—something this dissertation will unpack in subsequent chapters.

[28] This definition of culture comes from Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: 2008); Hannah Arendt, *The Human Condition* (Chicago: University of Chicago Press, 1958); and David Orr, "What is education for? Six myths about the foundations of modern education and six new principles to replace them," *The Learning Revolution (IC#27),* (1991, Winter), 52-61.

[29] Martin, 2002, 91

private good."[30] From its early Jeffersonian conception as a safeguard against the "tyranny and oppression of body and mind" for the improvement in all matters of government and liberty,[31] through the Progressive movement of Horace Mann, who believed that "surely nothing but *universal education* can counterwork this tendency to *the domination of capital and the servility of labor*,"[32] (emphasis in original) to John Dewey's notion that civic education alone spanned the gap between barbarism and the "democratic ideal,"[33] schooling in America was seen as playing a large role in shaping the *polis*.

That schooling traditionally has served both moral and a political ends points us, ultimately, to the ways in which schooling holds a sacred place in our culture. Historically, schooling was understood as serving religious ends: promoting the ideologies, doctrines, dogmas, practices, rites, and rituals of a particular articulation of religious faith (be it Roman Catholic, Protestant, Jewish, Southern Baptist, Lutheran, etc.). Such schools functioned as "liturgical institutions"[34]: I say "liturgy" here because, as I will show, schooling is *always* a religious exercise; that is, in the definitive sense of the word religion, schooling "binds" us to certain ways of seeing and being in the world (a process I will term "re-ligious" from the Latin *religare* 'to bind' as in the re-"ligamenting" of joints together) that then becomes, over time, "religious" (ways that

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[30] Alasdair MacIntyre, *After Virtue: A study in moral theory* (Indiana: University of Notre Dame Press, 2007), 172.
[31] Cited in A. J. Mapp, *Thomas Jefferson: Passionate Pilgrim* (Lanham: Madison Books, 1991).
[32] Horace Mann, "Education and National Welfare 1848: Twelfth Annual Report of Massachusetts State Board of Education," accessed November 21, 2014. http://www.tncrimlaw.com/civil_bible/horace_mann.htm
[33] John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Simon & Schuster, 1916).
[34] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker, 2009).

become sacred for a given culture when legitimated, replicated and perpetuated via its formative institutions). Thus the cultivation of culture takes place via the sowing of certain practices (rituals, beliefs, dispositions and values) that become institutionalized in a people's collective life.[35] This process is one James K. A. Smith terms "liturgical": "the rituals and practices that shape our imaginations and how we orient ourselves to the world."[36] Smith goes on to say that, "every liturgy constitutes a pedagogy that teaches us, in all sorts of precognitive ways, to be a certain kind of person. Hence every liturgy is an education, and embedded in every liturgy is an implicit worldview or 'understanding' of the world."[37] Thus, the social imaginaries--ways people see themselves in relation to the world rooted in their myths, stories, legends, images and rituals; the common understanding people share about their shared social existence[38]--of a given culture are formed in, by, and through their liturgical institutions through ways that "bind" (re-ligious) and, ultimately, become "sacred" (religious). These practices, rooted as they are in the formation of human beings towards certain visions of the Good, are, consequently, *educational*.

Every educational institution is re-ligious in that it binds its adherents to certain ways of seeing and being in the world, to specific desires and loves, and thus every educational institution is "religious" in that it holds these ways of seeing and being as sacred for its particular culture. To say it another way, schooling educates in much the same liturgical way that traditional religious organizations educate (be they a mosque,

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[35] See Cornelius Plantinga Jr., *Not the Way It's Supposed to Be: A Breviary of Sin* (William B. Eerdmans Publishing Company, Grand Rapids, MI: 1995), and Walter Wink, *Unmasking the Powers: The Invisible Forces that Determine Human Existence* (Philadelphia: Fortress Press, 1986).
[36] Smith, *Desiring the Kingdom*, 25
[37] Ibid
[38] Taylor, *Modern Social Imaginaries*, 23.

temple, synagogue, mead hall or a modern shopping mall, as we will see later)--forming social imaginaries through story, desire, and pedagogy--and, as such, every cultural institution (particularly the schoolhouse) is a sacred place in which a society's political, economic, and social issues are shaped.[39] This is why the current discussion of school reform misses the mark, even when it hits *its* mark; it fails to take into account (or denies the inherent dangers within) the liturgical function of schooling to shape adherents to overarching narratives that are then "worshipped" within a given society. This is why school *redemption,* not "reform," must be the aim. The redemptive work of schooling holds that, if we are to move beyond shaping worshippers of the mall, the role of the schoolhouse must be to form students who will be known by what Augustine declares "the right order of love."[40] Such redemptive work is not the purview of the policy maker, the pundit or the politico, but, instead it is, as I will argue, the work of the prophet, the one who counters the dominant, patriarchal voice of Mammon with what Carol Gilligan describes as a "different voice."[41]

Before we examine how this conceptual framework plays out for our culture, let us first set the stage by turning our attention to another "religious" culture formed by its "re-ligious" liturgical institutions that fashioned a social imaginary which, while taken

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[39] Jon Pahl, *Shopping Malls and Other Sacred Spaces: Putting God in Place* (Brazos Press: Grand Rapids, MI, 2003)

[40] Augustine, *City of God,* XV.22. I will unpack this later in the dissertation

[41] Carol Gilligan, *In a Different Voice* Cambridge, MA: Harvard University Press, 1982. Gilligan, in her groundbreaking work, describes this different voice (the voice of the feminine as opposed to that of the masculine) in this way, " Most striking among these differences is the imagery of violence in the boy's response, depicting a world of dangerous confrontation and explosive connection, where she [Amy, the female subject of Gilligan's study on the Heinz dilemma] sees a world of care and protection, a life lived with others whom 'you may love as much or even more than you love yourself,'" 16. This "difference" will be the source of much of this dissertation's discussion between the masculine, patriarchal voice of Mammon, and the feminine, caring voice of compassion leading to *shalom.*

for granted, produced, in the end, monstrous results: the eighth-century Anglo-Saxon epic poem, *Beowulf.*

"Re-ligion" in *Beowulf*

"Our inner lives are not partitioned like day and night, with pure light on one side of us and total darkness on the other. Mostly, our souls are shadowed places; we live at the border where our dark sides block our light and throw a shadow over our interior places…. We cannot always tell where our light ends and our shadow begins or where our shadow ends and our darkness begins."
Lewis Smedes[42]

So. The Spear-Danes in days gone by
and the kings who ruled them had courage and greatness.
We have heard of those princes' heroic campaigns
There was Shield Sheafson, scourge of many tribes,
a wrecker of mead-benches, rampaging among foes.
That was one good king.[43] (lines 1-5, 11--emphasis mine)

At the heart of the Anglo-Saxon epic poem, *Beowulf,* lies fundamental questions of culture, liturgy, and education. Right from the beginning, the poem gives us the following social imaginary—"courage and greatness"; "heroic campaigns"; Shield Sheafson as a "scourge of many tribes"; "a wrecker of mead-benches"; a "terror of hall-troops"—rooted in a particular way of seeing and being replete with violence, power, conquest and slaughter. And line eleven cinches the deal: "That was one *good* king." In this society, "Good" is defined by the warrior code of honor, where one's name is made and fortunes won in the *wael-raes:* the bloodshed, violence, and savagery of battle. As Seamus Heaney writes in his introduction to *Beowulf,* "This is a pagan Germanic society governed by a heroic code of honor, where the greater nations spoil for war and

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[42] Lewis Smedes, *Shame and Grace: Healing the Shame We Don't Deserve* (San Francisco: HarperCollins, 1993), 116.
[43] Seamus Heany, *Beowulf* (New York: W.W. Norton & Company, 2000), ix. Every quote and line reference comes from this translation of *Beowulf.*

menace the little ones. A lord dies, defenselessness ensues, the enemy strikes, vengeance for the dead becomes an ethic for the living, bloodshed begets further bloodshed, the wheel turns generation after generation."[44] In the world of this poem, violence becomes the *lingua franca* of the land; when the characters speak in *Beowulf*, they speak of violence. They sings songs honoring violence, they give tokens on behalf of violent deeds, they remember violent battles, they make violent plans, they gather to honor violent men; in short, though far from primitive, this society is literally soaked in the glory of battle.[45] For this culture, "violence has become a social practice, and every violent act is a social transaction, governed by custom and law."[46] Guy Halsall, writing in *Violence and Society in the Early Medieval West,* writes, "Violent relationships can often be seen as a discourse, structured around shared norms. Such norms are often founded on *religious beliefs and spiritual sanction,* and this is especially true in considering the ritual side of violence" (emphasis mine).[47] Such rampaging, wrecking, scourging and terrorizing is not only considered "good," but, overtime, becomes normalized inter-generationally as it is passed down father to son for the next four generations:

> *Afterwards a boy-child was born to Shield / the Lord of Life, / the glorious Almighty, made this man renowned. / Shield had fathered a famous son: / Beow's name was known through the north. Then it fell to Beow to keep the forts. / He was well regarded and ruled the Danes / for a long time after his father took leave / of his life on earth. And then his*

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[44] Heaney, xiv

[45] Peter Baker, in, *Honour, Exchange, and Violence in Beowulf* (Cambridge: D.S. Brewer, 2013), writes: "The Anglo-Saxons were far from primitive: every advance in our knowledge of them increases our appreciation for the sophistication of their culture. But sophistication and violence are not incompatible: in Anglo-Saxon England, as in other medieval cultures, early and late, the highest levels of society were organized around war-making. While the accomplishments of kings who promoted learning and threats were celebrated, the most admired kings were those who were best at waging war," 3.

[46] Ibid, 7

[47] Guy Halsall, *Violence and Society in the Early Medieval West,* (Woodbridge, Suffolk: Boydell, 1998), 16.

> *heir, the great Halfdane, held sway / for as long as he lived, their elder and warlord. / He was four times a father, this fighter prince: / one by one they entered the world, / Heorogar, Hrothgar, the good Halga / and a daughter, I have heard, who was Onela's queen, / a balm in bed to the battle-scarred Swede* (lines 12, 16b-19, 53-63)

Shield fathers the famous Beow (whose name is known throughout the north for "keeping the forts," prospering in the same heroic code of honor as his father); Beow fathers the "great" Halfdane, an "elder and warlord" who is *four times* the fighter-prince his father was; this exceptional warrior fathers, then, Heorogar, Hrothgar, the good Halga and a daughter, known for her prowess in soothing the bed of a battle-scarred Swede. From father to son, inter-generationally, a way of life gets passed down, yoking the cultural stock (to borrow from Jane Roland Martin[48]) of *wael-raes* to each subsequent generation so that, by the time the story advances to the present-day King Hrothgar, there is already an understanding that, culturally, honor is defined through its association to violence.

As David Graeber writes in *Debt: the First 5,000 Years,* "Honor is not the same as dignity. One might say: honor is surplus dignity. Honor is that excess dignity that must be defended with the knife or sword."[49] The first sixty-three lines of the poem show that this militant version of honor has become the accepted social imaginary on which all that is held of value--one's status, reputation, wealth, power, position, even one's marital relations--depends. This patriarchal voice, the masculine voice of power, dominance and control, underlies the attitudes, expectations, rules, and social mores of the entire culture. Such a way of life, beginning as it must in the small, tribal conflicts,

[48] Jane Roland Martin, *Cultural Miseducation: In Search of a Democratic Solution* (New York: Teachers College Press, 2002).
[49] David Graeber, *Debt: the First 5,000 Years* (New York: Melville House, 2011), 7.

becomes, over time, "re-ligious" to such a degree that it at last becomes, ultimately, religious (held as sacred). This is precisely the idea the scop (the narrator or poet) gives us in the next eight lines:

> *The fortunes of war favoured Hrothgar. / Friends and kinsmen flocked to his ranks, / young followers, a force that grew to be a mighty army. So his mind turned / to hall-building: he handed down orders for men to work on a great mead-hall / meant to be a wonder of the world forever; / it would be his throne-room and there he would dispense / his God-given goods to young and old (*lines *64-72)*

Indeed, "the fortunes of war favoured Hrothgar." What began as the violent acts of a "wrecker of mead-benches" accumulates with compound interest to such a degree that, a mere three generations later, the social imaginary of violence has grown in size and force to be "a mighty army." John Gardner, in his novel, *Grendel,* has the protagonist, Grendel, say of this growth

> *In the beginning there were various groups of them: ragged little bands that roamed the forest on foot or horseback, crafty-witted killers that worked in teams, hunting through the summer, shivering in caves or little huts in the winter. As the bands grew larger, they would seize and clear a hill, and, with the trees they'd cut, would set up shacks, and on the crown of the hill a large, shaggy house with a steeply pitched roof and a wide stone hearth, where they'd all go at night for protection from other bands of men. In time, they built roads. The kings from whom they'd taken tributes of treasure they now asked for tributes of men. Hrothgar's band had grown large, and for the treasures Hrothgar could afford now to give them in sign of his ranks, his warriors became hornets. His treasure-hoard grew till his mead hall was piled to the rafters with brightly painted shields and ornamented swords and boar's-head helmets and coils of gold. His power overran the world, from the foot of my cliff to the northern sea to the impenetrable forests south and east.* ***There was nothing to stop the advance of man*** (emphasis mine).[50]

The social imaginary of violence had become, to quote from Peter S. Baker, an "Economy of Honour" such that, as the advance of men continued, and as they engaged

[50] John Gardner, *Grendel* (New York: Vintage Books, 1989), 31, 39.

in greater and more socially accepted practices of violence, the treasure seized from dead enemies (the rings, armor, swords, shields, mail-coats, helmets, jewels, horses and even women) becomes the plunder and loot that "transforms the violent deed into wealth and feeds the economic system that supports the heroic life"[51] of this society. The Economy of Honour is a zero-sum game, where the goal of each warrior is to be the winner in this bloody economic exchange.[52] As Peter Baker writes, "The killing of a foe introduces both wealth and honour into the heroic economy, and as these goods circulate, the violent act circulates with them."[53] Thus, the more Hrothgar plundered, the more loot he and his men acquired. The more loot they acquired, they more they were able to plunder, creating a vicious cycle of violence that, over time, established an economy capable of supporting plunder to such a vast degree that he was able, at last, to "turn his mind to hall-building". Hrothgar inherits from his fathers the warrior code, and his success within this code leads him to build a great mead-hall that reflects that success, thereby legitimating and replicating that code *en masse.* This "Economy of Honour" has now been established as a legitimate social imaginary through the intergenerational passing down (or sowing) of specific ways of seeing and being in the world that, over time, come to embody the traits of what being "civilized" means for that particular civilization. What was once a "ragged little band of men" has grown to such size and scale that they can now at last turn their attention to creating liturgical institutions capable of replicating that social imaginary. Roads are built, plot lines drawn out, trees felled, rivers dammed, rocks hewn from quarries, foundations laid, and

[51] Baker, *Economy of Honor,* 39
[52] Ibid, 37
[53] Ibid, 39

timbers erected as men work to construct " a great mead-hall / meant to be the wonder of the world forever" (lines 69-70).[54]

Heorot (translated both as "hart" and "heart") is designed to be not just a mead-hall, but, rather, the "greatest house / in the world" (lines 145-46). It is to be a beacon of civilization, the "wonder of the world forever" (line 70). It is both the structural center of the poem and the cultural center of the heroic society. Heorot is a place where "the benches were filled with famous men" (1012), where "round upon round of mead was passed" (1013-1014), where "there was nothing but friendship" (1017-18). It is where warriors gather to listen to skilled poets singing songs of man's beginnings (91), where every day, the "din of the loud banquet" (89) filled the hall. Heorot is the place where the wealth from plunder is distributed as honors bestowed upon the men (69-72). These honors are not just rewards but legitimation of the "Economy of Honour" that makes such celebrations possible. As the scop points out, when Hrothgar decides to use the fortunes of war to construct his mead-hall, he creates not just the *healaerna maest,* "the greatest of halls" (68); but the *foremaerost recede under roderum,* "the most famous building under the heavens" (309-10). As a cultural center, Heorot holds a sacred place as the "heart" of the community, blessed by Almighty God himself ("there he [Hrothgar] would dispense his God-given goods to young and old" [72]).

[54] Compare this to the story in Genesis 11 of the construction of the Tower of Babel: "11 Now the whole earth had one language and the same words. **2** And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. **3** And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. **4** Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves"

Heorot serves not just as the cultural center, but, in its very architectural construction, it serves as the center of the "Economy of Honour" as well. As Karl Wentersdorf points out, the vision of Heorot is remarkably realistic. As a structure, it is consistent with those constructed in the typical fashion of German royal halls: "a rectangular structure built of massive timbers, with a lordly hall where the daily feast was held, mead drunk, stories told, harps played. It consisted of a chapel, kitchen, stables, smithy, wife's abode, and quarters for the men."[55] With its high gables (*heah ond horngeap,* 82), the long-hall towered over the landscape (*sele hlifade,* 81) and could be seen far and wide (*ofer landa fela,* 311).[56] The most notable and surprising exception, Wentersdorf points out, is that the *dryhtsele* ("hall") is described multiple times as having a *geatolic ond gold-fah,* a "golden shining roof": "the timbered hall / rose before them, radiant with gold (307-08); "a sheer keep / of fortified gold" (714-716); "the lofty roof of shining gold" (927); "the hall towered / gold-shingled and gabled" (1799-1800).[57] As if a golden roof were not enough, Heorot is also gilded with "gold-fitted mead benches" (*golde geregnad medu-benc,* 775-76), where "gold thread shone / in the wall-hangings" (*gold-fag scinon web aefter wagum,* 993-94).

Gold, in fact, becomes a prominent motif throughout the poem; it is mentioned almost sixty times, particularly as a reward for violence.[58] Indeed, the poet's insistence on gold, especially as such an incongruous architectural feature, underscores the depth of the Economy of Honour as a realized social imaginary in that culture. Gold, as

[55] Karl Wentersdorf, "The *Beowulf*-Poet's Vision of Heorot," *Studies in Philology* Vol. 104, No. 4 (Fall 2007): 410.
[56] Ibid, 409
[57] Ibid, 411
[58] Examples include: when Hrothgar rewards Beowulf for defeating Grendel (1008-52), when Beowulf defeats Grendel's mom (1866-1903), and when Beowulf slaughters the dragon (2208-66).

Seamus Heaney writes, "is a constant element, gleaming solidly in underground vaults, on the breasts of queens or the arms and regalia of warriors on the mead-benches. It is loaded into boats as spoils, handed out in bent bars as hall gifts, buried in the earth as treasure. It pervades the ethos of the poem...."[59] It is to be understood that the *ability* of Hrothgar to erect such a structure as the cultural "heart" of this newly formed civilization is in direct response to the fact that he found great favor in "the fortunes of war". Heorot, both culturally and economically, is rooted in the Economy of Honour, where gold is exchanged via the "good" done by those who scourge many tribes, wreck mead-benches, and rampage amongst their foes, where power becomes sacralized through a system of rewards that glorifies the masculine voice of violence, aggression, and domination.

Indeed, Heorot is not just a cultural center (though it is that), nor is it just an economic center (though it is that as well); in a deeper sense, Heorot is a "sacred" place. It is more than a mead-hall; it is a cathedral. Here, in the gilded halls of Heorot, the "Lord of Life, the glorious Almighty" sends comfort and makes men renowned (12-18). Here the Almighty sits in judgment of good deeds and bad (180-188), weaving victory on His war-loom (696-697), showering gifts on the warriors who are in His care and favor (1269-1274), and favoring the race of men (1724-1731). It is a site of pilgrimage, with friends and kinsmen flocking to its ranks (65); a place where the Almighty is worshipped in the hymns of creation sung by skilled poets (89-98). As a sacred place, it is also a *liturgical* center for the re-ligious shaping of religious social imaginaries (the Economy of Honour, in this case). If, as Henry Drummond writes, men make cities,

[59] Heaney, *Beowulf,* xvi

cities also make men.[60] The "heart" of Heorot is, first and foremost, about the making of a particular vision of civilization rooted in a particular vision of men-as-warriors (*oretmecgas*) embodying the social imaginary of the Economy of Honour. It is as such that Heorot functions as a *liturgical* institution, educating boys to be future *oretmecgas*.

The poet says that, once the fortunes of war favored Hrothgar, a host of *magodriht magurme* (65-67) flocked to his ranks. Heaney translates this as "young followers," but, according to Caroline Brady, the more accurate translation should be "young thanes".[61] The fortunes of war came about through the victories of *oretmecgas,* "combat men" who have "made themselves immortal / by your glorious action" (954-55). These "men of combat" are described as *wigfruma,* "war-originators" (2261); "ruthless swordsmen, seasoned campaigners" (2204) who possess *hildfrecan,* "battle-greed" and are "rapacious / avaricious in war" (2205) causing "destruction to the point of annihilation" (799). These, then, are the men to whom Hrothgar "doled out rings and torques at the table" (80-81), the ones who not only have embraced the social imaginary of the "Economy of Honour," they have gathered together in its cultural and economic center to pass it down to the *magodriht magurme,* the "young thanes," who come to Heorot for that very reason. These boys, fifteen years of age on average,[62] journey to Heorot to earn for themselves their own "battle-fame" for which, perhaps one day, a poet might sing songs of praise of them. These *magodriht magurme* hope to one day become *oretmecgas* in their own right.

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[60] Henry Drummond, *The City Without A Church* (Radford, VA: Wilder Publications, 2008).
[61] Caroline Brady, "Warriors in *Beowulf*: An Analysis of the Nominal Compounds and An Evaluation of the Poet's Use of Them," *Anglo-Saxon England* 11 (December, 1992): 212.
[62] Ibid, 208.

Overseeing this entire Economy of Honour sits Hrothgar, fourth in the line from Shield Sheafson. It is Hrothgar who is favored by Almighty God with the fortunes of war (64, 72), Hrothgar who builds the "cathedral" of Heorot, Hrothgar who evokes Holy God to come to their aid in the fight against Grendel (381-382), Hrothgar who enlists the harpist to sing songs of the Almighty Creator (91-98), Hrothgar who offers a benediction of blessing over Beowulf upon his arrival ("May the God of Ages / continue to keep and requite you well" 954-955)[63]. It is Hrothgar who doles out the treasures of the kingdom, thus both legitimating and replicating the liturgical practices of Heorot. In short, though Hrothgar is, by all accounts, a "good" king, in the "religious" social imaginary of Heorot, Hrothgar acts as more than a king; his liturgical function within the Economy of Honour is that of *High Priest.*

Indeed, scholars have pointed out that the most "Christian" element in the poem is Hrothgar's "sermon" given to Beowulf in lines 1700—1784.[64] In this sermon, coming right after Beowulf descends into the hellish mere to defeat Grendel's mom and bring back the head of the vanquished Grendel (in fact, we are led to believe that Beowulf is still holding Grendel's bloody, severed head in his hands, as Hrothgar speaks), Hrothgar warns Beowulf against pride, vanity, rage, covetousness, and resentment as dishonorable traits leading to darkness and death.[65] In this exhortation, Hrothgar invokes the "wonder of Almighty God in His magnificence" by either direct or implicit

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[63] Compare this to Numbers 6:24-26 "**24** "The LORD bless you and keep you; **25** The LORD make His face shine upon you, And be gracious to you; **26** The LORD lift up His countenance upon you, And give you peace."'

[64] Norman Kroll, ""Beowulf": The Hero as Keeper of Human Polity," *Modern Philology* Vol. 84, No. 2 (Nov, 1986): 117-129.

[65] Compare these specific traits to Paul's list of the "works of the flesh" in Galatians 5: "Now the works of the flesh are obvious: fornication, impurity, licentiousness, **20** idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, **21** envy, drunkenness, carousing, and things like these." All biblical citations taken from *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan Publishing House, 1984).

reference seven times, making it clear that this counsel is rooted in religious import. What is telling is that, in a culture that routinely evokes "Almighty God," there is not one mention of a priest to be found; rather, the *priestly functions* fall upon the chief *oretmecgas,* the one the scop calls "The King of Glory" (665b), Hrothgar himself. Hrothgar, therefore, is at once the creator of the Economy of Honour and its High Priest, performing rites (there is a certain element of "communion" to the doling out of the rings in lines 80-81), extolling blessings (948-950), imparting wisdom (1723-1725), and offering the eschatological vision of an "eternal reward" of glory and honor (1758-1760). Hrothgar legitimizes the sacredness of the Economy of Honour by raising Beowulf from mere hero ('you noblest of men" 948) to "saint" ("You have made yourself *immortal* / by your glorious action," 953-954—emphasis mine).

Thus Heorot, this highest of mead-halls, this greatest of all the wonders of the world, is at once the center of culture, the center of economics, a sacred site, and, most importantly for our discussion, a *liturgical* institution, binding the young through songs (sung by skilled poets, 90), through stories (such as the one Beowulf tells of his battle with and subsequent slaughter of sea-brutes when he was younger, 407-426), and through rituals (such as the doling out of rings, 80-81 and the passing around of the cup, 620-630) all which function pedagogically to bind the young thanes to the social imaginary of power, profit and pleasure in re-ligious ways that become religious (*God uoe / sigora Waldend, "*God-ordained", 2874-5). In short, Heorot is an *educational* institution, cultivating, through the sowing of its liturgical and pedagogical practices, a social imaginary that is held sacred by its adherents. The result of this liturgical formation, overseen by the "King of Glory" (Hrothgar) and canonized in the actions of

Beowulf, is that the banality of violence becomes the violence of banality.[66] This distinction is clearly on display in Heorot, where the overt acts of physical violence become ritualized, normalized, and, thus, institutionalized through the social structures and systems that make up the "heart" of civilization. Thus, while Heorot certainly is the result of Hrothgar's "fortunes of war," the liturgical nature of Heorot is such that, through it, the Economy of Honour is cultivated. The culture of Heorot is the result of long cultivation, of "human making" (*poiesis*) shaped in two ways: as a socially accepted exchange of a binding way of seeing and being in the world (re-ligious), and through the legitimation, replication and perpetuation of the accepted and understood vision of what counts for human and communal flourishing (a religious sense of the sacred). As both ancient scripture and every farmer can tell you, you do indeed reap what you sow. Just as gardens or fields reap harvests, so too do liturgical institutions. This is as true in apple orchards as it is in civilizations, as the *Beowulf* poet shows us in all-too-graphic detail.

> *Then a powerful demon, a prowler through the dark / nursed a hard grievance. It harrowed him / to hear the din of the loud banquet / every day in the hall, the harp being struck / and the clear song of the skilled poet / telling with mastery of man's beginnings. (lines 86-91)*

> *So times were pleasant for the people there / until finally one, a fiend out of hell, / began to work his evil in the world. / Grendel was the name of this grim demon / haunting the marches, marauding round the heath / and the desolate fens; he had dwelt for a time / in misery among the banished monsters, / Cain's clan" (lines 99-106)*

[66] This concept comes from Hannah Arendt, 2006 who says of Adolph Eichmann, "The most potent factor in the soothing of his own conscience was the simple fact that he could see no one, no one at all, who actually was against the Final Solution," *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Penguin Classics, 2006), 103.

There, deep in the dark, lurked a prowler, a powerful demon for whom the din of the warriors clinking their glasses, laughing heartily at the exploits of the day's conquest, grew acutely distressing. As the harp rang out, giving praise to the Almighty for His gracious providence, the monster stalked the fens; while the days grew more pleasant for the warriors and the civilization grew into a mighty horde, this grim demon, Grendel, marauded and haunted the pitch, dwelling in misery deep beneath the very soil of Heorot.

Scholars have long discussed just what Grendel represents and what it is that causes him so much misery, having long seen past the poet's own articulation of Grendel as a mere "powerful, grim demon" (86); "a curse of exile" (111); a "banished monster from the clan of Cain" (107); or "a God-cursed brute" (121). For the purposes of this discussion, I will employ the concept of "monstrous double" and "mimetic alter ego" to seeing Grendel as representing both the darker, wild, less civilized nature of the men, and the natural reaping of the sown cultural memes inherent in the Economy of Honour.

Perhaps the best rationale for what motivates Grendel's misery is found through the lips of the "monster" himself as voiced in John Gardner's eponymous novel, *Grendel.* After watching the "ragged little bands that roamed the forest" grow both larger in size and more deadly in scale, Grendel says,

> *Then they'd all eat, the men first, then the women and children, the men still drinking, getting louder and braver, talking about what they were going to do to the bands on the other hills. All the bands did the same thing. In time I began to be more amused than revolted by what they threatened. It didn't matter to me what they did to each other. It was slightly ominous because of its strangeness—no wolf was so vicious to other wolves. The threats were serious. Darting unseen from camp to camp, I observed a change come over their drunken boasts. Food was*

> *plentiful. A man would roar, "I'll steal their gold and burn their mead-hall!" shaking his sword as if the tip were afire. I would glide to the next camp of men, and I'd hear the same. Then the wars began and the war songs, and the weapon making. At times I would try to ignore them, but they were treacherous. In the end, I had to eat them."*
> *"There was nothing to stop the advance of men. I was filled with wordless, obscurely murderous unrest.*[67]

For Gardner's Grendel, it is the treachery of the men, not the singing of hymns, which creates such fury in him. As he watches, "darting unseen from camp to camp," he notices a change come over the men; their masculine boasts grow until the boasts become war songs. Their threats become more serious as they turn their attention from survival to weapon making, and their wanton viciousness (more cruel even than that of wolves) causes Grendel to decide to put an end to it all: "In the end, I had to eat them." One cannot help but smile at the irony here. The "hard grievance" Grendel nurses (line 87), according to Gardner, is that "there is nothing to stop the advance of men," nothing to stop the spread of the *wigfruma* (the "war-originators") whose advance is steeped in *hildfrecan* ("destruction to the point of annihilation"). In other words, it is not from some "demonic" curse that Grendel comes, not merely from some world of banished monsters, but rather, *from deep beneath the world of the men themselves*. Grendel comes from the dark, from the shadows, from the depths of the men's own self-imposed social imaginary.

It is not insignificant that the scop tells us that Grendel haunts the marshes, the heath, the desolate fens; that his lair (as depicted in Beowulf's battle with Grendel's mother, the "hell-dam" who lives at the bottom of a mere "whose depths / have never been sounded by the sons of men" 1368-70) is *beneath* the very ground of Heorot.

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[67] Gardner, *Grendel,* 31-36, 40

Scholars have looked at the society depicted in *Beowulf* and declared that it contains the seeds of its own destruction.[68] It is not surprising that from the marshes of their own inequities, in the "civilized" world of power, profit and pleasure, where violence has become not just normalized but deified, where the economic exchange of treasure and gold comes upon the backs of the slaughtered, where the masculine voice of control through whatever violent means necessary, would come a harbinger of death.

> *So, after nightfall, Grendel set out / for the lofty house, to see how the Ring-Danes / were settling into it after their drink, / and there he came upon them, a company of the best / asleep from their feasting, insensible to pain / and human sorrow. Suddenly then / the God-cursed brute was creating havoc: / greedy and grim, he grabbed thirty men from their resting places and rushed to his lair, / flushed up and inflamed from the raid, / blundering back with the butchered corpses (lines 115-125)*

From the dark, Grendel sets out, and, coming upon the men, greedy and grim, he scourges their tribe, wrecks their mead-benches, rampaging amongst them, terrorizing their hall-troops. The double irony is thick. Inflamed by the celebration of these *oretmecgas* ("men-of-combat") boasting of their own victorious butchery, drunk on their own power, and engorged on greed, Grendel comes to them bringing wanton death and destruction, inflicting sorrow and loss in much the same way these men had inflicted it upon other men for generations. Grendel, as the poet intimates, is not *just* an uncivilized brute, he is the raw mimetic double of their "civilized" social imaginary unmasked. Beneath the facade of wealth, power, progress, refinement and sophistication is the "monstrous" truth that comes at last to roost. Grendel is their Jungian shadow-self come home.[69] S.L. Dragland, in "Monster-Man in *Beowulf,"* maintains that the poet "gives his monsters and their habitations complementary human attitudes and

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[68] Baker, *Honour, Exchange, and Violence in Beowulf,* 6.
[69] For a more detailed look at Grendel as the Jungian shadow, see Judy Anne White's, *Hero-ego in Search of Self: A Jungian Reading of Beowulf* (New York: Peter Lang Publishing, 2004).

characteristics in order to represent the broader disintegrating of a society in terms of the human limitations of its heroic embodiment."[70] Dragland argues that Grendel is to be understood as a "monstrous double" and "alter-ego" to the warriors (especially, as we will soon see, to Beowulf).[71]

That the scop understands Grendel as "monstrous double" is clear in the ambiguous, often confused use of pronouns employed once Grendel fights Beowulf, the culturally recognized greatest embodiment of *oretmecgas* alive. The scop says of Beowulf that "there was no one else like him alive. / In his day, he was the mightiest man on earth, / high-born and powerful" (196-198). He is "renowned for his courage" (340), the son of a famous noble warrior-lord (262-263), the "mightiest man-at-arms on this earth" (248), "formidable indeed" (370), "with the strength of thirty / in the grip of each hand" (380-381). He has "boltered in the blood of enemies" (419), battled and bound beasts, raided troll-nests, and slaughtered sea-brutes (420-422). He has devastated enemies and avenged friends (424). Furthermore, he is guided by Holy God in His goodness to defeat Grendel (381-382). In the Economy of Honour, no one is more "virtuous" than Beowulf. Indeed, upon his arrival, Hrothgar immediately sets the Economy of Honour in motion when he declares, "for his heroism / I will recompense him with a rich treasure" (383-384). And in the slaughters to come, Beowulf will accumulate a treasure greater than any man living (2843). In short, the social imaginary of the Economy of Honour has no greater living incarnation than Beowulf. It would seem, then, that the match between Beowulf and Grendel would be that of cosmic Good

[70] S.L. Dragland, "Monster-Man in *Beowulf," Neophilologus* 61 (1977): 606.
[71] Ibid, 610

versus Evil, of light versus dark, right versus wrong, in which the hero, Beowulf, comes to conquer the God-cursed brute, Grendel. And yet, the scop gives us a different story, mixing and mingling pronouns, overlapping descriptions and confusing body parts until it becomes very difficult to tell just who is fighting whom, or who is the real "hero" and who is the true "monster".

Both Beowulf and Grendel are identified as a *rinc* ("man" or "warrior"--747, 720), and both are depicted as an *aglaeca* ("inspirer of terror"--159, 2592). They are both called *hilderinc* ("warrior"--986, 1495, 1576, 3136), *rof* ("renowned, brave, or strong"--682, 2084, 2538, 2660), and *wer* ("man"--105, 1268, 216).[72] Both are described as *gaests* ("guests, strangers, visitors" or, perhaps most appropriately, "one who must be fed"--1138, 1441, 1522, 1602, 1800, 1893, 2073, 2227).[73] They both oppose each other with the same swollen rage (*bolgenmod*, 709, 723).[74] They are both described as "solitary walkers" (*atoll angengea*, 165, 2368) and are both described as "furious guardians of the hall" (769-770). The scop even asserts that Grendel is both a demonic creature and a wretched man (104-7).[75] Even at the end of the battle, it is unclear who bests whom, for, as Katherine O'Brian O'Keefe points out, "the highly ambiguous syntax in the account of the battle between the hero and the monster assigns the phrase *fingras busrton* ("fingers were bursting," 759) to both Beowulf *and*

[72] For a more detailed list of the examples of mimetic doubles in *Beowulf,* see Kroll's "Beowulf: The Hero as Keeper of Human Polity."
[73] See Carolyn Anderson's, "*Gaest,* Gender and Kin in *Beowulf:* Consumption of the Boundaries," *The Heroic Age,* Issue 5 (Summer/Autumn, 2001): 1-17 for a more in-depth look at the difference between "guest" and "ghost" in the word *gaest.*
[74] Kroll, "Beowulf: The Hero as Keeper of Human Polity," 124.
[75] Ibid, 124

Grendel.[76] Indeed, as Norman Kroll states, "the two are most like each other and most monstrous when directly opposed."[77]

Here's the point: Grendel, far from being a caricature of "pure evil" or merely a "demon" haunting the woods, is rather more "human-like" than perhaps we want to admit. In *Beowulf,* the line between "hero" and "monster" is often quite blurred; what is celebrated as a "good king" (line 11) may be, from another perspective, "demonic" (line 86). This forces us to remove "good" and "evil" from the realm of cosmic dualism and situate it right in the heart of the human experience.[78] Normal Kroll says, "We must look at the ways the fictional world in *Beowulf* makes doubles relationships possible. In such a world, cosmic good and evil are necessarily indistinct, not clearly delineated, because, like the major characters, human right and wrong are inseparably intertwined as well as unalterably opposed."[79] Grendel, then, is Beowulf unmasked. He is the monstrous reality of civilization built upon the banality of violence. He is the realization of "wrongly ordered loves". He is the embodiment of the socially approved mode of consumption that has come back to consume those who hold such consumption as "good". He is the full embodiment of all the masculine holds dear: raw power, brutalized aggression, ravenous violence unleashed in all its fury. Grendel, the "captive of hell," the "shepherd of evil," the "afflicter of men" is the harvest sown by and through the liturgical institution of Heorot.

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[76] Katherine O'Brian O'Keefe, "Beowulf, Lines 702b-836: Transformations and the Limits of the Human," *Texas Studies in Literature and Language* 23 (1981): 486-88.
[77] Kroll, "Beowulf: The Hero as Keeper of Human Polity," 124.
[78] Something Phillip Zimbardo proved in his now infamous "Stanford Prison Experiment". See *The Lucifer Effect* (New York: Random House, 2008).
[79] Kroll, "Beowulf: The Hero as Keeper of Human Polity," 118.

What are we to do when liturgical institutions sow iniquity? What, if any, response does the poet leave us? Are there no true heroes in this tale to whom we can turn? Just as the scop gives us monsters that act as mimetic doubles, reflecting the dark side of a sacred heroism gone terribly wrong, so too do we get a picture of one who might stand in the midst of violent banality and attempt to weave a different story.

> *When I first landed / I hastened to the ring-hall and saluted Hrothgar. / Once he discovered why I had come / the son of Halfdane sent me immediately / to sit with his sons on the bench. / It was a happy gathering. In my whole life / I have never seen mead enjoyed more / in any hall on earth.* ***Sometimes the queen / herself appeared, peace-weaver between nations, / to hearten the young ones and hand out / a torque to a warrior, then take her place****. / Sometimes Hrothgar's daughter distributed / ale to older ranks, in order on the benches: / I heard the company call her Freawaru / as she made her rounds, presenting men / with the gem-studded bowl…*
> *The friend of the Shieldings favours her betrothal: /* ***the guardian of the kingdom sees good in it / and hopes this woman will heal old wounds / and grievous feuds*** *(2009-2024, 2026-2038)*

Beowulf is a story populated almost entirely either by *oretmecgas* (men-of-combat) or by *magodriht magurme* (young thanes) desiring to be *oretmecgas.* It is a quintessentially male society, dominated by the code of honor exhibited by male warriors. At first blush, it would seem that the women who appear are either "balms in bed" (63), monsters (Grendel's mother, the "monstrous hell-dam"—1259), or dutiful queens (such as Wealhtheow, Hrothgar's wife, "queenly and dignified"—621). The queens, in particular, would seem to have no place in this blood-soaked cult of masculinity. And yet, for the inhabitants of Heorot, the queen plays a crucial social and political role often overlooked by a cursory reading of the text. Rather than act merely as a passive bystander or play the role of the dutiful host, the scop assigns to the queen the role of *freothuwebbe,* "peace-weaver," the only one capable of speaking harmony

into the banality of violence, and of weaving, with her words, actions, and presence, a tapestry of peace.

In line 1942, the scop states that "a queen should weave peace," and, as scholars have noted, this articulation of the role of a queen reflects more than the customary giving of a woman in marriage to secure peace between hostile tribes; rather, as Larry M. Sklute points out, *freothwebbe* "is a poetic metaphor referring to the person whose function it seems to be to perform openly the action of making peace by weaving to the best of her art a tapestry of friendship and amnesty."[80] Historically, peace-weaving played a fundamental role in the history of western culture. Victoria Wodzak states that, "The Anglo-Saxon heroic world understands the grim realities of war, but it possesses no remedy for the feuding and social disruption its code of conduct produces. So the heroic world turns to the domestic world, seeing a peace-weaver for that which it does not possess itself."[81] Jane Chance defines the peace weaver "politically and socially as a noble woman whose role is to effect peace."[82] Though the scop gives us two examples of a *freothwebbe* (Queen Wealhtheow and Queen Modthryth), I will concentrate my study on the queen who presides over Heorot, Queen Wealhtheow.

As wife of Hrothgar and Queen of the Danes, Wealhtheow appears in two key scenes (612-641 and 1162-1232). She has the most lines of any woman in the poem, and her presence in the mead-hall is celebrated by the men as essential and praise-worthy (1192, 1215). Thus, rather than being a prop to King Hrothgar or just a dutiful

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[80] Larry M. Sklute. "*Freothuwebbe* in Old English Poetry," *Neuphilologische Mitteilungen* Vol. 71, No. 4 (1970): 534-540.
[81] Victoria Wodzak, "Of Weavers and Warriors: Peace and Destruction in the Epic Tradition," *Midwest Quarterly* 39 (1998): 253 – 265.
[82] Jane Chance, "Grendel's Mother and the Women of *Beowulf*," *Readings on Beowulf*. Ed. Stephen P. Thompson. San Diego, California: Greenhaven Press Inc. (1998): 107 – 111.

hostess, Wealhtheow is a fully integrated member of the community of Heorot whose understood role in that community is to weave a peace, through ritual and language, unattainable by any in the community of Heorot save her. Whereas the men, including Grendel, represent the violence of patriarchy on full display, Wealhtheow is the embodiment of a different voice altogether; hers is the feminine voice of compassion and dialogue; the voice that "makes the display of patriarchal arrogance and patriarchal inconsistency laughable."[83]

Wealhtheow is introduced immediately after a violent verbal exchange between Beowulf and Unferth in which Beowulf accuses Unferth of being unmanly (584-586), of being cowardly in the face of Grendel (590-592), and even of killing Unferth's own "kith and kin" (587), and all of this after Unferth has accused Beowulf of "sheer vanity" (509) and incompetence in battle (513-517). Right at the point when it seems that blood will be spilt between these two vainglorious *oretmecgas*, the poet introduces Wealhtheow, "observing courtesies / adorned in gold, she graciously saluted / the men in the hall" (612-614). She steps into this heated scene with courtesy and grace, saluting the men in the hall, bringing a sense of tranquility to the violence about to erupt. Her role in such a situation, as the scop points out, is to "heal old wounds / and grievous feuds" (2037-2038). Thus, with deft and tact, Wealhtheow graciously weaves peace into a situation fraught with violence. Working within the framework of the Economy of Honour, Wealhtheow dismantles the violence through the power of her language to direct desire away from confrontation and towards the connection the men share each

[83] Chittister, *A Feminist Spirituality for Women and Men*, 174.

with the other. In this, Wealhtheow works to quell the feuds, utilizing her uniquely understood role to usher in new worlds and new possibilities.

Her language, as scholars note, "proves to be sophisticated enough to produce speeches appropriate to the joyous occasion while also nuancing them politically."[84] She speaks her mind freely, without restraint, confident in her role and her place, both socially and politically, within the masculine world of Heorot as evidenced in her stating to Beowulf, "the ranks do as I bid" (1231). She begins her speech by publicly renouncing Unferth's claims of Beowulf's vanity by offering both a blessing and an acknowledgment not only of Beowulf's renown, but, more importantly to her cause, of his "kindly guidance" (1219). It is this trait, his "kindly guidance" that Wealhtheow interestingly brings to the forefront, because he is here to do battle with Grendel, not act in kindness. And yet, for Wealhtheow, dwelling not on the strength of Beowulf for which he is renown (1221-1224), she publicly blesses him for his "tender care" and encourages him to be both "strong *and* kind" (1226b-1227, emphasis mine). What Wealhtheow highlights is the fact that the very trait most prized in the Economy of Honour (masculine strength in battle) is second to the trait most needed to govern Heorot (tender care).

As the *Beowulf* scholar Josephine Bloomfield highlights, "it is powerful and revealing that in the fifty-five line passage describing Wealhtheow's motivations and exhortations during the victory celebration for Beowulf, five separate words (*milde, glaed, freondlapu, lide,* and *gedefe*) are used in seven occurrences as 'kind' or

[84] Marijane Osborn, "'The Wealth They Left Us': Two Women Author Themselves Through Others' Lives in Beowulf," *The Heroic Age* 5 (2001): 49-75.

'kindness.'"[85] Wealhtheow, then, is highly praised not just because she is queen, but because her presence brings to Heorot the much-needed virtue of peace. In fact, the scop tells us that immediately after Wealhtheow's speech, "it was like old times in the echoing hall / proud talk and people happy" (642-643). Wealhtheow weaves a peace that is redemptive and restorative, calming feuds within the powers given to her. This is particularly telling when one compares Wealhtheow (arguably the most powerful woman in the poem) with Grendel's mother, the hell-dam (the most powerful *female* in the poem) whose greatest monstrosity might just perhaps be her lust for vengeance. Wendy Hennequin notes that Grendel's mother is not a murderer; instead, she is a *pafaehoe wraec,* "avenger of the feud" (1339)[86]. Hennequin writes of Grendel's mom that she is but the "inevitable pinnacle of a society built of feuding tribes and uneasy peace."[87] This "monstrosity," when viewed in light of the cultural ethos of Heorot, seems more fitting than not; indeed, Wealhtheow seems to be the only one capable of dispelling the "monsters" lurking in every corner of Heorot, making her role as peace-weaver all the more impressive and important.

Through her carefully chosen words, the peace-weaver is able to offer at least the hope of a different story, an alternative narrative to that of the Economy of Honour, that hints at the possibility of a world not soaked in the slaughter of other men. Wealhtheow knows that her power comes from her ability to cast forth a different vision contrary to that of the dominant culture, to see things that others cannot see, to speak "prophetically" into situations that seem banally concrete, and to weave new social

[85] Josephine Bloomfield, "Diminished by kindness: Frederick Klaeber's Rewriting of Wealhtheow," *The Journal of English and Germanic Philology* 93.2 (1994): 183-203.
[86] Wendy M. Hennequin, "We've Created a Monster: The Strange Case of Grendel's Mother," *English Studies,* 89.5 (2008): 503-523.
[87] Ibid, 512

imaginaries. If the men truly do as she bids, then perhaps, by articulating Beowulf's strengths not as power but as care, by promoting not violence but, in some distant reality, peace, Wealhtheow is using the skills and resources at her disposal to shape an alternative way of seeing and being in Heorot for these men that brings forth not the latent "monstrosities" inherent in their social imaginary, but instead calls forth a different vision of "humanity" altogether. Joan Chittister, describing such a vision of humanity informed by the feminine displayed by Wealhtheow, writes, "Feminism is a way of seeing. It is a new worldview. It sees the world as whole only when it is both male and female, both female and male—not only in its theory but also in its shapes, in its designs, in its substance, in its daily desolations, and it its basic delights."[88] This weaving of alternative realities, this new way of seeing, is the true power possessed by Queen Wealhtheow. Indeed, for the men in Heorot, there is almost a mystical quality to Wealhtheow, for, as Tacitus points out, historically, the Germans often believed such women possessed a sacred or prophetic quality.[89] Thus, if in the "re-ligious" social imaginary of Heorot, Hrothgar serves as "High Priest," his wife, Queen Wealhtheow serves the alternative role of "prophet"—the one who is capable and willing to stand within the accepted way of life and weave an unorthodox narrative.

I have, in this exegesis of the poem *Beowulf,* proposed a reading that proffers a guiding framework for the argument I will spend the rest of this dissertation unpacking: namely, that *all* institutions are "re-ligious" in the ways in which they bind us to ways of seeing and being in the world that then, overtime, become legitimated, replicated and perpetuated in liturgical ways that become "religious" for a given culture. These

[88] Chittister *Heart of Flesh,* 5.
[89] Herbert, W. Benario, *Tacitus Germany* (Oxford: Aris and Phillips, 1999).

liturgical institutions are governed by leaders whose job it is to "disciple" adherents in the "faith" in such a way that an overarching social imaginary comes into being. When a taken-for-granted social imaginary becomes violent, oppressive, or unjust, it demands someone willing to acknowledge the power of banality, to dismantle the "sacred" orders, to "speak freshly where language has been blocked, gone dead, or lost its charm."[90] This person, acting as both "trickster"[91] and "peace-weaver," is the one responsible for "breaking, bending, and remolding…the structures that hold a society together."[92]

In *Beowulf,* we have seen how a social imaginary comes to be through the intergenerational sowing of particular values and beliefs about what constitutes the "good" ("that was one *good* king," 11); the binding, re-ligious ways in which those beliefs and values get attached to ways of seeing and being in the world (the Economy of Honour); how a social imaginary can become sacred to the point that its "profanity" is overlooked, or, worse yet, deified[93] (as in Heorot); what the consequences are for a society that does not acknowledge the violence of banality latent within its social imaginary (the "Grendels" lurking beneath its golden facades); how a society's educational institutions function *liturgically;* and what is required and by whom to vanquish the mimetic monsters in our midst. In the Economy of Honour, the young are shaped in such a way to see war, violence, oppression, power, and injustice not just as profitable, but, more importantly, as the way things are in the world. That there might

[90] Lewis Hyde, *Trickster Makes this World: Mischief, Myth, and Art* (New York: North Point Press, 1998), 76.
[91] Ibid, as well as Garrison, "Teacher as Prophetic Trickster," 67-83.
[92] Ibid, 67
[93] The problem, as we will see, is not that we have abandoned the "virtues" for the "vices" but that, more dangerous yet, we have made the "vices" virtuous.

be another way to live, that there could be a different social imaginary, does not come into play for these "men-of-combat". Even more dangerous still is that "scourging, rampaging, and wrecking" are esteemed as "virtuous" behaviors to be rewarded. Given that vices are always damaging to the human condition (a point I will elaborate on later), recognizing the Economy of Honour as "virtuous" is perhaps the very reason Grendel crawls out of the shadows.

In *Beowulf,* the social imaginary rooted in the Economy of Honour became so ingrained and trusted that, four generations later, the "good" folk of Heorot are surprised and horrified when a "monster" looms out of their own darkness. They did not, perhaps could not, see that coming. They believed that, for generations yet to come, this particular social imaginary (rooted as it was in rewards accrued through violence and slaughter) not only would continue but *should* continue. Thus, when Grendel finally did appear, showing the Economy of Honour for what it really was, they could not quite grasp its full import. The question for this discussion, then, is one that the society of Heorot either would not or, perhaps more dangerous, *could not* ask: Is our social imaginary healthy or sick? Is what we hold as sacred, truly sacred or is it profane? Is this "god" (the narrative of the Economy of Honour in Heorot, for example) worth giving our lives to? Or, to put it another way, what do we do when social imaginaries *work?* How might we prophetically hold to task the work that they do (even and especially when they succeed)? To do this work, one must assume the role of social critic and ask the difficult, often costly, questions of one's own society to ascertain its overall health.

Michael Walzer, in his book, *The Company of Critics,*[94] says that social critics are the ones who touch our moral nerves and force us to see things we might not particularly care to see; they force us to lift up the log and see what monsters lurk just beneath the golden façade of our social imaginaries. Such critics, Walzer argues, are the often unexpected voice that both enlightens us and moves us to action.[95] They operate as the biblical prophets of old: standing within a given community and giving articulation to the grief, apathy and numbed indifference to the suffering within its own midst. As Walter Brueggemann writes in *The Prophetic Imagination,* the task of the ancient prophet, was "to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us. Criticism is not carping and denouncing. It is asserting that false claims to authority and power cannot keep their promises."[96]

Prophetic critics need, Walzer says, three virtues: courage, compassion, and a good eye rooted in the terms *oppression, corruption, vice, injustice,* and *selfishness.*[97] Critics, he writes, "must be brave enough to tell their fellow citizens that they are acting wrongly, when they are acting wrongly, but refuse the temptation of a provocative recklessness. They must sympathize with the victims, whoever the victims are, without becoming their uncritical supporters. They must look at the world in a straightforward way and report what they see."[98] Much like Socrates, critics stand within their own community to be the "gadfly in the ointment": to sting and prick and nettle the

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[94] Michael Walzer, *The Company of Critics,* (New York: Basic Books, 2002), xiii.
[95] Ibid, xiii
[96] Walter Brueggemann, *The Prophetic Imagination,* (Minneapolis, MN: Fortress Press, 2001), 11.
[97] Walzer, *The Company of Critics*, xviii
[98] Ibid

slumbering consciousness of those who move throughout their day within the "air" (to again borrow from Martin) of their social imaginary without given it much thought. But prophetic critics do not solely offer grief and critique; most importantly what they offer their communities is hope: hope for a new vision, hope for life in barren places, hope for reconstituted social imaginaries that proffer health and flourishing to *all* its members.

If, as Soren Kierkegaard says, we must stare into the abyss before we can truly live,[99] then the purpose of this dissertation is to work out, in fear and trembling, the redemption of schooling; to lift up the log in order to see what decay lies just beneath the promises and dreams the narrative of "school reform" currently holds out for our schools, our children, and our communities. It is to see education (and, in particular, schooling) as a way of learning alternative social imaginaries. It would be, to quote from the prophet Isaiah, a means of shaping students who not only turned their swords into plowshares, but, more importantly, who cease learning war altogether.[100]

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[99] Soren Kierkegaard, *The Concept of Dread,* translated by Walter Lowrie (Princeton: Princeton University Press, 1944).

[100] "They shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more." Isaiah 2:4

Part Two

Mammon and the Deification of Avarice

Introduction: The Religion of Mammon

"The capitalistic economy of the present day is an immense cosmos into which the individual is born, and which presents itself to him, at least as an individual, as an unalterable order of things in which he must live." Max Weber[101]

It is said of fish that they are not aware of the water in which they swim; the same can be said of social imaginaries. While a given culture might be aware that their particular way of seeing and being in the world is germane to them, it becomes rather difficult to ascertain why *this* particular social imaginary exists and not another. To put it another way, it becomes rather difficult to think of one existing within any other social imaginary but one's own (try, for example, to imagine *yourself* signing off on the Final Solution or believing that human sacrifices are appropriate offerings to appease the gods, or, if you are a white male, what the world looks like through the eyes of a black female). Social imaginaries, by their very structure, exist as "taken-for-granted" ways of life that get articulated in tropes that themselves become all-too-familiar: "Well, this is just the way we've always done things"; "That's just the way it's done here"; or, "That's the _____ (fill in the blank) way of doing things." We come, like fish, both to embody and disregard at the conscious level the social imaginaries in which we live, and move, and have our being. Such particulars of a given social imaginary become so ingrained in the natural flow of "business-as-usual" that, in the rush and routine of the ordinary, day-to-day existence in which we find ourselves,

[101] Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Dover Publications, 1905/2003), 54.

stopping to think whether water or air is a better environment becomes rather difficult. We breathe in the "cultural air"[102] without question, taking it both as natural and necessary to our existence.

The cultural air with which this dissertation is most concerned is the social imaginary of what I term the Religion of Mammon. Though this thought is often articulated in other ways—a gospel of wealth, a theology of economics, consumer capitalism—I use here the term "Mammon" both to situate it in the Gospel tradition of the teaching of Jesus found particularly in the Gospel of Luke as a warning against serving two masters, as well as to situate it in the sense of "gods" that Neil Postman theorizes in his book, *The End of Education,* when he writes, "A god, in the sense I am using the word, is the name of a great narrative, one that has sufficient credibility, complexity, and symbolic power to enable one to organize one's life around."[103] Much like the Economy of Honour found in *Beowulf,* the Religion of Mammon has its roots in a sacred history that stretches back generations. It certainly is a theology of economics, but it is also so much more; indeed, as I will demonstrate, it is *the* guiding narrative of our culture, with more adherents than any other denomination, church, creed, or dogma. It is the *lingua franca* that crosses all boundaries of race, ethnicity, creed, sexual orientation, gender, or age.

The Religion of Mammon, rooted as it is in the theology of consumption, plays out everywhere: in the effects of the consumption of natural resources on our planet,[104]

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[102] This idea of cultural air comes from Martin, *Education Reconfigured,* 2002

[103] Postman, *The End of Education,* 7

[104] As David Orr states in his article *What is Education For? "*If today is a typical day on planet Earth, we will lose 116 square miles of rainforest, or about an acre a second. We will lose another 72 square miles to encroaching deserts, as a result of human mismanagement and overpopulation. We will lose 40 to 100 species, and no one knows whether the number is 40 or 100. Today the human population will increase

in the effects of income inequality on zip code inequity, where life expectancy can be predicted by the zip code in which the child grows up[105] (Joanthan Metzl and Helena Hansen claim in the February 2014 issue of *Social Science & Medicine,* that "Diseased and impoverished economic infrastructures [help] lead to diseased, impoverished, or unbalanced bodies or minds" [106]); and in the "savage inequalities"[107] inherent in the disparity between the lives of the upper and lower classes, both at the national level and around the world.[108] In a world in which income inequality is at its highest since 1928,[109] with 94% of America's financial wealth going into the hands of the top 20%[110] while seventeen million American children suffer from food insecurity[111]; where

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by 250,000. And today we will add 2,700 tons of chlorofluorocarbons to the atmosphere and 15 million tons of carbon. Tonight the Earth will be a little hotter, its waters more acidic, and the fabric of life more threadbare," 1.

[105] Raphael Bostic and Risa Lavizzo-Mourey, "Housing and Health Care Go Hand-in-Hand," *Roll Call* (December 15, 2011), accessed May 8, 2013. http://www.rollcall.com/issues/57_75/raphael_bostic_risa_lavizzo_mourey_housing_health_care_go_hand-211053-1.html In their research, Bostic and Lavizzo-Mourey found the following health factors related to neighborhoods: racial differences in hypertension, diabetes and obesity among women either vanished or substantially narrowed when researchers took into account where people lived. They found that health and longevity are more strongly influenced by social, economic and physical environments than by what happens in the doctor's office. For example, poor women who were given the opportunity to live in safer, more affluent neighborhoods had lower rates of obesity, diabetes, psychological distress and major depression than those who did not take that opportunity. They conclude that, "A safe, decent, affordable home is like a vaccine — it literally keeps children healthy."

[106] Jonathan M. Metzl and Helena Hansen, "Structural competency: Theorizing a new medical engagement with stigma and inequality," *Social Science & Medicine*, Volume 103: 127.

[107] I borrow this term from Jonathan Kozol's book of the same name, *Savage Inequalities,* (New York: Crown Publishers, 1991).

[108] As Tim Jackson points out in his book, *Prosperity Without Growth,* "At a time of unparalled prosperity for some, 54 countries are poorer now than they were a decade ago. Perhaps most extraordinary of all is that six decades of economic growth—and a global economy which is now more than five times the size it was in 1948—has not brought about equivalent progress on fulfilling basic human rights to adequate food, access to health care and education or to decent employment," (London: Earthscan 2009), 45.

[109] Drew Desilver, "U.S. Income Inequality, On Rise For Decade, Is Now Highest Since 1928," *Pew Research Center* December 5, 2013, accessed December 21, 2014. http://www.pewresearch.org/fact-tank/2013/12/05/u-s-income-inequality-on-rise-for-decades-is-now-highest-since-1928/

[110] E. N. Wolff ,*The Asset Price Meltdown and the Wealth of the Middle Class*. (New York: New York University, 2012).

[111] Which amounts to one in four children living without consistent access to enough nutritious food needed to live a healthy life. See Kimberly Brown, "Shocking Need: American Kids Go Hungry," *ABC News* August 24, 2011, accessed February 12, 2013. http://abcnews.go.com/US/hunger_at_home/hunger-home-american-children-malnourished/story?id=14367230

Fairfield County, Connecticut has almost the same Gini Coefficient (a metric of inequality used to measure the income gap worldwide) as Thailand,[112] the monstrous social effects of Mammon are everywhere.

Mammon's inequity plays a substantial role not just in social development, but even in such areas as neurocognitive development in children, as Farah, Noble and Hurt acknowledge in their article "Poverty, privilege, and brain development,"

> Who we are is determined not only by genetically programmed development, neurodegenerative disease, and psychoactive drugs, as in the familiar neuroethical examples noted, but also by the socio-economic circumstances of our childhood in equivalently physical mechanistic ways.[113]

That this is so is not exactly new knowledge; that we allow it to persist in a culture of abundance is the great tragedy of our society. As Raj Patal writes, "There is nothing *natural* about buying and selling things for profit, and allowing markets to determine their value."[114] That we have come to believe in its natural determinism is the very point of this critique. There is nothing natural in a social imaginary that benefits the few at the expense of the many, nothing natural in a way of seeing and being in the world that has such monstrous consequences, nothing at all natural in choosing to speak this particular *lingua franca* above other. The list of Mammon's reach is endless, of course, and the point of this dissertation is not to point out each individual place where the Religion of

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[112] Charles M. Sennot, "The Great Divide: Global Income Inequality and Its Cost" *Global Post*, accessed March 1, 2014. http://www.globalpost.com/special-reports/global-income-inequality-great-divide-globalpost

[113] Martha J. Farah, Kimberly G. Noble, Hallam Hurt. "Poverty, privilege, and brain development: empirical findings and ethical implications." *Neuroethics: Defining the issues in theory, practice, and policy*. 2004. They go on to write, "It is metaphysically just as perplexing, and socially at least as distressing, that an impoverished and stressful childhood can diminish us by equally concrete physical mechanisms, such as the impact of early life stress on medial temporal memory ability through neuroendocrine mechanisms"

[114] Patal, 17

Mammon holds sway, but to acknowledge that it is at work everywhere. It is a realm without borders, affecting each and every one of us.

The Religion of Mammon, governed by the morality of the marketplace, with its emphasis on individual accumulation and consumption, a morality little noted for compassion, being rooted, as it is, in a system of power, privilege, and domination,[115] places personal needs over the needs of the community, especially the most vulnerable of the community. That this is so is well-documented; *why* we persist in allowing this to be so is the point I wish to examine. How, as a world culture (particularly, in the West, a culture dominated by the historical strain of Judeo-Christianity) have we moved from a social imaginary that for centuries saw avarice as one of the Seven Deadly Sins (or Capital Vices) to a social imaginary that takes it for granted, or, even worse, made it "virtuous" as part of our routine, business-as-usual manner of doing things? How did we move from seeing Mammon as a rival god to YHWH to worshipping Mammon as the god for whom and by whom we organize the vast majority of our public and private lives? How did the marketplace become the perceived place of salvation? Why have malls become cathedrals? When did we lose Martin Luther King Jr.'s "divine dissatisfaction" with the "tragic walls that separate the outer city of wealth and comfort and the inner city of poverty and despair"?[116] How did the world of profit replace the words of the prophets, whose exhortations were always words of woe to those who "trample upon the needy, and bring the poor of the land to an end" (Amos 8:4) and who

[115] This comes from Robert Jackall's *Moral Mazes: The World of Corporate Managers,* (New York: Oxford University Press, 2010). I will spend more time unpacking this later in the dissertation
[116] Martin Luther King, Jr., *Stride Towards Freedom* (San Francisco: Harper and Row, 1996), 93-94.

neglected the cause of the widow, the poor, and the orphan?[117] What happened to those ancient prophets who were chosen because of their uniquely positioned posture to justice (*misphat*—Hebrew meaning "the defense of the weak, the liberation of the oppressed, doing justice to the poor"[118]) and righteousness (*sedek*— the Hebraic understanding of the active intervention in social affairs in order to rehabilitate society, to respond to social grievance, and to correct every humanity-diminishing activity[119])?

Max Weber wrote that, "the capitalistic economy of the present day is an immense cosmos into which the individual is born, and which presents itself to him, at least as an individual, as an unalterable order of things in which he must live. It forces the individual, in so far as he is involved in the system of market relationships, to conform to capitalistic rules of action."[120] And yet, as Weber goes on to write, this seemingly unalterable way of ordering things, this immense cosmos, had to fight against multiple historical forces to become the water in which we swim. In fact, as Weber points out, "The conception of money-making as an end in itself to which people were bound, as a calling, was contrary to the ethical feelings of *whole epochs*" (emphasis mine).[121] That we have come to accept the Religion of Mammon as the common fabric of our social imaginary that is held up as "good" is what is troubling. George Counts, writing almost one hundred years ago, said "The shift in the position of the center of gravity in human interest has been from politics to economics…to considerations that

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[117] "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" Isaiah 1:16-18. See also Exodus 22:21-24; 23:6; Deuteronomy 27:19; Isaiah 1:23; 10:1-2; and Jeremiah 7:4-16.
[118] Jose Miranda, *Marx and the Bible: A Critique of the Philosophy of Oppression* (New York: Orbis Books, 1974), 137.
[119] Ibid, 114
[120] Weber, *The Protestant Ethic and the Spirit of Capitalism*, 54.
[121] Ibid, 73

have to do with the production, distribution, and consumption of wealth."[122] It is this shift that will occupy this examination: the shift from Mammon as a rival god to YHWH to Mammon as *the "*god" of our modern social imaginary; the shift from avarice as a capital vice to accepting as "prophetic" the words of Gordon Gecko in the Oliver Stone movie *Wall Street,* "Greed, for lack of a better word, is *good*."[123]

"No One Can Serve Two Masters"

"No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve both God and Mammon."
Matthew 6:24 and Luke 16:13

Theologian Walter Wink, in his book, *Unmasking the Powers: The Invisible Forces that Determine Human Existence,*[124] writes that ancient cultures believed that every nation was presided over by a spiritual power (Rome by Genius, Athens by Athena, Ammon by Chemosh, Babylon by Marduk, Israel by Yahweh, e.g.). These powers, these "gods," were the corporate personality of the nation, the interiority behind the visible façade.[125] These "principalities and powers," to borrow from St. Paul,[126] refer to the overarching forces of power (military might, governmental control, cultural and social norms, systems of education, legal strictures, etc.) that give shape to social existence. Such power, writes Wink, "must become incarnate, institutionalized or

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[122] George Counts, *Dare the School Build a New Social Order?* (Carbondale, IL: Southern Illinois University Press, 1932), 29.
[123] *Wall Street.* Directed by Oliver Stone. (1997; Burbank, CA: Twentieth Century Fox Film Corporation).
[124]The following is from Wink, *Unmasking the Powers*
[125] Ibid, 79
[126] Ephesians 6:12. Paul writes, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."

systemic in order to be effective. It has a dual aspect, possessing both an outer, visible form (constitutions, judges, police, leaders, office complexes) and an inner, invisible spirit that provides it legitimacy, compliance, credibility, and clout."[127] Thus, in the ancient world, people personified through symbolic projection the "gods" that legitimized this power. They were able, as Wink describes, "to monitor the actual impact of the spirituality of an institution like the Roman Empire or the priesthood by throwing it up against the screen of the cosmos in the form of visual images in which the interiority of the social entity was perceived as a personal entity."[128] Wink writes that we in the modern era are at a disadvantage for understanding the biblical concept of "powers" as "real yet unsubstantial…thus a gulf has been fixed between us and the biblical writers. We use the same words but project them into a wholly different world of meanings."[129] Principalities and power, Wink writes,

> are the inner and outer aspects of any given manifestation of power. As the inner aspect they are the spirituality of institutions, the 'within' of corporate structures and systems, the inner essence of outer organizations of power. As the outer aspect they are political systems, appointed officials, the 'chair' of an organization, laws—in short, all the tangible manifestations which power takes.[130]

He argues that "every Power tends to have a visible pole, an other form—be it a church, a nation, or an economy—and an invisible pole, an inner spirit or driving force that animates, legitimates, and regulates its physical manifestation in the world."[131] Here, Wink is careful to point out that the use of *archai kai exousiai* (powers and

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[127] Wink, *Unmasking the Powers,* 4
[128] Ibid, 4
[129] Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia, PA: Fortress Press, 1984), 4.
[130] Ibid, 5.
[131] Ibid. Wink goes on to outline the various ways in which this understanding of principalities and power (*archai kai* exousiai) pervade the entire New Testament, stating that no New Testament book is without this language of power

principalities) in the New Testament is not merely meant to conjure up winged demons flying through the air (though, of course, such conjurations were not out of the realm of possibility for the biblical writers); instead, and in the vast majority of cases, *archai kai exousiai* are to be understood as "ideological justifications, political or religious legitimations, and delegated permissions."[132] In other words, the demonic came cloaked not in leathery scales, hooves, and long tails, but in the banal, ordinariness of sanctioned institutions. It is what Franz Hinkelammert calls the "fetishism" of institutions, distinguishing between the material institution itself and the *spirit* behind, amidst, and amongst the institution.[133] This "fetishism," Hinkelammert argues, this spirit, is not ordained by God; rather, it arises as a consequence of a "determinate institutionalized spirituality in a determinate material organization of relations between people."[134] What Hinkelammert and Wink both point to is the transcendent nature of human institutions; that is, while institutions are made up of human beings who are responsible for making decisions in the subjective, there is, nevertheless, a collective suprahuman quality to them as well. There is a spirit, a *zeitgeist,* a collective identity that corporations, institutions, even nations take on (think of the spirit—often identified as its "culture"—that animates a company like Google, Apple, or General Motors; or the collective spirit a school shows for its sports teams—dressing up, chanting, wearing body paint, imbibing and embracing a collective frenzy that turns them into fanatics; or, in the case of an entire nation, the spirit that animates the *volk* of Nazi Germany or the nationalism on display at Fourth of July parades).

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[132] Ibid, 16.
[133] Franz Hinkelammert, *Las Armas Ideologicas de la Muerte,* quoted in Wink, *Naming the Powers,* 108.
[134] Ibid, 109.

There is, therefore, a spirituality to the institutions that govern us such that the ancients may have been closer to the truth than we want to acknowledge. There is, to use the vernacular of those grappling with powers and principalities in first century Judea, a very real sense of the divine and the demonic that, more than operating as entities hovering above the clouds or below the Earth, are the very real manifestation of the material expression of the social structures themselves. Both Jews and Christians perceived in the Roman Empire a sense of demonic oppression that they could easily identify in the institutional forms of Roman occupation: the *legionaries*, governors, prefects, taxes, tributes, emblems, standards, and crucifixions littering the landscape. This spirit "existed right at the heart of the empire," which, though they could actually see in in their everyday existence, they nevertheless also projected onto it a sense of the demonic (as they understood angels and demons).[135]

Neil Postman, in his book, *The End of Education,* argues that these forces, these narratives of ultimacy, come, in their totality, to be deified as "gods" (with a little *g*). He writes of such narratives that they consist of, "a story that constructs ideals, prescribes rules of conduct, provides a source of authority, and, above all, gives a sense of continuity and purpose. A god, in the sense I am using the word, is the name of a great narrative, one that has sufficient credibility, complexity, and symbolic power to enable one to organize one's life around."[136] These narratives take on a sense of projected personification, even, at their highest form, deification, rising to the level of worship and possession within a culture. These powers and principalities, as Wink argues, work

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[135] Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress Press, 1992), 7. Wink writes that, for the ancient Jews and Christians, this projection took on the name Sammael or Satan.
[136] Postman, *The End of Education,* 6.

on us whether we acknowledge them or not.[137] They become the gods we serve, the gods with which we must grapple.[138]

As but one example of this: the Jim Crow South following Restoration up through and including the era of the Civil Rights movement seemed to be possessed by a spirit of racism, bigotry, and prejudice that had a history far beyond the moment; a spirit that laid claim to an entire way of seeing and being in the world (particularly as it came to seeing the other—African Americans—as something less than, something even monstrous and dangerous, something to be subdued). Beyond the politics, cultural mores, and institutionalized segregation lay a deeper moral and spiritual sickness; it was this spirituality that Dr. Martin Luther King addressed. King's actions were not just a call for legal and legislative action; in a very real sense, they were a call for a nation to repent in order to be redeemed. It was the *archai kai exousiai* (and not just flesh and blood) with which King grappled. Indeed, one could claim that the *archai kai exousiai* of Southern bigotry, hatred, fear, and prejudice themselves took on a transcendent quality, a quality that permeated an entire people, enslaving both the oppressed and the oppressor. King, like Jacob at the ford of the Jabbok River (see Genesis 32:22-31), wrestled not with flesh and blood, not with politics and power, but, in a very real sense, with the god of white supremacy; the god of racial prejudice; the god of systemic

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[137] Wink, *Naming the Powers,* 136.

[138] Though no civilized culture would openly claim to still admit the practice of polytheistic worship, I believe that the American culture is indeed polytheistic in the sense that Americans have a choice of multiple "gods" to serve and do choose to worship (with their time, money, resources and lives) a variety of such gods. What I do *not* mean is that I think there actually *are* multiple gods situated in a pantheon beyond the clouds; what I am merely trying to show is that there are multiple *narratives* that have become deified to such a point that, no matter what big "g" God a person claims, he or she might actually be a devout follower of something else.

beliefs, values, traditions, history, that, even when unspoken and unacknowledged, nevertheless held sway and dominion over an entire nation. King, like Jacob, wrestled through the long, dark night with this god, was himself broken, and yet, in the process, ushered in the opportunity for redemption.

To claim Mammon as a god, therefore, both in line with the biblical tradition and as the narrative of ultimacy that governs our formative institutions (particularly that of mass schooling), is to acknowledge that there is a spirituality to the problems we face; that these problems have a religious element to them in that, like the Jim Crow South, they bind us to ways of seeing and being in the world, to liturgical patterns and practices, to ways of worship and sacrifice, to vision of blessing and woe, to eschatological hopes and heavenly dreams that, in the end, do entail us choosing, as Joshua admonishes, to which god we will give our lives.[139] It is to ground the deeper moral problems inherent in (and perpetuated by) schooling in what David Purpel calls our failure to, "develop an overarching mythos of meaning, purpose, and ultimacy that can guide us in the work of education."[140] It is to pull back the veil and see the Grendels inherent in that which we call "Good". It is to say, as one itinerant Jewish rabbi once did, that man cannot serve Mammon and any other god. The first stroke, therefore, in our overarching cosmology of the Religion of the Marketplace begins with the assertion that the god worshipped culturally above all others is that of Mammon, such that we can

[139] "Choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD," Joshua 24:15

[140] David Purpel, *The Moral and Spiritual Crisis in Education* (New York: Bergin and Garvey, 1989), 68. Purpel goes on to define his use of the term *religious* in reference to, "ideas, principles, and tenets that have to do with our relations with forces beyond the known world. Religious questions are concerned with our relations with the cosmos and with the unknown or unknowable. Religions serve to explain fundamental questions of origin, meaning, and ultimacy and to generate human responses to these formulations," 66.

say: *The religion of the modern social imaginary begins in the worship of Mammon*. To flesh this out, let us turn to first century Judea to unpack the origins of Mammon as they existed within the juxtaposition between the kingdom of YHWH and the empire of Rome.

The Theology of Rome

Throughout the Gospel narratives, there exists a tension between what we can rightfully call the Kingdom of Caesar and the Kingdom of YHWH.[141] Under the narrative of the Roman rule of Caesar Augustus, empire trumped all. To understand the historical Yeshua (Hebrew for "Joshua"—Jesus' true name[142]), it is important to place him in his historical context as a means of understanding his life, teachings, healing, ministry, death, and subsequent influence on Western civilization. The historical Yeshua lived during a time of intense imperialism, when the *legionaries* of the Roman Empire kept "peace" with the sword, when the powers and principalities with which the citizens of first century Palestine wrestled had names, faces, swords, shields and a power that stretched from the deserts of Africa up through the glens of Britain, from eastern Syria through all of Greece, Turkey and the entire Mediterranean Basin. This

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[141] Though this dissertation is not overtly concerned with unpacking the dichotomies between these two "kingdoms," it is strongly influenced by this concept. For additional readings on this topic, see John Dominic Crossan, *God and Empire: Jesus Against Rome, Then and Now* (New York: HarperOne, 2007); Brian D. McLaren, *The Secret Message of Jesus: Uncovering the Truth That Could Change Everything* (Nashville: W. Publishing Group, 2006); Thomas Sheehan, *The First Coming: How the Kingdom of God Became Christianity* (New York: Vintage Books, 1986); John Howard Yoder, *The Politics of Jesus* (Grand Rapids, MI: William B. Eerdmans, 1972); Scot McKnight, *Jesus is Lord, Caesar is Not: Evaluating Empire in New Testament Studies* (New York: Intervarsity Press, 2013).

[142] I use this name to avoid the potential political, historical, and theological baggage that might come with positioning this discussion exclusively in the "Christian" camp. It is meant, rather, as a means of performing "philosophical theology," a term stretching back at least as far as Augustine). See "Philosophy and Christian Theology" *Stanford Encyclopedia of Philosophy* http://plato.stanford.edu/entries/christiantheology-philosophy/

empire held its power through a vast network of roads, taxes, shipping lanes, palatial ports, urbanized commercialization, and a hierarchy of power rooted in a narrative ideology that declared the "Son of God, the Savior of the World" to be Augustus himself.[143] As Ramsay MacMullen claims in his book, *Romanization in the Time of Augustus, "*Roman civilization eventually appeared everywhere" influencing literature, arts, science, architecture, religion, law, religion, city design, clothing and leisure. [144] Michael Mann writes that Rome "was one of the most successful conquering states in all history. This empire of domination eventually become a true *territorial* empire. What Rome acquired, Rome kept."[145]

Much like the kingdom of Heorot, Rome become an empire of domination built upon conquest, slaughter, and the acquisition of the riches of others. Like Heorot, it too had a dominant "religious" social imaginary that was also "re-ligious" (binding) over a vast swath of geography. In particular, the Roman imperial social imaginary, like Heorot, saw itself in liturgical terms, connected to ontological visions of rule (in Virgil's *Aeneid,* the goddess Aphrodite reminds Zeus that the Romans were to be "rulers to hold the sea and all lands beneath their sway,"[146] to which Zeus responds, "For these I set no bounds in space or time; but have given empire without end…. *The*

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[143] See the *Elegies* of Sextus Propertius, "My songs are sung for Caesar's glory… 'O savior of the world…Augustus…the land is yours" (4.6) as well as inscriptions found on such sites as Octavian's campsite memorial for the Actian War, "Imperator Caesar, Son of God, following the victory in the war which he waged on behalf of the republic in this region". For a more complete list, see Crossan, *God and Empire,* 2007.

[144] Ramsay Macmullen, *Romanization in the Time of Augustus* (New Haven, CT: Yale University Press, 2008), ix.

[145] Michael Mann, *A History of Power from the Beginning to A.D. 1760* (Cambridge, MA: Cambridge, University Press, 1986), 250.

[146] Virgil, *The Aeneid.* Translated by Robert Fagles (New York: Penguin Classics, 2010), 1.231, 236

Romans, lords of the world"—emphasis mine[147]); to an understood historical lineage (in the *Iliad,* as Aeneas flees from Troy carrying his father Anchises, Anchises brings with him their household gods[148]--a story that, much like the Jewish "Flight from Egypt," would get told and retold by subsequent generations of Romans[149]); and to an eschatological vision of promise (in Hades, Anchises reminds Aeneas, "You, Roman, be sure to rule the world, to crown peace with justice, to spare vanquished and to crush the proud"[150]). This entire imperial social imaginary found itself not just a priest, but a god: Caesar Augustus, the one who shared a name with Jupiter Supreme, the first, last, and only Caesar to be divinized while he still lived.[151]

As a sacred social imaginary, Rome was also a liturgical society in that every institution was intentionally designed to promote this theology of empire: from the "Victory City" of Nicopolis full of triumphal arches, elevated platforms, and ornately decorated porticoes built by Octavian to commemorate his Actian victory (as well as to Romanize the surrounding area by securing the legionary highway connecting the Via Appia to the Via Egnatia), establish the quadrennial Actian Games (second only to the Olympic Games), and memorialize himself by erecting a sacred memorial that had, etched in stone, words calling himself "Imperator Caesar, Son of God"[152]; to the Campus Martius inscribed with a copy of the *Res Gestae Divi Augusti (The Acts of the Divine Augustus),* "by which he brought the whole earth under the empire of the Roman

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147 Ibid, 1.278-83
148 Homer, *The Iliad.* Translated by Robert Fagles. (New York: Penguin Classics, 1998), 6.851-53.
149 Crossan, 2007
150 Virgil, *The Aeneid,* 6.851-53.
151 Indeed, in Ovid's *Fasti,* he turns Augustus into Jupiter himself, "You have long been Father of the World. Jupiter's name in high heaven is yours on earth: You the father of men, he of the gods…. (Caesar Augustus's) leadership has Romanized the sun…. All beneath high Jupter is Caesar's."
152 Crossan, *God and Empire*, 24

people"[153]; to the polished white stone temple, complete with Augustus enshrined within as Zeus Olympios, towering over the magnificent architectural wonder of Caesarea Maritima;[154] each monument a testament to the imperial cult and emperor worship that made up Rome. Each one of these liturgical sites represents the bold ideology of Roman imperial theology: a sacred religion that sought to bind all who interacted with them to the doctrine of *Pax Romana: terra marique parta victoriis pax*—"peace secured by victories on land and sea";[155] peace, in other words, secured through the sword. As William Barclay writes, "It was not difficult to turn the spirit of Rome into a power which men were gratefully willing to worship."[156]

Rome, indeed, was everywhere, financing its empire of wealth and power upon the backs of peasant labor, exerting its patriarchy, brutality and power in every social relationship (including, and, perhaps most pronounced, within Roman households, where, as Gilligan and Richards point out, "as an order of living, it elevates some men over other men and all men over women; within the family, it separates fathers from sons and places both women and children under a father's authority" cultivating violence as a way of life "directed not only against its enemies but increasingly against one another," giving Roman fathers the right to sell, pawn, imprison, and even kill his legitimate children[157]), and the might of its influence was perhaps most keenly felt in its

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[153] Ibid

[154] John Dominic Crossan, *Excavating Jesus* (San Francisco: HarperSanFrancisco, 2001), 58.

[155] These are the words inscribed on the altar of Augustus in the Campus Martius. Crossan, *God and Empire*, 25.

[156] William Barclay, quoted in T. Scott Daniels, *Seven Deadly Spirits: The Message of Revelation's Letters for Today's Church* (Ada, MI: Baker Academic, 2009), 50.

[157] Carol Gilligan and David A.J. Richards, *The Deepening Darkness: Patriarchy, Resistance, and Democracy's Future* (Cambridge, MA: Cambridge University Press, 2009), 22, 23. They write, "The remarkable powers of the Roman father gave him unlimited authority over all his legitimate children, irrespective of whether or not they were married, and of their offspring as long as he lived. Thus, for example, the pater familias has the right to expose his child, to scourge him, to sell him, to pawn him, to

ability to silence those who stood in opposition to it by any means necessary, including the cross-beamed method of execution found staked by the hundreds in the ground along the roads as one entered any number of Roman cities (including that pesky Roman outpost in Palestine—Jerusalem). Empires like Rome always get the last word.

This, then, was the world in which Yeshua was born: a world where the coins of the land declared Augustus Caesar to be *divi filius,* "Son of God," the divine "Savior of the World," who backed up his divinity with a theology of power, oppression, and might; a world in which the dominant social imaginary held its adherents together through an Economy of Power rooted in a liturgy of divine fiat; a social imaginary that could be seen parading along every dusty road in the full gear of the *legionnaire.* It was a social imaginary where everyone, including and in particular the religious leaders, had to grapple with how to live under the ever-watchful eye of all-powerful Rome. It was a world in which the economy of Rome (as practiced and often perpetrated by Jewish clergy) forced most of the peasants throughout the countryside to mortgage their goods, sell their lands, and live as half-slaves to the demands of King Herod and his sons, paying off half or more of their harvests as taxes to the Roman empire. Moreover, due to the often absenteeism of the land owners, tax collectors (most often Jewish citizens) extorted from the peasants arbitrary sums that widely exceeded the rent and taxes due in order to line their own pockets. It was a world in which the local banks (the *trapezai,*

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imprison him, and even to kill him," 24. Chittister also describes the world of Roman patriarchy by stating, "The Roman patriarch…had life and death control over his wife, his children, his servants, and his slaves. His word was the only word. What he declared to be the law, in a world without a federal legal system, was indeed the law. Families constituted their own legal systems, for which the patriarch, the oldest male, held responsibility till the day he died. He directed and decided and rewarded and punished. One word from him and wives were cast out, children were disinherited slaves were executed," *Heart of Flesh,* 62.

"tables") were held by powerful interests representing exploitation through over-taxation connected at many times to religious festivals, requiring Jewish worshippers to pay triple the amount for sacrificial lambs at Passover.[158] It was a world in which the patriarchal voice of power, violence, and control freely and openly oppressed women (and, by association, children) with little regard to their personhood; a world in which, as Terry Eaglton points out, women were seen as non-persons altogether[159] (indeed, as an example of this, a cursory glance at the art of both the Greeks and Romans highlights the fact that women, unlike men, have no prime, no golden ideal, no glory age: "whether *parthenos* [virgin], wife, or widow, since she is and always will be a creature of both excess and lack [that is, emotion rather than mind, receptacle rather than tool], her *arête* is to recognize male supremacy and to do what her male guardian [father, brother, husband] thinks is right"[160]). The peasants of first-century Judea, then, under the imperial theology of Rome, were left penniless, voiceless, and powerless, with no legal recourse to right these "wrongs" from either the Roman courts of law or the religious synagogues. This, then, is the historical context from which we must begin to understand the life, teaching, and death of this Jew from Nazareth.

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[158] Douglas E. Oakman, "The Radical Jesus: You Cannot Serve God and Mammon," *Biblical Theology Bulletin: A Journal of Bible and Theology* Vol. 34 (2004): 125.

[159] Eageton writes, "For a male-dominated society, man is the founding principle and woman the excluded opposite of this…. Woman is the opposite, the "other" of man: She is a non-man, defective man, assigned a chiefly negative role in relation to the male first principle," *Literary Theory: An Introduction* (Minneapolis, MN: University of Minnesota Press, 2008), 79.

[160] Andrew Stewart, *Art, Desire, and the Body in Ancient Greece* (Cambridge, UK: Cambridge University Press, 1998),156. As Thomas Cahill points out in his book, *Sailing the Wine-Dark Sea: Why the Greeks Matter* (New York: Anchor Books, 2003), "There is no true ideal for the Greek woman, no naked eternality, only the tasks of becoming: preparation, marriage, childbirth, childrearing, suffering society's toleration if she survives past menopause, death," 216. What is true of the Greeks is equally (if not doubly) true of the Romans, who borrowed (or stole) their cultural heritage from the Greeks.

The Gospel account of Luke is, as is rightly and popularly believed, a story of salvation;[161] however, according to the Hebraic tradition from which Yeshua comes, salvation is rooted in *covenant* and *community*, involving every dimension of life: the social, political, economic, and the spiritual.[162] Salvation in this context is not, as is popularly believed, understood in *personal* terms alone, but, reaching back to the prophets, must be considered primarily in *communal* terms. When Yeshua states that you cannot serve both God and Mammon, there exists a long historical record in the Hebrew scriptures articulating what it meant to "serve YHWH" as opposed to the theologies of empire. To get an understanding of this, it is important that we take a look at but two examples of this prophetic history found in the Book of Amos and the Book of Isaiah.

Serving YHWH: Amos and the Pursuit of Justice

> *Hear this, you who trample the needy and do away with the poor of the land,* **5** *saying, "When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?"—skimping on the measure, boosting the price and cheating with dishonest scales,* **6** *buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat* (Amos 8:4-6).

When Amos of Takoa came to Samaria, the capital of the Northern Kingdom of Israel, he was not taken in by the magnificence of the palaces, the lush vineyards, or the thriving markets of the empire; he instead was filled with dismay at the moral confusion and oppression he saw lurking just behind the scenes.[163] Behind this wealth and splendor lay a nation rotting internally in subjugation and injustice. Excavations from

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[161] The nouns *salvation* and *savior* occur seven times and the verb *to save* occurs seventeen times.
[162] Raymond Pickett, "'You Cannot God and Mammon': Economic Relations and Human Flourishing in Luke," *Dialog: A Journal of Theology,* Vol. 52, No. 1 (Spring 2013): 40.
[163] Abraham Heschel, *The Prophets* (New York: HarperCollins Publishers, 1962), 9

this time period tell a story of power, riches, luxury, and wealth built upon the trade of ivory and the subsequent taxation of its peasants.[164] The rich got richer precisely as the poor got poorer. While the priests offered sacrifices of fatted beasts and burnt offerings in the temples, the poor were afflicted and exploited; the judges were corrupt; nations pursued one another with the sword, ripping up women and children; and the people were driven into captivity and sold into slavery.[165] In the economy of affluence and religious fervor, where markets teemed with the consumption of goods and harpists played songs in the temples, the book of Amos proclaims that YHWH's supreme concern is righteousness and his essential demand of man is justice.[166]

The biblical concept of justice as called for in Amos stands in stark contrast to the common legal idea of giving each person what they deserve based on the law that is expressed most frequently in the symbol of the blindfolded virgin holding scales and a sword. For Amos, justice could not be something contained within a code of law, meted out by legislative officials (most of whom were themselves corrupt) to protect the rights of the majority, nor was justice defined merely by the abstaining from doing injustice.[167] For the prophets, justice was understood to be a mode of action,[168] the way in which one lived one's life, and it figured favorably towards mercy for the oppressed.

In Hebrew, the word used throughout the entire Bible for justice is *mispat.* Though this was often translated by the Greek Septuagint as the equivalent "to judge,"

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[164] See John Dominic Crossan, *Excavating Jesus*. Crossan notes that archeological digs dating back to the time of Jeroboam II (the time in which Amos writes) unearthed many ivory plaques and hundreds of ivory fragments in royal palaces that contained Hebrew lettering. "These excavations," writes Crossan, "told of a powerful monarch, a splendid court, and a luxurious aristocracy".
[165] Ibid, 207
[166] Heschel, *The Prophets,* 42.
[167] Ibid, 264
[168] Ibid, 256

the original meaning is "to save from oppression."[169] This concept of justice was seen in the very way in which the biblical writers came to understand YHWH. Jose Miranda says that, "When the Bible speaks of YHWH as 'Judge' it has in mind precisely the meaning of the root *spht*: 'to save the oppressed from injustice.'"[170] For the Hebrew, Miranda writes, "*Mispat* is the defense of the weak, the liberation of the oppressed, doing justice to the poor."[171] Righteousness (*sedek*) Miranda goes on to say, is the Hebraic understanding of the active intervention in social affairs in order to rehabilitate society, to respond to social grievance, and to correct every humanity-diminishing activity.[172]

Amos conceived of justice as a surging movement, a life-bringing power[173] that had the ability to change, heal, and restore life to the spiritually parched lands: *"Let justice roll on like a river, righteousness like a never-failing stream*" (Amos 5:24). What he beheld when he looked behind the façade of his culture was a social imaginary that rigidly upheld the standards of law and religious practice while it turned a deaf ear to the cries of the helpless. It was against this imperial consciousness that Amos came with his message of doom. For Amos, the *mispat* of YHWH existed for the elimination of injustice and for the liberation of the poor. It was not that the culture lacked judges or a regard for the law; what Amos knew was that the law had failed to be what it had set out to be: namely, a defense for the weak and powerless. This, he proclaimed, was what YHWH was after. Under King Jeroboam, even the priests and religious leaders had grown fat and idle, and to them, the rebuke of Amos must have felt particularly intense:

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[169] Miranda, *Marx and Jesus*, 109
[170] Ibid, 114
[171] Ibid, 137
[172] Ibid, 114
[173] Ibid

"*Even though you bring Me burnt offerings and grain offerings, I will not accept them. Away with the noise of your songs; I will not listen to the music of your harps"* (5:22-23).

The anger of Amos towards the judicial and religious leaders of his day came out of his acute sense of the culture of silence that allowed such oppression, cruelty, and injustice to not only exist, but to continue unabated. He looked upon a national consciousness that had failed to live up to the calling of Abraham, Israel's founding patriarch, who was called by YHWH to be the father of a great nation not because of his political skills or economic savvy but, "*so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just"* (Genesis 18:19). This calling was an educative mission; Abraham was chosen to be the father of a nation whose greatness lay in its power to rear future generations to pursue *mispat* and *sedek.* The heart of Amos broke at the ways in which the people of YHWH failed to not only stand against the culture of injustice, but actively worked to maintain the oppressive status quo. Through Amos, YHWH reminds Israel again and again that they had been set free from the royal consciousness and had been given a new identity and a new social reality, and that their failing as a people came when they turned their backs on the pursuit of *mispat*.

For Amos, the list of cruelties perpetuated or allowed by Israel was unacceptable: the women oppress the poor and crush the needy (Amos 4:1), rulers have turned justice into bitterness and cast righteousness to the ground (5:7), the courts despise the one who tells the truth (5:10), the poor are trampled and forced to give grain (5:11) while the needy are done away with altogether (8:4). In the markets, the grain is

skimped and the prices boosted; cheating is done with dishonest scales and the sweepings are sold with the wheat (8:5-6).

Amos saw the internal sickness of the kingdom of Israel and prophesied that the current ways of doing business, holding court, and even worshipping YHWH were destroying what was fundamental to its health as a people committed to *mispat*. Over and over again, YHWH reminds the people of their break from Egyptian oppression, of their liberation from the rule of domination, silence, and maintenance—the very conditions in which Israel now found itself guilty. For Amos, the busy marketplaces were evidences of greed and swindling; the courts were full of corruption and vice; and the rich grew drunk and fat while the poor were cheated in the markets and the oppressed groaned in the streets.

The people of YHWH had assumed the culture of domination and silence for their own material ends. The warnings of YHWH through Amos (enemies overrunning the land, ivory-adorned houses destroyed, rain withheld from the harvests, wailing in the streets, cries of anguish in the public square, temple songs turned to wailing, high places destroyed, sanctuaries ruined, and swords raised against the house of Jeroboam) were aimed directly at those who had forsaken justice; who had turned their backs on the very ones favored by YHWH: the fatherless, the widow, and the orphan.

The book of Amos does not leave the kingdom of Israel in ruins forever, however. The prophet reminds the people that the wrath of YHWH is but a divine pathos[174] impatient with iniquity and that, when they once again become a nation of

[174] See Heschel's *Prophets* for a better understanding of righteous indignation as a manifestation of divine pathos

people in whom justice is a constant occupation,[175] He will repair the broken places, restore the ruins, and build the kingdom *as it should be*—a kingdom that embodies the social consciousness of liberation and justice.

Serving YWHW: Isaiah--Turning swords into plowshares

> *"Ah sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD, they have spurned the Holy One of Israel and turned their backs on him"* (Isaiah 1:4).

The years in which Isaiah began his prophetic activity were the beginning of a critical time of alliances and military maneuverings for Judah.[176] Caught in the military contest between the great empires of Assyria and Egypt, the kings of Judah found themselves turning outward for protection. For a time, the relative safety of Judah's foreign policies kept the marketplace busy, the priests happy, and the people docile. There was prosperity in the land as people bought and sold goods, pursued their work, and made their burnt offerings in the temple. The power and might of Judah's political alliances were kept strong by the power of the sword, and the people reveled in the splendor and pride of their kings. Into this culture of victory, wealth, and success came a prophet who saw a land drunk with lust for power and infatuated with war.[177] The prophet Isaiah looked upon the kingdom of Israel and proclaimed that its politics was its sickness, and that its arrogant disregard for justice would be its undoing.

Isaiah saw a people loaded with guilt; a brood of evildoers whose children were given to corruption (Isaiah 1:4); rulers who were rebels and companions of thieves who

[175] Heschel, *The Prophets,* 254.
[176] Ibid, 78.
[177] Ibid, 209.

loved bribes and refused to defend the cause of the fatherless and the widow (1:23). He saw that the plunder of the poor existed in the houses of the wealthy elders and leaders (3:14), and that women walked around with expensive finery while the poor were crushed (3:15-16). Against such inequalities and lack of justice, his words rang out with a bitter fire: *"Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless"* (10:1-2).

Isaiah vehemently opposed any outside political military alliances for two reasons: first, subservience to another nation meant having to accept their gods and their cults.[178] Abraham Heschel writes, "The history of Israel began in two acts of rejection: the rejection of Mesopotamia in the days of Abraham and the rejection of Egypt in the days of Moses. In both cases it was a rejection of political and spiritual sovereignty. The hard won emancipation from Mesopotamia and Egypt that had been brought about in the days of Abraham and Moses faced a dangerous test in the days of Isaiah."[179] Second, accepting military protection also meant accepting the worship practices of the ruling nation, and, for Isaiah, this was a return to domination and spiritual ruin.

Isaiah knew that the infiltration of foreign cults and superstitions had sickened the whole of the kingdom of Israel, "*from the sole of your foot to the top of your head there is no soundness—only wounds and welts and open sores, not cleansed or bandaged or soothed with oil*" (1:6). YHWH had grown sick of their burnt offerings and blood sacrifices. The temple feasts and oblations had become to him an

[178] Ibid, 90
[179] Ibid, 90-91

abomination. The faithful city had become a harlot (1:21), selling its morality and mission for the allure of prosperity and the pretense of safety.

Isaiah's concern was not just theological, however. For Isaiah, political maneuverings, with their dependence upon the sword, was the problem. To conquering, victorious nations, the sword is the ultimate symbol of the pride of man. Military alliances, with their arsenals, forts, and chariots, involved preparation for engagements in battle and left the people (much like the halls of Heorot) drunk with power and bloated with arrogance. Against the reality of this world, where war had become the climax of human ingenuity,[180] Isaiah longed for the day when nations "*will beat their swords into plowshares and their spears into pruning hooks;"* when *"nation will not take up sword against nation" (*2:4*).* Isaiah understood that a nation reliant upon military might would nonetheless be judged in terms of the ways in which they treat the marginalized, the stranger, the humble, and the poor.

Isaiah had no faith in military power, nor for battles confused with noise and garments rolled in blood (9:5). His distress came in watching a city planted as a vineyard of justice and righteousness venerate those who command power and become a people ready to kill and die at the call of kings (5:7).[181] While the eyes of the civilized world grew wide at the luxury and might displayed by the dominant imperial nations, Isaiah's vision was of an end to war, violence, and even death. He longed for the day when the oppressed and oppressor lay down their arms; when the wolf could lay down with the lamb (11:6). His word to a people drunk on power and prosperity was to "*learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless,*

[180] Ibid, 234
[181] Ibid, 202

plead the case of the widow" (1:17). Only in this way, Isaiah argued, could the sickness that plagued Israel be healed and the people become once again a kingdom where kings and rulers reign in righteousness and justice (32:1); where justice dwells in the desert, bringing peace and confidence forever (32:16-17); a kingdom where people will live in secure homes in undisturbed places of rest (32:18). The final vision of Isaiah is best summed up in chapter 61:1-4:

> *The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; [2] to proclaim the year of the LORD's favor; to comfort all who mourn; [3] to provide for those who mourn in Zion--to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. [4] They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.*

The "Kingdom of YHWH," then, was a covenantal religio-political and socio-economic way of life that stood in stark contrast and critique to the commercial kingdom rooted in the dominant moral ideology of empire (whether the empire was Babylon, Assyria, or Rome didn't matter) built upon oppression and injustice whose reality was to be realized in the present day. It was an eschatological ethic that proclaimed what had always been the case—YHWH sided with the poor, the widowed, and the orphaned; with the vulnerable, the marginalized, and the oppressed *created* by the oppressive social imaginary of imperial ideologies. The people of YHWH were called, over and over again to live out an ethic of compassion that recognized those the empire did not.[182]

[182] Deuteronomy 15:1-3, 7-12; 22:1-2; 23:19; 24:7, 14-15, 19-21; 25:13-14; Isaiah 3:14-15; 5:7-8; 10:1-3; 32:6-7; 58:3, 6-7, 10; Jeremiah 5:26-28; 7:5-6; Ezekiel 18:12-18; 33:15; Amos 2:6-8; 5:11-12; 8:4-6; Micah 2:1-2; 3:1-3; 6:10-11; Zechariah 7:9-10; Malachi 3:5

In fact, *all* of the Hebraic law codes provided protection for the poor. The people of YHWH were required to lend money to the poor (Deuteronomy 15:78), but they could not engage in usury (Exodus 22:25). Laws protected the poor from exploitation by the rich (Exodus 22:22-23; Deuteronomy 24:14-15; Leviticus 19:13), and assured the poor partiality in the courts of law against the rich (Exodus 23:3; Deuteronomy 27:19, 25). The poor were allowed to pluck grain or pick grapes when passing by a field (Deuteronomy 23:25). Owners of fields were required, for the sake of the poor, not be too efficient in their harvest, leaving anything that grew fallow for the poor to glean (Deuteronomy 24:19; Leviticus 19:9-10; 23:22; Ruth 2:1-3). The law even went so far as to call for the remission of *all* debts every seventh year (Leviticus 25:39-55) including the remission of the ultimate debt, debt of slavery every fiftieth year (this fiftieth year was to be the "Jubilee Year" in which liberty was to be proclaimed throughout the land to all enslaved inhabitants—Deuteronomy 15:12-14). [183] Indeed, as the prophet Isaiah points out, anything less (no matter how frequent the "worship") is an affront to YHWH.[184]

The role of Yeshua, then, as Thomas Sheehan states, was not to start a religion, but to "bring to light in a fresh way what had always been the case but what had been forgotten or obscured by religion";[185] namely, that the ethic of the Kingdom of YHWH becomes enacted wherever *mispat* and *sedek* are done. It is an ethic that was much more

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[183] See Bruce C. Birch, "Hunger, Poverty, and Biblical Religion," *Christianity Today (*June 11-18, 1975*)*: 593-599 for more on the Hebraic law code related to poverty

[184] "Look, you serve your own interest on your fast day, and oppress all your workers. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn," Isaiah 58:3-9

[185] Sheehan, *The First Coming*, 68.

than mere personal salvation; rather, as John Howard Yoder points out, "it is a visible socio-political, economic restructuring"[186] that always stands in stark contrast to the socio-political ordering of the commercialization of the empire. Indeed, when Yeshua begins his ministry in the temple, Luke has him open the scroll to Isaiah 61, then turn to his audience and say, "Today, this scripture is fulfilled in your presence" (Luke 4:16-21). For Yeshua, serving YHWH meant living sacrificially on behalf of those the empire discards: the poor, the widow, the marginalized, the leper, the prostitute, the diseased, the fatherless, the abandoned, and the voiceless.

This, then, is the proper context from which we can move forward in our understanding of what it meant, historically and theologically, to serve YHWH. It is a complete way of seeing and being in the world that depends not upon power or profit, might or wealth, but rather upon engaging systems of domination with what Martin Luther King Jr. called "redemptive suffering,"[187] redemptive in that, as King believed, "the aftermath of nonviolence is the creation of the *beloved community*, so that when the battle is over, a new relationship comes into being between the oppressed and the oppressor."[188] As John Schneider puts it, "this concern for the poor and the powerless … is indeed the very soul of the [Hebraic] law."[189] If serving YHWH is always to be understood in social, economic, and political (as well as religious) terms that proffers a redemptive, transformative alternative to the domination of empire, what, then, does it mean to serve Mammon?

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[186] Yoder, *The Politics of Jesus,* 32

[187] Martin Luther King, Jr., *The Autobiography of Martin Luther King, Jr.* edited by Clayborne Carson. (New York: Grand Central Publishing, 1998),103. This concept will be explored in greater detail later in this dissertation.

[188] Ibid, 125

[189] John Schneider, *The Good of Affluence: Seeking God in a Culture of Wealth* (Grand Rapids: Eerdmans, 2002), 64.

Serving Mammon

The passage in question—"You cannot serve two masters"—comes in the Gospel narrative according to Luke in which Yeshua speaks to a group of religious leaders, Pharisees, who "dearly love their money" (this passage describes the Pharisees as *philarguroi,* "covetous"--Luke 16:14). The Gospel of Luke, as stated earlier, is about salvation, but Luke's concern is about the salvation of a people as a covenant community wrestling with what it means to live out the Kingdom of YHWH in light of the imperial theology of the Roman Empire. It is concerned with how, as people called to bring about a covenantal kingdom rooted in *mispat* and *sedek*, they are to order their lives in the stuff of earth: economically, socially, relationally, and politically.[190] For Yeshua (as Luke portrays him), the social ordering of the Kingdom of YHWH influences how one is to live out one's life, even if the cost *is* one's life. It is a way of being and seeing in the world that ends in blessing and not woe. It is a radical social critique by Yeshua of the violent and oppressive political and economic order of Rome that is manifested by the overarching social imaginary of Roman theology that gets played out even in the religious orders of the Jewish religious elite (the Pharisees and Sadducees). As Douglas Oakman puts it, "For Jesus, the kingdom of God was world reconstruction, especially beneficial for a rural populace oppressed by debt and without secure subsistence."[191]

[190] While this dissertation is looking particularly at economic social ordering, there is much to be said about these other ways of living out an alternative ethic to the social imaginary of empire as outlined in the prophetic narrative

[191] Oakman, "The Radical Jesus," 122.

As an economic ethic, Yeshua makes a sharp distinction between hording up treasures for oneself on earth (something the rich young ruler could not give up—Luke 18:18-25) and those who give sacrificially for another (as the Samaritan does for the wounded Jew—Luke 10:25-37; or the poor widow does with her last *lepta*, Luke 21:1-4). Indeed, Yeshua spends more time talking about money or greed than about sex or hell.[192] One in every seven verses in Luke is about money, and the Gospel of Luke contains more discussion of money and greed than the other three Gospels. One of the most famous passages states that it is easier for a camel to go through the eye of a needle than for the rich man to enter the Kingdom of YHWH [the realm of *mispat* and *sedek*]—Luke 18:25); in fact, scholars point out that the main themes in Luke (hospitality, almsgiving, even prayer) are rooted in a prophetic understanding of *oikonomics* (Greek for "household management"—the etymological background for the modern term "economics") as a way of managing resources decoupled from the hoarding and self-gratification that dominated first-century Palestine.[193] For Yeshua, to serve the ethic of YHWH (as outlined above) meant that one *could not* also serve Mammon as these two social imaginaries were in diametric opposition to ways of seeing and being in the world.

The idea of *service* is key here. The Greek word used for service is *douleuein,* which literally means, "to be in bondage to, to be enslaved". It is a picture of one in

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[192] Something pastor, theologian, and author Tim Keller relates to. In his book, *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters* (New York: Riverhead Books, 2009), Keller says that as a pastor he has had people come to him to confess just about every kind of sin imaginable, except greed. "I cannot recall anyone ever coming to me and saying, 'I spend too much money on myself. I think my greedy lust for money is harming my family, my soul, and people around me,'" 52.

[193] Pickett, "You Cannot Serve God and Mammon," 37; Oakman, "The Radical Jesus," 123; Lamin Sanneh "God and Mammon: Notes on a Theology of Economics," *Mission Studies* Vol. XIV-1&2 (1997): 242-247.

servile relationship to a higher authority (typically a king or one to whom one owes a substantial debt). The point Yeshua makes here is that you can either be committed wholeheartedly to the ethic of YHWH (which, as Yeshua points out time and again, leads to blessing, "Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled"—Luke 6:20-21) or to the ethic of Mammon (which, conversely, leads to woe, "But woe to you who are rich, for you have received your consolation. Woe to you who are full, for you shall hunger"—Luke 6:24-25), but not to both. Both ethics are demanding, both require one's life, but, according to Yeshua, one brings life and one brings death. To take the etymology one step further, Yeshua couples the idea of *douleuein* ("service") with that of "hate" and "love": "either he will hate (*mishsei*) the one and love (*agape*) the other". The word "hate" here is used by Yeshua in the context of what one feels for one's enemy (Matthew 5:43). It is commonly translated as "disdain" or "despise," making again the point that no individual can simultaneously serve both Mammon and YHWH as "gods". Love here is the word *agape,* which, in the Greek means "selfless love" (or, as the Oxford English Dictionary states, "Christian love, especially as distinct from erotic love or emotional affection"[194]). Throughout the New Testament, *agape* is used to describe the covenantal, self-sacrificing love of compassion for the other—one's neighbor, one in need, the stranger, the unclean, even one's enemy (Matthew 5:43-46; 22:37-40; John 3:16; 1 John 4:8; 1 Corinthians 13:1-8). It is *agape* that is described by Paul in the famous passage on love in 1 Corinthians 15 as being patient, kind, able to bear all things, rejoices in truth, and is not envious, boastful, arrogant, or rude. It is *agape* that

[194] "Agape" *Oxford English Dictionary*. 2nd ed. 20 vols. Oxford: Oxford University Press, 1989. Also available at http://www.oxforddictionaries.com/us/definition/american_english/agape#agape-2

becomes, for Thomas Aquinas, the "most excellent of virtues"[195] (a point to which we will return later). Thus, Yeshua states that whichever master one loves (YWHW or Mammon), the other will consequently be hated.

Serving Mammon entails an understanding of what Yeshua meant by "Mammon." Typical biblical translations leave it at "money," but, for Yeshua, Mammon meant far more than the coins used for the exchange of goods and services in the realm (the *talents*, *minas*, *denarii*, *drachma*, or *leptons* mentioned throughout the New Testament); Mammon, as Yeshua intended, is an idolatrous practice that is set in direct opposition to the prophetic understanding of *mispat* and *sedek.* The word "Mammon" is Semitic, coming from the Aramaic word MMON (translated in Greek as *mamonas*) and is best translated from the Jewish Targums and Talmud as "*The* Mammon".[196] Its etymological roots go deeper than just wealth; the root means, "that in which one trusts."[197] It is used three times in Luke (16:9, 16:11, 16:13) and once in Matthew (6:24), where it is translated as "Mammon of Injustice" and "Mammon of Unrighteousness," and it is always understood to be adversely opposed to *mispat* and *sedek.* Mammon was (and is) more than the money one carries in one's pocket; it is the object of desire one carries in one's heart. It is a way of being justified to the world. It is a master, as Yeshua puts it, to which one gives complete allegiance. It is, in the end, an idol, a "god" that demands love, trust, and obedience. As Brian Rosner states, "In biblical and Jewish tradition, there is no more serious sin than idolatry, which at its core challenges the exclusivity of loyalty to God. Greed [Mammon] is shown to involve

[195] Thomas Aquinas, *Summa Theologica* (Claremont, CA: Coyote Canon Press, 2010), I-II, q. 62, a. 3; II-II, q. 23, a. 1.
[196] Oakman, "The Radical Jesus," 123
[197] C. E. Evans, *Saint Luke* (Philadelphia: Trinity Press International, 1990), 602.

misplaced love, trust and service. It directs to money and possessions what should be given to God." [198]

Mammon is larger than coins (or dollars); it is connected with overarching social imaginaries rooted in value and desire: the value of self-justification, self-glorification, and self-gratification (a value that is always rooted in the fear of losing hold of one's self), and the desire for the power and pleasure profit brings. As was seen in *Beowulf,* Mammon is more than the doling out of rings; it is the social imaginary that sees the acquisition of loot from the spoils of war as a good to be exalted and promoted. It is a way of seeing and being in the world that promotes an orientation of the individual that promotes *lust* (the love of one's individual pleasure) over *agape*. Paul, writing in 1 Timothy 6:10, says that "the love of money [*philarguria*—the "lust for wealth"] is the root of all *kakon"* ("evil"—"that which is inwardly foul, rotten, or poisoned").

It is also important to point out here that, from the very beginning (and up through even John Milton's depiction of Mammon in *Paradise Lost*), this god is always gendered masculine. To see Mammon as masculine is to see the personification of such deified masculine traits as patriarchy (something Yeshua understood all-too-well growing up under the shadow of Rome); the spirituality of power, domination and dominion; [199] raw brutality masked as business-as-usual; hierarchy; and corruption. Mammon, therefore, is more than money; it is more than even the love of money. It

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[198] Brian S. Rosner, *Greed as Idolatry: The Origin and Meaning of a Biblical Metaphor* (Grand Rapids, MI: Eerdmans, 2007).

[199] Chittister, describes the spirituality of power this way, "Everything a powerful person does leads to something for everybody else. The lives of the powerful affect the lives of many. Their decisions make life blossom for some, unbearable for many. That's why power is never purely personal, and that's why the spirituality of power can not be ignored," *Heart of Flesh,* 62. She goes on to write that, "In a social climate like that, powerful people become worlds unto themselves, cut off from their surroundings at large. They are the law. The remainder of the people have no way, no right, to do anything different. The patriarchal mindset, the purpose of power is to get more power because the only one who counts in a patriarchal society is the person at the top," Ibid, 64.

becomes, as Chittister describes, "a cluster of values, a mindset, a way of looking at life, a worldview based on superiority, domination, effectiveness, and conformity."[200] She goes on to state that the effectiveness of Mammon's patriarchy is not in question: "It has consolidated power, raised great monuments, created massive systems, organized whole peoples, girdled the globe, and conquered the world."[201] The problem, as Chittister points out, is that this masculine worldview has, at the same time, "handicapped and corrupted everything it touches, male and female alike. Women had no resources to transform it, and men saw no reason to change it."[202] To understand Mammon as a *masculine* god is to acknowledge the many ways (as will be pointed out throughout this dissertation) in which Mammon dehumanizes the males (both by privileging men and by educating and normalizing them to perceive the pursuit of power at any cost as the 'right' way to *be* male [think again of the *oretmecgas* in *Beowulf*]) and the females (by robbing them of their voice, their identity, their very existence) under his sway. In other words, the social imaginary of Mammon (more than the mere possession of coins) is a structure rooted in accumulation and dominance that disempowers, exploits, and dehumanizes in self-aggrandizing ways not just others but even (and perhaps especially) the very ones it enslaves. [203] It is this enslavement to Mammon that Yeshua points out as dangerous, as is best seen in the two scenes that bookend this passage on serving two masters, The Parable of the Rich Fool (Luke 12:13-21) and the Story of Zacchaeus (Luke 19:1-9).

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[200] Ibid, 24
[201] Ibid
[202] Ibid
[203] Sanneh, "God and Mammon: Notes on a Theology of Economics," 243.

Before we unpack these two parables, a brief note on parables as part of the Jewish prophetic tradition is in order.[204] First, parables were a much-used part of the prophetic tradition, going back to Isaiah, Ezekiel and Jeremiah. They were employed by the prophets both to tell the story of Israel's relationship to YWHW, and to offer warnings to the nation when Israel veered off its course of *mispat* and *sedek.* Many recurring metaphors repeat themselves over and over again in the Hebraic prophets; vines and vineyards, sheep and shepherds, potters and clay, whores and harlots are but a few of the more striking that stand out. The common thread that winds its way through the Hebraic parables is the call to repentance from silence and apathy to action and justice. The refrain "Return to me" is oft repeated,[205] signifying a call to be, once more, a nation uniquely set apart in its pursuit of *mispat* and *sedek.* Parables, in the hands of the prophets, operate to dismantle one social imaginary in order to replace it with another. For Yeshua, clearly situated within the prophetic tradition,[206] his use of parables both harkened back to the prophets of old and proffer an in-breaking of the vision of YHWH in their midst ("Today, this scripture [Isaiah 61] is fulfilled in your hearing," Luke 4:21). Yeshua, acting as more than a mere "storyteller" or "universal teacher," uses parables to articulate a counter-narrative for those "who have ears to hear" (Matthew 15:11) that would grow like a mustard seed (Luke 13:18-21) until it took over, uprooted, and replaced the imperial might and commercialized theology of

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[204] The literature on parables is extensive. See, for example, Craig L. Blomberg, *Interpreting the Parables* (Leicester: Apollos, 1990); John Dominic Crossan, *In Parables: The Challenge of the Historical Jesus* (New York: Harper and Row, 1973); John Drury, *The Parables in the Gospels: History and Allegory* (London: SPCK, 1985); and N. T. Wright, *Jesus and the Victory of God.* (Minneapolis: Fortress Press, 1996).

[205] See Zechariah 1:3; Malachi 3:7; Jeremiah 4:1; 15:19; 2 Chronicles 30:9; Nehemiah 1:9; Job 22:23; Hosea 12:6, e.g.

[206] Situated both by himself and by others: Matthew 14:1-2; 21:11, 46/Luke 9:7-9; 13:33/Mark 6:14-16/John 4:19; 7:52: 9:17. See Wright, *Jesus and the Victory of God,* for a more detailed list. This concept will also be explored in greater detail later in this dissertation.

the cult of Rome. As N. T. Wright states, "The parables are not simply *information about* the kingdom, but are part of the *means of* bringing it to birth. They do not merely give people something to think about. They invite people into the new world that is being created. They were designed to break open worldviews and to create new ones"[207] (emphasis in original). Yeshua uses the parables ultimately to position himself within the context of the *freothuwebbe,* the "peace-weaver": subverting accepted ways of seeing and being in the world in order to usher in new worlds.

The Parable of the Rich Fool (Luke 12:13-21)

> *13 Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me." 14 But He said to him, "Man, who made Me a judge or an arbitrator over you?" 15 And He said to them, "**Take heed and be on your guard against all kinds of greed [pleonexias] for one's life does not consist in the abundance of the things he possesses.**" 16 Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. 17 And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' 18 So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 19 And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry."' 20 But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' 21 "So is he who lays up treasure for himself, and is not rich toward God."*

The wealthy man in this parable has just received a windfall through the yield of an abundant harvest. Rather than use his gain as a way to support his community (as the ethic of YHWH requires—see especially Deuteronomy 15 outlining the requirements of the Jubilee Year, in which YHWH requires that "since there will never cease to be some in need on the earth, I therefore command you, 'Open your hand to the poor and needy neighbor in your land'" as a way of abolishing debts, liberating debtors, and setting free

[207] Wright, *Jesus and the Victory of God,* 176, 181.

from captivity those whom the *system* of oppression had enslaved, a practice that, if fully enacted, would reduce or possibly even eliminate systemic poverty[208]), the man builds *for himself* greater barns as a means of safe-guarding his own *personal* security. This desire for security achieved through the means of personal self-gratification is fleshed out by Reinhold Niebuhr in his *The Nature and Destiny of Man. "*At bottom," says Niebuhr,

> we human beings want security. We live anxiously, restlessly, always trying to secure and extend ourselves with finite goods that can't take the weight we put on them. We climb social ladders, buy securities, try to make a name for ourselves or leave a legacy. We strive for raw power or for intellectual transcendence or for moral superiority. Alternatively, we try to escape all these strivings, calming our restlessness with flights into lust or drunkenness or gluttony.[209]

Another point of import to note here is that the man made his wealth off *the land*: something that was historically understood not to belong to man but to YHWH alone (Deuteronomy 10:4; 18:1-5; Leviticus 25:23; Psalm 24:1; 95:4-5; Joshua 3:13; 1 Chronicles 29:11; 1 Corinthians 10:26, e.g.). It is for this reason that priests were forbidden to own land, and that land could not be mortgaged, used as collateral, or

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[208] **15** Every seventh year you shall grant a remission of debts. **2** And this is the manner of the remission: every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because the LORD's remission has been proclaimed. **3** Of a foreigner you may exact it, but you must remit your claim on whatever any member of your community owes you. **4** There will, however, be no one in need among you, because the LORD is sure to bless you in the land that the LORD your God is giving you as a possession to occupy, **5** if only you will obey the LORD your God by diligently observing this entire commandment that I command you today. **6** When the LORD your God has blessed you, as he promised you, you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you. **7** If there is among you anyone in need, a member of your community in any of your towns within the land that the LORD your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. **8** You should rather open your hand, willingly lending enough to meet the need, whatever it may be. **9** Be careful that you do not entertain a mean thought, thinking, "The seventh year, the year of remission, is near," and therefore view your needy neighbor with hostility and give nothing; your neighbor might cry to the LORD against you, and you would incur guilt. **10** Give liberally and be ungrudging when you do so, for on this account the LORD your God will bless you in all your work and in all that you undertake. **11** Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land." See Yoder, *The Politics of Jesus,* for a more detailed look at the Jubilee requirements.

[209] Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation,* 2 vols. (New York: Scribner's, 1964), 1:182.

bought and sold as other commodities. As John Dominic Crossan states, "If the land could not be bought and sold like any other commodity, then neither could it be mortgaged and dispossessed. Hence all those laws about the forbidding of interest and the controlling of collateral, the remission of debts and the liberation of enslavement every seventh, or Sabbath year, and the reversal of dispossession every fiftieth, or jubilee, year."[210] This, then, is the rub: the wealthy man turns a harvest of abundance (granted by YHWH from land belonging to YHWH) into an act of scarcity for the community. Rather than use this wealth of resources to liberate captives from the bondages of poverty, debt, and enslavement, the rich man stores up *for himself* many years of relaxation, food, drink, and merriment. Basil of Caesarea, in a sermon on this passage, wrote, "It is the hungry one's bread that you hoard, the naked one's cloak that you retain, the needy one's money that you withhold. Wherefore as many as you have wronged, you might have succored."[211] To place this in modern context, Phyllis Tickle notes, in her book, *Greed: The Seven Deadly Sins,* that, "a billion dollars is the total lifetime output of 20,000 American workers; and every billionaire absorbs the entire cradle-to-grave productive life of another 20,000 of his fellow citizens every time he grew his own fortune by another billion."[212] Land, for YHWH, was both sacred and covenantal; it belonged to YHWH for the express purpose of bringing life to barrenness, freedom to captivity, and hope to the oppressed. As Crossan writes, "In a commercial kingdom the land that belongs to humanity must be exploited as fully as possible. In a

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[210] John Dominic Crossan, *Excavating Jesus*, 273, 274.
[211] Quoted in Aquinas, *Summa Theologica,* IIaIIae 118.4.obj.2
[212] Phyllis Tickle, *Greed: The Seven Deadly Sins* (Oxford: Oxford University Press, 2004), Kindle Edition, Locations 380-381

covenantal kingdom the land…must be distributed as justly as possible."[213] The problem with the Rich Man's greed is that it runs contrary to neighborliness; it destroys a people as a people by destroying community. And, of course, the recursive tragedy of the commons, as Wendell Berry writes, is that "the greed that destroys the community also destroys the land."[214] Given the situation in Galilee at the time, to horde resources is to do more than save up for a "rainy day"; it becomes the very means by which enslavement and oppression persist.

The great missing of the mark for the wealthy man is that his desire for narcissistic hedonism (his own ease, food, drink, and merriment) came from a place of self-satisfaction that turned his love inward upon itself. It is not so much pride (although it might be that) as it is the desire (rooted in a "justified" sense of rational self-interest) that claims the "I" to be greater than the "Thou" (to borrow from Martin Buber).[215] As Aquinas points out in his discussion of avarice, "it belongs to avarice to hoard things that should not be hoarded."[216] The problem, as Yeshua points out, is both personal and communal in that, rather than solving his deep need for security, this mentality leaves the rich man utterly and completely alone, with no one to talk to but himself (note that verse 17 is a soliloquy). As Pickett points out, "The man is graphically depicted as alone and isolated from the covenant community with which he should have shared his

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[213] Crossan, *Excavating Jesus,* 54.

[214] Wendell Berry, *What Are People For?* (Berkeley, CA: Counterpoint, 1990), 100. Berry goes on to write that, today, "The destruction of the human community, the local economy, and the natural health of such a place is now looked not as a 'trade-off,' a possible regrettable 'price of progress,' but as a good, virtually a national goal," 110.

[215] Martin Buber, *I and Thou,* translated by Walter Kaufmann. (New York: Touchstone Publishers, 1971). For Buber, human meaning is found in and through relationships when the "I" sees the other not as the "It" but as the sacred "Thou" in a subject-to-subject relationship. The problem with the rich man is that the demands of his "I" became the center of his universe.

[216] Thomas Aquinas, *On Evil,* edited by Brian Davies (Oxford: Oxford University Press, 2003), XIII.8.

good fortune."[217] It wasn't that the wealthy man possessed his wealth, but that his wealth possessed him.

The problem with Mammon, as Rebecca DeYoung argues, is that it corrodes the virtue of generosity and leads us to ignore the claims of justice.[218] Martin Luther King, Jr. reiterates this by stating that the problem with the rich fool, and that for which he is condemned, is his hard-heartedness; life for him had become a mirror in which "The rich man was a fool because he permitted the ends for which he lived to become confused with the means by which he lived. *The economic structure of his life absorbed his destiny*. He saw only himself, and not a window through which he saw other selves"[219] (emphasis mine). The rich man failed YHWH precisely in his monopolizing of the land for himself rather than using it to see flourishing come to his community.

The moral center of this passage comes in verse 15, when Yeshua admonishes the audience to *"Take heed and be on your guard against all kinds of greed [pleonexias] for one's life does not consist in the abundance of the things he possesses." Pleonexia* is often translated as "covetousness," or "the insatiable desire to have what rightfully belongs to others" and has deep roots in the Hellenic world. Both Plato and Aristotle discuss *pleonexia* as more than acquisition or possession of money; indeed, there is a difference between *pleonexia* and *philargyria.* The former is rooted in the desire to have more (desire being key here, and can be understood to be the desire for many things, not just money specifically—desire for land, for example), while the

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[217] Pickett, "You Cannot Serve God and Mammon," 42

[218] Rebecca DeYoung, *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies* (Grand Rapids, MI: Brazos Press, 2009), 101.

[219] Martin Luther King, Jr., *Strength to Love* (Minneapolis: Fortress Press, 1963/2010), 66. King goes on to ask, "May it not be that the 'certain rich man' is Western civilization? Rich in goods and material resources, our standards of success are almost inextricably bound to the lust for acquisition," 72.

latter is more narrowly defined specifically to the love of money (silver, most often). *Pleonexia* is the motivator of that which is unfit for a *polis* constructed towards justice (*dikaiosune*—complete virtue to the highest degree exercised in relation to other fellow members of the community, see *Nicomachean Ethics* 1129b-30a). *Pleonexia* results from a love of gain, and is a special type of injustice aimed at the pleasure that results from making a profit (what Terence Irwin translates as "overreaching". As Aristotle wrote, "when someone acts from [*pleonexia*], in many cases his action accords with none of these vices…but it still accords with some type of wickedness, since we blame him, and [in particular] it accords with injustice"[220]). It is the difference, for Aristotle, between goods acquired for proper household-management (what is required for a healthy *oikos*), and the systematic development of trade between men experienced at how to turn the greatest profit for profit's sake alone; the one has a limit (utility in the *oikos*), the other does not (that which is gained and hoarded without limit for the sheer sake of profit).[221] Such persons who pursue profit merely for profit's sake, says Aristotle, "are eager for life but not for the good life. These people turn all skills into skills of acquiring goods, as though that were the end and everything had to serve that end."[222] Such a pursuit, he goes on to say, "is justly regarded with disapproval, since it arises not from nature but from men's gaining from each other."[223] Thus, both in his

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[220] Aristotle, *Nicomachean Ethics.* Translated by Terence Irwin (Indianapolis: Hackett Publishing, 1999), 1130b20

[221] See Aristotle, *The Politics,* translated by T.A. Sinclair. (New York: Penguin Classics, 1992), 1257b10 "There *is* a difference: on the one hand wealth and the acquisition of goods in accordance with nature, and belonging to household-management; on the other hand, the kind that is associated with trade, which is not productive of goods in the full sense but only through their exchange."

[222] Ibid, 1257b40

[223] Ibid, 1258a38. Though it is not a particular point of this dissertation, Aristotle also makes a case against the practice of charging interest (usury—a "natural" practice moderns use to great effect) as the most contrary to nature.

Ethics and his *Politics,* Aristotle is concerned with "covetousness" not just as a moral problem, but as a *political* problem as well. Those who cannot see past their own navels have a hard time shaping a community that does not end in the Tragedy of the Commons.[224] *Pleonexia* is more than concern for one's own personal well-being (though it is certainly that); it is problematic at best (and monstrous at worst) when connected to how persons shaped by such social imaginaries come together to deliberate about how best to live in community with each other.

The philosophical concern with *pleonexia* is, much like Yeshua's theological concern, rooted in a vision for the *polis* that counters the reality in which the Athenians lived. The fear for Aristotle and Plato is that the political situation in Athens (construed as it was with so many citizens involved in participatory democracy[225]) would lead many to "overreach" their position. As Herman Hansen points out, though there was a high level of participation, "there was an unmistakable tendency for the rich families to monopolize politics."[226] According to Ryan Balot, in his book, *Greed and Injustice in Classical Athens,* greed was central to Athenian history, ideology, and political thought, motivating political action and occupying contemporary discussion of civic conflict.[227] Both Plato and Aristotle, as teachers of future leaders, were particularly concerned with *pleonexia* as a character trait in those who would one day exercise power over others

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[224] See Garrett Hardin, "The Tragedy of the Commons," *Science* Volume 162, Number 3859 (December 13, 1968): 1243-1248 for a detailed description behind the concept of the Tragedy of the Commons.
[225] In Athens, a third of all citizens over 18 and two-thirds of all citizens over forty served on the Athenian council at least once. On a normal given day, around 6,000 citizens turned out for a chance to deliberate in the Athenian Assembly, and of that number, around 2,000 were chosen. Athens had 500 councillors and another 700 magistrates meeting thirty to forty times a year. For more on Athenian participatory democracy, see Mogens Herman Hansen, *The Athenian Democracy in the Time of Demosthenes (*Oxford: Oxford University Press, 1987); and Paul Woodruff, *First Democracy: The Challenge of an Ancient Idea* (Oxford: Oxford University Press, 2005).
[226] Hansen, *The Athenian Democracy in the Time of Demosthenes,* 268.
[227] Ryan K. Balot, *Greed and Injustice in Classical Athens* (Princeton, NJ: Princeton University Press, 2001), 3.

and shape the direction of the *polis.* Plato and Aristotle were concerned with an understanding of citizenship rooted in the shared life of the community (*metechein tes politeias*)[228] where citizens were required to have a "just share" (*dikaion*) and be opposed to those who pursued a "greater than their fair share" (*pleon*), a reality Callicles contests in Plato's *Gorgias.*[229] Callicles, believing that nature endowed the "just" man ("just" defined as *archein,* "more powerful") to rightfully take more than his share on the grounds that he, the *archein,* possesses superior strength and intellect over weaker men,[230] argues for satisfying his appetites (*epithumias*—491e9) and idolizes intemperance (*akolasia*--492a2-3), two things that Plato and Aristotle both condemn. As Balot says, "Greedy agents like Callicles have it the wrong way round; they subordinate their intelligence and courage, their proper virtues, to getting more for themselves. They can be taught to do this by their culture. Thus, the tempering of desire remains an individual problem, but must also be viewed within the framework of a society called upon to *educate individual desires* as it participates in the formation of moral consciousness"[231] (emphasis mine).

Indeed, as Plato states in *The Republic*, the "appetitive part" (*epithumetikon*) of the soul is so named because of "the violence of the appetites for food and drink and sex and the like, but it is also called the money-loving [*philochrematon,* as opposed to the *philotimos*—"honor-loving" or *philosophia*—"wisdom-loving": other things for which the soul "loves, hungers, thirsts, and desires," *Republic* 439d], because such appetites

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[228] See Aristotle, *The Politics,* 1268a27-28, 1302b26-27, 1306b10-11
[229] Plato, *Gorgias,* edited by E. R. Dodds (Oxford: Clarendon Press, 1959).
[230] Ibid, 483c9-d6
[231] Balot, *Greed and Injustice in Classical Athens,* 13.

are easily satisfied by money."[232] The appetitive soul, Plato argues, is that which is "by nature most insatiable" and, as such, is that part of the human condition that is most harmful if left undisciplined.[233] Indeed, the undisciplined man, like Callicles, who lusts for more power and pleasure (and the profit to acquire them) finds that, rather than possessing wealth, is possessed instead by it; even deadlier still, such a person finds himself confused and displaced, embodying cowardice, injustice, ignorance and, in short, "wickedness of all kinds."[234] Balot says it this way, "Greedy agents like Callicles have it the wrong way round; they subordinate their intelligence and courage, their proper virtues, to getting more for themselves."[235]

Plato goes on to contrast the profit-lover (*philokerdes*) with the honor-lover by stating that the profit-lover refuses to set any value on honor or knowledge unless they possess a cash value, while the man who loves honor finds the pleasures of profit-loving vulgar.[236] Such a one, like Callicles, who concerns himself with private concerns (*idion*) over civic concerns (*koinon*), is no longer considered a citizen (*polites*) but is, quite literally, an "idiot" (*idiote*). Such a man, an *idiote* who chooses the vice of profit over the pursuit of virtue, is, according to Aristotle, "the most savage, most unrighteous, and the worst in regard to sexual license and gluttony."[237] (It is interesting to note that we find here a point that will later be unpacked in our examination of the Wolf of Wall Street: where Mammon exists, sexual license and gluttony are soon to follow). Like Yeshua, Plato sets up the distinction between one social imaginary (that of the

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[232] Plato, *The Republic,* 580e2-581a1
[233] Ibid, 442a6-7-442d1
[234] Ibid, 444b
[235] Balot, *Greed and Injustice in Classical Athens,* 13
[236] Plato, *The Republic*, 581d,e
[237] Aristotle, *The Politics,* 1253a32

philokerdes) over another (that of *philosophia*). Plato, echoing Yeshua's dictum that "man cannot serve two masters," states that, "It should then be clear that love of money and adequate self-discipline are two things that can't co-exist in any society; one or the other must be neglected."[238] Both Plato and Aristotle make the point Yeshua will make three hundred years later: one can serve profit or one can serve virtue, but one cannot serve both.

The rich man in the Lukan parable suffers also from what Aristotle describes as the inability to properly see the other aright. In the *Nicomachean Ethics,* Aristotle describes the role of perception as it relates to moral deliberation. He states that, "the prudent person also must recognize [things achievable in action], while comprehension and consideration are concerned with things achievable in action, and these are last things. We must, therefore, have perception of these particulars, and this perception is understanding. These people see correctly because experience has given them their eye."[239] For Aristotle, it is not that the virtuous person and the vicious person see the same things in different ways; the deeper problem is that the vicious person is actually *incapable of seeing things* that the person, habituated to "see aright," sees (the hunger, poverty, suffering, alienation, and injustice in one's community, for example). [240] Because the rich man focuses his gaze inward, his *harmatia* (missing of the mark) is in his inability to see beyond his own stomach.

Yeshua takes this one step further in another Lukan parable, The Rich Man and Lazarus (Luke 16:19-31) in which an unnamed rich man spends his life ignoring the

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[238] Plato, *The Republic,* 555c,d

[239] Aristotle, *Nicomachean Ethics*, 1143a35-b14.

[240] Nathan Bowditch, "Aristotle on habituation: The key to unlocking the *Nicomachean Ethics," Ethical Perspectives* Volume 15, Number 3 (2008): 309-342.

poverty and distress of a diseased man named Lazarus who sits, covered in sores, begging for scraps each day at the rich man's gate. When Lazarus ends up, after death, in the bosom of Abraham, the rich man finds himself confined eternally to the pit of Hades. In this parable, Yeshua takes the rebuke given to the wealthy farmer in Luke 12 ("This night your soul will be required of you") to its final and logical conclusion: the wealth of both men made them insensitive to the demands of *mispat* and *sedek* that required resources to be used to liberate captives held in bondage to the injustice of poverty. This insensitivity to the need of the other, this erosion of empathy,[241] (indeed, the legitimating of injustice made visceral by such insensitivity) gives to its owner what he wants, complete autonomy, isolation, and seclusion from his fellow man, but it does so in the empty, lonely fires of Hades. These wealthy men, in their absence of compassion, believe, like Satan in John Milton's *Paradise Lost,* that it truly is better to reign as god of one's own hell than to live sacrificially in service to others in a way that reflects the ethics of YHWH.[242] Both wealthy men turned the God-given opportunity for compassion into their own personal *craving* (the Latin word for craving, *avere,* is where we get the word "avarice"), and it costs them everything. Contrast this, then, with the story of Zacchaeus.

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[241] See Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty* (New York: Basic Books, 2011).

[242] John Milton, *Paradise Lost* (New York: Hackett Publishing, 2005).
Here at least we shall be free;
the Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure, and in my choice
to reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heaven
Book I, l. 258-263

The Story of Zacchaeus (Luke 19:1-10)

> *Jesus entered Jericho and was passing through.* [2] ***A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy****.* [3] *He wanted to see who Jesus was, but because he was short he could not see over the crowd.* [4] *So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.* [5] *When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today."* [6] *So he came down at once and welcomed him gladly.*[7] *All the people saw this and began to mutter, "He has gone to be the guest of a sinner."* [8] *But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."* [9] *Jesus said to him,* ***"Today salvation has come to this house."***

Zacchaeus gained his riches as a Jewish publican (collector of taxes), one of the most odious and despised persons in the Jewish community. Publicans were persons employed by Rome to tax their fellow citizens at whatever rates they wanted, keeping the excess, so long as Rome got its due. Since the Roman Empire needed much money both for maintenance and for growth, taxes were leveed on everything imaginable: income, imports, exports, crops, sales tax, property tax, emergency tax, etc., and tolls were collected on roads, bridges, and city gates, as well as in public places such as the temples and synagogues.[243] Everywhere the Jewish citizen turned, another tax was being levied against him: taxes for the maintenance of the synagogue, the public baths, schools, even for the number of persons in one's household.[244] If one were unable to pay, interest would be charged at such harsh terms that the citizen found himself forced to sell off all his lands or he would find himself, his wife and his children sold into

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[243] James Orr, "Definition for 'Tax;Taxing,'" International Standard Bible Encyclopedia (1915), accessed July 17, 2014. http://www.bible-history.com/isbe/T/TAX;+TAXING/

[244] Alfred Edersheim, *Sketches of Jewish Social Life* (Grand Rapids, MI: Christian Classics Ethereal Library, 1904).

slavery. It did no good to appeal the oppressiveness of the taxes, for the judges and courts were one of the chief beneficiaries of the monies collected. That this system of taxation was considered unjust is putting it mildly; that one of their own Jewish citizens could engage in it was loathsome. As James Orr describes it,

> In Judea, under the Roman system, all circumstances combined to make the publican the object of bitter hatred. He represented and exercised in immediate contact, at a sore spot with individuals, the hated power of Rome. The tax itself was looked upon as an inherent religious wrong, as well as civil imposition, and by many the payment of it was considered a sinful act of disloyalty to God. The tax-gatherer, if a Jew, was a renegade in the eyes of his patriotic fellows. He paid a fixed sum for the taxes, and received for himself what he could over and above that amount. This is why 'publican' became synonymous with 'sinner' and 'pagan' in the New Testament (Luke 15:1-2; Matthew 18:17; 21:31; Mark 2:15-16).[245]

In such a system both of civil and religious oppression, we find Zacchaeus, a *chief* tax collector (*architelones*), whose extravagant wealth has come off the backs of many in that very crowd (his neighbors, his community, and, quite possibly, his own family). Zacchaeus embodies in every way the commercialized economy of Rome in all its exploitation, greed, power, idolatry, hubris, and oppressive injustice (even his short stature, scholars point out, is one more way Luke drives home this description of Zacchaeus as small-minded and greedy[246]). And yet, here in this narrative, Luke gives us an encounter between these two social imaginaries that has Yeshua making the unbelievable claim that he wants to stay at Zacchaeus's house! In a culture in which table fellowship meant acceptance of the other, Yeshua claims solidarity with this "sinner," an act of compassion that leaves Zacchaeus so visibly moved that he promises

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[245] Orr, "Definition for 'Tax;Taxing'"
[246] Mikael C. Parsons, "Short in Stature: Luke's Physical Description of Zacchaeus," *New Testament Studies,* Vol. 47, Number 01 (January 2001): 50-57.

right then and there to give away half his goods to the very ones he impoverished and to restore four-fold (300 percent) all that he had gained illicitly. Regardless of the homiletic value of this story, what is telling for our discussion is this: a *redemption* of narratives has occurred from one social imaginary to another. Even more telling is Yeshua's response to this change in Zacchaeus: "Today salvation has come *to this house.*" Salvation, a restored way of seeing and being in the world, has come not just to Zacchaeus, but, more importantly, to *his entire oikos.*

Unlike the rich fool, who, in his greed was left only with himself, Zacchaeus finds restoration for his entire household in that he is brought back into community with them. The *oikonomics* of YHWH brings restoration to Zacchaeus precisely because he has renounced the economics of Mammon. Zacchaeus has chosen a different "god"—an alternative narrative, a new social imaginary—around which to orient his life. He has moved from a position of power to one of compassion and found salvation for and with his community. To return to Luke 16:13, Zacchaeus embodies a changed love in that he has renounced the service of Mammon to enter into that of YHWH. His loves have at last been ordered rightly. At the end of his exhortation on serving Mammon, Luke notes that the Pharisees, these *philarguroi,* ("lovers of money") who scoffed at this teaching, were an "abomination" (*bdelugma*—something "accursed, detestable, omitting a rank odor") to YHWH. The critique, then, becomes crystal clear: the priests, the religious elite, have become an abomination to YHWH because they "justify themselves" (trust in their own righteousness, Luke 18:9; reject YHWH's purposes for their own, Luke

7:30) before men (Luke 16:15). Seen in this light, it should be no surprise that Dante lists Popes and Cardinals as those "in whom doth Avarice practice its excess."[247]

Called by YHWH to embody the prophetic condition for *mispat* and *sedek,* the religious elite have eschewed compassion for power, thereby enacting the very erosion of the empathy required by YHWH towards the poor, vulnerable, and oppressed in their midst. Thus, the liturgical institutions of the Roman Empire—the courts, palaces, monuments, and temples with their insistence on showcasing power, control, and submission—can be seen as promoting the "re-ligious" social imaginary of the Religion of Mammon, with everyone from prefects, *legionaries*, governors, and even religious leaders functioning to legitimate, replicate, and perpetuate the worship of Mammon. Yeshua, then, comes to embody both the prophetic critique and the alternative social imaginary that stood counter to that of Mammon—the social, communal living out of compassion in ways that both rebuke and redeem it. Over and over again, Yeshua sets up this fundamental distinction between the ethic of YHWH. For YHWH, Mammon directs one's love inward by creating longings for things that are corruptible, by defiling that which is made clean (the biblical idea of idolatry is always rooted in the concept of pollution), by the dis-integration of community, by creating addictions to amusements of all kinds—Mammon ultimately ends in dehumanization, demoralization, decay, and, finally, death ("For the wages of sin is death"—Romans 6:23. It is interesting that Paul connects wage-earning here with death).[248]

Yeshua, much like Amos and Isaiah before him, criticizes and dismantles the dominant social imaginary in order to usher in a new, alternative way of life. This

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[247] Dante Alighieri, *The Divine Comedy: Inferno, Purgatorio, Paradiso.* translated by Allen Mandelbaum. (New York: Everyman's Library, 1995), *Inferno,* Canto VII.
[248] Plantinga, *Not The Way It's Supposed to Be*

happens in Luke over and over again as Yeshua speaks out against the political and economic oppression brought about by the weight of the taxes, tithes, tolls, and rents forced upon the peasants of Galilee and Judea by overturning the temple economy and predicting its destruction—a message that struck at the very heart of the most sacred doctrines of the faithful.[249] Acting as "peace-weaver," Yeshua brought to light the hurt and pain that the dominant culture tried so hard to ignore.[250] He critiqued the old order by embracing the new; by fully becoming the living, breathing embodiment of the new consciousness. In his life and ministry, he dismantled the reality and rationale of the dominant culture by calling into question everything upon which that society stood. He debunked the myths of the commercialized empire by turning them on their heads. His woes are pronounced against the rich, the full, the ones who have found pleasure and social approval in this age while denying the fact that there are hungry, naked, thirsty, poor, and hurting people in their midst. In contrast, his blessings are for those who are without hope; those who live in poverty, hunger, and grief; the nonpersons consigned to a non-history.[251]

Indeed, Yeshua, through his parables, his exhortations, his oracles of judgment, his pronouncements of the eschatological in-breaking of a kingdom already but not yet, his prophetic reclamation of a people redeemed and set free from the captivity of the commercialized empire of Rome, spoke as the ultimate *freothuwebbe*, weaving stories both with his words and with his life that invited listeners to critique the dominant narrative of the cult of Rome, rooted, as it was, in the worship of Mammon. This, perhaps more than any theory of atonement, explains why the established religious,

[249] Brueggemann, *The Prophetic Imagination,* 85-87
[250] Ibid, 90
[251] Ibid, 109

political, social, and economic powers sought his public death on a Roman cross. As Walter Brueggemann writes, "It is the crucifixion of Jesus that is the decisive criticism of the royal consciousness."[252] The old order was at last seen for what it truly is: a tyrant masquerading as a benefactor; a systematized means of enslavement operating under the façade of economic prosperity; gendered masculinity operating as divine right; a rotting corpse walking around as religious piety. Yeshua, as embodiment of the social consciousness of the prophets, threatened an empire by turning its values on its head. By calling into question their politics, economics, cultural norms, and even doctrinal beliefs, this prophet from Nazareth called out the injustices of the ruling institutions by weaving together stories that both exposed and redeemed the prevailing social imaginary of his day.

Looking at this concept of Mammon from the exegetical lens of Luke, several things stand out: first, we see that Mammon is nothing short of idolatry; that is, it is a rival god to the god of YHWH. As such, Mammon was considered to be, even from its earliest usage, something more than money. Indeed, it is difficult to place a value on the term "rich" alone because of the subjective way it can be interpreted across different cultures (making $50,000 in the United States may not qualify one for the consideration of "rich," while it certainly would in many third-world countries). Thus, it is not the size of one's bank account that is at stake, but the condition of one's heart. Hoarding one's resources at the expense of bettering one's community (whatever one's financial situation) is what is at stake. Seeing the need of another and deliberately choosing to grasp more for oneself is the problem. "Rampaging, wrecking, and scourging" the

[252] Ibid, 94

resources of others in order to build glittering mead-halls for oneself is not a financial problem; it is a moral problem.

Second, the personification and deification of Mammon placed it as a contender to YHWH for one's allegiance. The very fact that Yeshua points this out both here and throughout Luke's Gospel showcases the fact that Yeshua believed the ethic of Mammon a significant rival to the ethic of YHWH. This is no small thing as we move forward to unpack the ways in which the modern liturgical institution of schooling serves ("enslaves") the narrative of Mammon today. Understanding Mammon to be more than money, possessions, or the pleasures sought by having money is crucial to seeing just how deep, far, and wide the reach of "Mammon-worship" extends even today. For my point, it is important to understand that, both for Yeshua and in the sense that Neil Postman makes about "gods" being overarching narratives of ultimate significance, Mammon is a god to which one may give one's life. In market terms, Raj Patal writes, "Economics is about choices. But it's never said who gets to make them. Markets are a way of making a choice about that choice: By choosing to value the world through markets, we choose the principle of, 'The more money you have, the more you can get.'"[253] Mammon, then, *is* a choice, and, as we will see in the next section, it has become the dominant religion across the world, regardless of what other gods one may claim to serve.

Third, from Yeshua's point of view, worshipping Mammon was not only considered "wrong," it was an *abomination* in that it vandalized any sense of well-being both for the individual and for the community. Mammon is not a money issue; it is a

[253] Patal, *The Value of Nothing,* 146.

moral issue. The dark danger of Mammon is that it forces one to look solely at one's navel; to attend to one's own personal well-being, satisfaction, wealth, security, and happiness either in disregard of the other or, more perilous yet, at the expense of the other. By its very nature, Mammon enacts Immanuel Kant's definition of Radical Evil—the using of another for one's own personal ends.[254] In a world where Mammon reigns, love of one's neighbor becomes subjugated to love for one's self. As Aquinas states, "In this way Avarice is a sin *directly against one's neighbor*, since one person cannot overabound in external riches without another person lacking in them" (emphasis mine).[255] The commodification and exploitation of human beings (justifying the disposability of the most vulnerable in a society) become means to achieving the ends of *my* personal profit, power, and pleasure. Mammon shapes us in such a way that we fail to see the "other" as part of our community. Instead, we engage in a life-sized game of *Monopoly,* where everyone else at the table is a competitor to be vanquished. Mammon, operating out of the patriarchal voice of conquest and control, "calls for and legitimates the traumatic disruption of intimate relationships,"[256] as we noted in the isolation and divorce both of the Rich Man and of Zacchaeus (before his conversion) from their own communities.

The worship of Mammon is not just a moral problem; it is also a *political* problem. As a lived out political experience, the Religion of Mammon, rooted in such a

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[254] Immanuel Kant, *Religion within the Boundaries of Mere Reason,* translated by Allen Wood and George Di Giovanni. (Cambridge: Cambridge University Press, 1794/1998).

[255] Aquinas, *Summa Theologica,* IIaIIae 118.1.ad 2

[256] Gilligan and Richards write, "patriarchy calls for and legitimates the traumatic disruption of intimate relationships and that the effect of such trauma on the human psyche is precisely to suppress personal voice and relationships in an identification with the patriarchal voice that imposed the disruption. This disruption of intimate voice has concomitant commitments to honor, to institutions that rigidly control sexual interactions according to closely defined social boundaries, and to violence as a means of enforcing such control," *The Deepening Darkness,* 21.

loosely gathered collection of competitors, each pursuing his or her own version of *pleonexia,* becomes what Thomas Hobbes described as

> *a generall inclination of all mankind, a perpetuall and restlesse desire of Power after power, that ceaseth onely in Death. And the cause of this, is not always that a man hopes for a more intensive delight, than he has already attainted to; or that he cannot be content with a moderate power: but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more*[257]

This "restlesse desire" is the appetite that both attracts man to quarrel and repels him by fear.[258] Such "restlesse desire" leads, in the end, to Hobbes's reality of a world that is "solitary, poore, nasty, brutish, and short."[259] The Hobbesian man, driven by Mammon, is already in possession of particular appetites and aversions that breed passion and provoke conflict. He is, as Hobbes points out in Chapter Six of *Leviathan,* a machine driven forward by its appetites, the dominant being power.[260] This particular form of power is, on Hobbes's view, a commodity to be offered in exchange and offered competitively in the marketplace.[261]

Fourth, as the parables of the rich men (contrasted with the story of Zacchaeus and Lazarus) point out, the more one grasps for oneself, the less one has of oneself to grasp. Mammon is the god of consumption, and, much like the Siren's Island in *The*

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[257] Thomas Hobbes, *Leviathan or The Matter, Forme & Power of a Common-wealth Ecclesiasticall and Civill* translated by Jennifer J. Popiel. (New York: Barnes and Noble, 2004), 59.

[258] Hobbes, in attempting to justify man's need for a higher authority capable of keeping peace between warring individuals, makes his case for the egocentric violence and greed that is natural to man. For Hobbes, man's sole desire in his natural state is pursuing his own commodious existence. In this way, Hobbes holds up the "economic man, concerned only with self-interested transactions, as a universal quality of human nature.

[259] Ibid, 77.

[260] "That which men Desire, they are also sayd to Love; and to Hate those things, for which they have Aversion. So that Desire, and Love, are the same thing; save that by Desire, we alwayes signifie the Absence of the Object; by Love, most commonly the Presence of the same. But whatsoever is the object of any mans Appetite or Desire; that is it, which he for his part calleth *Good" Leviathan* I.VI

[261] See C.B. Macpherson, *The Political Theory of Possessive Individualism: Hobbes to Locke (*Oxford: Oxford University Press, 1962) for a more detailed examination of Hobbes's creation of the economic man

Odyssey, though it promises happiness, it actually delivers death. As the story of *Hansel and Gretel* points out, the more one consumes, the more one is consumed. Plato makes this point by explaining that the one who controlled the Ring of Gyges (a magical ring that makes it possessor invisible and thus able to consume anything, everything, and everyone with impunity) is ultimately controlled by it because he becomes enslaved to his base desires, rendering him incapable of achieving anything of any value at all.[262]

Mammon is a jealous god, making the same claim that YHWH made in Exodus 20:3, "You shall have no other gods before me." As the leading economist and early founder of the American Economic Association, Richard Ely, stated, it is impossible to both "serve God and mammon; for the ruling motive of the one service—egotism, selfishness—is the opposite of the ruling motive of the other—altruism, devotion to others, consecration of heart, soul, and intellect to the service of others."[263] Mammon (as we shall see when we turn our attention to the theology of consumption) makes all the promises of heaven (eternal bliss, reward for "right" living, communion with like-minded "saints"), but delivers only hell (isolation, depravity, self-consumption, dehumanization). It is not surprising, then, that Dante Alighieri has Lucifer trapped in the very pit of "the realm of sorrow"[264] weeping and *consuming* rather than exalting in his ultimate liberty, or that John Milton depicts Satan's end in Pandemonium as a serpent driven eternally by "scalding thurst and hunger fierce"[265] to greedily engorge on bitter ash. What both embodiments of "perfected" self-gratification depict is that to worship one's own needs, to direct one's loves eternally inward, is to be banished to

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[262] Plato, *The Republic,* translated by Douglass Lee. (New York: Penguin Classics, 1955).
[263] Richard T. Ely, *Social Aspects of Christianity and Other Essays* (New York: Thomas Y. Crowell, 1889), 1., 6-7.
[264] Dante Alighieri, *Inferno,* Canto XXXIV
[265] Milton, *Paradise Lost,* Book XII, 556.

gluttony without fulfillment, to cravings that cannot be realized, to loves that cannot be consummated. Greed, then, is neither good for the community, nor for the one who claims it to be so. As T. Scott Daniels points out, "One does not need to look very far to discover how trying to serve two gods adversely affects family dynamics, political systems, individual psyches, and even the natural world."[266]

Fifth, in contrast, we see Yeshua embodying the prophetic traits of the *freothuwebbe,* using the ancient means of telling stories to critique and dismantle one social imaginary in order to proclaim the arrival of another. As Charles Taylor points out, social imaginaries (the way ordinary people "imagine" their social surround) are always rooted in legends, myths, and narratives.[267] Yeshua, acting as social critique, embodies the three virtues Michael Walzer says every critic must have: courage, compassion, and a good eye rooted in the terms *oppression, corruption, vice, injustice,* and *selfishness.*[268] Yeshua, by sympathizing with his victims (even unto death) becomes both the ultimate critique and the decisive prophet. Where the social imaginary of Mammon ends in what Chittister describes as the "culture of violence" (violence against oneself and one's community, as the story of the Rich Man juxtaposed with the story of Zacchaeus shows)[269] the social imaginary Yeshua posits is one rooted in the "culture of the community."[270] The voice of Yeshua becomes a "different voice" (to quote Gilligan), the "natural and cultural voice" of connection, responsiveness, and

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[266] Daniels, *Seven Deadly Spirits,* 82.
[267] Charles Taylor, *Modern Social Imaginaries,* 23.
[268] Walzer, *Social Critics*, xviii.
[269] Chittister, describing this patriarchal culture of violence, writes, "Money, power, and organization…silence theologians, excommunicate bishops, attack women, rescind legislation, (and) impose sanctions," *Heart of Flesh,* 174.
[270] Chittister describes the culture of community as a "complex web, interweaving of self, of others, of world, of creation," Ibid, 175. It is this prophetic picture that Yeshua posits as a counter to that of Mammon.

empowerment (juxtaposed to Mammon's masculine voice of isolation, silence, and power) that humanizes, liberates, re-members and re-weaves both persons and communities.[271]

Mammon, therefore, is to be understood as both a *moral* and a *political* problem; that is, it has consequences and repercussions both personally and communally. As a god whose root or fount is the avaricious longing for more than one needs at the expense of the community, Mammon has always been seen as a social problem. Indeed, every major religion or world philosophy has taken umbrage with Gordon Gecko's assertion that "greed is good." *The Mahabharata* states that covetousness alone is the great destroyer of merit and goodness, and that from it flows all the great misery of the world.[272] The *Visudhimagga* ("The Path of Purification") warns the Buddhist that "greed is the real dirt of life, not dust. The wise have shaken off this dirt, and in the dirt-

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[271] Gilligan, describing the social element within the psychology of the feminine voice of care, writes, "Care becomes the self chosen principle of a judgment that remains psychological in its concern with relationships and response but becomes universal in its condemnation of exploitation and hurt. Thus a progressively more adequate understanding of the psychology of human relationships-an increasing differentiation of self and other and a growing comprehension of the dynamics of social interaction-informs the development of an ethic of care. This ethic, which reflects a cumulative knowledge of human relationships, evolves around a central insight, that self and other are interdependent," *In a Different Voice*, 74.

[272] *The Mahabharata*, translated by John D. Smith (New York: Penguin Classics, 2009). Section CLVIII states, "*Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath; from covetousness flows lust, and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy spring, miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging in the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act,--all these proceed from covetousness*"

free man's religion, live."[273] The Tao Teh Ching says "there is no greater calamity than greed,"[274] and in the *Guru Granth Sahib*, the holy book of the Sikh religion, *lobh* (the strong desire for worldly possessions and the urge to possess what rightfully belongs to others) is one of the four rivers of fire that takes one away from one's concern for others, consuming the possessor of *lobh* in burning flames.[275] The Prophet Mohammed believed that greed is having or desiring more than a man needs to "keep his back straight."[276] And in *The Analects,* Confucius warned against greed by stating that the pursuit of profit would incur much ill will (IV.12), that the pursuit of profit was most commonly associated with the "inferior man" (IV.16), that it is the petty person who cherishes the thought of gain (IV.11), and that, if the pursuit of wealth took one away from the path towards *ren* (moral excellence), it would be better to be poor and disgraced (IV.5).[277]

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[273] Bhadantacariya Buddhaghosa, *The Path of Purification: Visudhimagga,* translated by Bhikkhu Nanamoli. (Onalaska, WA: Pariyatti Publishing, 2003).

[274] Laozi, *Tao Teh Ching,* translated by Stephen Mitchell. (New York: Harper Perennial, 1900). Chapter Three goes on to state, "Do not glorify the achievers
So the people will not squabble
Do not treasure goods that are hard to obtain
So the people will not become thieves
Do not show the desired things
So their hearts will not be confused
Let the people have no cunning and no greed
So those who scheme will not dare to meddle

[275] *Guru Granth Sahib* (London: Forgotten Books Press, 2008). The following are examples of the idea of *lobh,* or greed, in the Sikh thought: "*Cruelty, material attachment, greed and anger are the four rivers of fire. Falling into them, one is burned, O Nanak! One is saved only by holding tight to good deeds"* (Page 147 line 6072); *"You practice greed, Avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the earth*" (Page 154 line 6435); *"With greed within them, their minds are filthy, and they spread filth around. They do filthy deeds, and suffer in pain*" (Page 1062 line 45337).

[276] Sheikh 'Abd al-Hamid Kishk, *Dealing with Lust and Greed According to Islam* (London: Dar Al Taqawa, Ltd., 1995), 34.

[277] *The Analects of Confucius,* translated by Roger T. Ames and Henry Rosemont, Jr. (New York: Ballantine Books, 1998).

By conceptualizing Mammon as more than wealth, by seeing it instead as deified avarice, we come to see it as a viable social imaginary—a way of structuring society, institutions, ethics, rituals, and practices that, once embedded, become the cultural water in which we live and move and have our being. It captivates our loves, shapes our desires, and habituates us to ways of being that become accepted communal practices. Avarice, once legitimated in the worship of Mammon, becomes cultivated in and through systems of education (media, schooling, economics, governance, politics, church, etc.) that, much like Heorot, come to be worshipped as that which is "good." Avarice has a long history of wrecking havoc both upon one's own life, and the life of one's entire community. Indeed, as will be shown, avarice was deemed *the* major threat both to one's own soul and to the health of society writ large. Avarice, the "Queen and Mother of all Vices,"[278] was understood not just as a threat to moral virtue, but darker still, as an offense to justice, as a vandalism to human flourishing. Avarice was, for centuries, considered to be a disease, a tyrannous master enslaving its possessors to a hellish captivity, the source of moral depravity, and a rampaging monster capable of consuming all in its path. If we are to pursue different narratives, if we are to commit ourselves to different gods, it becomes imperative that we examine the ways in which avarice has been understood as the chief vice, the capital sin, that disorders our way of seeing and being in the world.

Avarice: The Queen Vice

> *Greed, gluttony, lust, envy, [and] pride are no more than sad efforts to fill the empty place where love belongs, and anger and sloth [are] just two things that may happen*

[278] As described by St. Gregory the Great, *The Book of Pastoral Rule: St. Gregory the Great* (Yonkers, NY: St. Vladimar's Seminary Press, 2007), 76.

when you find that not even all seven of them at their deadliest ever can. –Frederick Buechner[279]

It is necessary that the tutor of souls differentiates virtues and vices with a watchful care. –Gregory the Great[280]

The admonitions against avarice have a long and bountiful history, dating back as far as Cicero (106-43 BCE), who said that "Avarice is the immoderate love of possessing."[281] Indeed, as Max Weber states, entire epochs have regarded *avaritia* as something more than the mere love of money; indeed, avarice, historically, is linked to the very fountainhead of all evil, sprouting such progeny as *inhumanitus, violentia, famis,* and *ansietas.*[282] As St. Paul writes, the root of all that is poisonous to the human condition finds its source in avarice. The history of avarice understood the lustful craving for more than one's needs and the hoarding of one's possessions to the detriment of the greater good to be *the* great threat both to the human condition and to the larger communal human experience.

This understanding of avarice has its start in the writing of Evagrius of Pontus (346-399AD), a desert father in the early centuries of the Christian church who set down a list of eight "thoughts" or "demons" that predictably trouble the desert hermit: gluttony, impurity, avarice, sadness, anger, sloth, vainglory, and pride. Later, Evagrius' disciple, John Cassian (360-430), introduced to the Western church Evagrius' list in his

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[279] Frederick Buechner, *Whistling in the Dark: A Doubter's Dictionary* (New York: HarperOne, 1993), 76.
[280] Quoted in Gillian R. Evans, "The Thought of Gregory the Great," *Cambridge Studies in Medieval Life and Thought,* 4.2. (Cambridge: Cambridge University Press, 1986), 72.
[281] Cicero, *Tusculan Disputations,* 2nd ed., translated by J. E. King. (Cambridge: Harvard University Press, 1927), IV.11.26.
[282] Cruelty, violence, famished, and anxiety (among others). See Richard Newhauswer, *The Early History of Greed: The Sin of Avarice in Early Medieval Thought and Literature* (Cambridge: Cambridge University Press, 2000) for a more detailed look at the progeny of Avarice.

Institutes of the Cenobia and the Remedies for the Eight Principal Vices.[283] It is Cassian who trimmed the list down to seven and placed them on a continuum from carnal to spiritual. By the time of Thomas Aquinas in the thirteenth century, the vices had been codified as a definitive list and formed into a highly systematic scheme of instruction for Dominican students. From there, the list circulated not only amongst monks and theologians, but for the next several centuries, laypersons also regarded the list of virtues and vices as instructive for moral living. [284] As the list of virtues and vices became codified, it becomes clear that certain vices are to be considered *source* vices; parents, if you will, of other vices. Such vices were considered to be "capital" (from the Latin "capitis" *head*, as in "fountainhead") vices bearing many offshoots. (It is important to note here that, while the modern concept of this list more commonly refers to them as the "Seven Deadly Sins," the term Seven Capital Vices is both an older understanding [Aquinas used "Capital Vice" alone as the only label for this list. Indeed, the list of "Capital Vices" was in use for hundreds of years before Catholic theology made the distinction between mortal and venial sin and changed the language from "Capital Vice" to "Deadly Sin"] and a more specific way of understanding moral character as deeply rooted patterns that are more systemic than the theological understanding of Original Sin).[285]

As Rebecca DeYoung points out, for the first millennia of their use, this list of Capital Vices (Pride, Greed, Lust, Wrath, Gluttony, Sloth, and Envy) were at the center

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[283] John Cassian, *The Institutes of the Cenobia and the Remedies for the Eight Principal Vices,* translated by Boniface Ramsey, OP, Ancient Christian Writers, vol. 58 (Mahwah, NJ: Newman Press, 2000).
[284] See DeYoung, *Glittering Vices,* as well as Carole Straw, "Gregory, Cassian, and the Cardinal Vices," in *In the Garden of Evil: The Vices and Culture in the Middle Ages,* edited by Richard Newhauser (Toronto: PIMS, 2005).
[285] Rebecca DeYoung, *Glittering Vices,* 34.

of moral formation.[286] And of all the vices listed, no other vice garnered the attention or importance amongst the writings of the major early church Fathers as that of avarice.[287] Indeed, as will be shown, avarice was deemed *the* major threat both to one's own soul and to the health of society writ large. As one anonymous French intellectual in the eighteenth century said, "The only vice which I know in the universe is *avarice;* all the others, whatever name one gives them, are merely forms, degrees of it. Analyze vanity, conceit, pride, ambition, deceitfulness, hypocrisy, villainy; break down the majority of our sophisticated virtues themselves, all dissolve in this subtle and pernicious element, *the desire to possess"*[288] (emphasis in original).

The admonition against avarice, then, came on two fronts: first, the danger to the human condition both for the miser (the one who does not put his own resources to good use) and the greedy (the one whose "belly is their god"[289]); and the danger to the human experience, for the way in which greed leads to what Arnobius the Elder described as the restless excavation of mountains, the mining of the earth's hidden treasures, long and dangerous journeys undertaken for the sake of merchandise, constant attention to price fluctuations, usurious money-lending practices, and innumerable litigations against friends and relatives alike for even the smallest material rewards.[290] Vices, as Aristotle wrote, wear corrosive and destructive grooves into one's character that undermine, deter, and even derail one's ability to live and act well.[291]

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[286] Ibid, 33.
[287] Richard Newhauswer, *The Early History of Greed,* 74.
[288] See Richard Pipes, *Property and Freedom* (New York: Vintage Books, 1999), 41.
[289] See Philippians 3:19 "Many are headed for destruction, for their belly is their god, and their glory is in their shame…"
[290] Richard Newhauswer, *The Early History of Greed,* 17.
[291] Rebecca DeYoung, *Glittering Vices,* 14.

This, then, is the problem with avarice: it becomes ingrained in our lives in such a way that it becomes second nature, taken-for-granted, sacrosanct to live consumptively.

Let us look first at the ways in which avarice acted as a threat to the health of one's person. As early as the first century, the Consul of the Roman Empire Gaius Sallustius Crispus Passienus described *avaritia* as "a kind of deadly poison, which knows no bounds and can never be satisfied."[292] In his *Divine Institutions,* Lactantius (240-320AD) wrote that "from the insatiable desire for wealth burst forth poisonings, frauds, robberies, and all types of evils."[293] Gregory Nazianzen (329-390), drawing on his first-hand knowledge of contemporary medical science, describes avarice as a disease that has a whole host of symptoms, ranging from insanity to the vomiting up of one's wealth.[294] Evagrius wrote that once a monk becomes infected by this "insatiable mania," the disease of avarice takes on a life of its own, feeding on itself, creating an "iniquity obsessed by many cares."[295] As Alcuin of York [735-804] wrote, the *avarus* is one who is afflicted with an insatiable plague: "Like the dropsical person, who the more he drinks, the more incessant his thirst grows, so it is with avarice: the more it has, the more it desires."[296]

The danger that the ancients understood regarding avarice is that it creates an endless hunger for more that, by its very nature, can never be satisfied. This disease leads to moral decay, as Gaius Passienus noted, "As soon as wealth [*divitiae*] came to

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[292] Gaius Sallustius Crispus, *Conspiracy of Catiline,* translated by Rev. John Selby Watson. (New York: Harper & Brothers, 1867): 11.3.
[293] Lactantius. *Selections from Lactantius: Divinae institutions* (Grand Rapids, MI: Eerdmans, 1959), 6.19.10.
[294] Richard Newhauswer, *The Early History of Greed,* 36.
[295] Augustine Casiday. *Evagrius Ponticus: Early Church Fathers* (New York: Routledge, 2006).
[296] Luitpold Wallach, "Alcuin on Vices and Virtues: A Manual for a Carolingian Soldier," *Harvard Theological Review* 48 (1955): 190.

be a mark of distinction and an easy way to win renown, military commands, and political power, virtue began to decline . . . Riches [*divitiis*] made the younger generation a prey to luxury [*luxuria*], avarice [*avaritia*], and pride [*superbia*]."[297] The third-century theologian Origen Adamantios wrote that avarice was the soul's worst weakness,[298] and John Chrysostom (344-407) wrote that those who follow avarice's commands are more depraved than those who worship false idols, for idolaters merely sacrifice sheep, while the *avarus* who tries to gain happiness from greed is "like a eunuch trying to seduce a maiden."[299]

The deep problem with avarice is that it held its possessor in bondage to anxiety and fear. John Chrysostom described the yearning of the greedy as a form of slavery to wealth, with avarice as the jailor, forcing the condemned to a self-imposed torture in the darkness of a prison of his own making. Chrysostom understood the prison of avarice as the makings of hell itself, with death bringing about a mere change of location for the punished.[300] Evagrius Ponticus wrote that, "A monk with many possessions is a burdened vessel, and one which sinks easily in the beating of the waves, for just as an overloaded ship is racked by every wave, so is someone who has possessions flooded over with cares. He who has many possessions is shackled with cares and bound with a chain like a dog…. He is dragged away against his will like a runaway slave."[301] Augustine, in *The City of God,* wrote that, "Those who wish to become rich fall into temptation and into a snare, and into many foolish and harmful desires, which plunge

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[297] Gaius Sallustius Crispus *Conspiracy of Catiline,* 12.1-2.
[298] Richard Newhauswer, *The Early History of Greed,* 13
[299] Dolores Greeley, "St. John Chrysostom, Prophet of Social Justice," in E. A. Livingstone, ed., *StP* 17,3 (Oxford, 1982): 1163-68.
[300] Ibid
[301] Augustine Casiday. *Evagrius Ponticus: Early Church Fathers,* 50.

men into death and destruction."[302] And Hilary of Poitiers (300-368) summed up the deep-seeded dread inherent in the lust for more by saying that, "The *avarus* is afraid only of losing money, though he is on the brink of losing himself; he is full of busyness, sad, anxious, always held back restlessly by a fear of loss; he is unmindful of honesty, pays no attention to friendship, flees human kindness, does not acknowledge religion, hates goodness altogether."[303]

Such anxiety led many of the early thinkers of avarice to declare it to be more than just a disease or a state of moral decay; instead, they came to see avarice as a monstrous beast, often depicting it in Grendel-esque terms with catastrophic results. For Gregory of Nyssa (335-394), avarice is depicted as a savage and frenzied master, driving the possessed to greater depths of violence and inhumanity. [304] John Chrysostom's description of the insatiability of greed is even more visceral: like Grendel consuming the warriors in the mead-hall of Heorot, he described avarice as a many-headed beast with multiple mouths consuming without satiety anything and everything: "attacking all like hell, swallowing up everything, going about as the common enemy of the human race. For he actually desires that no one else should exist, so that he might be in possession of everything."[305] Isidore of Seville (560-636) described the monstrous beast *Cupiditas* as ruling like a demonic god over the entire globe, holding in slavery all who mistakenly believe they control her.[306]

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[302] Augustine, *City of God,* 1.10.17
[303] Paul C. Burns, *A Model for the Christian Life: Hilary of Poitiers' Commentary on the Psalms* (Washington, DC: The Catholic University of America Press, 2012), 121.
[304] St. Gregory the Great, *The Book of Pastoral Rule*, 114.
[305] Dolores Greeley, "St. John Chrysostom, Prophet of Social Justice," 1166.
[306] Isidore of Seville, *The Etymologies of Isidore of Seville,* translated by Stephen A. Barney, W. J. Lewis, J. A. Beach, Oliver Berghof. (Cambridge, MA: Cambridge University Press, 2010), 102.

Avarice was always understood as a precursor to death, as Titus Livius "Livy" Patavinus wrote as early as the first century, "recently riches have brought in Avarice [*avaritiam*], and self-indulgence has brought us, through every form of sensual excess, to be in love with death both individual and collective."[307] In *The Shepherd of Hermas,* Lady Church tells Hermas that greed ultimately results in death and captivity,[308] and Augustine, in his *Sermons,* exhorted, "Do not have a greed for living and you will not have eternal death."[309] Augustine wrote that, "Those who wish to become rich fall into temptation and into a snare, and into many foolish and harmful desires, which plunge men into death and destruction. For acquisitiveness is the root of all evils; and those who have this as their aim have strayed away from the faith and have entangled themselves in many sorrows."[310] For all this grave danger to the human condition, however, its greatest threat was more than to its possessor; instead, avarice was historically understood also to be a threat to the very fabric of the collective human experience.

As Aquinas wrote, "Avarice is a sin directly against one's neighbor, since one person cannot overabound in external riches without another person lacking in them, for temporal goods cannot be possessed by many at the same time."[311] The problem with avarice is that it creates in its possessor a willingness to use others as a means to one's own needs, rather than seeing them as persons of worth and dignity within their own right. This perversion of love, this misdirected or disordered love, this "inordinate love

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[307] Quoted in Richard Newhauswer, *The Early History of Greed,* 68.
[308] Hermas, *The Shepherd of Hermas* (Charleston, SC: Nabu Press, 2012), 1.1.8
[309] Augustine, *Essential Sermons,* edited by Daniel Doyle. Translated by Edmund Hill. (Hyde Park, NY: New City Press, 2007), 107.10 (PL 38:632)
[310] Augustine, *The City of God,* Book 1. Chapter 10, 17.
[311] Thomas Aquinas, *Summa Theologica,* IIaIIae 118.1.ad 2

of one's self," to quote from Aquinas,[312] has at its heart the "unbridled desire for one's own pleasure."[313]

As far back as Aristotle, the desire to acquire more than one's share at the expense of others was considered to be a key feature of social strife.[314] The ancient Romans understood *avaritia* to be that which "shuts off the individual from the collective life of the state."[315] Avarice, Cicero pointed out, more than any other vice leads men to commit acts of injustice.[316] In his *De Officiis,* Cicero wrote that, since man is not born for himself, both his country and his friends have a share in him, and as such, individuals ought to contribute to the general good by using one's skill, industry, and talents to "cement human society more closely together," the greatest injustice is securing some personal end through the motivation of avarice.[317] Basil the Great (330-379) believed that no Christian could rightly love his neighbor if he possessed for his own use that which could be used to offer succor to his neighbor.[318] Zeno, the fifth-century Bishop of Merida, believed *avaritia* to be the cause of wounds felling all

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[312] Ibid, IaIIae 77.4

[313] Thomas Aquinas. *On Evil,* edited by Brian Davies. (Oxford: Oxford University Press, 2003), 8.1.1.

[314] See *The Politics,* 1266b28-3. Aristotle writes, "Civil strife is caused by inequality in distinctions no less than by inequality in property…. Many are incensed by the inequality in property, whereas more accomplished people are incensed if honours are shared equally."

[315] Phyllis Tickle, *Greed: The Seven Deadly Sins*

[316] M. Tullius Cicero, *De Officiis*, translated by Walter Miller. (Cambridge: Harvard University Press, 1913), 1.7

[317] Cicero writes, "The first office of justice is to keep one man from doing harm to another, unless provoked by wrong; and the next is to lead men to use common possessions for the common interests. in this direction we ought to follow Nature as our guide, to contribute to the general good by an interchange of acts of kindness, by giving and receiving, and thus by our skill, our industry, and our talents to cement human society more closely together, man to man. There are, on the other hand, two kinds of injustice — the one, on the part of those who inflict wrong, the other on the part of those who, when they can, do not shield from wrong those upon whom it is being inflicted. For he who, under the influence of anger or some other passion, wrongfully assaults another seems, as it were, to be laying violent hands upon a comrade; but he who does not prevent or oppose wrong, if he can, is just as guilty of wrong as if he deserted his parents or his friends or his country. for the most part, people are led to wrong-doing in order to secure some personal end; in this vice, Avarice is generally the controlling motive. Ibid.

[318] Richard Newhauswer, *The Early History of Greed,* 24.

nations, of piracy bringing more terror at sea than storms, of streets being barred by swords glistening with blood, of the murder of unborn children, and the greed which can look on while one's fellow human starves to death.[319] He lists the social groups traditionally associated with avarice as: "those of moderate means indulge their avarice through fraud, the rich by their want of self-restraint, judges by favoring one side over the other, orators through a mercenary and two-faced rhetoric, kings by their pride, merchants by their underhandedness, the poor by desiring wealth they cannot have, the clergy by feigning hatred of the sin itself."[320] Saint Boniface (675-754), describes a society ruled by avarice thusly

> Behold, an old father weeps for his captured son, and you are already rejoicing over him as a slave boy; an innocent peasant bewails his lost bullock, and you are arranging to work your fields with it and imagining you can take possession of the fruits of another's sighs; behold, a righteous widow grieves for her home plundered of all its household goods, and you are joyful that your home has been adorned with these same goods. Tell me, Christian, will you feel no remorse, will you not be restrained when you see another's tears in your guest chamber.[321]

John Cassian wrote of the dangers to society of the one possessed by avarice

> With his own possessions spread out far and wide, he does not allow someone else to possess things in his vicinity—while he joins one land-holding to the next, stretches out his own borders, curses the poor person, oppresses the one with a small bit of property, drives away his neighbor and scatters everyone round about by disturbing and pursuing them, he who does not acquire without someone weeping, does not make a profit without someone else groaning: for him alone is that thing beneficial which is a public evil[322]

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[319] Ibid, 76. Newhauswer quotes Zeno's description of the violence of *Avaritia* thus: "It seethes at all times, unable to rest, rages furiously, contends with others, plunders, rakes in money, holds on tenaciously to its own goods, desires what belongs to another; and is not content with its own goods, nor with what belongs to another, nor even with the whole globe itself," 75.
[320] Quoted in Newhauswer, *The Early History of Greed,* 77.
[321] Boniface Ramsey, *Sermons of St. Maximus of Turin* (Charlotte, NC: Newman Press, 1989).
[322] John Cassian *Opera,* edited by M. Petschening. 2 Vols. CSEL 13,17. (Vienna, 1886-88).

and for the Benedictine monk, Ambrosius Autpertus (730-784), not even pride is as deadly for society as *avaritia,* for it alone is the source of the abuse of power in society.[323] As John Paul Rollert writes, "The problem of money-making was not only that it favored earthly delights over divine obligations. It also enflamed the tendency to prefer our own needs over those of the people around us and, more worrisome still, to recklessly trade their best interests for our own base satisfaction."[324]

Perhaps nowhere is the personification of avarice as Mammon more apparent than John Milton's depiction and portrayal of Mammon in *Paradise Lost.*[325] There, Milton has Mammon move through three distinct phases connected to the concept of Avarice: miserliness, materialistic industrialism, and prodigality.[326] Mammon, as one of Satan's right hand demons, helps the fallen angel seek out and mine precious minerals for the construction of the demonic palace of Pandemonium. Mammon, that "least erected Spirit that fell" spent his entire time in heaven with his face bent towards the ground, admiring more "the riches of Heav'ns pavement / than aught divine or holy else" (i. 678-84). It is, Milton suggests, through this "vision beatific" of all that shimmers and shines that Mammon "by his suggestion taught" to ransack "the Center, and with impious hands / Rifl'd the bowels of thir mother Earth / For treasures better hid" (i.684-8). There is, as Robert Fox points out, owing to Milton's use of "impious hands," a sacrilegious nature to the greed which both possesses Mammon and which

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[323] Newhauswer, *The Early History of Greed,* 116.

[324] John Paul Rollert, "Greed Is Good: A 300-Year History of a Dangerous Idea," *The Atlantic,* April 7, 2014, accessed March 3, 2014. http://www.theatlantic.com/business/archive/2014/04/greed-is-good-a-300-year-history-of-a-dangerous-idea/360265/?single_page=true

[325] All quotes taken from Milton, *Paradise Lost*

[326] Robert C. Fox, "The Character of Mammon in *Paradise Lost," The Review of English Studies,* Vol. 13, No. 49 (February, 1962), 30-39. This examination of Mammon in *Paradise Lost* owes its origins to Fox's work.

Mammon imparts unto his human subjects.[327] It is also of note that the usage of "hands" for Milton later suggests the sense of design, of construction, of industry, for it is under Mammon's "industrious crew" (i.751) that the temple Pandemonium is constructed, much like Heorot, with "Golden Architrave" whose "Roof was fretted Gold" to outrival even the great temples and shrines of Babylon, Assyria, and Egypt "in wealth and luxurie" (i.715-723). It is Mammon who rejects any thought of returning to Heaven (either in open war, as Moloch suggests, or in repentance, as Satan denounces). "Cannot we his Light / Imitate when we please?" Mammon asks, arguing that, "through the application of hard labor, great things can be produced."[328]

Looking about the pit of Hell and seeing there a rich abundance of gems and gold, Mammon argues that there, in Hell, lacking neither the skill or art "from whence to raise / Magnificence" (ii.271-2), they will be able to recreate (and even surpass) the glory and riches of Heaven. Possessing the industrial resourcefulness that Henry Ford will one day claim to be a virtue ("Work, said Ford, "is our sanity, our self-respect, our salvation. Through work and work alone may health, wealth, and happiness inevitably be secured"[329]), Mammon seconds his infernal sovereign, Satan, in his belief that it is indeed better to reign in Hell than to serve in Heaven. By rejecting the "strict Laws" of Heaven and an "Eternity so spent in worship," Mammon suggests that they should "rather seek / Our own good from our selves, and from our own / Live to our selves… / free, and to none accountable" (ii.241, 248-255); in so doing, Mammon promotes and

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[327] Ibid, 32.
[328] Ibid, 34.
[329] Henry Ford, *My Life and Work* (1922), Chapter 8, accessed July 21, 2013. http://marketcurry.yolasite.com/resources/Henry%20Ford%20-%20My%20life%20and%20work%20%28biography%29.pdf

perpetuates the very rugged individualism that will come to define the *Homo Economicus* (Mammon's *imago dei*)*:* a self-made independence that requires neither community nor justice to ensure successful industry. "Mammon," Fox writes,

> is no static symbol of a simple vice, but a dynamic figure in whose soul avarice develops and expands until he eventually progresses beyond the limits of the original vice to embrace the more comprehensive vice of injustice. At the outset he is a miser who prefers the trodden gold of heaven's pavement to the beatific vision. He follows Satan in the rebellion, and finds that hell provides him with the opportunity to discover and create new wealth. After manufacturing products for the construction of Pandemonium, he falls in love with his creation and subsequently reveals that he has become a prodigal; he likewise reveals that heaven is repugnant to him because of its legal and religious foundation.[330]

Mammon, like Satan before him (and those who follow in his footsteps), falls from grace, and, in so doing, finds himself, in choosing the industry of hell, to possess less of himself the more he is possessed by avarice.

Here, then, is the point: the cultivation of avarice was considered for several thousands of years to be terribly ruinous both to one's personal well-being and to the social, moral, and relational health of the greater good. The writings of some of our greatest philosophers and theologians depicted a social imaginary wherein the gluttonous consumption of goods, services, resources, and even other human beings for one's personal ends was considered to be, as Immanuel Kant describes, a Radical Evil—a devilish perversion of the heart, an inversion of the categorical imperative to "act in such a way that you treat humanity…never merely as a means to an end, but always at the same time as an end."[331] The pursuit and possession of avarice (or, to put

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[330] Fox, "The Character of Mammon in *Paradise Lost,"* 39.

[331] See Immanuel Kant, *Grounding for the Metaphysics of Morals, 3rd ed.* translated by James Ellington. (Cambridge, MA: Hackett Publishing, 1993), and Kant, *Kant: Religion within the Boundaries of Mere Reason: And Other Writings*.

it in the terms of Yeshua, the worship of Mammon) was, for the ancients, to be avoided at all costs.

The danger of avarice as a vice is that, once ingrained, it becomes second nature to us, shaping our loves (and thus our lives) in ways that, by its very nature, begets monstrous results. Like the Economy of Heorot, once the worship of Mammon takes hold, it cannot help but call from the darkness of the human condition Grendels that take on a life of their own. What the ancients understood was that, as a moral quality, the vice of avarice inclines us swiftly, smoothly, and certainly towards ways of seeing and being in the world that are harmful, disastrous, and even monstrous. The problem is that avarice turns our eyes inwards; it distorts our desires; it disorders our loves. Frederich Buechner describes the haunting search for love hidden behind the vices themselves this way, "Greed, gluttony, lust, envy, [and] pride are no more than sad efforts to fill the empty place where love belongs, and anger and sloth [are] just two things that may happen when you find that not even all seven of them at their deadliest ever can."[332]

The great paradox is that, for centuries, philosophies and religions alike, across cultures and across time, have warned against the dangers of the worship of Mammon, and yet, like Odysseus' companions, we have failed to heed the Siren's Song of greed, moving instead to a deification of avarice in the modern social imaginary to such a degree that we no longer balk at what would have horrified the prophets and philosophers of old. As Rodney Clapp states, "Our enormously productive economy…demands that we make consumption our way of life, that we convert the

[332] Frederich Buechner, *Secrets in the Dark: A Life in Sermons* (New York: Harper Collins, 2007), 111.

buying and use of goods into rituals, that we seek our spiritual satisfaction, our ego satisfaction, in consumption."[333] What was once considered a Capital Vice (and later a Deadly Sin) has now become our deepest act of collective worship. The vice of avarice has become "virtuous" to such a degree that we no longer concern ourselves with the Grendels lurking in the darkness. When our devils become our gods, we cannot be surprised to find ourselves, like Hansel and Gretel eating the candy house, consuming that which will ultimately consume us.

Charles Taylor argues that the problem with society is that we have dis-embedded religion and the secular.[334] I disagree. The problem is not that we have decoupled the religious and the secular, but that we have made the secular religious. It is not that we have lost God and gained the world; it is that we have traded gods. We have, in essence, chosen to respond to the maxim of Yeshua that one cannot serve either YWHY and Mammon with the rejoinder that we shall have no other god but Mammon. As William Cavanaugh, talking about consumerism (the theology of Mammon) points out, "Consumerism is not simply people rejecting spirituality for materialism. For many people, consumerism is a type of spirituality, even if they do not recognize it as such."[335] The question with which the rest of this dissertation shall grapple is this: What happens when the servant becomes the master? What happens when the Grendels of our own making come home to roost? What becomes of those who worship Mammon?

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[333] Rodney Clapp, "Why the Devil Takes VISA: A Christian Response to the Triumph of Consumerism," *Christianity Today,* 27. October 7, 1996, accessed May 27, 2013. http://www.christianitytoday.com/ct/1996/october7/6tb018.html

[334] Taylor writes, "The Great Disembedding occurs as a revolution in our understanding of moral-social order. To be an individual is not to be a Robinson Crusoe, but to be placed in a certain way among other humans. This disembeds us from the cosmic sacred and from the social sacred," *Modern Social Imaginaries,* 65.

[335] William T. Cavanaugh, *Being Consumed: Economics and Christian Desire* (Grand Rapids, MI: Eerdmans, 2008), 36.

Part Three

The Religion of the Marketplace

Introduction: Gods and Theologies

"There is no such thing as not worshipping. Everybody worships. The only choice we get is what to worship" David Foster Wallace[336]

Religion has been a consistent part of the human experience. For as long as humans have had the capacity for contemplation and wonder (going back, scholars tell us, at least 50,000 years[337]), we have been projecting social imaginaries onto the fabric of the cosmos that include many of the same elements across time, cultures, and geography.[338] From the earliest primal faiths—the cave drawings at Grosse Chauvet (dating back to about 30,000 BCE), the Lascaux labyrinth (dating to about 12,000 BCE), and the hymns of the Rig Veda (dating back to about 9,000 BCE); to the polytheistic worship of the Mayans, Babylonians, Egyptians, Greeks, and Romans; to the development of monotheism in the Abrahamic faiths; to the spirit worship of Native American tribes, on up to the modern Wiccan and fundamental evangelical Protestant communities, religion has played a huge part in the shaping of the human experience. It gives shape to how we see ourselves woven into the larger fabric of the cosmos; our ontological experiences with reality; how we relate to one another and to our natural environment; the ineffable sense of the divine or the transcendent; the stories we tell

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[336] David Foster Wallace, "Plain Old Untrendy Troubles and Emotions," *The Guardian* September 20, 2008, 2, accessed November 19, 2014. http://www.theguardian.com/books/2008/sep/20/fiction

[337] Nicholas Wade, *The Faith Instinct: How Religion Evolved and Why It Endures* (New York: Penguin Books, 2010), 12.

[338] As Dr. Andrew Newberg, neuroscientist and author of *Why We Believe What We Believe*: *Uncovering Our Biological Need for Meaning, Spirituality, and Truth,* writes, "When we think of religious and spiritual beliefs and practices, we see a tremendous similarity across practices and across traditions," Newberg and Mark Robert Waldman (New York: Free Press, 2006), 34.

about creation, birth, life, and death; and the liturgical practices we establish to function as human beings.[339] For eons, human burials have included grave goods, altars have been found in caves of the most primitive cultures, and relics related to acts of worship have a near ubiquitous presence in archeological digs. Indeed, religious belief (regardless of the higher power) is one of the universal conditions of the human experience.[340]

People groups across time and cultures have developed systems of religious practices and rituals as a means of providing comfort, creating community, establishing a shared ethical framework, worshiping ancestors, developing rites of passage, explaining the irrational, begging aid, justifying suffering, elucidating dreams, and, ultimately, offering an account for death.[341] That so many of these beliefs, stories, worship practices and rituals bear striking resemblance lends credence to this idea that the *homo sapien* is always, at the same time*,* the *homo religiosus.* From the almost ubiquitous belief in sacred space (from the labyrinthine caves of the Dordogne to the grand cathedral in Chartres) to the belief in a "High God" or "Sky God" (known to the Aryans as Dyaes Pitr, the Arabians as Allah, the Polynesisans as Ku, the Syrians as El Elyon, and the Hebrews as YHWH),[342] humans across time and space have seen themselves as religious, as people living out, in very real and practical ways, a shared way of seeing and being in the world that reflects their specific theologies.

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[339] See, as examples both of the different types of religion and their evolution*,* Karen Armstrong, *The Case for God* (New York: Anchor Books, 2009); and Robert Wright, *The Evolution of God* (New York: Back Bay Books, 2009).

[340]Rodney Stark, *Discovering God: The Origins of the Great Religions and the Evolution of Belief* (New York: Harper One, 2007), 21, 23.

[341] Ibid. See also Pascal Boyer, *Religion Explained: The Evolutionary Origins of Religious Thought* (New York: Basic Books, 2002).

[342] Mircea Eliade *Patterns in Comparative Religion,* translated by Rosemary Sheed. (Nebraska: Bison Books, 1958), 38-63).

Human beings are, at the most basic neurological and evolutionary level, *religious* creatures.[343] That is, both from a sociological and neurological perspective,

[343] Such religious beliefs may very well be a side effect of the evolutionary brain working to explain the world around us (seeking to answer such questions as, "Why do people die?" for example), as modern psychology, cognitive anthropology, and brain science now shows. By examining why people groups across the historical spectrum create elaborate mythologies, rituals, worship practices, and belief systems, the field of neurotheology looks at the possibility of the human brain being hardwired for religion. For example, in one study looking at the meditation habits of Tibetan Buddhist monks, scientists were able to image the frontal lobe of the brain, the area that deals with concentration. What the study shows is that, when monks meditate, the parietal lobe—the area of the brain that helps a person orient themselves in three-dimensional space—actually decreases, indicating that the monks (and those who pray in general) actually lose their ability to differentiate where they end and something else begins, literally bringing them to a place where they are "at one with the universe" (Shankar Vedantam. "Tracing the Synapses of Our Spirituality." *Washington Post.* June 17, 2001, accessed September. 9, 2014. http://www.maps.org/media/vedantam.html). The research of social scientists, evolutionary and cognitive psychologists, neuroscientists, and anthropologists asking the question, "Is the brain hardwired for religion," has led to the following hypotheses: developmental evidence suggests that children have built-in biases that encourage them to understand and believe (at least in some rudimentary sense) in superknowing, superperceiving, immortal, superpowerful creator gods. While children do learn many of their early beliefs by habituation, developmental psychologists continue to find evidence that the "godly" properties related to theological belief in higher beings (whether those higher beings are YWHY, ghosts, or space aliens) are already in their mental "toolbox" and are *enhanced* not initiated through habituation; children may have strong dispositions to understand the world as created but not created by humans; and people's religiosity tends to increase with age. As Justin Barret, a cognitive psychologist, writes, "Belief in gods requires no special mystical experiences, though it may be aided by such experiences. Belief in gods requires no coercion or brainwashing or special persuasive techniques. Rather, belief in gods arises because of the natural functioning of completely normal mental tools working in common natural and social contexts," Justin Barret, *Why Would Anyone Believe in God?* (Lanham: Alta Mira Press, 2004), 30. Research suggests that this may provide proof that the human brain is built to believe in God. In a study cited by Barret, developmental psychologist E. Margaret Evans examined explanations of the origins of things given by five- to seven-year-old and eight- to ten-year-old American children from both fundamentalist Christian communities and nonfundamentalist communities. Evans asked children to rate their agreement with various origin accounts, and she found that regardless of whether parents taught evolution-based origins to their children, children vastly favored creationist accounts of origins for animals and other natural kinds over either evolutionist, artificialist, or emergentist accounts (that animals just appeared). See also Kevin Nelson, *The God Impulse: Is Religion Hardwired Into Our Brains?* (New York: Simon & Schuster, 2012); Andrew Newberg, *Born to Believe: God, Science, and the Origin of Ordinary and Extraordinary Beliefs* (New York: Atria Books, 2007); Andrew Newberg, Eugene D'Aquili, and Vince Rause, *Why God Won't Go Away: Brain Science and the Biology of Belief* (New York: Ballantine Books, 2002). Beyond the brain research, the study of evolutionary psychology also suggests that, as a developing species, *homo sapien* developed a fully developed "agency-awareness module," or a "folk-psychology," capable of representing alternative worlds and states of mind, the necessary step to developing a belief in counterfactual, supernatural worlds (Chris Gajilan *"*Are humans hard-wired for faith?" *CNN* April 5, 2007, accessed June 16, 2014. http://edition.cnn.com/2007/HEALTH/04/04/neurotheology/).Dr. Andrew Newberg's research finds that the frontal lobe helps us focus our attention in prayer and meditation, while the parietal lobe is involved in that feeling of becoming part of something greater than oneself. The limbic system regulates emotions and is responsible for feelings of awe and joy). As a means of self-preservation, especially in times of high stress and/or vulnerability (during times of crop failure, sickness, disease, unsuccessful hunts, etc.) such "meta-modeling" brings individuals into cohesive groups, rallying around shared beliefs and causes of ultimate concern, making them more likely to achieve "organic solidarity" around principles of devotion, and even sacrifice, to greater ideological commitments (Scott Atran, "The Neurotheology of

humans crave answers to the unanswerable. In a world of uncertainty, fear, and doubt, humans seek out security and hope. Humans have long looked beyond themselves to create an ontology populated with gods. From the Greek and Roman pantheon to the Polynesian belief in the gods of the sea, sky, forest, plants, fire, and wind, to the Australian aborigines highly-developed notions about cosmology,[344] humans create practices and rituals that bind them to narratives of ultimate concern. We are sacred creatures, constantly and consistently imbuing our reality with a mythology—a shared set of stories, rituals, legends, and traditions—that becomes our social imaginary. To quote David Foster Wallace, "There is no such thing as not worshipping. Everybody worships. The only choice we get is what to worship."[345] There is, then, both an evolutionary function and an historical trajectory to our being creatures who have, for eons, established with great consistency the basic elements of religion: a cosmology, or way of seeing and being in the larger universe; a theology, or way of talking about our gods; mythological accounts of creation, birth, life, and death; rites and rituals performed in a community of believers; a vision of an *imago dei* that reflects the image of the god; an ethical system predicated upon the theology of the group; Elders whose role is to initiate the young into the fold; an understanding of sacred place and space; a

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Religion," in *Neurotheology: Brain, Science, Spirituality, and Religious Experience,* edited by Rhawn Joseph. [California: University Press, 2003], 76). As these principles of devotion and sacrifice to communal ideological commitments grew, a sacredness developed, enmeshing the communal practices with a semblance of ritual that validated and perpetuated the belief system, creating what Emile Durkheim called, "a unified system of beliefs and practices relative to sacred things…which unite into a single moral community…all those who adhere to them," (Emile Durkheim, *The Elementary Forms of Religious Life* [New York: The Free Press, 1995 [1912]), 15). Stories, legends, rites of passage, symbols, and worship practices led to developed socialized rituals (including music, dancing, sacrifice, prostration before totems, body modification, etc.) that created shared experiences that, over time, became woven into the fabric of the greater cosmos, becoming, indeed, the social imaginary of a given culture (Wright, *The Evolution of God,* 68).

[344] Start, *Discovering God,* 55.

[345] Foster Wallace, "Plain Old Untrendy Troubles and Emotions."

collective experience of worship and the liturgical institutions that promote this experience; an eschatological way of thinking about the *telos* or desired end; priests whose role is to act as the voice of the gods, whose intent is on keeping the social order; and the prophets whose role is to speak out when the sacred becomes profane.

Humans are neither first and foremost intellectual nor rationale creatures, acting upon the cold, hard facets of logic and reason to guide our decisions; rather, to quote James Smith, we are *liturgical* creatures, driven by our loves.[346] We are storytellers and story-makers, weaving words, language, and symbols into a cosmology that includes the transcendent, the numinous, and the holy. We make our world (our *cosmos*) out of that which we deem sacred, and we do so through the symbols and stories we tell about that which is of ultimate concern.[347] Our destiny, as Jim Garrison writes, is in our desires; we become what we love.[348]

The human experience is always *religious;* that is, it is always binding the human condition to something transcendent, something beyond itself, be that something the transcendent idea of the nation (like National Socialism or "The American Dream") or to an ideological concept (like "success" or "technological progress"). As Paul Tillich writes, "Everything which is a matter of ultimate concern is made into a god."[349] From the primordial faiths of the Chukchee, the Klamath, the Modocs, or Semang hunter-gatherers,[350] to the great Abrahamic faiths (Judaism, Christianity, and Islam), to the worship of the philosophical ideology of Marxism throughout the communist world,

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[346] Smith writes, "To be human is to love, and it is what we love that defines who we are. Our (ultimate) love is constitutive of our identity," *Desiring the Kingdom,* 51.
[347] Paul Tillich, *Dynamics of Faith* (New York: Harper One, 1957), 51.
[348] Jim Garrison, *Dewey and Eros: Wisdom and Desire in the Art of Teaching* (New York: Teachers College Press, 1997), xiii.
[349] Tillich, *Dynamics of Faith,* 80.
[350] See Robert Wright, *The Evolution of God,* for a more complete look at the evolution of religion from primitive cultures to the modern day.

humans have long been religious, even when they claim not to be. The requirement for religion, says Tillich, must be that it offers a vision of "ultimate reality".[351] Therefore, as Tillich states, "Often people say that they are secular, that they live outside the doors of the temple, and consequently that they are without faith. But if one asks them whether they are without an ultimate concern, without something which they take as unconditionally serious, they would strongly deny this."[352]

Humans have been, are, and will always be *religious* creatures, creating social imaginaries rooted in transcendence, and forming liturgical institutions that shape disciples to the *imago dei* of their dominant social imaginary. We are, as Ninian Smart argues, religious beings in the sense that we operate within a "system of beliefs which, through symbols and actions, mobilize the feelings and wills of human beings"[353]; each one of us has a worldview that forms the "background" to our lives.[354] We are, to quote Neil Postman, the "god-making species… [whose] genius lies in our capacity to make meaning through the creation of narratives that give point to our labors, exalt our history, elucidate the present, and give direction to our future."[355] Just as the community of *oretmecgas* gave credence to the social imaginary of the Economy of Honour through the ritualized worship practices institutionalized in Heorot that were then passed down to the young warrior thanes, civilizations have always elevated their

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[351] Paul Tillich, *The Encyclopedia of the World's Religions* (New York: Barnes and Noble Books, 1997).
[352] Tillich, *Dynamics of Faith,* 73.
[353] Ninian Smart, *Worldviews: Crosscultural Explorations of Human Beliefs* (New York: Pearson, 1983), 1.
[354] For Smart, this "worldview" contains six dimensions: Doctrinal (fundamental principles), Mythic (stories with special or sacred meaning), Ethical (prescribed rules and precepts), Ritual (ceremonial rites, laws, customs), Experiential (Expression of strong, ego-transcending feelings), and Social (particular organization and groups). It is the contention of this dissertation that the religion of Mammon fits these categories as seamlessly as does any "traditional" religion (be it Roman Catholicism, Judaism, Islam, or Fundamental Evangelicalism).
[355] Postman, *The End of Education,* 7.

communal concerns—political, social, relational, and financial—to the realm of the religious.

We are people of story, giving shape to our concerns through the narratives we weave. As Neil Postman states, "We are unceasing in creating histories and futures for ourselves through the medium of narrative. Without a narrative, life has no meaning."[356] And, says Postman, the greatest of these narratives, those over-arching narratives that bind whole societies to ways of seeing and being in the world, become the "gods" of that society. Every system of governance, therefore, is ruled by a narrative of ultimate concern, a collective "faith" rooted in the shared social imaginary of its people. As Walter Wink argues, "People are not simply determined by the material forces that impinge upon them. They are also the victims of the very spirituality that the material means of production and socialization have fostered."[357] One need only look at the historical examples of National Socialism and Marxism to see that this is so (I have chosen historical examples to make this point, though an in-depth study of American college football would make the same case[358]).

That Nazi Germany was more than a political ideology has been duly noted; that

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[356] Ibid

[357] Wink, *Naming the Powers,* 116.

[358] Spend any time at a college stadium on a Saturday game day, and this becomes readily apparent. Fans, decked out in the religious garb of the team—wearing the school colors, emblems, and regalia proudly on their clothing, if not painted onto their very bodies—chant in unison the school's doxology (its fight song), sway and weave to the beat of the marching band, rise as one to pledge allegiance both to the national flag and to the flag of the school. They engage in acts of communion during the game, purchasing hotdogs and sodas from the concession stand, which they imbibe while cheering on the primal exploits of their team on the gridiron. They hail as heroes the athletes on the field, honor as saints the coaching staff, and deride as near demons the other team. Indeed, one could make a very convincing case that more worship takes place on a Saturday night under the floodlights of a college football game than ever does on the following Sunday morning.

it intentionally saw itself as a *theology* is what is most important for our discussion.[359] As French philosopher Ernst Renan argues, a nation is not simply a physical location; it is a "soul," a "spiritual principle."[360] This is clearly seen in the case of Nazi Germany. While it is commonly known that the "Heil Hitler" was required by law as the way to show one's solidarity to the vision of National Socialism, what is important for this discussion is that "Heil" is the German word for "salvation," so that, with each "Heil Hitler" given in the streets, bakeries, classrooms, and war rooms of Germany, Germans (including Christians) were proclaiming (much like the Romans carrying the coins of Caesar before them) that salvation came through Adolf Hitler alone. Theologies are asserted through a culture's liturgies; therefore, as one looks at the documents, poetry, political statements, and songs during this time period, it can be easily seen how National Socialism transcended even high political rhetoric to take its place among the pantheon of religious worship. A few examples will suffice to drive the point home: A typical children's prayer, set to meter, prayed as a blessing before the meal, went as follows, "Fold your hands, bow your head and think about Adolf Hilter. He gives us our daily bread and helps us out of every misery."[361] Another children's prayer, proffered by the National Socialist Welfare Office for Children's Meals, went,

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[359] This discussion of the theology of Nazi Germany is indebted to Thomas Schirrmacher's, "National Socialism as Religion: "Salvation Hitler," *Global Journal of Classical Theology* Volume 4, Number 3, October, 2004, 1-10, accessed June 23, 2014. http://phc.edu/gj_3_schirrmacher_%20ns_%20final.php

[360] "A nation is a spiritual principle resulting from the profound complexities of history. A nation is a soul, a spiritual principle." Ernst Renan made this argument in his lecture "What is a Nation?" at the Sorbonne in 1882, accessed January 31, 2015. http://ucparis.fr/files/9313/6549/9943/What_is_a_Nation.pdf . Using ancient Athens as but one example, Renan argues, "The religion of Athens was the cult of Athens itself, of its mythic founders, its laws, and its customs. It implied no dogmatic theology. This religion was, in the full sense of the term, a state religion; one was not Athenian if one refused to practice it. At its basis, it was the cult of the Acropolis personified. To swear on the altar of Aglaur was to take an oath to die for one's country. It was the equivalent of drawing lots or the cult of the flag. To refuse to participate in such a cult was the same as it would be in our modern societies to refuse military service: it was to declare that one was not Athenian."

[361] Ibid, 2.

"Before the meal:
Fuehrer, my Fuehrer, given of God,
Protect me and keep my life.
I thank you today for my daily bread.
Stay by me, don't leave me,
Fuehrer, my Fuehrer, my faith and my light.
My Fuehrer, then thou are great.
Hail, my Fuehrer!"[362]

In the "Confession of Faith of the Reichsarbeitsfuhrer," Nazi Chief of the Labor Front, Robert Ley, declared, "Once your heart is branded with the swastika, you hate any other cross!" [363] He went on to say, "We believe that National Socialism alone is the saving faith of our people. We believe that there is a Lord-God in Heaven, who created us, who leads us, who directs us and who blesses us visibly. And we believe that this Lord-God sent Adolf Hitler to us, so that Germany may become a fundament for all eternity." [364] A song sung by the youth in Nazi Germany proclaimed,

"Before thee, my Fuehrer
though thousands may stand before thee,
each feels thy eye on himself alone
and thinks, his own hour has come,
when thou sees the depths of his soul.
So good art though and so great; so strong and infinitely pure.
None depart from thee with empty hands.
We know that thou proclaimeth constantly:
'I am with you—and you belong to me!"[365]

The official song of the Hitlerjugend ("Youth of Hitler") also proclaimed this deep sense of devotion to the "redeemer" Hitler

"We are Hitler's joyous youth,
What need we Christian virtue!
Our Fuehrer Adolf Hitler
Is always our redeemer!

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[362] Ibid, 3
[363] Ibid, 3
[364] Ibid
[365] Ibid

We follow not Christ but Horst Wessel."[366]

This poem by Max Storsberg shows the move from political ideology to a national theology,

> "Wherever our banner waves,
> The Gospel of Germany is preached,
> There stand our alters,
> There blossoms our faith in you, eternal Germany!"[367]

One can see the move Nazi theology made from Hitler as sent by God, to Christ-like Messiah, to God Himself. In this dedication to the Central Memorial Ceremony at the Munich Field Marshal Hall, the buildings themselves take on a sense of the sacred: "In this, its only cathedral, may stand only those who carve their motivation deep into their deeds. You can sense the holiness of the Hall of Field Marshals. What value have prayers and hymns, the swinging of incense bowls in comparison with the muffled rhythm of our drums when our Fuehrer ascends the steps?"[368] And in a lecture called "Ours is the Kingdom and the Power and the Glory," SS Obergruppenfuhrer Erwin Shultz stated,

> I do not want to become guilty of blasphemy, but I ask: 'Who was greater, Christ or Hitler? By the time of his death Christ had twelve disciples, who did not even stay faithful. But Hitler today has a people of 70 million behind him. National Socialism seriously lays this claim: I am the Lord, your God, you shall have no other gods beside me…. Ours is the kingdom, because we have a strong army, and the glory, because we are a respected people again, and this, if God wants it, in eternity, 'Heil Hitler'![369]

The theology of National Socialism under Adolf Hitler sought to replace the weak, more compassionate god of Christianity with the stronger, more masculine

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[366] Ibid, 4
[367] Ibid, 4
[368] Ibid, 5
[369] Ibid, 6

Germanic paganism centered around a revival of the *volk*, as proclaimed in its grandiose vision for its architecture, specifically designed as objects of adoration to replace churches with *Volkshallen*, places designed not for Christian worship, but for the assembly of parades, sporting events, political rallies, etc. In discussing the symbolic power of his imagined *Volkshallen*, Hitler asserted that, "the concluding meeting in Nuremberg must be exactly as solemnly and ceremonially performed as a service of the Catholic Church."[370]

As Albert Speer, Minister of Armaments and War Production, and Hitler's principle architect, notes in his famous memoir, *Inside the Third Reich,* discussing the "architectural megalomania" at the time of Hitler—the lavishness, the enormity, the grandiose hyperbole of the designs Hitler commissioned for such buildings as the Nuremberg Stadium (designed to be the site of the Olympic Games for all coming time, at 400,000 seats, covering over 6.5 miles, with sculptures standing 46 feet higher than the Statue of Liberty standing watch, it would have been one of the hugest structures in history); a meeting hall so large St. Peter's Cathedral in Rome could fit inside it several times over, complete with an imperial eagle in place of the cross; and a triumphal arc with a diameter of more than six hundred and fifty feet and a height of over three hundred and fifty feet—stated that Hitler was bent on not just asserting the reign of Germany for all time, but on proclaiming, even in its architectural design, a cult of pageantry and victory that, in its enormity, draped in red and black swastikas, adorned

[370] Robert Taylor, *The Word in Stone: The Role of Architecture in the National Socialist Ideology* (California: University of California Press, 1974), 124.

by giant eagles, bespoke a theology of imperial power, victory, and might to be seen and adored forever. [371]

The "Nazification" (*Gleichschaltung*) of Germany occurred in large part because it played so successfully on the individual citizen's desire to see the greater national theology as something worth giving oneself to. In speech after speech, Hitler avoided speaking of "the Jewish problem," and instead evoked and shaped a theological language using words that talked about the "new life," the "renaissance," the "honor and dignity," and the "unity of spirit and will,"[372] that was to be Germany's destiny. He spoke again and again of the "preservation of our *Volk*" as the "eternal foundation of our morality and our faith," and appealed to communal moral responsibility while avoiding controversial issues in public.[373] As one scholar puts it, "In just over a year, [Hitler] had mobilized ethnic populism to replace a constitutional democracy with a regime that could murder in the name of morality—and make its justification credible in the eyes of most Germans"[374] such that one like Alfons Heck, a former member of the Hitler Youth, could say, "I accepted deportations as just."[375] The Nazi's success in shaping a national theology lay in their ability to reshape symbols and myths to such an extent that they permeated, in many ways innocuously, every facet and function of daily life (as the example of the "Heil Hitler" points out).

The power to turn language to this affect cannot be overlooked. In describing the complexity of the way culture is generated and shaped, James Davison Hunter likens symbolic capital to a kind of power and influence by stating that, "symbols take the

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[371] Albert Speer, *Inside the Third Reich* (New York: Galahad Books, 1970), 67-69, 74
[372] Claudia Koonz, *The Nazi Conscience* (Massachusetts: The Belknap Press, 2005), 3
[373] Ibid, 75
[374] Ibid, 99
[375] Ibid, 5

form of ideas, information, news, wisdom, indeed, knowledge of all kinds, and these in turn are expressed in pronouncements, speeches, edicts, tracts, essays, books, film, art, law, and the like."[376] Hitler, in this particular way, was a great shaper of theology. One does not have to look far to see how the Nazis were able to recast symbols of a healthy, virulent, and vigorous *Volk* (in juxtaposition to the lecherous, leering, thieving, conniving Jew) in the flow of everyday life, including: movies, art, magazine covers, cartoons, "scientific" textbooks, poetry, novels, elite intelligentsia gatherings, and the like.[377] This is evidence of theology's power to turn "ordinary men" (middle-aged, lower-middle class truck drivers, dock workers, machine operators, and waiters) into the Reserve Police Battalion 101, the men responsible for the direct shooting deaths of at least 38,000 Jews and the deportation to camps like Treblinka of 45,000 others.[378] Once the theology of National Socialism and its subsequent symbols, practices, and beliefs had come to be accepted by the larger community (a community that overlapped pseudo-science, Teutonic mythology, historical bigotry, national zeal, philosophical precedence, theological mandates, and a psychological identity still reeling from its defeat during the First World War), the individual and the theology became inseparable. One must remember, that, in the words of a doctor who served in the selection camps, determining who went immediately to the crematoria and who survived, "The road to Auschwitz was paved with righteousness."[379]

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[376] James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford: Oxford University Press, 2010), 35

[377] For a more detailed list of the ways in which Nazis employed symbolic myth to reshape culture, see Koonz's *The Nazi Conscience*

[378] See Christopher R. Browning, *Ordinary Men: Reserve Police Battalion101 and the Final Solution in Poland* (Harper Perennial: New York, 1998) for a more detailed look at the transformation of "ordinary men" into the direct slaughterers of almost 83,000 Jewish men, women, and children.

[379] Ibid, 3

One other example will here suffice to show that overarching narratives, even (and, especially) those lacking a connection to a higher "deity," may nevertheless be "religious" in the way Tillich, Postman, and Wink articulate; to show how, as Emile Durkheim pointed out, gods are but the personified imagination of the society itself.[380] Marxism, much like National Socialism, is clearly a philosophical ideology intentionally lacking a personal deity that is, nevertheless, *religious.* Karl Marx, replacing the theistic "gods" of Judeo-Christianity with the economic laws of history, longed to see the world set free from the sin of alienation through the forces of a cosmic struggle between the capitalist and the working classes, the end of which would result in a veritable "kingdom of heaven on earth" in the form of the triumphant proletariat ushering in the eschatological vision of pure communism.[381] Though Marx himself may claim otherwise, for our purposes, this vision is laced with religious meaning. In its overarching narrative lay a message of salvation every bit as structured, nuanced, and impactful as that attributed to any Christian theory of atonement. Marx was more than a journalist, economist, or historian; he is to be considered even more than a philosopher or social revolutionary. Indeed, as Paul Tillich notes, Karl Marx was one of the greatest *theologians* who ever lived.[382] Like Yeshua, for many, Marx is seen as the *maschiac*, the Messiah—the one "anointed" to be the savior of his people, a pre-millennial prophet who saw the salvation of the nations occurring after the great, cataclysmic apocalypse precipitated by the struggle between the forces of proletariat "Good" and capitalistic "Evil".

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[380] Durkheim, *The Elementary Forms of Religious Life*, 206

[381] The following is from Robert H. Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond* (University Park, PA: Pennsylvania State University Press, 2001).

[382] Tillich, *The Encyclopedia of the World's Religions.* Indeed, Marxist economics clearly met Tillich's requirements that a genuine religion must offer a vision of "ultimate reality."

Much like the spread of Christianity throughout first the Roman Empire and later the world, Marxism too has had its share of evangelists sent to proclaim the "Good News" of communist freedom to every corner of the globe. In the first half of the twentieth century, this "Gospel" held sway across the world with all the force of early Christianity or of Islam in the seventh and eight centuries.[383] Robert Nelson writes in his book, *Economics as Religion,* that Marxist believers, "held together by a secular religion of tremendous emotional appeal… fought valiantly to take over nation after nation, eventually bringing approximately a third of the population of the world into the communist orbit."[384] Marxism has also worked to shape image bearers (*imago dei)* in the form of the New Soviet Man, the Communist "Man of the Future."[385] And, like all great religions, Marxism has yielded its lion's share of martyrs, crusaders, and saints, all prepared to sacrifice their lives and fortunes for the cause.[386]

As both National Socialism and Marxism show, it is possible to have all the tenets, beliefs, practices, rites, rituals, and fervor of a religion *even in a system that claims to have no god at all.* When a narrative of ultimate concern gets elevated to such a position, it takes the shape religions have taken from the ancient Babylonian cults of Marduk to the Hindu worship of Shakti today. As stated earlier, humans have always been a religious people seeking answers to the unanswerable; elevating ideologies to theologies; creating sacred spaces devoted to reverence, awe, and wonder; punishing the

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[383] Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond,* 264

[384] Ibid, 265.

[385] Leon Trotsky, *Literature and Revolution,* edited by William Keach (New York: Haymarket Books, 2005). Trotsky wrote, of the "New Man": "Man will make it his purpose to master his own feelings, to raise his instincts to the heights of consciousness, to make them transparent, to extend the wires of his will into hidden recesses, and thereby to raise himself to a new plane, to create a higher social biologic type, or, if you please, a superman," 171.

[386] Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond,* 104

wicked, venerating the saints; and ascribing meaning to things of ultimate concern. Indeed, as Karen Armstrong argues, "Religion was not something tacked on to the human condition, an optional extra imposed on people by unscrupulous priests. The desire to cultivate a sense of the transcendent may be *the* defining human characteristic."[387]

Using the definitions of "god" as described by Tillich, Postman, and Wink as our guide, we can construct a cosmology for the modern social imaginary that is rooted in a "god"—Mammon (deified avarice)—who oversees a vast theological sphere comprised of specific beliefs, rituals, and practices that are themselves legitimated, replicated, and perpetuated through liturgical institutions that are designed to make image bearers of that god (*imago dei*) who will in turn spread the "Good News" through their devotion, worship, and, if necessary, even martyrdom to its cause. Before doing so, it is important to unpack the way theology shapes both the public and the private spheres to answer questions pertaining to why a given people would choose to give their lives in such dramatic (and sacrificial) fashion to a narrative as destructive as National Socialism or as banal as university football.

By definition, *theology* is a community's way of talking about its god.[388] Theologies are shaped by our vision and understanding of our gods; they orients us to certain ways of seeing and being in the world in response to the demands, visions, and

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[387] Armstrong, *The Case for God*, 9

[388] Plato used the term *theologia* (θεολογία) to mean "discourse on god" in *The Republic* (Book ii. Ch.18) and Aristotle, in the *Metaphysics* (Book 5) likened *theologike* to metaphysics as a means of discussing the nature of the divine. In the works of Christian thinkers like Augustine, the term is used as a means of "reasoning concerning the deity" (*City of God,* Book VIII i). The 6th century Latin writer Boethius would make *theologia* into subject of academic study, and later Christian scholastic theologians would use the term to denote the study of Christian doctrine, leading at last to the modern use of "Theology Proper" and/or "Systematic Theology" as a means of formulating a rational, orderly account of the doctrines of the Christian faith.

decrees of our gods. Theologies shape our desires; they familiarize us towards our being-in-the-world. They call us to worship, to pledge allegiance, in a sense, to a vision of personal and communal flourishing promised by our narratives of ultimate concern.[389] A good theology makes promises of blessing: promising to reduce (if not alleviate) suffering, to increase health and prosperity, to bring fertility to the land, to restore order, and to vanquish evil. Though theologies often come to be written down as the sacred text of a community (the Hebrew Tanakh, the Sumerian *Epic of Gilgamesh,* the Greek *Iliad* and *Odyssey*, the *Upanishads,* the Christian New Testament, the *Analects of Confucius,* e.g.), they most powerfully communicate themselves in stories, myths, and legends, through music, art, and narrative (indeed, scholars tell us they *first* are communicated through such mediums and only later are they codified and written down as holy writ[390]). Theologies capture us and shape us not by rules but by an anticipated *telos*; they motivate, direct, sustain, and develop us towards the ends we ultimately desire. As James K. A. Smith argues, "We are fundamentally creatures of desire or love and our love is already oriented to an ultimate vision of the good life, a picture of the kingdom that embodies a particular image of human flourishing. These pictures…get into our bones and our hearts and thus shape our character by aiming our desire to a particular end."[391]

Theologies are social imaginaries reflective of our highest ideals, our deepest concerns, and our ultimate loves. They are constitutive of our greatest aspirations; they give credence, legitimacy, and affirmation of who we are and point us towards who we

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[389] The following is drawn heavily from James K.A. Smith's *Desiring the Kingdom,* 2009.
[390] See Stark, *Discovering God,* 24.
[391] Ibid, 55.

desire to be. Theologies shape and mold how we engage ourselves, others, and our world. Theologies shape every area of our lives, including our art, architecture, government, military, and, of course, how we educate our young. The ways in which we think about and relate to our gods give definitive meaning to our lives. Theologies operate in the space between ontology and praxeology, a point C. Wright Mills makes when he argues, "The consciousness of human beings does not determine their existence; nor does their existence determine their consciousness. Between the human consciousness and material existence stands communications, and designs, patterns, and values which influence decisively such consciousness as they have."[392] Theologies socially condition us to accept as normal things that might otherwise be considered heinous and evil, without ever stopping to critique the system. They have, historically, driven families to sacrifice their virginal daughters, sent young men out to face death in battle, given martyrs cause to face fiery stakes and hungry lions, elicited justification for a lifetime of celibacy, and given credence to suicide as a means to eternal bliss. It is hard to believe that whole groups of people would go along with child sacrifice (as the Mayan and Aztec cultures required) or with turning against their Hippocratic oath to "do no harm" to head up the selections at Auschwitz (as Nazi doctors routinely did) without a theological belief making it proper to do so.

Theologies inspire mythologies, the stories we tell about creation, about the natural world, about mankind, about life, about death. They give order to the nature of the universe. They help to explain how seeds that are buried in the ground can rise to new life again. They explain how the primordial waters gave way to the stuff of earth.

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[392] C. Wright Mills, "The Man in the Middle," in *Power, Politics, and People: The Collected Essays of C. Wright Mills,* edited by I. L. Horowitz. (New York: Ballentine, 1963), 374-386.

They detail the rise of heroes and explain the problem of evil. Theologies express themselves symbolically; they are communicated on coins, on paintings, on sculpture, on seals, on totems, even on the skin of the circumcised male. They are on display everywhere within a given culture, from the Mayan temple of Xunantunich, to the Hindu Elephanta Caves; from the mead hall of Heorot to Notre Dame de Paris. As Joseph Campbell states, you can locate a culture's god by the structures it places in its city centers:[393] in ancient Athens, it was the Parthenon, the temple to Athena; in Jerusalem, it was the Holy Temple, built by Solomon to honor YWHW; in Beijing, it is the Taoist Temple of Heaven; and in much of Europe and England, one can still see spires of medieval cathedrals rising up from the center of towns and villages. As Andrew Lang explained, "That god thrives best who is most suited to his environment."[394]

Theologies also shape adherents into the *imago dei* of their gods. Through ritual, initiation, and habituation, theologies gives rise to worshippers who will, in turn, proclaim the truth of the gods to others. Theologies offer hope, redemption, and salvation to those who will commit their lives; destruction, death, and damnation to those who will not. Theologies envelop us, literally becoming the air we breathe. Theologies shape ontologies, and, by so doing, confer identities. To suggest to an ancient Roman a worldview devoid of Jupiter, Apollo, Venus, and Minerva would be to decouple the Roman from her very identity. The theology of National Socialism shaped an ontological picture of the world such that it became not only normal but necessary to rid the profane (those outside the temple of Aryan identity, as it were) from the world in

[393] Joseph Campbell, *The Power of Myth* (Norwell, MA: Anchor Press, 1991), 15.
[394] Andrew Lang, *The Making of Religion* (London: Longmans, Green, and Company, 1898), 206

order to usher in the new "kingdom" of the Third Reich. Such theological understandings become so enmeshed within one's identity, that it becomes difficult to see where the theology ends and the individual begins.[395]

The way a culture relates to its narratives of ultimate concern give shape and legitimacy to the way its people live out their lives. From the law code of Hammurabi, to the Mayan cult of human sacrifice, from the civic religion of American democracy to the crematoria of Dachau, theology shapes cultural norms, mores, social codes, laws, worship practices, economics, politics—in short, all the ways we come to engage both our public and private lives. If, as both Charles Taylor and Henry Drummond argue, cities shape men, *theologies* shape cities.[396] As was discussed previously, though the roving bands of tribesmen killing their neighbors for food and sustenance could be claimed as savage, it was not until these bands came together under the collective banner of Heorot that they became trained *oretmecgas.* The city of Heorot, with its theology firmly rooted in the Economy of Honor (expressed in the doling out of rings taken from the slaughter of their victims, in the songs sung by the scops praising such action, in the cultivation of violence as the *summum bonum* overseen by "Almighty God") made the men who claimed such rampaging, bloodshed, and wanton destruction

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[395] As Charles Taylor suggests, "Certain moral self-understandings are embedded in certain practices, which can mean both that they are promoted by the spread of these practices and that they shape the practices and help them get established," *Modern Social Imaginaries,* 63

[396] Charles Taylor writes that, "The city, following the ancients, is seen as the site of human life at its best and highest. Aristotle had made clear that humans reach the fullness of their nature only in the polis," *Modern Social Imaginaries,* 36. Henry Drummond, in his work, "The City Without a Church," writes that, "City life is human life at its intensest, man in his most real relations. For the City is strategic. It makes the towns: the towns make the villages; the villages make the country. He who makes the City makes the world. After all, though men make Cities, it is Cities which make men. Whether our national life is great or mean, whether our social virtues are mature or stunted, whether our sons are moral or vicious, whether religion is possible or impossible, depends upon the City."

"Good". It is Heorot's theology, rooted in the narrative described in the first eleven lines of the poem, that gives it its legitimacy. This then, is what gives the *homo sapien* his uniqueness among the other species: he is a creature with a *theology.* And theologies are always in the business of *poiesis* ("human making").

The question for this discussion begins with this thought experiment: if one were a student on Mars tasked with identifying the "god" of American culture by the ways in which its theology is shaped and played out (in its rituals, worship practices, symbols, doxologies, temples, teleological vision of the good life, system of rewards and punishments, declaration of saints and sinners, etc.), what would this Martian observer discover? I will argue that, if by god we mean narratives of ultimate concern for a society, and by theology we mean the ways in which a given society understands and reflects the nature of those narratives, the Martian would see that the dominant religion in the United States is consumer capitalism in service to the god of Mammon (personified avarice or *pleonexia*), which, through its liturgical institutions (especially the schoolhouse) seeks to shape the *imago dei* of the *Homo Economicus* by cultivating in its disciples the vice of avarice while at the same time mitigating (through seemingly innocuous doxologies, rituals, and worship practices) the attendant destructive and damning consequences warned against by the ancient philosophers and religious teachers.

The Rise of the Religion of Mammon

> *"... the ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else. Practical men, who believe themselves to be quite exempt from any*

intellectual influence, are usually the slaves of some defunct economist." John Maynard Keynes[397]

"We presume the obvious rightness of making a profit, and indeed, maximizing that profit. It did not so easily make sense to the church fathers." Rodney Clapp [398]

To the extent that any society is shaped by its theological understanding of narratives of ultimate value, shaped by what Durkheim calls a "unified system of beliefs and practices relative to sacred things,"[399] or by Postman's meta-narratives that give meaning to the world that shape the identity and workings of a given period of history, to that extent the overarching economic narrative of consumer capitalism can be seen to be not only *a* competing theological vision, but *the* dominant religious vision of the modern age. As Donald N. Mcloskey writes, "Economics offers a new kind of 'modernist faith.' If taking a secular form, it has its own 'Ten Commandments and Golden Rule," its 'nuns, bishops, and cathedrals,' its 'trinity of fact, definition, and holy value.'"[400] As Robert Nelson writes, "As a new 'ultimate reality,' the laws of economics have literally taken the place of the laws of God in ordering the world."[401] Regardless of where individuals spend their Sabbaths, the predominant religion of America is not Christianity, Judaism, or Islam; neither is it any longer the "civil religion" espoused by Robert Bellah,[402] nor the "common faith" of democracy championed by John Dewey.[403]

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[397] John Maynard Keynes, *The General Theory of Employment, Interest, and Money* (New York: Harcourt, Brace, and World, 1965; 1st edition, 1936), 383-384.
[398] Clapp, "Why the Devil Takes Visa," 12.
[399] Durkheim, *The Elementary Forms of Religious Life*, 44. Durkheim goes on to say that the second essential element of a religion is that it is an eminently *collective* thing. One experience awe at a sunrise is not "religious" either in the sense Durkheim is using, nor in the way this dissertation means "religion," something we will return to again and again.
[400] Donald N. Mcloskey, *The Rhetoric of Economics* (Wisconsin: University of Wisconsin Press, 1985), 4.
[401] Nelson, *Economics as Religion,* 26.
[402] Robert Bellah, *The Broken Covenant: American Civil Religion in Time of Trial* (Chicago: University of Chicago Press, 1992).

Instead, it is the religion of the marketplace, grounded in the theology of consumption. As David Loy argues, "The market is not just an economic system but a religion. Its academic discipline, the 'social science' of economics, is better understood as a theology pretending to be a science. This suggests that any solution to the problems thus created must also have a religious dimension. This is a matter not of turning from secular to sacred values but of the need to discover how our secular obsessions have become symptomatic of a spiritual need that they cannot meet."[404]

The American economist John Bates Clark, author of *Philosophy of Wealth* and the pioneer of the marginal utility theory of economics, takes this one step further when he states, "God is in nature, revealing His plan through the workings of a capitalist society. The concern for a divinely ordered, moral, just system of distribution first enunciated in this early period remains, but now capitalism itself becomes the 'New Jerusalem,' the culmination of God's evolutionary intent."[405] As Christopher Hodgkinson writes, "Religions can be of God or Mammon—sacred or secular. Men worship power and fame and their own career success, glory, honour, sexual gratification and wealth," every bit as much as they worship YHWH or Allah.[406]

Though it is not my intention to go into great detail on the history of the rise of capitalism in the United States,[407] it will serve to briefly trace how this theological

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[403] John Dewey, *A Common Faith (The Terry Lecture Series*). (Princeton, NJ: Yale University Press, 2013).
[404] Loy, "The Religion of the Market," 289.
[405] John F. Henry, "John Bates Clark: The Religious Imperative," in H. Geoggrey Brennan and A. M. C. Waterman, *Economics and Religion: Are They Distinct?* (Boston: Kluwer, 1994), 76.
[406] Christopher Hodgkinson, *The Philosophy of Leadership* (New York: St. Martin's Press, 1983), 113.
[407] To do so would require a dissertation in and of itself, not to mention the fact that great work has already been accomplished in this field, not the least of which includes the work of Adam Smith, Max Weber, Jurgen Habermas, Michael Perelmen, Karl Polanyi, Milton Friedman, Ellen Meiksins Wood, and, of course, Karl Marx. For my case, I wish to point out several of the major moves that led to the development not of capitalism per say, but of the theology undergirding capitalism in the modern era.

narrative came to be, especially in light of the long historical understanding of the savagery inherent in pursuing avarice as a capital vice. Tracing the rise of the religion of the marketplace will help us ground how the human species came to reorient itself to accepting as "virtuous" that which it once claimed to be vicious (the act of making money with money, hoarding more than one's share, accruing obsessive luxury, pursuing irrational self-interest, glorifying opulence and vanity, and the like). As Charles Taylor argues, what begins as idealization eventually grows into a complex social imaginary that becomes associated with a society's collective social practices that then penetrate and transform an entire way of seeing and being in the world. This new understanding begins to define the contours of one's world in such a way that, over time, things once held unthinkable, or actions once thought unspeakable, become so woven into the fabric of one's ontological reality that they come to be taken for granted, too obvious to even mention.[408] Thus, what was once commonly understood throughout historical epochs as the source of corruption, disease, and misery is now the driving force behind the fabric both of our public and private lives. It is to understand *why* this came to be that we examine the rise of the religion of the marketplace.

Charles Taylor argues that the post-Enlightenment understanding of the world disembeded humans from a relationship with the cosmic sacred, that we stopped seeing the mystical presence of a transcendent "Other" behind the ways in which we engage space, ritual, community, governance, and social positioning within our society.[409] The embedded world, he argues, is a world that "can be understood as the sacralized order

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[408] Taylor, *Modern Social Imaginaries,* 29

[409] Taylor writes, "This world [the world of spiritualities] was a matrix of embeddedness, and it provided the inescapable framework for social life," *Modern Social Imaginaries,* 61.

of things and its embedding in the cosmos."[410] What happened after the Enlightenment, says Taylor, is that, in terms that were economical, political, and spiritual, the older concept of "gods" and "God" came to be replaced by a way of seeing, "both in theory and in social imaginary…our society as an economy, an interlocking set of activities of production, exchange, and consumption, which form a system with its own laws and its own dynamic."[411] What I will argue is that Taylor is right to say that society moved from the marketplace as but one institution within a webbing of other, equally viable, institutions to placing production and consumption as its highest good, but he is wrong to say that this is a disembedding from a social imaginary rooted in the transcendent. It is not, as I will show, that we have moved from a social imaginary grounded in God to one that is not. We have not transposed, as Taylor suggests, a religious system of seeing and being in the world (with its inherent practices of ritual, piety, and worship) into a purely human dimension (with its emphasis on production, economy, and consumption); all we have done is switched gods. It appears that the modern response to Joshua's call to "Choose you this day whom you will serve" (Joshua 24:15) has been to answer, "As for me and my household, we will serve Mammon." Thus, it is as a theological development (not as economic, political, or even ideological) that the transformation of the marketplace from one of utility to that of religion concerns us; that is, the question becomes: how and why did we switch gods? Once we have determined that, indeed, we *have* switched them, we can then turn to an explication of what it means to serve Mammon in the modern era.

From humankind's earliest stages, there have been, of course, both formal and

[410] Ibid, 66.
[411] Ibid, 76

informal markets; places like bazaars, shops, *emporia,* inns, trading posts, fairs, and *rialtos* where all manner of folk (apothecaries, butchers, potters, grocers, milliners, saddlers, blacksmiths, farmers, hatters, and the like) could hawk their goods, wares, food, and other commodities to the public.[412] Archeological evidence for markets dates back to at least the Babylonian and the early Middle Eastern and Mediterranean empires,[413] and the buying and selling of goods in the Greek *agora* and Jewish *markoleth* are well documented.[414] Such public markets, while undergoing change, remained an important part of the development of towns and cities; indeed, the mere existence of a market in such strategic locations as near a castle or next to a bridge crossing led to the development and growth of many towns.[415] As such, these markets continued to be crucial components of urban economies for centuries. But these markets were typically for transaction purposes alone; they were not known to be the driving force behind the culture's social imaginary. Such markets, operating within a network of other organizations (including temples, palaces, theaters, guilds, councils, synagogues, pyramids, cathedrals, courts, senate, and curia) were never elevated to the status of "God," quite simply because that position was already filled.

There was no thought of an overarching economic narrative that would allow for limitless consumption. The marketplace had no religious underpinnings because, for the vast history of the marketplace, it operated as but one institution in a web of institutions, not as the "Prime Mover" of all institutions. R. H. Tawney says that, "To found a

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[412] Mark Casson and John S. Lee, "The Origin and Development of Markets: A Business History Perspective," *Business History Review* 85 (Spring, 2011): 9-37.
[413] Karl Polanyi, *The Great Transformation*: *The Political and Economic Origins of Our Time* (Boston, MA: Beacon Press, 1944).
[414] The *Iliad* describes trade of oil, iron, wool, and, of course slaves, and both Jesus and Paul describe the goods exchanged in the markets of Jerusalem.
[415] Casson and Lee, "The Origin and Development of Markets: A Business History Perspective," 14.

science of society upon the assumption that the appetite for economic gain is a constant and measurable force, to be accepted like other natural forces, as an inevitable and self-evident datum, would have appeared to the medieval thinker as hardly less irrational and less immoral than to make the premise of social philosophy the unrestrained operation of such necessary human attributes as pugnacity and the sexual instinct."[416] For it to become so, to move from a place where one purchased the necessary goods for one's *oikos* to the place where goods are mass produced for one's ever-increasing hunger for opulent pleasure—from the position of avarice as capital vice and deadly sin to the presumed rightness of profit-making, usury, consumption for pleasure, and the accumulation of goods and resources beyond one's personal *oikonomics*—took a move not of economic necessity, but of theological imagination. It was, to borrow from Max Weber's famous and much-debated work, *The Protestant Ethic and the Spirit of Capitalism,*[417] the marriage of the practical reality of economics to the religious ideas (particularly those of John Calvin and Martin Luther) of vocation, calling, labor, and sanctification that paved the way for a theology of economics to develop. As Weber argues, "The emphasis on the ascetic importance of a fixed calling provided an ethical justification of the modern specialized division of labor. In a similar way the providential interpretation of profit-making justified the activities of the business man."[418] He goes on to state, "The religious valuation of restless, continuous, systematic work in a worldly calling, as the highest means to asceticism, and at the same time the surest and most evident proof of rebirth and genuine faith, must have been the most

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[416] R. H. Tawney, *Religion and the Rise of Capitalism* (New York: Harcourt Brace, 1926), 31.
[417] Weber, *The Protestant Ethic and the Spirit of Capitalism.*
[418] Ibid, 163

powerful conceivable lever for the expansion of that attitude toward life which we have here called the spirit of capitalism."[419] As John Wesley explained, "religion must necessarily produce both industry and frugality, and these cannot but produce riches."[420] Thus did the religious ideals necessary to attain eternal life give rise to the worldly accumulation of capital; so long as one's moral conduct was impeccable and the use of one's wealth inviolable, the pursuit of wealth as both an economic *and* a religious good came to be seen as honorable and virtuous.

Market capitalism began, then, as a form of religious expression; for those dissatisfied with the world as it is, and motivated by faith to transcend it, the theology of vocation, calling, labor, and salvation offered a religious sanction of the pursuit of capital as a means of securing one's election and attaining the sanctified life. As Tawney writes in his introduction to *The Protestant Ethic and the Spirit of Capitalism,* "Baptized in the bracing, if icy, waters of Calvinist theology, the life of business, once regarded as perilous to the soul, acquires a new sanctity. Labour is not merely an economic means: it is a spiritual end. The tonic that braced them for the conflict was a new conception of religion, which taught them to regard the pursuit of wealth as, not merely an advantage, but a duty…and cast a halo of sanctification round its convenient vices."[421] These early toddling steps towards what would be termed "consumerist culture" today took place in the fifteenth and sixteenth centuries as printed materials

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[419] Ibid, 172.

[420] Luke Tyerman, *The Life and Times of John Wesley, M.A. Founder of the Methodists,* Volume 3 (London: Hodder and Stoughton, 1871), 520. Wesley also had the prescient insight to admit that, "as riches increase, so will pride, anger, and love of the world in all its branches."

[421] Quoted in Weber, *The Protestant Ethic and the Spirit of Capitalism,* 2.

and items like fabrics circulated throughout Europe.[422] As scholars point out, the spectacle of consumerism predates the rise of capitalism and was instrumental in creating the very capitalism that has been, traditionally, believed to have come first.[423] As trade increased and goods became more accessible to the masses, and as fashion dictated new and increasing desire for novelties of all sorts, the communal practices of Puritan asceticism gave way to personal acts of consumption in a burgeoning marketplace of swelling luxury and opulence.[424]

Jürgen Habermas, in his seminal work, *The Structural Transformation of the Public Sphere,* traces the rise and fall of the bourgeoisie public sphere.[425] In particular, Habermas points to the rise of mass media and consumer capitalism as the ruin of the public sphere. Once culture became a commodity, he writes, critical reasoning for the *creation* of culture gives way to the *consumption* of culture. It became a public sphere in name only, consuming every institution in its path. In short, it turned the experience of citizen into one of customer. This, in turn, came to dominate the growing need for more and more customers capable and willing to purchase items so that corporate growth could expand, increasing the desire for ever more customers making more and more purchases. "No one in the future should doubt that the first of the world's

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[422] Chandra Mukerji, *From Graven Images: Patterns of Modern Materialism,* (New York: Columbia University Press, 1983).
[423] Ibid, 11. Grant McCracken also argues that a "spectacular consumer boom" took place in the Elizabethan period as nobles competed for the favors of Queen Elizabeth, who, herself, created a spectacle of consumption in her own court. *Culture and Consumption* (Bloomington, IA: Indiana University Press, 1988), 11.
[424] Michael Hoechsmann. "Rootlessness, Reenchantment, and Educating Desire: A Brief History of the Pedagogy of Consumption," in *Critical Pedagogies of Consumption: Living and Learning of the "Shopocalypse,"* eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), 27.
[425] Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society* (Massachusetts: The MIT Press, 1991).

consumer societies had unmistakably emerged by 1800."[426]

As this notion of economic salvation grew from the eighteenth century through the Industrial Revolution of the nineteenth century (when, as scholars point out, "the market system was combined with industrialization and sustained technological innovation [such that] the revolutionary effects of consumption made themselves felt in everyday life"[427]), so too did consumer demand, giving shape to and creating a hunger for a greater volume of new products, which led to new forms of purchasing goods. Opening in the largest European cities from the later nineteenth century onward, stores like Le Bon Marché in Paris, the world's largest department store, pioneered modern retailing techniques (like the introduction of catalog sales) complete with large, brightly lit and elaborately dressed windows and sophisticated advertising and sales promotions.[428] Indeed, stores like the Bon Marche heralded in a new era in the link between humans and material goods. No longer were consumptive items purchased solely for use in the management of one's household; instead, by the early 1900's, as cities like New York, Chicago, and London quickly followed Paris' lead, a new global phenomenon began to take shape: the staging of consumption as a sensual experience. With the creation of electricity, the marketplace became a "fairyland…a make believe

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[426] Quoted in Colin Campbell, *The Romantic Ethic and the Spirit of Modern Consumerism* (Oxford, UK: Basil Blackwell, 1987), 6.

[427] William Leiss, Stephen Kline, and Sut Jhally, *Social Communication in Advertising: Persons, Products, and Images of Well-Being* (Scarborough, ON: Nelson Canada, 1990), 65. As Rosalind Williams argues, major economic change came about during this period as a result of changes in commerce (such as the introduction of credit and the bank check), as well as changes in technology such that after 1850, "many notable inventions were consumer products themselves—the bicycle, the automobile, chemical dyes, the telephone, electric lighting, photography, and the phonograph," *Dream Worlds: Mass Consumption in Late-Nineteenth Century France* (Berkeley: University of California Press, 1982), 10.

[428] Michael B. Miller, *The Bon Marche: Bourgeoisie Culture and the Department Store, 1869-1920* (Princeton, NJ: Princeton University Press, 1994),

place" which nurtured a "collective sense of life in a dreamworld."[429] As Rosalind Williams points out, "As environments of mass consumption, department stores were (and still are) places where consumers are an audience to be entertained by commodities, where selling is mingled with amusement, where arousal of free-floating desire is as important as immediate purchase of particular items."[430] Thus, as consumption moved from goods to spectacle, new social relations developed around these changes that were every bit as religious in nature as they were commercial. As Williams articulates, the "dream world" created by the growing exhibition of consumption created sites wherein common, everyday folk could "indulge temporarily in the fantasy of wealth."[431]

By the early turn of the twentieth century (with its emphasis on mass production via the assembly line instituted by Henry Ford in 1910[432]), a shift occurred, both in the quantitative capacity of production, and, even more significantly, in the way the ideology of mass production necessitated an equally quantitative capacity for mass consumption. Mass production and mass distribution demanded a more dynamic marketplace, one whose growth functioned "horizontally (nationally), vertically (into social classes not previously among the consumers) and ideologically."[433] As Ewen points out, "In response to the exigencies of the productive system of the twentieth century, excessiveness replaced thrift as a social value. It became imperative to invest

[429] Williams, *Dream Worlds,* 85.
[430] Ibid, 67
[431] Ibid, 91
[432] Stuart Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture* (New York: Basic Books, 2007), 1. This examination of the rise in demand for consumption is rooted in Ewen's work.
[433] Ibid, 2.

the laborer with a financial power and a psychic desire to consume."[434] Workers had to see themselves also as consumers of the very products they were producing in order to keep up with the demand they themselves created. They had, in order to keep their jobs and continue feeding the mechanized beast, to acquire what Norman Ware describes as the "money, commodity, and psychic wages (satisfactions) correlative and responsive to the route of industrial capitalism."[435] Workers were being schooled into consumption through what Filene describes as the "school of fatigue" [436] as a means of habituating persons to a new way of seeing and being in the world.

Advertisers fell in line, directing desire and demand to the new modes of consumption, growing their own revenue from $58.5 million in 1918 to $196.3 million by 1929.[437] As Ewen points out, "the utilitarian value of a product or the traditional notion of mechanical quality were no longer sufficient inducements to move merchandise at the necessary rate and volume required by mass production."[438] A self-conscious change had to take place in the psychic economy such that the products had to now offer more than an appeal to their utility; they also had to appeal to "the most profound of human instincts" of "prestige," of "beauty," of "acquisition," of "self-adornment," and of "play" to effect their mass distribution.[439] Thus was born both the modern consumer, and, more importantly, the understood " fancied need" for

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[434] Ibid.

[435] Norman Ware, *Labor in Modern Industrial Society* (Kent, UK: Russell&Russell Publishers, 1935), 88.

[436] As E. A. Filene describes this process, "modern workmen have learned their habits of consumption and their habits of spending (thrift) in the school of fatigue, in a time when high prices and relatively low wages have made it necessary to spend all the energies of the body and mind in providing food, clothing and shelter," *The Way Out: A Forecast of Coming Changes in American Business Industry,* as quoted in Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture,* 3.

[437] Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture,* 4.

[438] Ibid.

[439] Ibid, 5.

consumption as a means of keeping the entire social imaginary intact.

Market capitalism moved from being embedded as part of a larger system of social relations, to being *the* determinant of those social relations. We moved from a society in which goods and services were exchanged for their utility within one's *oikos,* to what Sue McGregor defines as a purely consumptive society, one in which,

> People measure their lives by money and ownership of *things.* People are convinced that to consume is the surest route to personal happiness, social status, and national success. Advertising, packaging, and marketing create illusory needs that are deemed real because the 'economic' machine has made people feel inferior and inadequate. To keep the economic machine moving, people have to be dissatisfied with what they have, hence, with whom they are. Consequently, *the meaning of one's life is located in acquisition, ownership, and consumption*[440] (emphasis mine).

In this consumptive society, "Capital had ceased to be a servant and had become a master."[441]

Christians were in the perfect position to craft this new theology of consumption. Indeed, from the late nineteenth century on, many of the most influential corporate industrialists and marketing and advertising executives (including Coca-Cola magnate Asa G. Candler, whose long-term involvement in Christian missions helped him develop his marketing strategy of Coca-Cola with evangelistic zeal; and John Wanamaker, founder of Wanamaker department stores, who, as a lifelong and intensely faithful Presbyterian and close friend and disciple of the famous revivalist, Dwight L. Moody, designed and decorated his stores to look like cathedrals, down to the stained glass windows and angelic statuary) grew out of the turn of the nineteenth century

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[440] Sue L. T. McGregor, "Consumerism as a Source of Structural Violence," *Kappa Omicron Nu Human Sciences Working Paper Series,* accessed January 27, 2015. http://www.kon.org/hswp/archive/consumerism.html

[441] Tawney, *Religion and the Rise of Capitalism*, 86.

revivalist movement.[442] As more people came to see the marketplace, rather than the salons, as gathering places for a consumptive public, the architecture of these public spaces of consumption themselves took on the religious roles once ascribed to temples and synagogues. What remains from this historical period is what Hoechsmann points to as the "staging and spectacle of commodity, the consumer good as object of desire, the act of consumption as an identity performance, and the re-enchantment of the spiritual and communal world in and through participation in consumerism."[443] What was once a mechanism for the exchange of goods and services for one's household has become, in the modern age, an extravagantly consumptive global religion that spans and consumes the entire world. What began as a means of reaching God, became, like the Tower of Babel, a means of replacing one God (YHWH) with another (Mammon).[444] To borrow from John Gardner's Grendel, "There was nothing to stop the advance of man."[445]

Whereas the Christian doctrine posits God as omnipotent, omniscient, and omnipresent,[446] the "invisible hand" of the marketplace now eagerly makes these

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[442] Candler, who would conclude his sales meetings with a group singing of "Onward, Christian Soldiers," believed that the healing properties of Coca-Cola had salvific import. Wanamaker's stores produced such a sense of worship that gentlemen, upon entering, instinctively took off their hats in reverence.
See Clapp, "Why the Devil Takes Visa," for a detailed look at the link between Christian faith and the shaping of consumer evangelism.

[443] Michael Hoechsmann, "Rootlessness, Reenchantment, and Educating Desire: A Brief History of the Pedagogy of Consumption," 34.

[444] As Norman O. Brown puts it, "We no longer give our surplus to God; the process of producing an ever-expanding surplus is in itself our God," *Life Against Death: The Psychoanalytic Meaning of History* (New York: Vintage, 1961), 261.

[445] Gardner, *Grendel*, 31, 39.

[446] The "omni" doctrines have been posited by such Christian thinkers as Thomas Aquinas, who wrote of God's omnipotence, "All confess that God is omnipotent; but it seems difficult to explain in what His omnipotence precisely consists: for there may be doubt as to the precise meaning of the word 'all' when we say that God can do all things. If, however, we consider the matter aright, since power is said in reference to possible things, this phrase, 'God can do all things,' is rightly understood to mean that God can do all things that are possible; and for this reason He is said to be omnipotent" (St. Thomas

claims. A theology birthed from the womb of religious conviction marched its way into a full-blown cosmology. The long-held myths of origin, seasonal rituals of atonement, liturgical calendar, doctrines of sin and salvation, sacred spaces, blessed sacraments, rituals of baptism and communion, songs of doxology, and catholic worship practices gave way to new myths of origin in which mankind's "birth" begins as a consumer indebted to and reliant upon the marketplace to furnish all of her needs from the cradle to the grave; to new doctrines of production, industriousness, and efficiency; to seasonal rituals of consumption (from New Year's revelry to Black Friday); to the sacred space of shopping malls (something I will pursue a bit later). The triumph of modern industrialization and mass production shaped a theology of consumption that promised to secure health, wealth, and happiness through one's devotion to the marketplace.

Commodification (of land, life, things, and even people) replaced the ancient notion (held by the Jewish and Christian faiths, Buddhism, Confucianism, and Native American peoples, to name but a few) that purification of these things was necessary for proper living. Rather than being seen as a place teeming with holiness, the earth and the fullness therein came to be seen as resources to be exploited, plundered, and used up, regardless of the cost either to the natural environment or to humanity. The economy, as Charles Taylor points out, has become more than a metaphor, more than the resources

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Aquinas, *Summa Theologiae*, 1a, Q. 25, A. 3); of God's omniscience, "In God there exists the most perfect knowledge. As therefore the essence of God contains in itself all the perfection contained in the essence of any other being, and far more, God can know in Himself all of them with proper knowledge. For the nature proper to each thing consists in some degree of participation in the divine perfection. Now God could not be said to know Himself perfectly unless He knew all the ways in which His own perfection can be shared by others. Neither could He know the very nature of being perfectly, unless He knew all modes of being. Hence it is manifest that God knows all things with proper knowledge, in their distinction from each other" (St. Thomas Aquinas, *Summa Theologiae*, 1a, Q. 14, A. 7); and of God's omnipresence, "God is in all things by his power, inasmuch as all things are subject to his power; he is by his presence in all things, inasmuch as all things are bare and open to his eyes; he is in all things by his essence, inasmuch as he is present to all as the cause of their being" (*Summa Theologica* I, 8, 3).

we collectively need to order our households or states; rather, it has become the sphere by which people are linked, defining the contours of our world through the "taken-for-granted shape of things too obvious to mention."[447] We have turned our liturgies over to Wall Street, where a bull-market is sought after with heavenly zeal, and the hell of a bear market is reserved for the economically damned. Given, as Ninian Smart points out, that religious worldviews always contain mythic components (stories with special or sacred meaning),[448] one can easily see Paulo Freire's "indispensable myths" as germane to the religious worldview of Mammon:

> the myth that all persons are free to work where they wish, that if they don't like their boss they can leave him and look for another job; they myth that this order respects human rights and is therefore worthy of esteem; the myth that anyone who is industrious can become an entrepreneur; the myth of the universal right of education; the myth of the equality of all individuals; the myth of the charity and generosity of the elites, when what they really do as a class is to foster selective 'good deeds'; the myth that rebellion is a sin against God; the myth of private property as fundamental to personal human development; the myth of the industriousness of the oppressors and the laziness and dishonesty of the oppressed, as well as the myth of the natural inferiority of the latter and the superiority of the former. All of these myths, the internalization of which is essential to the subjugation of the oppressed, are presented to them by well-organized propaganda and slogans, via the mass 'communications' media.[449]

These myths, as Freire points out, are at the back of that whereby the ordinary person is "crushed, diminished, converted into a spectator, maneuvered by [these] myths which powerful social forces have created."[450] These myths, Freire laments, purpose to destroy

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[447] Taylor, *Modern Social Imaginaries,* 15, 72

[448] Ninian Smart, *Worldviews: Crosscultural Explorations of Human Beliefs,* 12.

[449] Paulo Freire, *Pedagogy of the Oppressed* (New York: The Continuum Publishing Company, 1993), 120-121.

[450] Paulo Freire, *Education for Critical Consciousness* (New York: Continuum, 1993), 6. He writes, "If men are unable to perceive critically the themes of their time, and thus to intervene actively in reality, they are carried along in the wake of change. They see that times are changing, but they are submerged in that change and so cannot discern its dramatic significance," 7.

and annihilate the ordinary person through such mundane acts of violence as organized advertising, whereby the modern person is dominated by messages of promise that ultimately "relinquishes his capacity for choice" expelling him from the orbit of decisions, reducing him to a mere pawn at the mercy of forces he little understands or little controls.[451] These myths lead to what Hodgkinson describes as the "ethics of the trough"—"a struggle, by hand and mind, of each against all for a better place at the trough, a ruthless but covert pursuit of self-interest within the organization game, a steady and relentless effort to maximize perquisites, power and status, which ends only with ultimate expulsion from the organization by dismissal or retirement."[452]

Understanding marketplace economics, therefore, as deeply *religious* (binding us to certain ways of seeing and being in the world) in nature allows us to add the next stroke to our sketch of the Religion of the Marketplace: The Religion of the Marketplace begins in the worship of Mammon, *which gives rise to a theology of consumption rooted in an eschatology of abundance that distorts desire towards consumptive (and, ultimately, destructive) ends.*

"Everything I Love is Killing Me": The Theology of Consumption[453]

> *Consumptionism is the name given to the new doctrine; and it is admitted today to be the greatest idea that America has to give to the world; the idea that workmen and masses be looked upon not simply as*

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[451] Freire writes that, "Every relationship of domination, of exploitation, of oppression, is by definition violent, whether or not the violence is expressed by drastic means," Ibid, 10. This is why I make the argument that mass advertising is a "mundane" act of violence; being inundated as we are by these inescapable mythological messages everyday acts as a form of violence whereby the eschatological promises of blessing through consumption render both the consumer and the consumed victims of oppression (a point we will turn to shortly).

[452] Christopher Hodgkinson, *The Philosophy of Leadership* (New York: St. Martin's Press, 1983), 58.

[453] "Everything I Love," by Carson Chamberlain and Harley Lee Allen, copyright 1996 Universal – Songs of PolyGram, Inc., and Coburn Music, Inc. (BMI). Used by Permission. All Rights Reserved.

> *workers and producers, but as consumers. . . . Pay them more, sell them more, prosper more is the equation*. Christine Frederick[454]

In his book, *Economics as Religion,*[455] Robert Nelson argues that the field of economics, traditionally understood as a hard science, operates more deeply within the realm of theology than its proponents and adherents care to admit. Indeed, he argues, though economists like to think of themselves as scientists, they are more truly the heirs of Thomas Aquinas and Martin Luther every bit (if not more so) than they are of Adam Smith.[456] Economists, Nelson (an economist himself) contends, believe in the work of economic progress in ways that are usually reserved for more traditionally understood religious traditions (particularly, Nelson argues, those of Roman Catholicism and Protestantism). As Max Stackhouse, in his introduction to *Economics as Religion,* writes, "Many of the classic founders of the field of economics not only were guided by theological assumptions but also viewed the field in messianic terms. That is, they presumed that the primary reason for human pain, suffering, and death is that we are in a state of scarcity. The promise of economics is that it can deliver us, bring about a redeemed state of affairs on earth, and lead us to abundant living—the materially incarnate form of salvation."[457] As Paul Heyne articulates, "Any economist who is trying to understand the world of human interactions with the hope of making them

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[454] Janice Williams Rutherford, *Selling Mrs. Consumer: Christine Frederick and the Rise of Household Efficiency* (Athens, GA: University of Georgia Press, 2003), 65.
[455] Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond.*
[456] Notwithstanding the fact that Adam Smith, himself, was a *moral philosopher* prior to his becoming the "Father of Economics"
[457] Quoted in Nelson, *Economics as Religion,* ix.

more effective is very likely to be operating with a *theological* vision of some sort"[458] (emphasis mine).

That even economists see their work as rooted in something transcending profit and loss is seen in the very way economists describe their work. Albert Rees, giving a common definition of economics, describes it as, "the social science that deals with the ways in which men and societies seek to satisfy their material needs *and desires*" (emphasis mine).[459] John Maynard Keynes, writing in his seminal work, *The General Theory of Employment, Interest, and Money,* describes the "dangerous human proclivities" towards "cruelty…and other forms of self-aggrandizement."[460] Ross Emmett, describing economist Frank Knight's work, acknowledges that, "in a world where there is no God, scarcity replaces moral evil as the central problem of theodicy."[461] William Leach, in his book, *The Land of Desire,* writes, "Cultures must generate some conception of paradise or some imaginative notion of what constitutes the good life…. After 1880, American commercial capitalism, in the interest of marketing goods and making money, started down the road of creating just such a set and system of symbols, signs, and enticements, just such a vision of the good life."[462] And Walter Scott, in his 1911 book, *Influencing Men in Business,* wrote that, "The man with the proper imagination is able to conceive of any commodity in such a way that it

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[458] Paul Heyne, "Theological Visions in Economics and Religion," paper presented to the Atlantic Economic Society, Allied Social Science Associations, San Francisco, California, January 5, 1996, 1.
[459] Albert Rees, cited in Gary S. Becker, *The Economic Approach to Human Behavior* (Chicago: University of Chicago Press, 1976), 3
[460] Keynes, *The General Theory of Employment, Interest, and Money*, 374.
[461] Ross B. Emmett, "Frank Knight: Economics versus Religion," in H. Geoffrey Brennan and A. M. C. Waterman, eds. *Economics and Religion: Are They Distinct?* (Boston: Kluwer, 1994), 118-19.
[462] William R. Leach, *The Land of Desire: Merchants, Power, and the Rise of a New American Culture.* (New York: Vintage Books, 1994), 87.

becomes an object of emotion to him and to those to whom he imparts his picture, and hence creates desire rather than a mere feeling of ought."[463]

Theologies point towards visions of things as they might be one day when the story of its god is told throughout the earth. They point towards the ultimate destiny of mankind. They proffer revelations (*apokalupsis*) of what the future holds once the "end of the age" has come.[464] These stories, these apocalyptic revelations, are what is meant by *eschatology.* N.T. Wright explains that one way of understanding eschatology (particularly within the concept of the culminating story of the people of Israel, though, for our purposes, these descriptions work just as well) is as the "climax of history, involving events for which end-of-the-world language is the only set of metaphors adequate to express the significance of what will happen, but resulting in a new and quite different phase *within* space-time history [as opposed to understanding eschatology merely as the end of the space-time universe]."[465] Thus, theologies proffer

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[463] Walter Dill Scott, *Influencing Men in Business,* as quoted in Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture,* 3.

[464] Though the modern idea of *apocalypse* invokes images of doom and destruction, that is neither the literal understanding of the word (which means "to reveal," and was typically used as a way of saying "lifting the veil") nor of apocalyptic visions themselves (though a given age or era might end in fire, it is typically a fire of *purification* for the new age to come, not of final destruction of *all* ages.) The apocalyptic imagery of fire in 1 Peter, for example, is not a depiction of the destruction of the world, but rather a purification of it (as a refiner's fire purifies the dross from the metal): "These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire" 1 Peter 1:7. See Kelly D. Leibengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9-14* (*Society for New Testament Studies Monograph Series)* (Cambridge, MA: Cambridge University Press, 2014) for a more detailed look at apocalypse as purification rather than destruction.

[465] In *Jesus and The Victory of God,* N.T. Wright lays out a minimum of seven options for understanding *eschatology* (particularly within the concept of the culminating story of the people of Israel, though, for our purposes, these descriptions work just as well, as we will see). They are:

1. Eschatology as the end of the world, i.e. the end of the space-time universe;
2. Eschatology as the climax of [Israel's] history, involving the end of the space-time universe;
3. Eschatology as the climax of [Israel's] history, involving events for which end-of-the-world language is the only set of metaphors adequate to express the significance of what will happen, but resulting in a new and quite different phase *within* space-time history;
4. Eschatology as major events, not specifically climactic within a particular story, for which end-of-the-world language functions as metaphor;

a story of how things will be once all things are put to rights.[466] The eschatological vision of the good life as promised by and through what will henceforth be called the "theology of consumption" holds out that, as a consumer, the more we participate in the consumption of goods and services, the more we accumulate and possess through the production and exchange of commodities, the more we will find our desires fulfilled. In this eschatological vision, happiness, contentment, freedom from pain and want, even salvation itself are realized in the utopian vision of economic progress and material prosperity. The current state of poverty, alienation, fear, and scarcity that we live in "East of Eden" can, one day, be alleviated and a new world—a world rich in material abundance, where every tear is wiped away, where mourning is turned to dancing, where the Year of Mammon's favor is proclaimed—will be ushered in.

This eschatological vision will at last be realized once the Gospel of Economic Progress (with its emphasis on efficiency and productivity) has been shared unto the ends of the earth. This is the promise of the theology of consumption: that economic progress holds the answer to every ill, every pain, every ache, every sorrow; that through the consumption of every good and resource, we will one day be whole again,

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5. Eschatology as 'horizontal' language (i.e. *apparently* denoting movement forwards in time) whose *actual* referent is the possibility of moving 'upwards' spiritually into a new level of existence;
6. Eschatology as critique of the present world order, perhaps with proposals for a new order;
7. Eschatology as critique of the present socio-political scene, perhaps with proposals for adjustments," 208.

[466] To be more specific, according to Wright, Hebraic eschatology offers *competing and alternative* visions to the dominant eschatology of empire (Assyria, Egypt, Babylon, and Rome, in the case of the ancient Jewish communities). This is what the Book of Revelation points to when, in 21:5, YWHY announces from his throne that he has been about the work of "making all things new." Thus, another way of understanding the project of this dissertation is to say it is a study in competing eschatologies, competing *teleologies* (to borrow from Aristotle), competing social imaginaries (to borrow from Charles Taylor).

full again, complete again.[467] This is the promise of the theology of Mammon: that salvation—whether from disease, heartache, suffering, misery, or pain—is attainable through consumption. Whereas sixteenth century Protestants trusted in grace to get them to heaven, modern economic "theologians" trust in the marketplace.[468] The theology of consumption promises to usher in a new world in which there will be (to paraphrase Revelation 21) "no more death or mourning or crying or pain, for the old order of things has passed away. Those who are victorious will inherit all this (prosperity, abundance, wealth, plenty), and I [Mammon] will be their god and they will be my children."[469]

The eschatology of material abundance carries with it the weight of scriptural inerrancy, formulated much as the Judeo-Christian scriptures are (with their patchwork of law, wisdom literature, poetry, parables, songs, visions, decrees, and apocalyptic works) through such doctrinal works as Paul Samuelson's *Economics*, the leading economic textbook for over fifty years;[470] the "postmillennial" work of John Maynard Keynes, whose gospel of consumptive revival through aggregate demand swept the world like a great religious awakening following World War II;[471] and the proselytization of the great "priest" of free enterprise, Milton Friedman, whom Gary

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[467] John Storey writes that the promise the ideology of consumption makes is that "consumption is the answer to all our problems; consumption will make us whole again; consumption will make us full again; consumption will make us complete again; consumption will return us to the blissful state of the 'imaginary,'" *Cultural Studies and the Study of Popular Culture* (Athens, GA: The University of Georgia Press, 1996), 115.

[468] Jon Pahl, *Shopping Malls and Other Sacred Spaces,* 68.

[469] Revelation 21:4,7.

[470] Embedded in this classic text is a theology every bit as demanding as the Jewish Torah. In *Economics,* Samuelson (professor of economics at MIT and Cambridge) frequently uses the term *evil* and outlines a "plan of salvation" via the path of economic progress that succeeded in instilling, in at least two generations of undergraduate economic students, a religious commitment to market ideology. See Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond,* for a more detailed account of Samuelson's *Economics.*

[471] Keynes, *The General Theory of Employment, Interest, and Money.*

Becker (a fellow member of the Chicago School) described as possessing "a missionary's zeal in the worship of the truth; he [Friedman] has an enormous zeal to convince the heathen" (to name but a few).[472] In these "scriptures," scarcity and fear are the great evils, and material deprivation is the one true original sin.[473]

In these texts (amongst others), the great evil to be avoided (or exorcised) is scarcity. Indeed, as William Cavanaugh writes, "the very basis of the market *assumes scarcity.* Hunger is written into the conditions under which economics operates.*"*[474] To live in a world of scarcity is to live truly in a Hobbesian hell, where, to avoid the weeping and gnashing teeth of poverty and want, one must trust in the salvation of consumption. Walter Brueggemann, discussing the dream Joseph interprets for Pharaoh in Genesis 41:17-24—the dream about the seven thin, ugly cows eating the seven fat cows—argues that Pharaoh's dream is actually a nightmare about scarcity that turns into a policy whereby food becomes a weapon of control and slavery. "We know about the exodus deliverance, but we do not take notice that slavery occurred by the manipulation of the economy in the interest of a concentration of wealth and power for the few at the expense of the many."[475] This nightmare of scarcity fueled an anxiety that led to the formulation of a policy that ended in systemic greediness that fed the exploitative practices inimical to any notion of the common good. This nightmare of scarcity lives with us still, promising, as the imperial system of Pharaoh did (replete as it was with a

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[472] Quoted in Nelson, *Economics as Religion: from Samuelson to Chicago and Beyond,* 163. It is not the purpose of this dissertation to explore in great detail every voice in the "scriptural canon" of economic development. The point is to show that these voices carry every bit the religious weight of their theological counterparts.

[473]Ibid, 9.

[474] William T. Cavanaugh, *Being Consumed,* 90

[475] Walter Brueggemann, *Journey to the Common Good* (Louisville, KY: Westminster Press, 2010), 6-7. Brueggemann goes on to write that, "The imperial pursuit of 'more' can never be satisfied. Pharaoh can never have enough to sleep well at night," 21.

system of raw and ruthless exploitation, saturated with a cheap labor force driven by unrealistic production schedules) that more work, more "jobs creation," more shopping, more oil, more production and consumption will, one day, alleviate the savagery of suffering, poverty, and want, and, through it, all oppression and injustice will be wiped away.

The marketplace makes its money, as it were, by continually pointing out the dissatisfaction felt by what one lacks and what one is not. "Scarcity is implied in the daily erotics of desire that keeps the individual in pursuit of novelty," writes Brueggemann.[476] Abundance and prosperity are true desires, and the one motivated by the fear of scarcity to find salvation in consumption is not making an error in judgment to hold out the hope of one day seeing a world freed from want. It is not a matter of the ends justifying the means (consuming so that prosperity will ensue), but a matter of the ends *shaping* the means themselves that must be addressed. When all we see around us are the dark perversions of scarcity—poverty, affliction, infirmity, hunger, deprivation, depression, addiction, etc.—our default position should be to move towards ending it by any means possible. The question is not, "Does the theology of consumption work?" The question is, "What work does a theology of consumption *do* (both individually and communally)?" It is precisely that the marketplace *does* do work of this kind that advocates like Milton Friedman can make the very serious argument that market capitalism is the best system based upon its ability to give people what they want.[477] What the eschatology of the marketplace gets right is the restless dissatisfaction in

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[476] Ibid, 91

[477] Indeed, this may be Friedman's most compelling argument, that a free-market economy "gives people what they want instead of what a particular group thinks they ought to want." He goes on to say that, "Underlying most arguments against the free market is a lack of belief in freedom itself," *Capitalism and Freedom* (Chicago: University of Chicago Press, 1962), 15.

things as they are. We are told that the marketplace, as a place of job creation, is the best means of alleviating poverty, oppression, and injustice; we are led to believe that our consumption does indeed generate the economic engine that will ultimately drive growth; that a rising tide of materialistic gain will lift all boats. In other words, we are given an eschatological picture of redemption proffered through the narrative of consumption that makes the *very same claims* that the major religions do. It distorts the import of the Twenty-Third Psalm to exclaim:

> Mammon is my shepherd; I shall not want,
> He maketh me to lie down in McMansions in gated neighborhoods
> He leadeth me beside the still waters of immaculate swimming pools and beachfront resorts
> He restoreth my soul with entertainments of every sort.
> He leadeth me in the paths of success and desire for His name's sake.
> Yea, though I walk through valley of the shadow of want, scarcity, and deprivation, I shall fear no repercussions, for Thou art with me.
> Thou preparest many tables before me in the presence of mine enemies (those whose envy at my hard work causes criminal intent to riseth up within them); Thou anointest my head with rich perfumes; my cup runneth over.
> Surely pleasure and profit shall follow me all the days of my life, and I will dwell in the malls of Mammon forever.

And that is the point, that there is a morality to the marketplace; that there is a spirituality to it that is deeply formative to our way of seeing and being in the world. To see consumption as theology is to recognize that the work of the marketplace does a work in us. As Cavanaugh states, "Consumer culture is one of the most powerful systems of formation in the contemporary world, arguably more powerful than Christianity. Such a powerful formative system is not morally neutral: it trains us to see

the world in certain ways."[478] This, he goes on to argue, is a spiritual discipline.[479] It is unpacking it as a spiritual discipline, then, that we must do our best hermeneutical work.

Acknowledging the eschatological promise of market capitalism in more than mere economic terms (as more than labor, consumption, creation of wealth, return-on-investment, cost/benefit analysis, price-to-earnings ratio, and the like), gives it an ontological reality; that is, claiming that the marketplace, far from being value-neutral, is *theological*, imbues it with a way of discussing the very order of being, "the arraignment of the basic stuff and power of reality."[480] Indeed, the marketplace is more than a site where goods and services are produced and acquired; it is a site where *consumers* are cultivated through a subtle process whereby, over time, we are seduced to believe that, through the very act of consumption itself, the deep desires of our hearts will be met. Such a strong belief in the divine right of the consumer to solve every ill is propagated to the point whereby, as Michael Apple points out, "As we move increasingly toward a double-peaked economy, in which the gap between the affluent and the poor grows larger and larger, in which worsening conditions in our inner cities and rural areas should be the cause for national embarrassment, we instead reinstall a belief that the possessive individual—the 'consumer'—is the solution. The common good will somehow take care of itself."[481] As William Cavanaugh writes

> When there is a recession, we are told to buy things to get the economy moving; *what* we buy (whether coffee or pornography) makes no difference. All desires, good and bad, melt into the one overriding

[478] William T. Cavanaugh, *Being Consumed,* 47
[479] Ibid
[480] Ibid, 34.
[481] Michael Apple, *Education and Power* (New York: Routledge, 1995), xvii.

> imperative to consume. The result is an eschatology in which abundance for all is just around the corner. Buy more to get the economy moving, because more consumption means more jobs; via the miracle of the market, my consumption feeds you. One story the market tells, then, is that of scarcity miraculously turned into abundance by consumption itself, a contemporary loaves-and-fishes saga.[482]

All theologies are theologies of desire; that is, they speak purposefully into that which we individually and communally hold in our hearts to be in our best interest.[483] As Daniel Bell writes, "Every economic system is about human desire. Economy has everything to do with the nature and character of human desire."[484] This is why even the most violent and inhumane worship practices (those involving human sacrifice), to the insider, make sense; they offer a means of delivering that which is most desired (healthy harvests, in the case of the Mayans and Aztecs). Theologies proffer fulfillment of desires in ways that confer identity, meaning, and purpose. Belgian historian Franz Cumont argued that the reason new religions could compete in the theological marketplace of ancient Rome is that, contrary to the Roman gods, who were often distant, fearful, and unfriendly, theologies that spoke to the heart spoke to the deeper needs of the human condition. These competing religions (including, Christian, Bacchanalian, Cybelene, Mithraic, Greek, and Egyptian practices and beliefs) "touched every chord of sensibility and satisfied the thirst for religious emotion that the austere Roman creed had been unable to quench."[485] In other words, even in Rome, religions that spoke to the heart spoke to the deep needs for belonging, connection, hope, safety, comfort, and security that are embedded in the human condition. To repeat, any

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[482] William T. Cavanaugh, *Being Consumed,* 13, 93.
[483] This discussion on the theology of desire owes much to James K. A. Smith's *Desiring the Kingdom.*
[484] Ibid, 35.
[485] Franz Cumont, *Oriental Religions in Roman Paganism* (New York: Dover, 1906/1956), 31.

narrative that seeks to be winsome must first start with the heart, then move to the head. If a culture's god can be defined as its narrative of ultimate concern, theologies can then be seen as expressions of its ultimate loves, "that to which we are fundamentally oriented, what ultimately governs our vision of the good life, what shapes and molds our being-in-the-world; in other words what we desire above all else."[486] Capitalism, therefore, is not merely an economic order but also *a discipline of desire*.[487] It is as a discipline of desire, of what Augustine called an "ordering of love," that we now turn.

In his classic work, *The City of God,* Augustine lays out his argument that the entire history of mankind comes down to the vision of two alternative eschatological (and social) realities, the City of Man and the City of God,[488] as a means of unpacking his famous ideation of what constitutes a people. Critiquing Cicero's notion of a *res publica* as "an association united by a common sense of right and a community of justice," Augustine replaces Cicero's idea of justice with something different entirely: "It is possible to define a people not as Cicero does but as a multitude of beings united by a common agreement on the *objects of their love*" (emphasis mine).[489] Thus, for Augustine, it is not justice that defines a people (*iustitia* being their common sense of right and wrong; one might think of *iustitia* in this way by recalling the "justice" of the slave-holding American South), but the objects of their love. It is the "objects of their love" that makes up the difference here, for theologies shape communities (cities, as Augustine describes) by first shaping their loves.

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[486] Smith, *Desiring the Kingdom,* 51

[487] Daniel M. Bell, Jr., *The Economy of Desire: Christianity and Capitalism in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2012), 38.

[488] It is as differing visions of eschatological social imaginaries that I employ Augustine, not to make a "statement of faith" or for any proselytization.

[489] Augustine, *City of God,* IX.24

For Augustine, the history of the City of Man (a city typified by Babylon and exemplified in Rome as a city replete with violence and idolatry) is a City saturated in pagan gods whose promises of "peace" are kept through its *libidinem dominandi* ("lust for dominion"). Like Heorot, the *pax Romana* became a reason and justification to praise violence, lust, rapine, murder, and the restless, acquisitive spirit engendered by the gods themselves that gave rise to the *maximo imperio* of Rome.[490] As Gregory Lee points out, "On Augustine's account, violence and idolatry are both symptoms of the same impulse: an inordinate desire for earthly goods. Indeed, this desire is precisely what makes the earthly city *earthly*"[491] (emphasis in original). It is this desire, as Augustine labors in great detail to show, that is *the* fundamental quality of the City of Man: "The two cities were created by two kinds of love: the earthly city was created by self-love reaching the point of contempt for God, the Heavenly City by the love of God carried as far as the contempt of self."[492] The entire history of the City of Man, on Augustine's account (from Cain to Rome) is the story of this earthly love played out. All other empires, nations, cities, and people groups are but "appendages" of this, unified and united throughout vast stretches of space and time by their common aim of *terrenae utilitatis uel cupiditatis*—pursuit of worldly advantages and the gratification of its own desires.[493] As a result, Augustine says, "human society is generally divided

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[490] "The Romans began to regard lust for dominion (*libidinem dominandi*) as an adequate cause for war, to think that the highest glory (*maximam gloriam*) lay in the widest empire (*maximo imperio*)," *City of God,* III.14.

[491] Gregory W. Lee, "Republics and Their Loves: Rereading *City of God* 19," *Modern Theology* 27:4 (October 2011): 560.

[492] Augustine, *City of God,* 14.28.

[493] "Well then, the society of mortal men spread everywhere over the earth; and amid all the varieties of geographical situation it still was linked together by a kind of fellowship based on a common nature, although each group pursued its own advantages and sought the gratification of its own desires. Now the society whose common aim is worldly advantage or the satisfaction of desire, the community which we

against itself."[494] In a truly Hobbesian sense, "earthly" people seek their own *utilitates* and *cupiditates,* producing the *warre of all against all,* such that, for Augustine, the history of the City of Man "is the story of the world's two greatest empires, Babylon and Rome. These empires, in turn, are the political manifestations of lust, pride, and violence—all of which arise from an "*inordinate love* for earthly goods" (emphasis mine).[495] It is a politics (both in the function of the term and in the deeper human concept of the *polis*) of desire. For Augustine, the entire scope and sweep of human history comes down to its love: "Both cities alike enjoy the good things, or are afflicted with the adversities of this temporal state, but with a different faith (*diuersa fide*), a different hope (*diuersa spe*), a *different love* (*diuerso amore*)" (emphasis mine).[496]

Here, then, is Augustine's point: human history is a history told not by its politics, economics, governments, kings, rulers, or social institutions, but by its *loves.* The cities, alike in their desire for pleasure and avoidance of pain, differ and are separated (by the vast distance of eternity) by how they order their loves. One, the Heavenly City, is construed by what Augustine calls the virtue of "rightly-ordered" love; the other, the City of Man, by the vice of "disordered love."[497] It is important to note that, for Augustine, there does not exist two spacio-temporal locations for these cities (that is, one located, like New York City, on the East Coast, and the other, like

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call by the general name of 'city of this world,' has been divided into a great number of empires. All other kingdoms and kings I describe as something like appendages of those empires," *City of God,* 18.2

[494] Ibid

[495] Lee, "Republics and Their Loves," 565.

[496] Augustine, *City of God,* XVIII.54.

[497] "Now physical beauty, to be sure, is a good created by God, but it is a temporal good, very low in the scale of goods; and if it is loved in preference to God, the eternal, internal, and sempiternal Good, that love is as wrong as the miser's love for gold, with the abandonment of justice, though the fault is in the man, not in the gold. This is true of everything created; though it is good, it can be loved in the right way or in the wrong way – in the right way, that is, when the proper order is kept, in the wrong way when that order is upset," *City of God*, XV.22.

Los Angeles, located on the West Coast); rather, these two cities are to be understood as interwoven realities, intermixed as they run their course throughout history. They are to be understood as ways of life, ways of ordering love, not as geographical locales.[498] They are, in the end, representative of ways of worship, as best seen in Augustine's famous depiction of the City of Man in Book Two, Chapter Twenty:

> This is our concern, that every man be able to increase his wealth so as to supply his daily prodigalities, and so that the powerful may subject the weak for their own purposes. Let the poor court the rich for a living, and that under their protection they may enjoy a sluggish tranquillity; and let the rich abuse the poor as their dependants, to minister to their pride. Let the people applaud not those who protect their interests, but those who provide them with pleasure. Let no severe duty be commanded, no impurity forbidden. Let kings estimate their prosperity, not by the righteousness, but by the servility of their subjects. Let the provinces stand loyal to the kings, not as moral guides, but as lords of their possessions and purveyors of their pleasures; not with a hearty reverence, but a crooked and servile fear. Let there be erected houses of the largest and most ornate description: in these let there be provided the most sumptuous banquets, where every one who pleases may, by day or night, play, drink, vomit, dissipate. Let there be everywhere heard the rustling of dancers, the loud, immodest laughter of the theatre; let a succession of the most cruel and the most voluptuous pleasures maintain a perpetual excitement.[499]

And here is the key, the linchpin to the entire argument:

> *Let these be reckoned the true gods*, who procure for the people this condition of things, and preserve it when once possessed. *Let them be worshipped as they wish*; let them demand whatever games they please, from or with their own worshippers; only let them secure that

[498] As Lee points out, "According to Augustine's narrative, the earthly city corresponds quite precisely to the continuum of people from Cain to Assyria to Rome who have put their hope in earthly things, the quality of those loves has been made manifest in actual, historical developments. The heavenly city, conversely, accords very closely to the line of saints that began with Abel, Noah, and Abraham, and came to full expression in the church. Augustine repeatedly insists that the two cities are interwoven and intermixed as they run their course in this temporal existence. There are false believers in the church, and Christian Romans. And, of course, the members of the two cities will not finally be revealed until God sifts the wheat from the tares," "Republics and Their Loves," 567.

[499] Augustine, *City of God,* II.20.

> such felicity be not imperilled by foe, plague, or disaster of any kind (emphasis mine).[500]

"Let these be reckoned the true gods"—"these" referring, of course, to the ways of life mentioned above (as licentious, riotous, offensive, oppressive, immodest, and crooked as they may be). This *way of life* is to be "worshipped as they wish," thus pointing to these pleasures, these abuses, these sensual prodigalities as that which is to be worshiped in these ways (and many others, I'm sure) so long as felicity is secured. The gods of Rome were not housed in its Pantheon; rather, they were housed in the hearts of those who worshiped injustice, impurity, gluttony, and unbridled prosperity. The *pax Romana,* Augustine argues, is no real peace at all so long as these narratives of ultimate concern reign supreme.[501] Indeed, what makes the City of Man *earthly* is that its gods are not worshipped for any transcendent reason, but rather because they bring victory after victory through their lust for domination.[502] The City of Man is no real *res publica* after all because its loves are all wrong; they are, to borrow from Augustine, too *earthy.*[503]

It is not economic prosperity, governmental regulations, political freedoms, or military might that functions as the litmus test by which a city or nation may be

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[500] Ibid

[501] In fact, Augustine closes this vivid description of the City of Man with these words, "What sane man would compare a republic such as this, I will not say to the Roman empire, but to the palace of Sardanapalus, the ancient king who was so abandoned to pleasures, that he caused it to be inscribed on his tomb, that now that he was dead, he possessed only those things which he had swallowed and consumed by his appetites while alive? If these men had such a king as this, who, while self-indulgent, should lay no severe restraint on them, they would more enthusiastically consecrate to him a temple and a flamen than the ancient Romans did to Romulus," *City of God,* II.20.

[502] "Here we have the very heart of the earthly city. Its God (or gods) is he or they who will help the city to victory after victory and to a reign of earthly peace; and this city worships, not because it has any love for service, but because its passion is for domination," *City of Man,* XV.7

[503] Plato has Socrates point to this idea as well, that the *earthy-ness* of that which is commonly held as good—"good locks, wealth, physical strength, powerful social and family connections, and all the rest"—ultimately lead to one's ruin. *The Republic,* 491c

measured; rather, it is how it orders, or disorders, its loves. And this ordering (or disordering) is a function of its collective theology around that which it holds to be its vision of the *summum bonum.* The "peace of the city" (the *pax Romana,* or, in our case, the *pax Americana*) may only be measured by its theologies of desire, of its rightly ordered loves, not its luxury or leisure, for as Augustine points out, "This is true of everything created; though it is good, it can be loved in the right way or in the wrong way – in the right way, that is, when the proper order is kept, in the wrong way when that order is upset."[504]

The theology of consumption, therefore, rooted as it is in the deep stuff of human desire, is about much more than economic gain, prosperity, and well-being; it is connected in intimate ways to every social, relational, financial, emotional, political and cultural aspect of life. Indeed, it transcends these things in its ability to *discipline* desire towards its own ends. It feeds off desire in order to shape desire towards its own feeding. And yet, in so doing, it ends up annihilating itself, for, as Augustine also points out, such a disordered desire (what he calls the slavery and sickness of sin) is not recognized by its presence, but by its *absence,* such that, under the sacred canopy of consumption lies only an "empty shrine or wasteland where common goals used to stand."[505] It promises, to borrow from G. K. Chesterton, "cures that don't cure, blessings that don't bless, and solutions that don't solve."[506]

This theology of consumption is responsible for shaping a social imaginary that gives order to every institution, relationship, exchange, interaction, and transaction. As

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[504] Augustine, *City of God,* XV.22.
[505] William T. Cavanaugh, *Being Consumed,* 5.
[506] Quoted in King, *Strength to Love,* 71.

Mark Paterson argues in his book, *Consumption and Everyday Life,* what we think of as *individual* acts of consumption are really embedded in much larger *systemic* processes of consumption such that the unconscious consumption of goods and resources we engage in are related and connected, on a much deeper level, to processes that take into account self-worth and desire, which "trigger elements of the sensory consciousness and the nonconscious states" of our being.[507] These systemic processes—embedded as they are in television, advertising, entertainment, movies, and billboards; plastered on everything from cereal boxes to cars to the human body[508]--order our love in disordered ways in order to sell good and services, thereby creating what Paterson (drawing from the work of Michel de Certau) calls "everyday life practices," those practices, rituals, and habits that are embedded in, enacted through, and reproduced by consumption.[509] These everyday actions, Paterson argues, "reveal very complex dialogues and transactions [that have to] do with identity, status, aspirations, cultural capital, and position within a social group."[510] Much like the purpose of evangelism, which seeks to make converts to its particular religion in hopes of proffering both salvation and community for believers, the theology of consumption proselytizes in every corner of both the public and private sphere, affecting everything from where one chooses to live geographically to the interaction of family dynamics.[511] As William Burroughs states,

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[507] Mark Patterson, *Consumption and Everyday Life* (New York: Routeldge, 2006), 3.

[508] A growing trend is for individuals to "lease" out space on their bodies for commercial advertising. For anywhere from $100 to $10,000 individuals can rent out space on one of six body parts—neck, forehead, upper arm, forearm, hand, stomach, or lower back. See Daniel Terdiman's article, "For Rent: Your Forehead for $5,000," accessed August 13, 2014. http://news.cnet.com/For-rent-Your-forehead-for-5,000/2100-1024_3-5837180.html

[509] Patterson, *Consumption and Everyday Life,* 7.

[510] Ibid

[511] Even Adam Smith acknowledged the disintegration of the family unit in commercialized countries: "In…the descendants of the same family, having no such motive for keeping together, naturally separate

"The junk merchant doesn't sell his product to the consumer, he sells the consumer to the product."[512] The "invisible hand" of Mammon is indeed the prime mover that "necessitates, imparts, gives, and adds existence" to the very essence of modern life.[513] The theology of consumption has become "the cognitive and moral focus of life, the integrative bond of society."[514]

Like the images and icons associated with traditional religions (crosses, icthus, steeples, spires, totems, and the Star of David, to name a few), the theology of consumption has its religious iconography as well, what Baudrillard refers to as "images circulating as true value,"[515] shaping desires to the things of earth. According to Robin Usher, "consumption always involves the giving and taking of meaning and is the means by which meanings are shared. What is consumed—be it goods, objects, or images, are *signs* that communicate something to others, that code behaviors by structuring actions and interactions, and that *bring forth* individuals"[516] (emphasis in original). In this "economy of signs,"[517] consumer culture is both material and semiotic; meaning is constructed and identities construed through consumer practices that create

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and disperse, as interest or inclination may direct. They soon cease to be of importance to one another; and in a few generations, not only lose all care about one another, but all remembrance of their common origin, and of the connection which took place among their ancestors," *The Wealth of Nations* (New York: Bantam Classics, 2003), 2:302-3

[512] William S. Burroughs.,*Naked Lunch.* (New York: Grove Press, 2003), 224.

[513] This argument for an "agent cause" for existence comes from the Islamic philosopher Avicenna (c.980-1037). See Dimitri Gutas, *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works* (Leiden, Netherlands: Brill 2014, second revised and expanded edition; first edition: 1988).

[514] Robin Usher, Ian Bryant, and Rennie Johnston, *Adult Education and the Postmodern Challenge* (London: Routledge, 1997), 16.

[515] Jean Baudrillard, *The Ecstasy of Communication* (New York: Semiotext, 1988), 11.

[516] Robin Usher, "Consuming Learning" in *Critical Pedagogies of Consumption: Living and Learning of the "Shopocalypse,"* eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), 37.

[517] Ibid, 38. See also Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society, and Culture* (London: Sage, 1984) for a detailed account of the way in which consumption functions as a set of socio-cultural practices that construct position and worth between and within social groups.

solidarity through the common language, the shared *lingua franca,* of consumption, "where individuals 'buy' their identity or their 'being' with each act of consumption."[518] In this overlapping of imagery and consumption, where what one comes ultimately to consume is the image itself (think of sex being used to sell everything from deodorant to cars), the iconography of Mammon becomes another force fueling the hunger for desires that can never (by intention) be fully satisfied. In this simulacra of hyper-reality, "consumption marks the move from the satisfying of necessity, which can be satisfied, to desire, which can never be satisfied" leading to a reality in which "it is not so much that each person desires a *specific* object or image, but that each desires what the other desires."[519] It is, in the end, to desire everything, and, at the same time, to desire nothing. Indeed, as Baudrillard argues, people desire and seek to consume the myth of consumption itself over any particular goods and services.[520]

Consumptive iconography conveys meaning through symbols every bit as richly embedded with meaning as those found in any religion: people do not buy coffee; they buy Starbucks (whose symbol, ironically enough, is that of the siren, luring the latte drinker in). In this new world of consumptive iconography, whose totems are designed to inflame desire towards what Augustine calls "the most voluptuous pleasures,"[521] brands have come to replace religious symbols as worshippers, seeking community, belonging, and identity, make pilgrimages to "sacred sites" (a newly-opened Apple store, for example) to wait on line for hours (if not days) to be one of the chosen few to

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[518] Ibid.

[519] Robin Usher, "Consuming Learning," 39. Usher goes on to quote Baudrillard, who states that *becoming* rather than *being* has become the ontological priority of the day.

[520] Quoted in Usher, "Consuming Learning," 39

[521] Augustine, *City of God,* II.20

walk away with a sacred relic (a new iPhone or iPad, e.g.). In the Religion of Mammon, brands hold sacred symbolism in ways once reserved solely for the holy of holies by providing the very things religions have long provided: a sense of community, belonging, identity, faith in a "messiah," meaning and significance, even salvation itself. [522] At first blush, one would think such a proposition ludicrous, even laughable; however, as Neil Postman reminds us, the theology of consumption comes to us wrapped largely in the form of religious parables that, like all religious parables, proffer a path to redemption and a vision of heaven that cannot be taken lightly.[523] As religious creatures (creatures bound and shaped by meta-narratives, by an eschatological social imaginary), there is a familiarity with the parables we hear streaming across our televisions at night, embedding themselves in the movies we watch, staring at us from smiling mannequins and well-coifed models.

Gavan Fitzsimmons, working with researchers at Duke University studying the relationship between brands and religion, states, "For eons, organized religion has provided a sense of community, has provided a way to say who we are to others, has

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[522] See, for example, Ron Schachar, Tulin Erdem, Keisha M. Cutright, and Gavan J. Fitzsimons, "Brands: The Opiate of the Nonreligious Masses?" Marketing Science *Articles in Advance* (2010): 1-19; Chuck Kent, "Will Brands Replace Religion in the Search for Meaning?" July 18, 2013, accessed March 5, 2014. http://www.brandingmagazine.com/2013/07/08/will-brands-replace-religion-in-the-search-for-meaning/; R. Tomkins. "Brands are new religion, says advertising agency." *Financial Times* March 1, 2001, accessed January 13, 2013. http://www.humphreys.co.uk/articles/e_commerce_3.htm; R. Belk and G. Tumbat. "The Cult of Macintosh." *Consumption, Markets Culture* 8(3) (2005): 205-217; Gavin Fitzsimmons "Are consumer brands replacing religion?" *Faith and Leadership.* July 16, 2013, accessed July 16, 2013. http://www.faithandleadership.com/qa/gavan-fitzsimmons-are-consumer-brands-replacing-religion?page=full&print=true

[523] Postman writes, *"*On the face of it, the proposition that life is made worthwhile by buying things would not seem to be an especially engrossing message, but two things make it otherwise. The first is that the god of Consumership is intimately connected with still another great narrative, the god of Technology. The second is that the televisions messages sent about consumership and technology come largely in the form of religious parables. The god of Consumership has a theology that cannot be taken lightly. Like all religious parables, these commercials put forward a concept of sin, intimations of the way to redemption, and a vision of Heaven," *The End of Education,* 31-34.

provided a source of meaning in the world. Brands, as they have evolved, have just moved into that exact same space with those exact same functions."[524] In fact, researchers have found that consumers gravitate towards brands that help them express a sense of identity and self-worth, substituting one religious experience for another.[525] As meaning-seeking beings, humans have always found significance through religious experience. That the marketplace has come to replace the church catholic as the site for meaning should be expected as a result of the disembedding Charles Taylor references. However, to return to an earlier concept, it is not that we have decoupled ourselves from religion as we sought enlightenment through the rationality of the marketplace; all we have done is replace one form of religious worship with another.

It should come as no surprise that, as traditional religious belief has declined in recent decades (particularly among the young), brand-driven online communities are on the rise.[526] Brands elicit worship precisely because they engender the very ideals for which humans have always gravitated towards worship: loyalty (even awe) in a common system of sustained belief that promises that purpose, approval, hope, blessing, reward, and fulfillment can be found when one gives oneself in total and complete abandon to it. Brands invite us into communities that fulfill our deepest desires for

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[524] Gavin Fitzsimmons "Are consumer brands replacing religion?" *Faith and Leadership.* Fitzsimmon's work looks at the other side of the coin as well: how religions (particularly Christianity) are coming to resemble brands in their approaches to attracting "customers". He writes, "There's been a movement toward an embracing of brands by organized religion. Some of the newer churches are coming in and taking a very 'customer-oriented' view. You've seen more and more acceptance of, for example, Starbucks coffee served in the back after church. I think this research would suggest that we should be really, really careful about doing that, because, literally, going and picking up that Starbucks coffee after church might reduce the likelihood that you're going to come back to church next Sunday," 3.

[525] E.N. Banister and M.K. Hogg, "Possible Selves: Identifying dimensions for exploring the dialectic between positive and negative selves in consumer behavior," *Advance Consumer Research* 30(1), (2003): 149-150; E.L. Grubb and H.L. Grathwohl, "Consumer self-concept, symbolism and market behavior: A theoretical approach," *Journal of Marketing* 31(4, Part 1), (1967): 22-27.

[526] Fitzsimmons, "Are consumer brands replacing religion?"

companionship, pleasure, meaning, and validation. We do not just drive cars; we drive Fords or BMWs, and identify ourselves as members of those very particular communities. We do not just buy clothes; we buy GAP or Levis, and identify ourselves (and our relationship to others) as members of those communities. We see others as either "in" or "out" of our brand's community (this is why commercials for Apple depict PC users as old, frumpy, and socially awkward; PC users just don't "get it"). As Benjamin Barber writes, "If brand name can shape or stand for identity, then to figure out 'who you are' you must decide where (and for what) you shop."[527]

As marketers know, branding creates emotional bonds between consumers and products by, "creating mythologies about their brands by humanizing them and giving them distinct personalities."[528] Through the power of story, brands take on transcendence, calling forth experiences and identities that have nothing to do with the products themselves (soft drinks creating super heroes, dishwashing detergent putting disheveled families back to rights, e.g.). Brands create desired ends, eschatological realities, a *telos* that calls both for worship and committed discipleship, making both missionaries and martyrs for the cause.[529] Brands have "personalities" linking products to discernable and readily-identifiable human characteristics like "manly," "sophisticated," "elegant," or "classy," attracting consumers to traits that compliment their own personality, thereby creating a relationship between the product and

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[527] Quoted in "Apple: The New Religion?"

[528] *Marketing News,* February 17, 1992, quoted in Michael Budde, *The (Magic) Kingdom of God: Christianity and Global Culture Industries* (Boulder, CO: Westview Press, 1997), 38.

[529] Advertising researchers tell us that "An important component of the mental representations that consumers have about a brand is the emotions they project onto it. These emotions are subjective meanings about a brand which consumers create, and which reflect a consensus in a category or market. For example, emotion research has described Coca-Cola as relaxed and friendly, Pepsi as fun and lively, and Dr. Pepper as exciting and bold." Peter Murray, "Consumers Who Buy Versus Those Who Shop." *Revolution Digital.* June 1, 2013, accessed October 12, 2014. http://blog.revolutiondigital.com/consumer-psychology-digital-marketing/consumers-who-buy-versus-those-who-shop/

consumer.[530] As Neil Postman asks, "Who writes the songs that young girls sing? Or the tales that old men tell? Who creates the myths that bind a nation and give purpose and meaning [to it]? In America, it is the advertisers…."[531] To make just one case study of this, to highlight a company that seeks intentionally to create a sense of religious awe, devotion, worship, and discipleship of and to its brand, let us look at the ways in which Apple (particularly under its founder, Steve Jobs) created a following of users who see their products as more than computers, phones, or tablets, but, instead, as a realized social imaginary, a complete way of seeing and being in the world. (Though any number of companies would do—Coca-Cola, or Disney, for example—choosing a company whose logo evokes the fruit of the tree of the knowledge of good and evil from Genesis has a particular nuance to it[532]).

Skye Jethani, in an April 16, 2014, *Huffington Post* article, "Apple: The New Religion," describes the pilgrimage Apple users make to the holy shrine of their local Apple stores (built to be temples to the worship of design, beauty, and transcendence, these glass cathedrals are replete with altars upon which Apple products are displayed) in religious terms: "This week crowds of worshippers outside Apple Stores around the globe will finally be able to lay their hands on the latest object of their devotion: the iPhone 4. The public was given its first official look at the device a few weeks ago when Steve Jobs descended down from his holy digital mountain with the updated phone in his hand."[533] This religious devotion began almost immediately for Apple,

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[530] Ibid
[531] Postman, *The End of Education,* 59.
[532] Interestingly, and paradoxically, enough, the bite from the fruit (it is not named an apple in Genesis) causes the *fall* of mankind, whereas biting from this Apple is meant to lead towards the liberation of mankind, a direct inversion of the Genesis tale (and of the moral contained therein).
[533] Skye Jethani, "Apple, The New Religion," *Huffington Post* June 28, 2010, accessed June

when the very first iPhone was dubbed (first by bloggers and then by mainstream media) as the "Jesus phone" for its promise to be not just the "holy grail of all gadgets,"[534] but, more importantly, as that which would provide spiritual direction, restore mankind to God-like perfection, and usher in the day when "the mute will talk, the deaf will hear and the lame will walk."[535] So rich was the connection between this new technology and religious experience that one reviewer, reporting from Apple's World Wide Developer's Conference, likening pictures of evangelical Christians doing street ministry to those congregating at the convention, asked, "What do those people have in common? They are all desperately waiting. They have been waiting for 2,000 years. Now, on June 29th, 2007, the Jesus Phone will set them free."[536] In 2006, Pope Benedict issued his "Urbi et Orbi" message, in which he posed the question, "Is a Savior needed by a humanity which has invented interactive communication, which navigates in the virtual ocean of the Internet and, thanks to the most advanced modern communications technologies, has now made the Earth, our great common home, a global village?"[537] Brian Lam, editor of *Gizmodo*, responded by writing, "Of course we still need a Savior. Hopefully, our shepherd, Steve Jobs, will unveil Apple-Cellphone-

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7, 2014. http://www.huffingtonpost.com/skye-jethani/apple-the-new-religion_b_624332.html

[534] R. Daneskjold. "The Apple iPhone: the holy grail of gadgets?" *The Jawa Report,* January 10, 2007, accessed November 3, 2014. http://mypetjawa.mu.nu/archives/186015.php

[535] W. Kinsella, "The 'Jesus phone' cometh," *National Post,* June 21, 2007, A23, accessed February 15, 2015. http://www.nationalpost.com/news/story.html?id=7d385887-23c9-48ef-95c9-eaf61e9397de&p=1

[536] Magnus, "What do these people have in common?" quoted in Heidi A. Campbell and Antonio C. La Pastina, "How the iPhone became divine: new media, religion and the intertextual circulation of meaning," *New Media Society* (2010): 12:1191-1207.

[537] Pope Benedict XVI " 'Erbi et Orbi' message of His Holiness Pope Benedict XVI" December 25, 2006, accessed August 4, 2014. http://www.vatican.va/holy_father/benedict_xvi/messages/urbi/documents/hf_ben-xvi_mes_20061225_urbi_en.html.

Thingy, the true Jesus Phone in two weeks, at the Macworld Keynote. It shall lift the hunger and disease you speak of from the land."[538]

As Belk and Tumblat point out, the "cult of Macintosh" sustains devotees through its "religious-like meta-narrative of Apple computers as redeeming technologies able to liberate its users, and its co-founder Steve Jobs as a Christ figure."[539] These meta-narratives derive their power from a series of myths, carefully crafted to connect Apple to religious-like stories, symbols, and images, including: a creation myth whereby the birth of the iPhone coincides with the redemption of a fallen world; and a Savior myth whereby Steve Jobs comes to represent the long-awaited Messiah capable of pointing, through divine talismans, towards a heavenly realm.[540] That Steve Jobs has often been elevated to Messiah status is also a carefully crafted ploy both by insiders and reviewers to see Jobs as the *evangelon,* bringing the Good News of the Gospel of Macintosh to the masses. *New York Magazine,* in an article covering the new iPhone, wrote of Jobs, "Every product he crafts he regards as a sacred object, the primary aspiration of which is to incite naked lust."[541] Lam Basile, in an online review of Apple, wrote, "Jobs preached the gospel of Apple and confirmed the rumors that his iPhone is indeed a savior."[542] This idea was also promoted by two curious incidents: Jobs himself dressing up as Jesus Christ at Apple's first Christmas

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[538] Brian Lam, "The Origins of the Jesus Phone Terminology" *Gizmodo.* June 22, 2007, accessed June 5, 2014. http://gizmodo.com/271417/the-origins-of-the-jesus-phone-terminology

[539] Belk and Tumblat, "The cult of Macintosh," 208.

[540] Ibid, 209.

[541] J. Heilemann, "Steve Jobs in a box." *New York Magazine.* June 17, 2007, accessed March 4, 2014.http://nymag.com/news/features/33524

[542] R. Basile, "iPhone Last Supper Club Holds Forum," *iPhone Savior* July 7, 2007, accessed March 4, 2014. http://www.iphonesavior.com/2007/07/iphones-last-su.html

party,[543] and the obvious Christian allusion in Alan Deutschman's biography, *The Second Coming of Steve Jobs.*[544] Like the shamans of old, Jobs played specifically on ritual and emotion to create a sense of "otherworldliness" to Apple's products. In author Brett Robinson's book, *Appletopia: Media Technology and the Religious Imagination of Steve Jobs* (in which Robinson examines the ways Steve Jobs utilized religious metaphors and iconography to create the "cult of Macintosh"), Robinson references a conversation Jobs is reported to have had with Apple's marketing director that highlights this cultic intentionality towards their products:

> "We don't stand a chance of advertising with features and benefits and with RAMS and with charts and comparisons," Jobs said. "The only chance we have of communicating is with a feeling."
> "It's got to be a cult product," Murray replied.
> "Yeah, we say it's a cult, and then we say, hey, drink the Kool-Aid," Jobs said.[545]

In another religious allusion, Jobs introduced the 2007 iPhone with the slogan "Touching is Believing," a reference to Thomas, the "doubting" disciple who had to touch Jesus with his own hands before he could believe in Jesus's resurrection. It should come as no surprise, then, that at the passing of Jobs, thousands of fans made pilgrimages to Apple stores, lighting digital candles on their iPad screens in homage to the man who served as High Priest of their religion.[546]

As Martin Lindstrom, author of *Buyology,* writes, "Apple is…a religion. Not only that—it is a religion based on its communities…its thousands of communities

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[543] See RW Belk and G Tumblat. "The cult of Macintosh," 211.
[544] Alan Deutschman, *The Second Coming of Steve Jobs* (New York: Random House, 2000).
[545] Brett T. Robinson, *Appletopia: Media Technology and the Religious Imagination of Steve Jobs* (Baylor, TX: Baylor University Press, 2013), 67.
[546] Michael S. Rosenwald, "Apple Is A New Religion, and Steve Jobs Was Its High Priest." *The Washington Post,* October 7, 2011, accessed June 7, 2014. http://www.washingtonpost.com/opinions/apple-is-a-new-religion-and-steve-jobs-was-its-high-priest/2011/10/07/gIQAjYlgTL_story.html

across the world spreading the passion and creating the myths."[547] Psychologist David Levine, writes "For many Mac people, (the Mac community) has a religious feeling to it. For a lot of people who are not comfortable with religion, it provides a community and a common heritage. Mac users have a certain common way of thinking, a way of doing things, a mindset. People say they are a Buddhist or a Catholic. Mac users understand themselves in similar terms."[548] Indeed, as Pui-Yan Lam, in a paper titled "May the Force of the Operating System Be With You: Macintosh Devotion as Implicit Religion," points out, Mac disciples see themselves as engaged in a communally shared religious experience with other Mac users.[549] She quotes one Apple follower as saying, "For me, the Mac was the closest thing to religion I could deal with."[550] This kind of religious devotion functions as an entire worldview, forming the "uncontested assumptions of our lives" fundamentally altering "our perceptions of worship, mission, community, belief and even God."[551] In this way, Apple is more than a company, more than its products; indeed, as Campbell and La Pastina point out, "the cult of Macintosh is more than brand loyalty; it is about religious metaphors sacralizing both Mac devotion and its CEO."[552]

Embedded within the Apple ethos (on display in the mass hysteria generated by its product announcements, themselves done behind the veil of the "holy-of-holies" where only tech journalists are allowed to witness the sacred unveiling ceremony of

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[547] Peter Murray, "Consumers Who Buy Versus Those Who Shop."
[548] Ibid
[549] Pui-Yan Lam, "May the Force of the Operating System be with You: Macintosh Devotion as Implicit Religion," *Sociology of Religion* (2001) 62 (2): 243-262
[550] Ibid, 245.
[551] Skye Jethani, "Apple: The New Religion?"
[552] Campbell and La Pastina "How the iPhone became divine," 1200.

new products[553]) is a conscious relationship to an eschatological vision of blessing, reward, and fulfillment that promises salvation and eternal happiness to those who come together, with other believers, for the common purpose of finding prosperity in the worship of Apple. "By embracing the iPhone, users were being promised a spiritual encounter,"[554] a promise that registers even at the most neurological level of our brains.[555] Apple, in drawing upon innate desires for community, belonging, meaning and identity, harkens back to Augustine's belief that desire is a social production; that is, that desire does not merely originate within the individual self but is drawn forward by a deep longing to be "associated with the gang in whose company [one acts]".[556] As Heidi Campbell points out, "There is such brand loyalty [to Apple] through the religious narrative. When you're buying into Mac, you're buying into an ideology. You're buying into a community."[557] As Apple clearly demonstrates, in a world where brands are as ubiquitously propagated and consumed as the medieval selling of indulgences

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[553] Apple does not traditionally broadcast their launch of new products live.

[554] Ibid, 1203.

[555] Mark Millan, "Apple Triggers 'Religious' Reaction in Fans' Brain, Report Says." *CNNTech,* May 19, 2011, Accessed July 6, 2014. http://www.cnn.com/2011/TECH/gaming.gadgets/05/19/apple.religion/ . Neuroscientists, performing magnetic resonance imaging tests on self-proclaimed Apple worshipper Alex Brooks, found that the images of Apple's products lit up the same parts of the brain as images of deities do for religious worshippers. "The Apple products are triggering the same bits of [Brooks'] brain as religious imagery triggers in a person of faith."

[556] Augustine, writing about the nature of an act of thievery, points to the social nature of desire when he confesses: "Had I been alone I would not have done it [committed the act of theft]—I remember my state of mind to be thus at the time—alone I never would have done it. Therefore my love in that act was to be associated with the gang in whose company I did it," *Confessions,* translated by Henry Chadwick (Oxford: Oxford University Press, 1991), 34.

[557] Quoted in Alexis C. Madrigal, "The Varieties of Religious Experience: How Apple Stays Divine," *The Atlantic* July 23, 2010, accessed July 8, 2014. http://www.theatlantic.com/technology/archive/2010/07/the-varieties-of-religious-experience-how-apple-stays-divine/60271/

once were, Mammon (paraphrasing Gerard Manley Hopkins) plays in ten thousand places.[558]

In a world where corporate brands replace entire systems of religious experience, where individuals are saturated with advertisements coming at them from every angle—television, radio, billboards, websites, t-shirts, newspapers, junk mail, movies, public restrooms, posters, videos, etc.—where the social imaginary promotes consumption as the *summum bonum* of life, the role of *consumer* becomes not just one among competing roles (father, daughter, teacher, nurse, Sunday School teacher, baker, barista); it becomes *the* dominant and defining role by which we identify ourselves and others. We become not *buyers* (purchasing the things needed for survival) but *shoppers,* spending our time in endless (and often fruitless) sojourns to shops and stores. We shop to find fulfillment, pleasure, purpose, identity, and belonging, not to find the best deals on microwaves, returning again and again, not for the products, but for the experience. We have become worshippers of the liturgy of the mall.[559] Here, then, is the next stroke in our cosmological picture of the Religion of the Marketplace: The Religion of the Marketplace begins in the worship of Mammon, which gives rise to a theology of consumption rooted in an eschatology of abundance that distorts desire, *shaping worshippers of the liturgy of the mall.*

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[558] This is a paraphrase from Gerard Manly Hopkin's poem, "The Kingfishers Catch Fire," of the stanza:
--for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.
Gerard Manley Hopkins, *Poems and Prose* (New York: Penguin Classics, 1985), 51.

[559] This idea of the mall as a liturgical institution of worship comes from James K.A. Smith's *Desiring the Kingdom.* The rest of this explication draws heavily from Smith's work on liturgical institutions.

The Liturgy of the Mall

James K.A. Smith, in his work on liturgical institutions, argues that, "Because our hearts are oriented primarily by desire, by what we love, and because those desires are shaped and molded by the habit-forming practices in which we participate, it is the rituals and practices of the mall—the liturgies of mall and market—that shape our imaginations and how we orient ourselves to the world. Embedded in them is a common set of assumptions about the shape of human flourishing, which becomes an implicit *telos,* or goal, of our own desires and actions."[560] Smith defines liturgies (whether sacred or secular) as those practices that "grab hold of our hearts, capture our imaginations, shape our loves and desires, and actually form us in powerful, fundamental ways. They shape and constitute our identities by forming our most fundamental desires and our most basic attunement to the world. In short, liturgies make us certain kinds of people.*"*[561] Liturgies are, he goes on to state, "rituals of ultimate concern; [those] thick practices [which] are identity-forming, *telos*-laden, and get hold of our core desire— rituals that are formative for identity, that inculcate particular visions of the good life."[562] These liturgical practices (including the seemingly mundane rituals and habits we take innocuously for granted—window shopping, for example) have a teleological purpose; they contain implicit visions of human and communal flourishing, carry certain systems of belief, have moral and ethical implications, and draw us towards certain specific ways of interpreting and imagining visions of human flourishing. As Christopher Hodgkinson argues, all human organizations, whether they

[560] Smith, *Desiring the Kingdom* 25.
[561] Ibid
[562] Ibid, 85-86.

are simple or complex, exist to achieve purposes; these purposes in turn are rooted in human desires or values.[563]

Cultural institutions (media, religion, business, government, schooling, etc.) are created specifically to address the deep desires, wants, and needs both of the human condition and of the collective human experience. As such, as *formative* institutions, (formative of desire, whether they explicitly claim to be or not), they are also, in the sense we have been discussing, *re-ligious* in that they bind us to specific ways of seeing and being in the world.[564] Liturgical institutions can also be what Jane Roland Martin describes as either educative or *mis*educative in that, while they certainly educate, that for which they educate may indeed by harmful or helpful to a society, depending upon whether the cultural stock passed down is an asset (supporting the health of the culture) or a liability (fostering unhealthy culture).[565] The role of liturgical institutions under Mammon, therefore, is to cultivate, through innocuous advertising, paradigmatic exemplars, perpetuated myths, and educational rhetoric (all of which play on one's

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[563] Christopher Hodgkinson, *Educational Leadership: The Moral Art* (New York: State University of New York Press, 1991), 26

[564] Smith writes that, "Cultural institutions are those conglomerations of practices (and built-environment) what have unfolded and developed over time to address human needs, wants, and desires. Cultural institutions are a sign of human making. However, there is also an important sense in which cultural institutions take on a life of their own; while they are ultimately human creations, once they're up and running, they cannot be reduced to the particular whims and interest of particular human beings. They take on a kind of system power that gives them an influence that is independent of individual agents. The result is that while cultural institutions are essentially human creations, there is also an important sense in which humans are the products of the formation we receive through cultural institutions," *Desiring the Kingdom*, 71-72.

[565] Martin writes, "In view of the fact that a culture's stock includes liabilities as well as assets, a third major implication of the theory of education as encounter is that cultures and their educational agents can be miseducative as well as educative. In this regard, being educative and miseducative can usefully be compared to being healthy and unhealthy. The first thing to be noted about the trait or property of being educat*ive* is that it is distinct from that of being educat*ed.* One indication that these are independent stats is that the relevant contrast to being educated is being *un*educated, where as the relevant contrast to being educative is being *mis*educative. Another sign is that many people would consider a culture with a high literacy rate to be an educated society, and they would also classify as such a culture most of whose members had attained a higher degree. However, as the case of Nazi Germany clearly demonstrates, a literate culture can be miseducative," *Education Reconfigured,* 115-116.

desires, in the Augustinian sense, for a better life), a sense of avarice as a right, true, and proper means of satisfying one's hunger for security, safety, and prosperity. The cultivation of avarice is like the glutton who believes that, by gorging himself at today's feast, he will satiate himself fully and completely tomorrow as well. The one who seeks consumption as a means to well-being finds himself in the service of a dark master, for, as C.S. Lewis wrote, "Prosperity knits a man to the World. He feels that he is 'finding his place in it,' while really it is finding its place in him."[566]

To claim the mall as a site of religious worship is to reconcile the previous claims about the Religion of Mammon: that the mall (even in its architectural design) is a place that lays claim to our desires and imaginations; that it calls forth a vision of blessing, security, hope, and promise that is every bit as religious (and formative) as any Catholic, Protestant, Jewish, or Muslim site of worship. To claim the mall as an educational institution is also to hold it up to the ways in which it is also *mis*educative in the cultural liabilities it passes on, for, as Martin points out, "It would be a mistake to rely purely on the good intentions of institutions whose primary objectives are to entertain the public or sell cars or maximize profits, and so on. Thus, the challenge is also to convince the culture as a whole that, whatever else a publishing company, a television network, a museum, a bank, an Internet company, a website, a supermarket, a governmental department, may be: it is also an educational agent that should be held accountable for what it does."[567] Let us therefore take a look behind the veil at the seemingly innocuous ways in which the typical shopping mall acts as a miseducative liturgical institution.

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[566] C. S. Lewis, *The Screwtape Letters* (New York: Macmillan Publishing Co, 1959), 132
[567] Martin, *Education Reconfigured,* 131.

As liturgical institutions, malls both respond to and perpetuate particular visions of human-making that, by their very definition as "dynamic structures of desire,"[568] shape image bearers of a specific vision of the Good. As such, though these institutions are creations made by human hands, there is a very real sense in which they recursively make humans in their image. As Smith argues, "What might appear to be the normal, everyday habit of going to the mall is actually a deeply formative ritual practice that subtly but powerfully shapes and aims our desire."[569] To say that malls act *liturgically* is to see institutions as possessing more than mere functionality or mere utility. It is to see them as possessing ritualized patterns of belief, dispositions, and values that become institutionalized in a people's collective life.[570] It is to see that institutions function as entities within a larger theological framework, whether they realize it or not.[571]

So then, what does it mean to see the mall as a site both of liturgical worship and religious formation (a question that will have significant import when we turn, in the next chapter, to looking at schooling as another liturgical institution within the Religion of Mammon)? What does it mean to worship at the mall? How does a routine shopping trip reveal something deeper, something more sacred then it at first seems? To answer these questions, let us in turn look at the mall as a designed center of worship, as a place

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[568] Smith, *Desiring the Kingdom*, 73

[569] Ibid, 84.

[570] David F. Wells, *No Place for Truth; or, Whatever Happened to Evangelical Theology?* (Grand Rapids: William B. Eerdmans, 1993), 167. Cornelius Plantinga, quoting Wells, writes, "character forms culture, which then forms character. Let one person and his kin, plus ordinary sinners and pretty good persons and everybody else, sow and reap and sow again; let them fertilize and cross-fertilize each other, and the resulting culture will defy rational analysis," *Not the Way It's Supposed to Be,* 70.

[571] Plantinga points this out in John Steinbeck's novel *The Grapes Of Wrath:* "Steinbeck's *Grapes of Wrath* (a novel that tells us a lot about the sowing and reaping of good and evil). The banks that foreclose on struggling tenants, those monsters that "eat interest" and "breathe profits," have a life of their own but apparently no center of responsibility. No specific individuals within them are responsible for wrenching the poor from their land. It's the times that are responsible. It's progress. It's the necessity of showing profit. It's orders from the parent bank back east. How can an outraged tenant shoot any of *those* things?" Ibid, 75.

where particular practices and rituals shape community and identity, and how these intersect in theological ways within the Religion of Mammon. Let us, then, first turn to the structure of the mall itself in order to see it as a place of worship every bit as religiously formative as a cathedral, temple, synagogue or mosque. Let us look at the very ordering of space itself—the deliberately designed architecture of the mall—in order to see how, by design, malls are meant to be centers of worship.

In his book, *To Take Place: Toward Theory in Ritual,* Jonathan Smith writes that, "Place directs attention. When one enters a temple, one enters marked-off space…in which, at least in principle, nothing is accidental; everything, at least potentially, demands attention. The temple serves as a focusing lens, establishing the possibility of significance by directing attention."[572] The mall, as we will see, is a marked-off space; nothing is accidental; everything in the mall demands our attention. Malls, by their architectural design, are constructed to be sites where the rituals and ceremonies of traditional religion are played out: devotees enter into the carefully crafted space of their local mall, some intent on buying, most content merely to shop. Walking down the long hall of the central nave, worshippers find themselves removed from the outer world by spatial patterns that reflect a sense both of transcendence and awe. Like the intentional design of medieval cathedrals, whose architects used flying buttresses and soaring archways to raise one's eyes towards the heavens, the modern mall draws one's eyes upwards and outwards through wide open spaces, open sky lighting, and multiple levels that give one a sense of beauty, awe, and transcendence. Malls are vast, immense structures, designed to overwhelm, to mystify and bewilder.

[572] Jonathan Z. Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987), 104.

Like medieval cathedrals, malls are typically the largest structures (in terms of square footage) in their towns, often exceeding over one million square feet of gross leasable area.[573] Soothing music plays everywhere: in the stores, in elevators, in the lobby, even in restrooms. The mall is a sanitary place; indeed, it is a sanitized space. Trees and vegetation give the mall a sense of pre-lapsarian perfection; none of the vegetation in the mall ever dies. [574] More directly, the deliberate use of trees, vegetation, fountains, and waterfalls harkens back to the ancient idea held by almost every religion that gardens are connected to vitality and life.[575] The mall is, simultaneously, a return to the Garden of Eden (replete with all that is pleasing to the eye and good to consume); the realized eschatological vision of the promised land guaranteed to Moses (a land flowing with milk and honey); the prophetic vision of Jerusalem (a fertile vineyard lush with choice fruits); and the holy city of Revelation (whose waters are for healing and where, through the incandescence of its fluorescent lighting, neither sun nor moon need shine).

The modern mall is an ecumenical site of community, functioning simultaneously (and interchangeably) as a bazaar and as a ritualistic center (many weddings and church services are now held at malls).[576] The mall is also a site of pilgrimage. Travellers make their way to the mall to do much more than purchase goods (in fact, research shows that fully forty percent of mall-goers never intend to make one

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[573] Jerry Jacobs, *The Mall: An Attempted Escape from Everyday Life* (Prospect Heights, Ill.: The Waveland Press, 1984), 1

[574] Pahl, *Shopping Malls and Other Sacred Spaces,* 73.

[575] Pahl writes that vegetation as an intentional feature of mall design gives us, "The Garden of Eden without the fall; the resurrection without the cross; spring and summer without fall and winter," Ibid.

[576] Ira G. Zepp, in the book, *The New Religious Image of Urban America: The Shopping Mall as Ceremonial Center,* argues that malls function "interchangeably and simultaneously [as] a ceremonial center, an alternative community, a carnival, and a secular cathedral. Malls as we experience them cannot be reduced to commercial and financial enterprises. They are far more than places of business," (Westminster, MD: Christian Classics, 1986),15.

single purchase[577]); they come to the mall for community. James Rouse, a leading architect responsible for the design of over sixty malls, says that, "It is in the marketplace that all people come together—rich and poor, old and young, black and white. It is the democratic, unifying, universal place which gives sprit and personality to the city."[578] The mall, therefore, functions as a hub for community in ways that both exemplify and surpass many religious communities, for at the mall, all races, creeds, tribes, tongues, and nations speak the same language (commerce) and worship the same god (Mammon). Gathered together in one accord by the invisible hand of the marketplace, it can be said truly that, where two or three shoppers are together, there Mammon will be in the midst of them.[579]

The mall is a site of community designed to create a shared sense of devotion to a way of life that speaks to the deep needs in the human condition for security, sustenance, and belonging. No one is ever a stranger at the mall. When a shopper enters a store, workers wearing nametags hurriedly rush to greet the newcomer, smiling, with arms open (reminiscent of the greeter at the front door of one's local church), asking, "What can I do for you today?" At the mall, your deepest needs are finally recognized, addressed, and provided for. Feeling fat, worn out, overworked, stressed, fatigued, hungry, at odds with your spouse, burnt out, depressed, or alone? The mall, with its endless displays designed to delight and enchant, offers the solutions we so desperately crave. The mall brings together the disparate and the desperate, offering a form of

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[577] Zepp, *New Religious Image,* 15.
[578] James Rouse, "The Regional Shopping Center: Its Role in the Community It Serves," as cited in Zepp, *New Religious Image,* 31.
[579] This is, of course, a paraphrasing of Jesus' famous dictum in Matthew 18:20: "For where two or three are gathered in my name, there am I among them."

therapy that promises healing through the communal action of consumption. Published studies in the *Journal of Psychology and Marketing* shows that more than half of Americans (52%, including 64% of women and 40% of men) admit to engaging in what psychologists term "retail therapy"—shopping and consuming in order to improve one's mood[580] (indeed, shopping addictions claim more than ten percent of the population, and twenty percent of women—more than drugs and alcohol combined[581]). Studies also reveal that 62% of shoppers admit to purchasing items merely to cheer themselves up, confirming that, for many shoppers, there is something inherent in the ritual of shopping itself that acts as a mood enhancer, especially when done with another person.[582] Like religious sites of worship, people flock to the mall for escape, entertainment, and rejuvenation. The mall even offers its own liturgical calendar, one closely enough aligned to religious holidays to not seem threatening, yet unique enough to weave seamlessly within the social calendars of every person, regardless of religious affiliation. As well as the more traditional religiously affiliated holidays (Christmas and Easter stand out as the most popular), there are also New Year's Blowouts, Valentine's Day Romance Packages, Summer Rebates, Back-to-School Specials, Black Friday Discounts, and End-of-Year Clearances.

It is not just community that malls provide; in a very real sense, they also provide communion: the *κοινωνία* that represents the forgiveness of sin. For, of course, there is no sin in the mall; indeed, the mall is the place one comes to rid oneself of sin: the sin of imperfection, of ugliness, of loneliness, of insecurity, of want, of being

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[580] Selin Atala, and Margerat Meloy, "Retail therapy: A strategic effort to improve mood," *Psychology and Marketing, 28* (6), (2011): 638-659.
[581] Tracy McVeigh, "One in Five Women is a Shopaholic," quoted in Cavanaugh, *Being Consumed,* 15.
[582] Atala and Meloy, "Retail therapy: A strategic effort to improve mood."

incomplete. Likewise (and, of course, paradoxically), there is no forbidden fruit in the mall. All is on display, and all is up for grabs. As worshippers make their way in and out of the various side chapels, they see everywhere what Jon Pahl calls a poetics of promise: salvation as proffered through consumption.[583] In the mall, communion takes place everyday as weary, broken, often contrite shoppers offer themselves (and their credit cards) up to smiling, shining, immaculate temple functionaries, who, in return, tender gifts of ablution designed to specifically address the brokenness we bear. As James Smith points out, within the liturgy of the mall is an implicit notion of brokenness akin to sin, "Implicit in those visual icons of success, happiness, pleasure, and fulfillment is a stabbing albeit unarticulated recognition that *that's not me.* The liturgies of the mall inscribe in us a sense that something's wrong with us, that something's broken, by holding up for us the ideals of which we fall short. 'This isn't you,' they tell us. 'And you know it. So do we"[584] (emphasis in original).

And so, as we come to gaze upon the perfectly sculpted models whose pictures adorn the walls of the retail stores, as we stand before the mannequins promoting an idealized version of our own desired image, as we hunger for the comfort and peace promoted in the catalogs of smiling children and healthy families, we make our way, with repentant and expectant hearts, to the altar of Mammon, placing our hard-earned daily bread (or, at least, the delayed promise of tomorrow's bread through our credit cards) upon the communion table, hoping for much more than the sweater, golf club, or lip stick. What we really want, the desire behind the products, is the happiness, security, peace of mind, esteem, contentment, even redemption, promised by the liturgy of the

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[583] Pahl, *Shopping Malls and Other Sacred Spaces,* 73.
[584] Smith, *Desiring the Kingdom,* 97

mall. The mall, much more than our temples, synagogues, mosques, cathedrals, and churches, proffers a visceral, tangible solution to the ugliness, unattractiveness, and unworthiness we feel deep in our marrow (indeed, seventy percent of Americans visit the mall each week, considerably more than will visit a church or synagogue during that same week[585]). The mall feeds on our desire for the desirable. It fosters an addiction to longing—"a longing not just of brain, belly, or loins but finally of the heart."[586]

The goal of shopping is not to walk out of the mall with full shopping bags, but full lives. Thus the mall, drowned out as it is in soothing music, open-air promenades, and perfectly-kept storefronts, clothes the naked reality that the theology of consumption, unable to truly satisfy our deepest desires, must do anything but that, for, if ever those desires were truly met, if we were to *actually* find contentment, peace, and belonging, the entire machine would come to a grinding and agonizing end. Thus the promises of the theology of consumption, revealed as they are in the liturgy of the mall, must be kept just beyond one's reach. They must be arrayed in dazzling products intentionally designed for quick obsolescence, marketed by actors paid to portray a life just tantalizingly out of reach, promoted by the (too) beautiful and the (too) perfect. Thus has the theology of consumption (rooted in the liturgy of the mall), much like the Economy of Honour in *Beowulf,* come, through fits and starts, to be the dominant social imaginary of our culture. And, much like the advance of the Economy of Honour, as greater treasure is seized, violent, oppressive deeds become the means through which the economic system supports the "heroic life".

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[585] *Affluenza: The All Consuming Epidemic,* directed by John de Graff (Arlington, Virginia: Public Broadcasting Services Documentary Films, 1997). Accessed April 23, 2015. https://www.youtube.com/watch?v=YhMllHwkAoM

[586] Plantinga Jr., *Not the Way It's Supposed to Be,* 131

The theology of consumption orders our loves inward, thus creating an incessant need for greater and more consumption, consumption that promises fulfillment but delivers decay. It is a theology that orders our desires towards consumptive ends. We become inured to the patterns that direct us towards the consumption of everything: goods and services, natural resources, the environment, others, and, ultimately, ourselves. We come to see the world as a resource to be devoured. As James Smith argues, "the liturgy of consumption births in us a desire for a way of life that we can't feasibly extend to others, creating a system of privilege and exploitation."[587] Like the mythical Weendigoes—giant spirits whose insatiable hunger left terrible swaths of famine, preventing the next day's hunger from being sated[588]—we have, in our slavery to our own stomachs, created a feeding mechanism whereby we come to feed, ultimately, on the very resources we need for our own survival. Like the long forgotten societies who once inhabited the islands of Pitcairn—whose formerly lush forests and teeming reefs gave rise to an ancient Polynesian people numbering several thousands who flourished as traders in oyster shells, volcanic glass, basalt, pigs, and bananas, but who, due to their deforestation, habitat destruction, and over-consumption of dwindling natural resources were left with too many people and too few resources to survive, leading to their tragic societal collapse into civil war, chronic hunger, and, ultimately, the cannibalization of their own people[589]--the theology of consumption creates a cyclical path both of self and communal destruction that, paradoxically, begins in the rightly-ordered desire of security, but ends by distorting that desire towards one's own

[587] Smith, *Desiring the Kingdom,* 101.
[588] Taken from Patel's, *The Value of Nothing,* 88.
[589] See Jared Diamond's *Collapse: How Societies Choose to Fail or Succeed* (New York: Penguin Books, 2005) for a more detailed look at Pitcairn and other societies who, their control or lack thereof of their own selfish tendencies, brought about collapse or flourishing.

gluttonous consumption, leading to the collapse both of the individual human condition and the collective human experience. As George Counts wrote,

> With its deification of the principle of selfishness its exaltation of the profit motive, its reliance upon the forces of competition, and its placing of property above human rights…the urge for private gain tends to debase everything that it touches, whether business, recreation, religion, art, or friendship…. In its present form capitalism is not only cruel and inhuman; it is also wasteful and inefficient. It has exploited our natural resources without the slightest regard for the future needs of our society; it has forced technology to serve the interests of the few rather than the many; it has chained the engineer to the vagaries and inequities of the price system; it has plunged the great nations of the earth into a succession of wars ever more devastating and catastrophic in character.[590]

By making virtuous that which had long been held as vicious (the restless, possessive, consumptive spirit of avarice), the theology of consumption shapes desire in such a way that it enhances the lust for more, knowing, at the same time, that its promises of satiation are empty. In short, the theology of consumption disorders desire inward towards one's own self-aggrandizement, something that, as discussed in Chapter Three, has always leads to the monstrous enslavement of the possessor to one's own appetites.

This theology acknowledges the torment of poverty, the damnation of scarcity, and the eternal hell of want. In the face of such "weeping and gnashing of teeth," we are told that humanity's best hope is to improve one's personal wealth through production, consumption, and accumulation; in short, by the acquisition of *more:* more income, more commodities, more goods and services, more benefits, more luxury, more leisure. "More" becomes the great doxology of this theology, sung in every mall, corporate boardroom, billboard, television advertisement, and even schoolhouse, espousing the words of economist Freidrich Hyatt, who stated that, "our only chance of building a

[590] Counts, *Dare the School Build a New Social Order?* 44-45.

decent world is that we can continue to improve the general level of wealth."[591] This path of salvation promises that, through the means of economic progress, there will come a day "in the sweet by and by" when not only the practical problems of mankind will be solved, but the deep relational, emotional, and even spiritual tribulations will all pass away. Like the prophetic visions of the Hebrew scriptures—replete with pastoral images of a land flowing with milk and honey, lush with ripe vineyards, where lions lay down with lambs, where neither harm nor destruction befalls the city of golden streets and crystal seas—the eschatology of Mammon promises a world lush with prosperity and abundance, a world safe and secure, free from want, poverty, and insecurity; in short, it promises, like the vision of John the Revelator, to bring a new heavenly city to earth. [592]

This eschatological vision is a picture of the Good that draws us, heart and soul, into the world of Vanity Fair, where, like John Bunyan's pilgrim, we witness the year-long public spectacle where everything is for sale: land, houses, countries, kingdoms, lusts, bawds, wives, husbands, servants, children, bodies, and souls.[593] It is what Guy Debord famously described as, "the society of the spectacle";[594] a world, as Adam Smith acknowledged, of toil and bustle, whose purpose is "To be observed, to be attended to, to be taken notice of with sympathy, complacency, and approbation, are all the advantages which we can propose to derive from it. It is the vanity, not the ease, or

[591] Friedrich Hayek, *The Road to Serfdom:* Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2), edited by Bruce Caldwell. (Chicago: University of Chicago Press, 2007), 210.
[592] References taken from Exodus 33 / Isaiah 11, 61 / Revelation 21-22
[593] John Bunyon, *The Pilgrim's Progress* (New York: Dover Publications, 2003).
[594] Guy Debord, *The Society of the Spectacle* (New York: Zone, 1994).

the pleasure, which interests us."[595] This vision of Vanity Fair is held out as a conceivably realized eschatology, well within the reach of a few, tantalizingly just out of grasp of others, tormentingly far from most.

And there is the rub, for this particular theological vision is one that *is* attainable to some degree through the proffered path of salvation. Indeed, the problem facing most critics of this gospel of prosperity is that the question they pose is the wrong question. When asked, "Does capitalism work?" the answer is a resounding, "Yes." The question is not whether the theology of consumption works; of course it works. If it did not, it would have been abandoned long ago. Consumer capitalism works. Gordon Gecko is right; from the perspective of the economist, the banker, the butcher, or the educator promising fulfillment through the marketplace, greed *is* good. Yes, the theology of consumption works. The question with which we are grappling is, "What *work* does it do?"[596] (Paradoxically, as the Public Broadcasting Services documentary, *Affluenza,* points out, there is a direct relation to the costs associated with the theology of consumption and the health of the Gross National Product: with every forest we fell, the GNP goes up; with every oil spill that occurs, the GNP goes up; with every disintegrated family that ends in divorce, the GNP goes up; with every newly diagnosed cancer patient, the GNP goes up[597]). To borrow from Augustine, the question is, "How are our loves ordered by this particular theology?" At an anthropological level (at the level of human formation), the question is, "What sort of human is shaped by this theology?" To frame it educationally, the question becomes, "How do the liturgical

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[595] Adam Smith, *Theory of Moral Sentiments,* (New York: Penguin Classics, 2009), 50.
[596] Bell, Jr. *The Economy of Desire,* 84.
[597] *Affluenza,* directed by John de Graff.

pedagogies of the mall bring forth persons of a certain ilk?" To ask it another way more consistent with the metaphorical framework in which we are operating, the question becomes, "What sort of *imago dei* is shaped by this particular theology?"

The Homo Economicus

The goal of every theology is to create and sustain worshippers of its "god"; individuals shaped by that theology both to be adherents and proponents of it. Such disciples come to bear and reflect the image (*b'tsalmeinu*) and likeness (*kid'muteinu*) of that god to the world. This is seen in Genesis 5 when YHWH creates mankind: "This is the book of Adam's generations: On the day God created Mankind, in God's likeness (*d'mut*) He created him; male and female He created them, and He blessed them, and called their name *adama* ("mankind") in the day of their being created" (1-2). It is seen in the Islamic proclamation that "God created Adam in his form (or image)" and that "The son of Adam was created in the form of the Merciful."[598] It is also seen in the Navajo myth of creation, wherein the god Black Body, determined to make humans less bestial, declares, "You do not seem to understand our signs, so I must tell you what they mean. We want to make people who look more like us. You have bodies like ours, but you have the teeth, the feet and the claws of beasts and insects. The new humans will have hands and feet like ours."[599] Being an image-bearer of the god means one has given total allegiance to that god through one's rituals, worship, liturgical practices, offerings, sacrifices, tithes, and tributes. It is a fully committed way of being in relationship with that god. It is, to quote the *Shema*, "loving the lord your God with all

[598]From the collections of Islamic prophetic traditions known as the Sahih al-Bukhari, Isti'dahn, 1

[599] Paul G. Zolbrod, *Dine bahane: The Navajo Creation Story* (New Mexico: University of New Mexico Press, 1987), 68.

your heart, all your strength, and all your mind" (Deuteronomy 6:5). Disciples are conformed to the image of their god in such a way that they "live and move and have their being" so fully that they can be considered the very offspring of the god.[600] If, then, we consider Mammon to be a god, the question becomes, "what sort of offspring does Mammon produce?" "What is Mammon's *imago dei?*" The answer, as we shall see, is the *Homo Economicus.*[601] Here, then, is the final stroke in our cosmological picture of the Religion of the Marketplace: The Religion of the Marketplace begins in the worship of Mammon, which gives rise to a theology of consumption rooted in an eschatology of abundance that distorts desire, shaping worshippers of the liturgy of the mall *conformed to the imago dei of the Homo Economicus (as exemplified by the Wolf of Wall Street).*

The idea of the "Economic Man"[602] dates traditionally to John Stuart-Mill[603] who, while discussing the nature of political economy, wrote that it

> … does not treat of the whole of man's nature as modified by the social state, nor of the whole conduct of man in society. *It is concerned with him solely as a being who desires to possess wealth,* and who is capable of judging the comparative efficacy of means for obtaining that end (emphasis added).[604]

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[600] Acts 17:28, Paul says, "'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'"

[601] For the purposes of this dissertation, the *Homo Economicus* will be explored both as an "economic man" and as the image bearer of Mammon, for it is very difficult to divorce one from the other.

[602] Though *Homo Economicus* has traditionally been defined as "Economic *Man*," it should be noted that a more correct translation would be "economic *human*," since the Latin *homo* has a broader meaning than the male-designation, *vir.* Thus, if one wanted to describe an "economic *male*," one would use *Vir Economicus,* as noted by Donald McCloskey in "Some Consequences of a Conjective Economics," in *Beyond Economic Man: Feminist Theory and Economics,* edited by M. Ferber and J. Nelson. (Chicago: University of Chicago Press, 1993), 69-93.

[603] Interestingly enough, of course, Mill never actually used this phrase in the work to which it is famously credited, his 1836 essay, "On the Definition of Political Economy; and on the Method of Investigation Proper to It," *London and Westminster Review,* October 1836. Reprint, Mill. *Essays on Some Unsettled Questions of Political Economy.* 1844. (Rockford, ME: Serenity Press, 2008).

[604] Ibid, 112.

Mills went on to qualify this designation by adding that such political economy "makes entire abstraction of every other human passion or motive; except those which may be regarded as perpetually antagonizing to the desire of wealth."[605] Thus, for Mills, the "Economic Man" has a drive for wealth that subjugates all other passions to that end such that only those desires "which may be perpetually antagonizing to the desire of wealth" must, by their very nature, be limited.[606] Mills, in analyzing the driving forces of the *Homo Economicus,* viewed the shaping of these desires as a product of the "causes which determine the type of character belonging to a people or to an age."[607] Walter Bagehot, drawing upon Mills, saw the economic man as the natural offspring of a society where "the commercial element is the greatest element."[608] He wrote, "In so far as nations are occupied in 'buying and selling,' in so far will Political Economy, the exclusive theory of men buying and selling, come out right, and true."[609] Thus the desires of the *Homo Economicus* were themselves the offspring of the rise of widespread commerce. As the Religion of Mammon grew, playing and preying upon the ever-increasing desire for consumptive means and ends backed by the eschatology of desire for a commercialized, industrialized Eden, so too, from the dust of Augustine's earthly city, did the identity of *Homo Ecomonicus* take form and shape.

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[605] Ibid

[606] For Mills, the economic subject limits his desires to accumulation, leisure, luxury, and, perhaps paradoxically, to procreation, though in Mills, the desire to procreate can be understood as a Victorian nod to propriety and (even for the Economic Man) the slightly irrational.

[607] John Stuart Mill, *A System of Logic, Ratiocinative and Inductive.* 1843. Reprint, *Collected Works.* Vol. 8. (Toronto: University of Toronto Press, 1974), 905.

[608] Walter Bagehot, "The Preliminaries of Political Economy," in *Economic Studies* (1879). Reprint (London: Longmans, Green, and Co., 1902), 106. See also Joseph Persky, "Retrospectives: The Ethology of the Homo Economicus," *The Journal of Economic Perspectives,* Volume 9, Number 2 (Spring, 1995): 221-231.

[609] Ibid

Theologies do not merely act upon static subjects; rather, they form subjects into particular types of beings who relate to their environments in particular ways. Societies, as Plato reminds us, are not made of sticks and stone; they are made of individuals whose desires determine the direction of the whole.[610] This, of course, is a recursive problem, for the desire of individuals shape theologies, but theologies, in turn, shape individuals. A society whose god is Mammon is a society comprised of individuals who, collectively, are being shaped for the consumptive accumulation of wealth and the things wealth brings. As the social imaginary of what Charles Taylor calls "society-as-economy"[611] grew, so too did the self-regarding individual rise out of the decoupled notion of "society-as-polity".[612] This new self-identity "with its insistence on personal devotion and discipline, increased the distance, the disidentification, even the hostility to the older forms of collective ritual and belonging…. Both in their sense of self and in their project for society, the disciplined elites moved toward a conception of the social world as constituted by *individuals*."[613] A new way of thinking about the self emerged; a far cry from the historically construed socially embedded sense of self (of a sense of "moral membership," to borrow from Tom Green[614]) within socially constructed roles

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[610] Plato, *The Republic,* viii.544d,e. Plato goes on to say that "there will be no difference between a just man and a just city" (iv.435b) arguing by inference the recursive nature of cities and men. One can deduce from this Augustine's argument and state Socrates' maxim another way: "There will be no difference between a disordered man and a disordered city."

[611] What Charles Taylor refers to as "an interlocking set of activities of production, exchange, and consumption [forming]a system with its own laws and its own dynamic," *Modern Social Imaginaries,* 76.

[612] Taylor describing this decoupling, states that, " 'Society' has been unhooked from 'polity' and now floats free through a number of different applications," Ibid, 79.

[613] Ibid, 63.

[614] Tom Green, "The Formation of Conscience in an Age of Technology," *American Journal of Education,* Volume 94, Number 1 (November, 1985): 1-32. Green, discusses membership as "the proper unit of consideration in the conduct of moral education is not the individual, not even the individual conscience. Rather, it is the *member*." That is, Green argues that one's conscious voice arises not first from one's place in the world as individual actor, but from that of member within pre-ordained moral communities that have their own specific set of norms and rules. What I am arguing here is that, while

(as father, Muslim, pastor, baker, daughter, teacher, etc.), the newly freed individual was liberated to pursue his or her own self-gratification and –glorification (heedless of the fact that, in so doing, what was most human, and humane, about him or her was his or her connection to the group to which he or she belonged).

As we draw up our social-anthropological sketch of the *Homo Economicus,* we will see that many of the same "vicious" concerns (both moral and political) related to avarice as outlined earlier come to play themselves out as "virtues" of the modern Economic Man (it should also be noted that, like Mammon, the *Homo Economicus* is gendered male, with all that that entails[615]). To repeat, what was once held to be damaging both to the human condition and to the collective human experience (the insatiable plague, deadly poison, insanity, moral decay, bondage, monstrosity, and death associated by the ancients with avarice) are now lauded as exemplary behaviors to be held up as models for success (both personally and professionally) in contemporary culture. As we examine the ways in which the theology of consumption shapes human beings in the image of Mammon, it is important to remember two things. First, this

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this may still be true, the *Homo Economicus,* as shaped by the Religion of Mammon, is funneled to see him/herself solely in terms of the unencumbered individual, devoid of his/her social ties in such a way that, as a *consumer,* even our most closely-held memberships (that of the family) become not just irrelevant, but deterrents to our personal well-being. Wendell Berry says as much when he writes, "The child is not educated to return home [to his/her place of original "membership] and be of use to the place and community; he or she is educated to *leave* home and earn money in a provisional future that has nothing to do with place and community. In such ways as this, the nuclei of home and community have been invaded by organizations. If there is no household or community, then family members and neighbors [members of morally formative communities] are no longer useful to one another. When people are no longer useful to one another, then the centripetal force of family and community fails, and people fall into dependence on exterior economies and organizations." *What are People For?,* 160-163.

[615] A better way of discussing the "Economic Man" in general would, of course, be as "Economic Person". However, given that the depiction I am drawing is inherently masculine, both in gender and in voice, I will continually refer to *Homo Economicus,* as I do Mammon, as "he". As Noddings states, "One might say that ethics [even and especially, I would argue, within the morality of the marketplace] has been discussed largely in the language of the father: in principles and propositions, in terms such as justification, fairness, justice. One is tempted to say that ethics has so far been guided by Logos, the masculine spirit, whereas the more natural and, perhaps, stronger approach would be through Eros, the feminine spirit," *Caring: A Feminine Approach to Ethics and Moral Education.* (Berkeley: University of California Press, 1984*,* 1.

sketch is meant to be, at best, a description of the deeper eschatology that draws us into this particular vision of the good life. This is a larger task than merely describing traits of those looking to get good deals at the mall; it is a way of talking about what we *love,* what we *desire.* Though we are describing the citizens of this social imaginary, it is the social imaginary itself that is under evaluation (the social imaginary of consumption-as-domination/power that has permeated the signs, symbols, language, and discourse, to borrow from Mikhail Bakhtin, imposing itself into our day-to-day existence such that it shapes the framework constructing reality that has become our universal ideal[616]). To put it another way, it is the god of this age that is being taken to task, and it is precisely as a vision of success that this sketch holds its most terrifying admonition and, it is to be hoped, its most promising critique. By recognizing and acknowledging that the Sirens sit atop a heap of rotting corpses, we, hopefully, will choose to stop our ears to their deceitful allure.

Second, this is an attempt to paint a portrait of the *imago,* the image, of the disciple of Mammon. It is not meant to describe any one person or peoples; rather, it is a way of providing a description of the ideal. It is, at best, a caricaturization. It is to be understood that no one person possesses these traits in full (even the most vicious Nazi guard still went home to kiss his wife and children; even the most unsympathetic woman might show great affection for her cat). This is not meant to describe a type but a species, *Economicus,* of the genus *homo.* Just as there are multiple deviations and variations of the genus *Canis* (ranging from the species jackal and wolf to the

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[616] Mikhail Bakhtin, *Problems of Dostoevsky's Poetics,* edited and translated by C. Emerson. (Minneapolis: University of Minneapolis Press, 1984), 45. Bakhtin writes that, "those enjoying power and privilege in a society produce a dominant discourse which imposes itself into the day-to-day existence of society so that it becomes a kind of universal ideal or reality."

domesticated dog), so too will we find multiple deviations and variables of the species *Economicus* belonging to the genus *homo.* It should be noted, that, though the typical biological taxonomy of human beings runs towards the nomenclature of *homo sapien* (that is, the species *sapien* of the genus *homo*), what I am trying to argue is that (even etymologically) there exists a variation of the creature classified *homo* (due to its large brains and ability to walk upright) that is a derivation of this genus: that of the species *Economicus.* (As biological anthropologists know, *sapien* is not the only species derived from the genus *homo.* Indeed, one can identify *Homo Neanderthalensis,* the line more commonly referred to as "Neanderthal"; *Homo Heidelbergensis,* a common ancestor both to modern humans and Neanderthals; and *Homo Floresiensis,* a diminutive, archaic form of *homo* popularly referred to as "hobbits" as part of that list).[617] Thus, there is a sense in which the following description of *Homo Economicus* is a bit like recognizing that what may, to the naked eye, appear to be two elephants, are, in fact, while related, very different creatures at the level of biological taxonomy. Not all animals with an elongated proboscis are African elephants; neither are all animals walking upright with large brains, *sapient*.

Before we begin our anthropological sketch of *Homo Economicus,* it is important to get a sense of its natural habitat, the ecosphere in which it lives and moves and has its being. For the *Homo Economicus* is nothing if not a product of its environment. Its growth, development, and very existence owe in large part to the climate from which it comes. As Mills acknowledged, there exists a causal recursiveness to the effect institutions or social arraignments play upon the shaping of

[617] See Elizabeth Kolbert, *The Sixth Extinction: An Unnatural History* (New York: Holt and Company, 2014) for examples of other forms of the genus *homo.*

character of people belonging to a particular age such that, over time, these institutions come to shape the very tastes and desires of individuals.[618] Thus, to understand the *Homo Economicus* as the *imago dei* of the Religion of Mammon, it is important to first get a sense of the moral community from which he or she comes, the natural habitat in which you would expect to encounter one.

Before this can be done, this claim must be made up front: the morality of the marketplace *is* a moral system within which it makes perfect "moral sense" to those habituated to it. In other words, talking about a moral system from *outside* that system allows one to make certain value claims about it (it is "good" or "bad" / "right" or "wrong" / "evil" or "righteous," etc.). For example (as has already been pointed out above), it is easy to stand outside the moral matrix of National Socialism and pass judgment on it (and probably correct to do so); however, from *within* that moral matrix, the actions of the many functionaries within the web of Nazi Germany that led ultimately to crematoria were not acting *immorally,* but, rather, *morally* from within their particular place in the universe. One can claim the morality of the Ku Klux Klan to be immoral according to standards held by those outside the system (standards of decency, of how we should treat other human beings, of the value of personhood, etc.), but to claim that the Ku Klux Klan is not *moral* is to miss the point: their morality, clash

[618] Echoing Henry Drummond's aphorism that, while men make cities, it is cities that ultimately make men, Mills wrote that, "the causes of national character are scarcely at all understood, and the effect of institutions or social arrangements upon the character of the people is generally that portion of t heir effects which is least attended to, and least comprehended." "On the Definition of Political Economy; and on the Method of Investigation Proper to It," 905.

though it does with "decent folk," is nonetheless a *morality* within its own system. Thus, these normative communities contain their own sense of morality. [619]

Another way of saying this is that there are competing morally normative communities (think of the differences in moral normation between abolitionist communities and slave-holding communities. Both held their moral universe to be correct; indeed, the Civil War could, in this particular way, be said to be, as Abraham Lincoln points to in his Second Inaugural Address, a war between competing moral communities[620]). In his work on shame and moral membership, John Covaleskie makes this point about competing moral systems when he writes, "Since normative communities of membership morally shape their members, *it matters what sort of normative communities we choose to join as adults*…"[621] (emphasis mine). Covaleskie goes on to argue that, when we make individual choices about morality, we do so as members *within* particular moral communities. We are not moral islands unto ourselves; we are always embedded within moral communities (many of which we did not originally choose: think of a child's moral membership being shaped by parents taking her to Sunday School). These moral worlds are not granted from on high; they are the products of the choices we make about what we value. The moral universe we inhabit,

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[619] I owe this conceptualization of moral membership in normative communities to my mentor, John F. Covaleskie, *Membership and Moral Formation: Shame as an Education and Social Emotion,* (Charlotte, NC: Information Age Publishing, 2013). Covaleskie writes, "Our normative communities matter because they provide us images of moral personhood and good citizenship," x. This idea of "moral personhood" is a value statement, defined *by* and from *within* the particular moral community, a point Covaleskie makes in this work as well.

[620] Indeed, one of the most powerful statements uttered by Lincoln (perhaps by any president) are these words in his Second Inaugural: "Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other.… The prayers of both could not be answered. That of neither has been answered fully," Second Inaugural, accessed October 13, 2014. http://www.bartleby.com/124/pres32.html

[621] Covaleskie, *Membership and Moral Formation,* xi.

therefore, is based originally on "moral luck"—if we have the moral luck to be born into a time in which society is more or less "decent" and not terribly vicious, or to parents who exist within moral communities that support the just and humane treatment of others (including other persons and other species), we have a more-than-decent shot at adopting for ourselves the moral standards that will norm us towards decency. If, however, we have the bad moral luck to be born into a particularly vicious time (as a Berliner in 1938) or to parents who live within a moral community that devalues others (as a Southern slave-holding family in 1838), "the odds are that we will be vicious, thinking of vices as virtues and vice-versa."[622] These particular morally normative communities pass on those things that shape identity: the things of which we should be ashamed and proud, those things that have value and meaning, what is praised as "good" and shunned as "wrong," within these particular moral communities.[623] Within any historical culture, there are competing moral communities, both of whom believed (and believed strongly) that *their* particular version of morality was the correct one (think of the opposing sides within the Civil Rights Movement. It would be easy to say that Southern Whites like Bull Conner were "wrong" and that Martin Luther King was "right," but let us not forget that even within the Civil Rights Movement itself, there were competing moral communities, King and Malcolm X, for example. Each side developed, articulated, and embodied a set of norms that became internalized [these are "my" people, "my" beliefs] as right and true and proper).

This is why, for Socrates, evil was always a product of ignorance. One would never do that which he felt to be true evil if he really understood it to *be* evil; rather, the

[622] Ibid, 32.

[623] Ibid, 41. Covaleskie writes elsewhere that, "we are beneficiaries or victims—more often both—of the moral communities into which we are born and in which we are reared. There is no escape from that," 64.

"evil-doer" acted out of ignorance.[624] What Bull Conner and Adolph Hitler did *not* see (*could not* see), according to Socrates, were not the ways in which their oppressive dictates hurt others (in fact, they seemed to thrive on this knowledge), but on how their actions within their given moral framework hurt *themselves,* how "success" within their particular moral matrices brought them harm and ruin precisely *as* moral agents. As has already been shown, from one vantage point, it is easy to see rape, violence, brutality, murder, and war as "immoral"; however, from within the moral community of Heorot, such acts were deemed not only good ("that was one *good* king"), but perfectly acceptable and expected for passing down to future generations as exemplars of moral behavior.

Thus the critique of any moral system is to be found not in standing on the opposite side of the fence and hurling value-laden stones at the opposing side, but, instead, by standing within the moral system itself and critiquing it *on its own merits*; that is, on the ways in which the "success" of its moral ends bring ruin. This is why, though they are seldom welcome in their own communities, prophets must come from them. I can spend my time making all the arguments I want about why capitalism is better than communism, but I can only *prophetically* critique communism if I begin by critiquing it on the terms it presents itself.[625]

To describe, therefore, the moral exemplar of the marketplace is to cede up front that the marketplace *is* a moral sphere; that it has specific ways of defining and

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[624] Plato, *Gorgias,* edited by E. R. Dodds (Oxford: Clarendon Press, 1959).

[625] One can see that the entire purpose of this dissertation is not to hurl stones at school reform, but to critique it on its own terms. That is, to say, as any prophet would, that the more the narrative of school reform succeeds, the worse the outcome will be. Indeed, as will be argued later, this is not a project about reforming school reform at all (trying to make it *more* successful), but of *redeeming* it (transforming the very nature of it altogether by proffering an alternative moral vision: one rooted in the cultivation of rightly ordered loves)

articulating particular versions of what should bring shame and what should bring commendation; what is valued as right, true, and praiseworthy and what is not; what is condoned and what is deplored; what is acceptable and what is taboo. In what ways, then, can the marketplace be seen as a morally normative community? What is the morality of the marketplace that gives shape to the *Homo Economicus?* And where does it play out?

Robert Jackall, in his book *Moral Mazes: The World of Corporate Managers,* describes the morality of the marketplace as an ethos accepted by many as "the way business is done."[626] In other words, within the Religion of Mammon, there are sets of socially accepted ethical practices that play themselves out within the *ecclesia* that is the modern corporation. As John Paul Rollet argues, the corporation exists as a

> collection of self-serving individuals whose interests could be aligned with those of the shareholders only by appeals to…the love of money. Thus, the rise of stock options, performance pay, and other compensatory strategies that aimed to spark innovation in the executive suite. For the most part, the moral arguments called upon to support these recommendations took a familiar form. Greedy behavior could be tolerated, even encouraged, but only if it eliminated worse offenses: starvation, exposure, idiocy.[627]

The modern corporation, endowed with a cultural sacredness designated for ancient temples (complete with priests, sacraments, and inner sanctums reserved for the "holy of holies") has a transcendent significance in the modern culture to which even nations and rulers of nations must bow. As Daniel Bell points out, "The capitalist vision of providence endows corporations with a significance that is almost messianic and

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[626] Jackall, *Moral Mazes: The World of Corporate Managers,* 31.
[627] Rollert, "Greed is Good"

suggests that they should be revered as the church."[628] Corporations, with their failure to conform to social norms, reckless disregard both of common laws and common decency, lack of shame in their disregard for the health and well-being of others ("others" defined as individuals or people groups, both locally and globally, who suffer what Raj Patel calls the "downstream externalities" of business—pollution, dangerous working environments, deceitful business practices, the tilt of costs from rich nations to poor ones, etc. [629]), and near-global control of wages, workers, raw materials, production, and prices, operate with a power, reach, and might greater than that of the former Holy Roman Empire. As the modern *ecclesia* of the Religion of Mammon, corporations exude tremendous power, domination, and privilege, wherein there can be found at each rung of the corporate ladder a moral matrix marked by profound anxiety, the desperate desire to get ahead, political alignments, iron self-control, sacrifice of one's personal ideology for the sake of the company, the art of "doublespeak," using others for one's personal advancement, a strong disconnect between compassion and an emphasis on the practical, an adeptness at inconsistency, and the reality that one's actions are often far removed from their consequences.[630] In a word, the "bureaucratization" of corporate America has created a morality dominated by the demands of the marketplace.

In this arena, "virtue" takes on its own particular nuance. For the sake of the bottom line, managers routinely make decisions in their professional lives that often conflict with decisions they make in their private life (at home, at church, etc.). This

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[628] Bell, *The Economy of Desire,* 81.
[629] This description of corporations taken from Patel, *The Value of Nothing,* 41-48.
[630] This list is almost parallel to that of the Nazi doctors in charge of the selections at Auschwitz

division of self accounts for the primacy the morality of the marketplace has as the dominant ideology of its adherents. As Jackall reports, "Managers see violations such as irregular payments, doctored invoices, shuffling numbers in accounts as small potatoes, common places of corporate life. Moreover, as managers see it playing sleight of hand with the monetary value of inventories, post- or predating memoranda or invoices, tucking or squirreling large sums of money away to pull them out of one's hat at an opportune moment are all part and parcel of managing in a large corporation where interpretations of performance, not necessarily performance itself, decide one's fate."[631] In the moral matrix of the corporate manager, privately held beliefs must be either kept at home or eschewed altogether. In fact, what is often held up as virtuous in one arena (a Judeo-Christian emphasis on honesty and concern, or the value of one's word as one's bond, e.g.), is detrimental to success in the corporate world.[632]

In reality, according to Jackall, most corporations discourage strong personal convictions of any kind and regard them as suspect, often invoking punishments of one kind or the other when acted upon. What is favored and indeed rewarded is a commitment to the morality of membership in the marketplace—a commitment that entails submitting whatever personal convictions one holds to the greater morality of survival, efficiency, and an absolute conviction that the social ills accumulated by a focus on competition and ambition are normal to the way of doing business. However, as Jackall points out, the unintended social consequence of such a morality is a society "where morality becomes indistinguishable from the quest for one's own survival and

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631 Jackall, *Moral Mazes*, 116.

632 As one corporate manager puts it, "I get faked out all the time, and I'm part of the system. I come from a very different culture. Where I come from, if you give someone your word, no one ever questions it. It's the old hard-work-will-lead-to-success ideology. Small community, Protestant agrarian, small business, merchant-type values. *I'm disadvantaged in a system like this*" (emphasis mine). Ibid, 154

advantage."[633] It is, as Hodgkinson states, to live in the open prison of a world of fixed routine and the "nightmare of repetition" (a world of "timetables, duties, responsibilities, fixed times, and fixed places" replete with the neurotic routine of "attending meetings, punching clocks, writing letters, catching planes"[634]), a place wherein those who serve the mandates either of the cubicle or the corner office feel just as confined and oppressed as those serving life sentences behind bars.[635] "We think," writes Hodgkinson, "the organization serves us but the paramount reality is that we serve it."[636]

Within the morality of the marketplace, there exists a banality whereby no one person bears the responsibility for any particular decision within the supply chain of moral obligation. It is a sphere wherein power and ideology mingle and cohabitate fluidly with bureaucracy and authority, leading to the corporate take-overs, buy-outs, mergers and acquisitions that are carried out with routine efficiency, with little regard to the ways in which this morality shapes how we see those most victimized by the ordinariness of it all. It is a world in which even the lowly office memo, within the triviality of an ordinary day, has deep moral resonance; where the innocuously mundane may carry enormous weight. It is what C.S. Lewis calls the Managerial Age—a world of "Admin" wherein the greatest evil is not done in the

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[633] Ibid, 219

[634] Hodgkinson, *The Philosophy of Leadership,* 79.

[635] Hodgkinson points to the research of sociologists studying those serving life sentences behind bars to note that, within the incarceration of the marketplace, "We are all serving a life sentence. We are all confined and oppressed in some way by organizational and institutional life. From the standpoint of the affective ego, life-experience itself can be a frustrating confinement with but limited modes and means of escape. For example: the 'high's' of alcohol, drugs, sex; the anodynes of television, media, conversation and gossip; the 'enclaves' provided by hobbies and holidays, the attitudinal postures of irony and cynicism, perhaps even philosophy and religion. But however and whenever we 'escape' or 'resist' we must always return to the phenomenological reality of the walls of our respective cells. Life is an open prison," Ibid, 79.

[636] Ibid, 80.

> 'sordid dens of crime' that Dickens loved to paint. It is not done even in concentration camps and labour camps. In those we see its final result. But it is conceived and ordered (moved, seconded, carried, and minuted) in clean, carpeted, warmed, and well-lighted offices, by quiet men with white collars and cut fingernails and smooth-shaven cheeks who do not need to raise their voices.[637]

It is in this clean, carpeted world (which Lewis depicts as a Hell every bit as dangerous and damning as anything dreamt by Dante or Milton; where, as Hodgkinson reminds us, "Naked hunger for power and advancement should be suitably clothed in socially approved rhetoric…. And the exercise of aggression can take many forms—from golf to the guillotine"[638]) that the *Homo Economicus* lives and moves and has his being. It is in the carefully manicured world of what Robert Antonio calls the "new barbarism" (characterized by "comfortable, smooth, reasonable 'unfreedom,' where domination is transfigured into administration"[639]) that *Homo Economicus* rules as lord of the concrete jungle. Now that we have identified his habitat, let us proceed to fleshing out a picture of this prodigy of Mammon.

The *Homo Economicus* is first and foremost an "individual"; indeed, to quote Milton Friedman, he is to be identified with the "Age of the Individual."[640] As such, *Homo Economicus* views the myth of the "self-made individual" as one to be lauded and emulated. He is the entrepreneur of himself; constantly working on his own self-construction, tirelessly and ceaselessly producing and reproducing his identity through his self-promotion, -glorification, and –gratification.[641] He exists solely unto himself.

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[637] Lewis, *The Screwtape Letters*, x.
[638] Hodgkinson, *The Philosophy of Leadership,* 72.
[639] Robert J. Antonio, "Immanent Critique as the Core of Critical Theory: Its Origins and Developments in Hegel, Marx and Contemporary Thought," *The British Journal of Sociology,* Volume 32, Number 3 (September, 1981): 335.
[640] Milton Friedman and Rose Friedman, *Free to Choose* (San Diego: Harcourt Brace, 1980), ix.
[641] Bell, *The Economy of Desire,* 96.

He is the unencumbered man, detached from all persons (except as means unto his ends) and all things (except as means for his consumption). He is the "master of the universe" who envisions others as competitive co-consumers in a zero-sum, life-sized version of the game *Monopoly*. Recognizing that he exists within the Hobbesian *warre of all against all,*[642] *Homo Economicus* knows he must navigate carefully through the "collection of strangers, each pursuing his or her own interest under minimal constraints"[643] that has created a wasteland strewn with the causalities of modern consumptive capitalism.[644] Believing himself entitled to his "rights," he is at odds with any deeper sense of community. His identity is constructed and construed solely upon his personal aims and desires. He is, as Plato describes, one whose appetite (*thumoeides*) forbids him to make any calculation or inquiry not connected with making money, whose ambition forbids him to value or admire anything but wealth or anyone but the wealthy.[645] *Homo Economicus* exemplifies the freedom Frederick Hayek describes as one that requires that "the individual be allowed to pursue his own ends" such that "one who is free is… no longer bound by the common concrete ends of his community. Such freedom of individual decision is made possible by delimiting distinct individual rights and designating domains within which each can dispose over means known to him for his own ends."[646] *Homo Economicus* is the ultimate "self-made man".

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642 Thomas Hobbes, *Leviathan*, 61.
643 Alasdair MacIntyre, *After Virtue,* 251.
644 Michael Novak, writing of the lonely individual, says that he must, "wander alone, in some confusion, amid many causalities on the wasteland at the heart of democratic capitalism [that] is like a field of battle," *The Spirit of Democratic Capitalism* (New York: Touchstone, 1982), 54.
645 Plato, *The Republic,* VIII.v.553d, 554c,e
646 Friedrich Hayek *The Road to Serfdom*, 63

He is the product not of some inborn nature, but of his own making. [647] He has pulled himself up by his own bootstraps, carved out his own way in the world, is able to stand on his own two feet. He feels little need for anyone else (save as a means of advancing his own agenda).

No longer bound by his moral memberships, *Homo Economicus* wanders rootlessly upon the earth like old Jacob Marley's ghost, seeking satisfaction in the next job, the next promotion, the next pay-raise, unable (or unwilling) to see the deep relational damage caused by his uprooted existence. He is the full embodiment of Martin Buber's *Ich-Es* mode of being, seeing his own personal well-being as a justification for the objectification of the other.[648] He is "rather a squalid character, always on the make," lacking moral conviction; the sort of man who is "never at peace with himself, but has a kind of dual personality."[649] He is the personification of Kant's "unsociable sociability"—needing, on the one hand to associate with others as social creatures, but resisting this need, on the other, with the urge to isolate himself against anyone and everything that fails to satiate his own "lust for honor, power, or property," thus "establishing a position for themselves among their fellows, whom they can neither

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[647] A point Jean-Jacques Rousseau makes in his *A Discourse on Inequality,* translated by Maurice Cranston. (London: Penguin Classics, 1984). He writes, "The extreme inequalities of our ways of life, the excess of idleness among some and the excess of toil among others, the ease of stimulating and gratifying our appetites and our sense, the over-elaborate foods of the rich, which inflame and overwhelm them with indigestions, the bad food of the poor, which they often go without altogether, so that they over-eat greedily when they have the opportunity; those late night excesses of all kinds, immoderate transports of every passion, fatigue, exhaustion of mind, the innumerable sorrows and anxieties that people in all classes suffer, and by which the human souls is constantly tormented: these are the fatal proofs that most of our ills are of our own making…," 85. The key element here for Rousseau is that this enslavement happens so gradually that man has neither the knowledge of its taking place, nor the power to stop it before it is too late; at which time man is so accustomed to this way of viewing himself and the world that he does not wish it to be any other way. He goes on to write, "The human race, debased and desolate, could not now retrace its path, nor renounce the unfortunate acquisitions it had made, but laboring only towards its shame by misusing those faculties which should be its honour, brought itself to the brink of ruin," 120.

[648] Buber, *I and Thou.*

[649] Plato, *The Republic*, 554a

endure nor *do without.*"[650] The marketplace, to borrow from Rousseau, leads *Homo Economicus* to hate his fellow man in proportion to the conflict between their interests, such that, while he may smile and extend his hand across the boardroom table, in reality, he desires to do his fellow co-competitor every imaginable harm.[651] *Homo Economicus* has given his heart to no one. Rather, he wraps it carefully round with hobbies and little luxuries, avoiding all entanglements, keeping it locked up safe in the casket of his own selfishness, where—in that safe, dark, motionless, airless coffin of his own egocentricity—it is protected from ever being broken; indeed, it becomes unbreakable, impenetrable, incapable of experiencing anything at all.[652]

Divested of a need to see others as part of his circle of concern, *Homo Economicus* retreats deeper into isolation, disappearing behind multiple layers of administrative staff, deeply enmeshed corner offices, and the gated walls of his neighborhood, until, at last, like the long-term residents of Hell in C.S. Lewis' *The Great Divorce,* he is swallowed up in the inky black darkness of his own seclusion.[653] This thoroughly modern man is a man "without a chest" (to quote Lewis) whose atrophied sense of moral purpose has turned his manhood into mere propaganda ("We make men without chests," writes Lewis, "and expect of them virtue and enterprise. We

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[650] Immanuel Kant, *Idea for a Universal History from a Cosmopolitan Point of View* (1784), translation by Lewis White Beck. (Indianapolis, IN: The Bobbs-Merrill Co., 1963), 8:20.

[651] Rousseau writes, "Society necessarily leads men to hate one another in proportion to the conflict between their interests, so that while appearing to render services to each other, men in reality seek to do each other every imaginable harm," *A Discourse on Inequality,* 44.

[652] This description of the "safe" heart is taken from C.S. Lewis, *The Four Loves* (London, GB: Harper Collins, 1960), 111.

[653] C.S. Lewis, *The Great Divorce* (New York: Simon and Schuster, 1946). In Lewis' depiction of Hell, residents, seeking isolation from their quarrelsome neighbors, move farther and farther away from each other, until they are light years from one another, existing as "just a little pin prick of light and nothing else near it for millions of miles," 22.

castrate and bid the geldings be fruitful" [654]). As such, *Homo Economicus* is constantly in search of himself, flitting from identity to identity, wearing his external image upon his well-cuffed sleeve, all the while finding the honor and dignity that he so desperately seeks illusive. He is a citizen of nowhere who must, begrudgingly, come together with his fellow man, not for common purpose, but for common protection. In a constant state of anxiety and fear, his is the police state, the panopticon, wherein every member must spy upon his own neighbor.[655]

Second to his individual freedom (and as a direct derivative of it) *Homo Economicus* is an interest maximizer (with interest referring specifically to his own self-interest[656]). As a consumer, *Homo Economicus* is bombarded constantly with the message that his personal gratification is tantamount to anything and everything else. He invests in stocks knowing that the corporation has his interests as a shareholder at stake (irrespective to, and often at odds with, the interests of the company's own stakeholders[657]); the commercial messages he sees on his television, hears on his radio, reads in his magazine, and sees displayed on the billboards he passes on his way to work all promise and promote his personal happiness and well-being. His children attend college so that they can enter the marketplace and make money for themselves.

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[654] C.S. Lewis, *The Abolition of Man* (New York: HarperOne, 1944), 26.

[655] That this is true of modern society is all-too-easy to see: everywhere we go, we are tracked; from the GPS in our phones and the tires of our cars; to the ubiquitous video cameras that capture us as we drive, shop, walk the streets, and sip our lattes; to the multifarious ways in which Google, Amazon, Netflix, Facebook, and Apple collect our personal data as we navigate the world wide web. See Bruch Schneier's article "Your Life, Under Constant Surveillance," *CNN,* October 16, 2013, accessed March 24, 2014 http://www.cnn.com/2013/10/16/opinion/schneier-surveillance-trajectories/ for more ways in which the panopticon is alive and well.

[656] See Milton L. Myers, *The Soul of Modern Economic Man* (Chicago: University of Chicago Press, 1983); and Becker, *The Economic Approach to Human Behavior*, 3-14.

[657] He is quick to affirm Milton Friedman's assertion that, "Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible, Friedman, *Capitalism and Freedom,* 133

He saves in his Roth IRA accounts for his "rainy day," all-the-while believing that this is not only prudent advice, but something that only fools would question. He even searches out a worship "experience" that best suits and satisfies his needs.

He believes, as he engages in the competitive marketplace, that (as Adam Smith touted) he should have little concern for the humanity of the "butcher, the brewer, or the baker," but should address himself solely to their own sense of self-interest (as they address themselves to his).[658] Puffed up by what Iris Murdoch calls our "fat, relentless ego," *Homo Economicus'* "proliferation of blinding self-centered aims and images"[659] drive his perception of the world such that he no longer acknowledges a need to feel concern for his neighbor ("What, am I my brother's keeper?" he asks, failing to recognize [or concede] the rhetorical nature of the question). *Homo Economicus* routinely leaves home in search of a better life, in pursuit of a more socially acceptable standard of living, eschewing any greater responsibility for the cultivation and stewardship of the place from which he came. Unlike his father's fathers before him, *Homo Economicus* leaves home, rarely (if ever) to return, leaving communities bereft of the memory found in collective lore, to suffer the distrust and suspicion that attends what Wendell Berry describes as communal amnesia.[660] As Paulo Freire laments, "This

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[658] Smith wrote, "It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner ,but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love," *Wealth of Nations,* 1:364

[659] Iris Murdoch, *The Sovereignty of Good* (New York: Routledge and Kegan Paul, 1970), 67

[660] Berry, writing of this refusal of persons to return to their places of origin, says, "The children go to the cities, for reasons imposed by the external economy, and they do not return; eventually the parents die and the family land … is sold to a stranger. As local community decays along with local economy, a vast amnesia settles over the countryside. When a community loses its memory, its members no longer know one another. How can they know one another if they have forgotten or have never learned one another's stories? If they do not know one another's stories, how can they know whether or not to trust one another? People who do not trust one another do not help one another, and moreover they fear one another. And this is our predicament now. Because of a general distrust and suspicion, we … lose one another's help and companionship. Our society, on the whole, has forgotten or repudiated the theme of

century-and-a-half of capitalism has disjointed communities and created a truly anonymous society, whose members only interact through functional systems and electronic terminals."[661]

The third quality that typifies the *Homo Economicus* is his ravenous hunger and thirst, his insatiable mania (to again quote Evagrius) for more. Robert Bell writes that, "Capitalism deforms and corrupts human desire into an insatiable drive for more that today is celebrated as the aggressive, creative, entrepreneurial energy that distinguishes *homo economicus."*[662] Shaped by the theology of consumption, *Homo Economicus* is all stomach; he consumes like a glutton all that is put before him. He is a "being of unlimited wants."[663] He is "schooled in insatiability"—tutored to believe that "unmet needs can be appeased by commodified goods and experiences."[664] Returning again to Alcuin of York, *Homo Economicus* is "like the dropsical person, who the more he drinks, the more incessant his thirst grows…."[665] Driven by his appetite (which, as Plato describes, is the most dangerous part of a man[666]), *Homo Economicus* gorges himself on the unrestrained consumption of power, profit, and pleasure, failing to realize that he is in grave danger of losing himself to his own gluttonous cravings. Having adopted a

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return. Young people still grow up in rural families and go off to cities, not to return. But now it is felt that this is what they *should* do. Now the norm is to leave and not return. According to the new norm, the child's destiny is not to succeed the parents, but to outmode them; succession has given way to supersession. By now it has happened millions of times," Wendell Berry, *What Are People For?,* 160-163.

[661] Paulo Freire, *Pedagogy of the Heart* (New York: Continuum Press, 2007), 27.

[662] Bell, *Economy of Desire,* 103.

[663] Ibid

[664] Clapp, *Why the Devil Takes Visa,* 28.

[665] Wallach, "Alcuin on Vices and Virtues," 190.

[666] This is, of course, what Plato affirms in his discussion of the Tripartate Theory of the Soul. He writes, "When these two elements (reason and spirit) have been so brought up, and trained and educated to their proper function, they must be put in charge of appetite, which forms the greater part of each man's make-up and is naturally insatiable. They must prevent it taking its fill of the so-called physical pleasures, for otherwise it will get too large and strong to mind its own business and will try to subject and control the other elements…and so wreck the life of all of them," *Republic,* 442ab.

social imaginary that posits worth in terms of possessions (possessing the right clothes, cars, credentials, home, and "stuff"), *Homo Economicus* is driven mad to not merely acquire *enough,* but, more importantly, *more* than his neighbors in order to prove his worth by what he has and what he can consume. The outgrowth of living through the eyes of the other creates in *Homo Economicus* a desire for items of luxury whose chief purpose serves to act as ornaments of display for the wealthy. This dependence upon luxury both as a status symbol and a demarcation of inequality creates a false value system, sets up enmity between persons, and causes people to "abandon their commitment to society as a whole."[667]

As *Homo Economicus* gives himself to the worship of the mall, he buys into the doxology of advertising executives who work hard to shape his base desires into urgent needs, thus creating a recursive cycle wherein, the more his materialistic desires are inflamed, the more he consumes not just the commodities that promise to sate these desires, but the very media (television, movies, advertisements, etc.) that promote them.[668] Indeed, to be the ultimate consumer, the *Homo Economicus* is both engaged in the highest form of consumption and, in so doing, is at most danger of being consumed (as even the etymological roots of consumer in Latin shows: to engage in *con* | *sumere* is to "take up completely, make away with, devour, waste, destroy, spend,"[669] which, as Estava and Prakash point out, "'Good consumerism simply extends and legitimates our

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[667] This is what Rousseau described as an "indictment of the *moeurs* of society as it is that society as it is bestows honors on the wrong people, for the wrong reasons," quoted in Zev Trachtenberg, *Making Citizens: Rousseau's Political Theory of Culture* (New York: Routledge, 1993), 173.

[668] Richard Ryan, in his foreword to Tim Kasser's book, *The High Price of Materialism* (Cambridge, MA: MIT Press, 2002), writes that "people with strong materialistic values and desires watch more television" than those with lesser materialistic drives, xi.

[669] "Consumer" *Oxford English Dictionary*. 2nd ed. 20 vols. Oxford: Oxford University Press, 1989. Also available at http://www.oxforddictionaries.com/us/definition/american_english/consumer

impulses to destroy, to ruin ourselves and our environments, to waste away our natural resources and social inheritance, to produce decay and rot").[670] Addicted to his own addictions, *Homo Economicus* spends his day chasing after those things that actually undermine his health and well-being such that, the more he pursues personal well-being through consumption, the less well-being he actually experiences.[671] This, indeed, leaves *Homo Economicus* in a state of true mania. As Rousseau writes, "Ambition impels men to their greatest achievements and to their greatest misery."[672]

This insatiable psychosis leads *Homo Economicus* to be in constant competition with his fellow man, the fourth trait in this anthropological study. In a Darwinian state of mind, where resources are limited, *Homo Economicus* sees everyone as a threat to his own personal comfort and security. He competes with shoppers for items on the shelf, willing, on the day after he has purportedly "given thanks," to pepper spray, stab, shoot, assault, and trample any who come in his way.[673] He competes with other families to

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[670] Gustavo Esteva and Madhu Suri Prakash, *Grassroots Post-Modernism: Remaking the Soil of Cultures.* (New York: Mcmillan, 1998), 17.

[671] For more on this, see the work of Tim Kasser, *The High Price of Materialism.* For research specific to these effects in children and teenagers, see the work of Madeline Levine, *The Price of Privilege: How Parental Pressure and Material Advantage Are Creating a Generation of Disconnected and Unhappy Kids.* (New York: Harper, 2006); and Robert Coles, *Privileged Ones: The Well-Off and Rich in America.* Volume V of *Children in Crisis* (Boston: Atlantic Monthly Press, 1977). The effects of materialism on adults and children will be a focus of greater detail later on in this dissertation.

[672] Rousseau, *A Discourse on Inequality,* 44.

[673] As but one example of the violent mania that has become "Black Friday," Patricia Van Lester, a 41 year old woman from Orange City, Florida, was trampled by her fellow shoppers on her way to purchase a DVD player for $29. "They walked over her like a herd of elephants," reported her sister, Linda. While being trampled, Van Lester suffered a seizure and was taken unconscious by helicopter to a local hospital. "We want her to come back as a shopper," said a Wal-Mart Stores spokesman. This story taken from Andrew Stephen's "God and Mammon mingle in the mall" *NewStatesman.* December 2003, 15-30. See also the following articles for examples of shoppers being assaulted and/or killed during the mad scramble to save money on Black Friday: "Police Confirm Girl Trampled at Wal-Mart" *Norwalk Reflector* November 29, 2013, accessed September 21, 2014. http://www.norwalkreflector.com/article/3860921; Lynn Moore "Girl Trampled in Black Friday Wal-Mart Rush" *Muskegon Chronicle* November 25, 2011, accessed September 21, 2014. http://www.mlive.com/news/muskegon/index.ssf/2011/11/girl_trampled_in_black_friday.html; Joe Young "Man Stabbed During Black Friday Event at Carlsbad Mall" *NBC News San Diego* November 29,

get his child enrolled in the earliest kindergarten preparatory academies. He competes with his coworkers for his boss's attention, while his children compete with their classmates for college scholarships. As a buyer, he competes for sellers; as a seller, he competes for buyers. His entire existence is lived out in antagonistic relationships with everyone around him, further fueling his anxiety, stress, and fear. Every relationship is contractual in nature, proliferating greater need for legal and recursive action in everything from his home purchase to his marriage vows. To again paraphrase Rousseau, the *Homo Economicus,* "is always active, always working, always playing a part, sometimes bowing to greater men, whom he hates, or to richer men, whom he scorns; always willing to do anything for honors, power, and reputation, and yet never having enough."[674]

There can be no sense of community for the *Homo Economicus,* for he is in a constant state of terror lest any show of weakness be a sign for others to take what belongs to him. Afraid that the scales of savage inequality will tip his way, he fights and claws his way through life, desperately struggling to hold on to his piece of the commons. To paraphrase Reinhold Niebuhr, *Homo Economicus* lives "anxiously, restlessly, always trying to secure and extend ourselves with finite goods that can't take the weight we put on them."[675] He climbs social ladders, buys securities, works hard to make a name for himself, to leave a legacy, striving for raw power, all the while trying

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2013, accessed September 21, 2014. http://www.nbcsandiego.com/news/local/Man-Stabbed-During-Black-Friday-Event-Plaza-Camino-Real-Mall-Javier-Covarrubias-233839091.html; "Black Friday Pepper Spray Attack At Wal-Mart Injures 20 as Violence Mars Thanksgiving Sales." *National Post* November 25, 2011, accessed September 21, 2014. http://news.nationalpost.com/2011/11/25/twenty-injured-after-woman-pepper-sprays-l-a-black-friday-shoppers-in-act-of-competitive-shopping/; "Shopper Pepper Sprayed, Arrested in Argument Over TV at New Jersey Walmart" *NBC New York,* November 29, 2013, accessed September 21, 2014. http://www.nbcnewyork.com/news/local/Shopping-Black-Friday-Thanksgiving-Crowds-Macys-Arrest-Wal-Mart-233794441.html

[674] Rousseau, *A Discourse on Inequality,* 45.

[675] Niebuhr, *The Nature and Destiny of Man*, 1:182.

to calm his restlessness with "flights into lust or drunkenness or gluttony."[676] Unable to engage his fellow humans humanely, *Homo Economicus* lacks the communal and participatory agency that fosters public participation.[677] Instead, he is relegated to living under the law of supply and demand, wherein there must always be winners and losers, where to be a winner is to be sought as a public good ("that was one good king" reminds us that *good* here was the morally acceptable wholesale slaughter of other people groups). As Wendell Berry writes, "No individual can lead a good or a satisfying life under the rule of competition, and…no community can succeed except by limiting somehow the competitiveness of its members. One cannot maintain one's 'competitive edge' if one helps other people."[678] Indeed, as Rousseau points out, one's economic interests divide a man rather than uniting him to his fellows, such that the pursuit of gain (rather than duty or virtue) produces nothing other than violence, perfidy and betrayal in a society "divided as it…is, between rich and poor, the rich are corrupted by their culture, and the poor are depraved by their misery: both are equally slaves of vice."[679]

Ultimately, these qualities (narcissistic individualism, interest maximization, ravenous and insatiable hunger, combative competition) foster in *Homo Economicus* an erosion of empathy to such a degree that he fails to see his fellow human beings humanely, turning them instead into objects of his own consumption. In his book, *The*

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[676] Ibid.

[677] Karyln Kohrs Campbell, in her article "Agency: Promiscuous and Protean," defines agency as communal and participatory, invented by authors who have the capacity to act and "the competence to speak or write in a way that will be recognized or heeded by others in one's community. *Such competency permits entry into ongoing cultural conversations* and is the *sine qua non* of public participation…," *Communication and Critical/Cultural Studies* Volume 2, Number 1 (March 2005): 3--emphasis mine.

[678] Wendell Berry, *What Are People For?* 134.

[679] Quoted in Maurice Cranston's Introduction to Rousseau's *A Discourse on Inequality*, 28.

Science of Evil: On Empathy and the Origins of Human Cruelty, author Simon Baron-Cohen studies why seemingly ordinary humans can commit terribly heinous and inhuman acts upon their fellow man.[680] Baron-Cohen begins his study by asking, "How can humans treat other people as objects? How do humans come to switch off their natural feelings of sympathy for another human being who is suffering?"[681] He argues that "evil" is really an erosion of empathy (what he defines as our ability to identify what someone else is thinking or feeling and to respond to their thoughts and feelings with an appropriate emotion).[682] Empathy, therefore, requires both recognition and response. The problem, as Baron-Cohen points out (harkening back to Aristotle's argument that persons who lack virtue lack the ability to see properly the other), is that far too many people are imprisoned by their own self-focus, hindering them, over the long-term, from seeing others (particularly those unlike themselves) as anything but objects. "In such a state," Baron-Cohen writes, "we relate only to things or to people as if they were just things. When people are solely focused on the pursuit of their own interests, they have all the potential to be unempathic" and, therefore, absurdly cruel.[683] Thus, though *Homo Economicus* may see the nightly broadcasts of children suffering mangled limbs in overseas factories on his evening news, he is both unable to relate and unable to comprehend how his consumptive lifestyle might be responsible for their misery. He has come to display the lack of compassion which Adam Smith acknowledged naturally results in one's own glorified self-interest, "Men, though

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680 Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Evil*

681 Ibid, 2.

682 Baron-Cohen goes on to state that empathy is a conscious suspension of our "single-minded" attention (attention when we are thinking only about our own mind, our current thoughts or perception") to adopt a "double-minded" attention (we are keeping in mind someone else's mind at the very same time)," 16

683 Ibid, 7-8.

naturally sympathetic, feel so little for another, with whom they have no particular connexion, in comparison of what they feel for themselves; the misery of one, who is merely their fellow-creature, is of so little important to them in comparison even of a small convenience of their own.[684]

For *Homo Economicus* (to quote Freire), "money is the measure of all things, and profit the primary goal. [W]hat is worthwhile is to have more—always more—even at the cost of the oppressed having less or having nothing. If others do not have more, it is because they are incompetent and lazy."[685] He has been taught to think of his needs, wants, and desires as of the utmost importance, and fails to see how his own greed leads to tragic consequences both for others and for himself. He fails to see this rightly because, for all of the damaging qualities he has come to possess, he believes that he is acting properly within the moral system in which he finds himself. Indeed, *Homo Economicus* has conformed to the morality of the marketplace to such a degree that he can say (perhaps with some hint of honesty) that he is just living his life, doing his job, providing for his family, planning for his retirement, working to advance his career, following the mandates of his office, living the "American Dream". His eyes, conditioned to gaze solely upon his navel for so long, fail both to see and acknowledge the hurt in his own community. He has become inured, desensitized, to the pain of others. Satiated by consumer goods and saturated in the doxology of the marketplace,

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[684] Smith goes on to state, "When a man shuts his breast against compassion, and refuses to relieve the misery of his fellow-creatures, when he can with the greatest ease…though everybody blames the conduct, nobody imagines that those who might have reason, perhaps, to expect more kindness, have any reason to extort it by force," *The Theory of Moral Sentiments,* 81 [II.ii.1.7]

[685] Freire, *Pedagogy of the Oppressed,* 40-41. Freire goes on to write that, "The oppressors do not perceive their monopoly on *having more* as a privilege which dehumanizes others and themselves. They cannot see that, in the egoistic pursuit of *having…,* they suffocate in their own possession and no longer *are;* they merely *have,*" 41.

he exists in a state of what Walter Brueggemann describes as, "one of narcoticized insensibility to human reality."[686] Driven by his own avaricious consumption, *Homo Economicus* has become numb to pain, suffering, even death, though its presence is all around him. There is no space in his manicured world for grief, no place in his *haute couture* for compassion. His is a dog-eat-dog world, and there is little time for him to expend on anything but getting his own.

Inundated with hyper-activity, he must always be "on"—answering emails, checking his phone, preparing for board meetings, schmoozing clients, putting out fires, hustling deals, criss-crossing the country, inking contracts; in such a feverish reality, he has no time for the groans of the other. The morality of the marketplace leaves little room for empathy, and as Baron-Cohen points out, over time, any sense of feeling for the hurt of others dissipates even at the neurological level.[687] In this world of savage banality, violence is perpetuated everyday in ways both large and small by those who fail to recognize the humanity of others, who, as Freire states, "cannot love because they love only themselves," thus circling through a hellish cycle of distorted loves that dehumanizes both the oppressed and the oppressor.[688] He is, to quote Dr. Martin Luther

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[686] Brueggemann, *The Prophetic Imagination,* 11

[687] Baron-Cohen explains how empathy erodes from the breakdown of the FO/IFG (frontal operculum/interior frontal gyrus), otherwise known as the "mirror neuron system"—that part of the brain responsible for mirroring other people's actions and emotions that then interact with the more conscious neural systems involved in "seeing" others in states of fear, joy, sorrow, pain, etc., *The Science of Evil,* 37. See also L.M. Carr, M. Iacoboni, M.C. Dubeau, J. Mazziotta, and G. Lenzi, "Neural mechanisms of empathy in humans: A relay from neural systems for imitation to limbic areas," *Proceedings of the National Academy of Sciences of the USA* 100 (2003), 5497-5502; and M. Dapretto, M.S. Davies, J.H. Pfeifer, A.A. Scott, M. Sigman, S.Y. Bookheimer, and M. Iacoboni, "Understanding emotions in others: Mirror neurons dysfunction in children with autism spectrum disorders," *Nature Neuroscience* 9 (2006): 28-30.

[688] Freire, *Pedagogy of the Oppressed,* 37. Freire writes that, "Violence is initiated by those who oppress, who exploit, who fail to recognize others as persons. It is not the unloved who initiate disaffection, but those who cannot love because they love only themselves. As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized," echoing, again, the idea of Titus Livius

King, Jr., the ultimate hardhearted person, unmoved by the pains and afflictions of his fellow man; too cold and self-centered to ever experience the beauty of true friendship; passing by unfortunate men without ever really seeing them; depersonalizing life to such a degree that others become mere objects or cogs in ever-turning wheels: "In the vast wheel of industry, he sees men as hands. In the massive wheel of big city life, he sees men as digits in a multitude. In the deadly wheel of army life, he sees men as numbers in a regiment." [689]

Here, then, to recap, is the completed sketch we have drawn of the species *Homo Economicus*: He is an interest-maximizing worshipper of Mammon whose enslavement to his own greed leaves him with a ravenous, insatiable hunger for more that leads him to exist in competition with his fellow man for goods, services, resources, and time, thereby placing him in the position of the Hobbesian "warre of all against all," wherein he lacks the time, concern, and capacity to see his neighbor as anything but an object getting in the way of his own personal power, profit, and pleasure. As is true of any identifying taxonomy, there will be permutations and deviations of this species, (some will be female, others, male; some will be old, others young; some more vicious, others less), but this sketch provides an overarching characterization of the *Homo*

"Livy" Patavinus that, "self-indulgence has brought us, through every form of sensual excess, to be in love with death both individual and collective."

[689] Describing the hardhearted person, King writes, "The hardhearted person never truly loves. He engages in a crass utilitarianism that values other people mainly according to their usefulness to him. He never experiences the beauty of friendship, because he is too cold to feel affection for another and is too self-centered to share another's joy and sorrow. He is an isolated island. No outpour of love links him with the mainland of humanity. The hardhearted person lacks the capacity for genuine compassion. He is unmoved by the pains and afflictions of his brothers. He passes unfortunate men every day, but he never really sees them. He gives dollars to a worthwhile charity, but he gives not of his spirit. The hardhearted individual never sees people as people, but rather as mere objects or as impersonal cogs in an ever-turning wheel," *Strength to Love,* 6. I would add to King's list: in the massive wheel of education, he sees students as test scores and data walls.

Economicus such that, should you encounter one in its native habitat, you will be able to identity it as such.

As an anthropological sketch, this rendering of the *Homo Economicus* is, as stated earlier, meant to serve as a caricature of traits belonging to an imaginary species of the genus *homo* that reflects the effects of avarice on the human condition. As a picture of the *imago dei* of Mammon, it is meant to reflect what a disciple of Mammon might look like. It also serves to describe what a moral exemplar upholding the highest qualities of the morality of the marketplace would look like. Linda Zagzebski, in her work on moral exemplarist virtue theory, describes a moral exemplar as one who exhibits the traits most admirable and, therefore, most imitable, within a particular moral community.[690] This holds true, Zagzebski argues, even if the moral community in question has a "mistaken" concept of the good (again, think of Nazi Germany, Heorot, or the slaveholding South).[691] Zagzebski states that an "exemplar is a person who is most admirable," where admirable "carries with it the impetus to imitate."[692] Indeed, such a person inspires by their very admirability those traits a community deems to be good (the virtues, state of affairs, and desired well-being) such that, for a given community "a good life is a life desired by persons like that [the exemplar]. A right act is an act a person like that would take to be favored by the balance of reasons. A duty is an act a person like that would feel compelled to do, and so on."[693] One can see this in the moral community of Heorot, where young *ortemecgas* come to uphold as right and

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[690] Linda Zagzebski, "Exemplarist Virtue Theory," *Metaphilosophy* Vol. 41, Nos. 1-2 (January 2010): 41-57.
[691] Zagzebski notes that "This theory is compatible with the possibility that paradigmatically good individuals are only contingently good. It is possible that a community of persons is so radically wrong in its identification of exemplars that even its concept of the good is mistaken," 52.
[692] Ibid, 54.
[693] Ibid, 55.

dutiful the morality exemplified by Shield Sheafson, the "good king" whose rampage, slaughter, and pillaging became the very *modus operandi* upon which an entire civilization is built.

Given, then, the sketch of *Homo Economicus* drawn above, would it be possible to find, within a culture dedicated to the worship of Mammon, whose moral standard is that of the marketplace, such an exemplar? And, if so, what would we find? What sort of person would a devotee of Mammon be? How would they act? And finally, what does Mammon do to one so thoroughly possessed by it? Though there are many examples from which to choose, for the sake of this dissertation, let us look at one who embodies the qualities and characteristics fleshed out in our discussion of *Homo Economicus;* one who, by the attraction of young acolytes to him drew such admiration that individuals were willing (quite literally) to give their lives to imitating him; one who, by his own admission was hailed as "Master of the Universe": the "Wolf of Wall Street."

The Tragedy of the Wolf of Wall Street

In his autobiographical sketch of his rise to the head of the Stratton Oakmont investment firm, Jordan Belfort posits a morality tale designed, in his words, to be "a cautionary tale to the rich and poor alike; to anyone who's living with a spoon up their nose and a bunch of pills dissolving in their stomach sac; to anyone who decides to go to the dark side of the force and live a life of unbridled hedonism. And to anyone who thinks there's anything glamorous about being known as a Wolf of Wall Street."[694] We

[694] Jordan Belfort, *The Wolf of Wall Street* (New York: Random House Publishing, 2007), Kindle Edition, Location 12.

will see that there is something apropos about Belfort being identified with a "wolf"; as Aristotle points out, of the three conditions of character to be avoided, bestiality was the highest (in terms of reproach) because such a person's vice exceeded even the human level, and was thus deemed "bestial". Of the bestial person, Aristotle writes, "We use 'bestial' as a term of reproach for people whose vice exceeds the human level. One sort of vice is human, and this is called simple vice; another sort is called vice with an added condition, and is said to be bestial or diseased vice."[695] He goes on to write that "bestiality is less grave than vice, but more frightening; for the best part is not corrupted, as it is in a human being, but absent altogether. It is similar, then, to a comparison between the injustice of a beast and an unjust human being; for in a way each of these is worse, since a bad human being can do innumerably more bad things than a beast."[696]

Mark Twain makes a similar argument in his satirical essay, "The Damned Human Race," when he writes, "I have been studying the traits and dispositions of the lower animals (so-called), and contrasting them with the traits and dispositions of man. I find the result humiliating to me. For it obliges me to renounce my allegiance to the Darwinian theory of the Ascent of Man from the Lower Animals; since it now seems plain to me that the theory ought to be vacated in favor of a new and truer one, this new and truer one to be named the Descent of Man from the Higher Animals."[697] Twain goes on to argue his case by pointing out that, between an earl on an organized buffalo hunt and an anaconda eating a calf, the anaconda at least has the decency to eat only the

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[695] *Nichomachean Ethics,* 1145a15-34; 1149a15
[696] Ibid, 1150a.
[697] Mark Twain, "The Damned Human Race," accessed April 2, 2013. http://moodyap.pbworks.com/f/Twain.damned.pdf.

one calf until it is sated, leaving the others alone; unlike the earl, who, though he killed seventy-two buffalo, ate only parts of one, leaving the rest to rot in waste in the sun, causing Twain to observe, "The fact stood proven that the difference between an earl and an anaconda is that the earl is cruel and the anaconda isn't; and that the earl wantonly destroys what he has no use for, but the anaconda doesn't. This seemed to suggest that the anaconda was not descended from the earl. It also seemed to suggest that the earl was descended from the anaconda, and had lost a good deal in the transition."[698] Walt Whitman makes a similar argument in his poem, "Songs of Myself," when he writes of the "placid and self-contain'd" animals that "They do not lie awake in the dark and weep for their sins / Not one is dissatisfied, not one is demented with the mania of owning things."[699] For men like Belfort, then, whose vicious incontinence is so great that they have no apparent regard either for others or for themselves, whose devotion to such a diseased morality leaves them divorced from humanity altogether (like Nebuchadnezzar, whose devotion to his own might, power, glory, and majesty left him so diseased that he was driven away from all human contact to eat grass like an ox, his body literally taking on beastly features[700]), who suffer deeply with the "demented mania of owning things"; who see others (women, the weak, the outcast) as

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[698] Ibid

[699] Walt Whitman, "Songs of Myself" (1892), accessed June 21, 2013 http://www.poetryfoundation.org/poem/174745

[700] See Daniel 4:29-33: "as the king was walking on the roof of the royal palace of Babylon, **30** he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?" **31** Even as the words were on his lips, a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. **32** You will be driven away from people and will live with the wild animals; you will eat grass like the ox. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes." **33** Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird."

consumable; for such men, as we will see, the moniker "Wolf" is justly and tragically appropriate.

As a young stock broker growing up in the era of the yuppie (the 1980's—a time Belfort describes as one of "unbridled greed, a time of wanton excess"[701]), Belfort details his entrée into the dizzying roar of Wall Street (a place, his mentor tells him, not meant for kids, but for killers, for mercenaries) as a ride to success gilded in drugs, hookers, sex, chaos, insanity, and unbridled hedonism. Belfort describes his first experience as a rookie investment broker standing in the maw of the pit as a transformative moment, one akin to a conversion experience:

> It was the first time I'd heard the roar of a Wall Street boardroom, which sounded like the roar of a mob. It was a sound I'd never forget, a sound that would change my life forever. It was the sound of young men engulfed by greed and ambition, pitching their hearts and souls out to wealthy business owners across America. By twelve o'clock I was dizzy, and I was starving. In fact, I was dizzy and starving and sweating profusely. But, most of all, I was hooked. The mighty roar was surging through my very innards and resonating with every fiber of my being.[702]

In recounting the near-religious way in which he came to his "calling," Belfort, in an ode to the one drug that most possessed him, describes the near-salvific effect inherent in this theological treatise on money

> Of all the drugs under God's blue heaven, there's one that's my absolute favorite. Enough of this shit'll make you invincible, able to conquer the world and eviscerate your enemies. Money is the oxygen of capitalism and I wanna breathe more than any other human being alive. Money doesn't just buy you a better life—better food, better cars, better pussy—it also makes you a better person.[703]

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[701] Belfort, *The Wolf of Wall Street*, location 3

[702] Ibid, location 6-7

[703] *The Wolf of Wall Street,* directed by Martin Scorsese. Screenplay by Terence Winter. (2013; Burbank, CA: Paramount Pictures, 2013). http://www.paramountguilds.com/pdf/the_wolf_of_wall_street_screenplay.pdf

It is this salvific promise—the promise that money will make you a better person—that fuels the madhouse and drives the voice of rationalization that led not only to Belfort's corruption, but helped him to "corrupt, manipulate and bring chaos and insanity to an entire generation of young Americans."[704] It is this transformation from a middle-class kid in Bayside, Queens, for whom words like "nigger and spick and wop and chink were considered the dirtiest of words—words that were never to be uttered under any circumstances"[705] to one for whom such words would slip off the tongue with remarkable ease that is most telling, for, inherent within the morality of Stratton Oakmont—the multi-billion dollar over-the-counter investment firm Belfort would go on to found (the largest OTC firm in the country during the late 1980s and 1990s, responsible for the initial public offerings of such companies as Steve Madden Ltd., Dualstar Technologies, Paramount Financial, and Etel Communications[706]), where rookie investment brokers could expect to make tens of thousands of dollars a month by tricking investors into buying penny stocks sold out of secret accounts, where motivational meetings included executives ripping up $100 dollar bills and shouting, "Do you want to be a loser all your life, or do you want to be rich and make something of yourself?", where $500-an-hour prostitutes were offered up as rewards for jobs done well[707]--was the eschatological promise that the excessive worship of Mammon was the key to heaven-on-earth: a world of intemperate power, profit, and pleasure; a world

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[704] Belfort, *The Wolf of Wall Street,* Kindle Edition, Location 10.
[705] Ibid
[706] Connor Clark, "How the Wolf of Wall Street Created the Internet." *Slate* January 7, 2014, Accessed February 2, 2015. http://www.slate.com/articles/news_and_politics/jurisprudence/2014/01/the_wolf_of_wall_street_and_the_stratton_oakmont_ruling_that_helped_write.html
[707] Jack Shapiro, "My life working for the real 'Wolf of Wall Street'" *New York Post* December 8, 2013, accessed February 2, 2015. http://nypost.com/2013/12/08/former-stock-pusher-reveals-life-in-wolf-of-wall-street-boiler-room/

where every hedonistic, carnal desire could (and should) be fulfilled; a world where one gained recognition, value, and worth as a Strattonite. As Belfort himself stated in one of his weekly "sermons" to his employees,

> What makes Stratton so special, what makes it so unstoppable, is that it's not just a place where people come to work. And it's not just a business looking to turn a profit. Stratton is an idea! And by the very nature of being an idea it can't be contained. The very idea of Stratton is that it doesn't matter what family you were born into, or what schools you went to, or whether or not you were voted most likely to succeed in your high-school yearbook. The idea of Stratton is that when you come here and step into the boardroom for the first time, you start your life anew. The very moment you walk through the door and pledge your loyalty to the firm, you become part of the family, and you become a Strattonite.[708]

Within the temple of Stratton Oakmont, religious worship happened as perfunctory and as intentionally as at any mass, tent-revival, synagogue, or *kuthbah* gathering. As Jack Shapiro, a former Strattonite, puts it

> I was blown away by the intensity — you could feel the pulse when you walked into the place. It was like walking into a nightclub without the music. The music was the phones and the people talking. The energy was just unbounding and unstoppable, and you wanted to be a part of it. It was almost cultish, and you were hooked in from Day 1.[709]

Within this Bacchanalian temple, where brokers (most of whom were in their early twenties) took so many mid-afternoon "coffee breaks" that entailed having sex at their desks, in bathroom stalls, in coat closets, even in the glass elevator that the company had to declare the building a "Fuck Free Zone" between the hours of eight a.m. and seven p.m; where women, outnumbering the men ten to one, were required to wear "go-to-hell skirts, plunging necklines, push-up bras, and spike heels"[710]; where hookers were

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[708] Belfort, *The Wolf of Wall Street,* Kindle Edition, location 278.
[709] Jack Shapiro, "My life working for the real 'Wolf of Wall Street'"
[710] Belfort, *The Wolf of Wall Street,* location 52

such a part of the subculture that they were graded as publicly traded stocks (top of the line, former NFL cheerleader-types were considered blue chips, struggling young models were called NASDAQs, and the common streetwalkers were identified as Pink Sheet hookers); where drugs like Quaaludes, Xanax, cocaine, and morphine were freely ingested fifteen to twenty times a day; where anyone making less than a million dollars a year was considered weak; everyone burned with lust, greed, and the addictive promise of Mammon. "Everyone was young and beautiful, and they were seizing the moment. Seize the moment— it was this very corporate mantra that burned like fire in the heart and soul of every young Strattonite and vibrated in the overactive pleasure centers of all thousand of their barely postadolescent brains."[711]

Stratton Oakmont became a place where the patriarchal, masculine voice of Mammon roared; a place that fostered idealized identity in young men (ambition, power, respect, entitlement), and, as a consequence, ascribed women to places of objectified servitude, existing solely to pleasure men as their spoils of war. It became much more than a business; it became a temple paying tribute to the patriarchal mindset of ancient Rome, where women were seen once again as disposable commodities to be used up and discarded at the whim of their male occupiers. As but one example of the patriarchal mindset of Stratton Oakmont, a young female sales associate, strapped for cash, agreed to let the office shave her head for $10,000 in cash, which she would then use to pay for a breast job that would augment her to a D cup ("it was a win-win situation for everyone: In six months she'd have her hair back, and she'd own her D

[711] Ibid

cups debt free").[712] Another example involved whether or not the decision to hire a midget and toss him around could be written off as an office expense. "What it really boiled down to," Belfort writes, "was that the right to pick up a midget and toss him around was just another currency due any mighty warrior, a spoil of war, so to speak. How else was a man to measure his success if not by playing out every one of his adolescent fantasies, regardless of how bizarre it might be?"[713]

Within the banality of the morality of Stratton Oakmont, "behavior of the normal sort was considered to be in bad taste, as if you were some sort of killjoy or something, looking to spoil the fun for everyone else."[714] Such was the depravity at Stratton Oakmont, that, like the warrior thanes in *Beowulf,* employees came to see it as good, and even necessary, to their manic existence. As Belfort describes, "We Strattonites thrived on acts of depravity. We counted on them, in fact; I mean, we needed them to survive! It was for this very reason that [we became] completely desensitized to basic acts of depravity. We were unadulterated adrenaline junkies, who needed higher and higher cliffs to dive off and shallower and shallower pools to land in."[715]

Like *ortemecgas* traveling long distances to revel in the glory and gain of Heorot, young boys traveled from all over the country to become a Strattonite, some even dropping out of high school to join this greed-fest, "with equal parts cocaine, testosterone and body fluids."[716] They came still sporting acne to take their vows and

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[712] Ibid, location 105
[713] Ibid
[714] Ibid, location 106
[715] Ibid, location 105
[716] *The Wolf of Wall Street,* directed by Martin Scorsese

pledge their fealty to live the life promised and delivered by the eschatology of Stratton Oakmont. By eating the fruit of Stratton, they became gods-among-men: exotic car dealers gave them deep discounts on their Ferraris and Lamborghinis; maître d's reserved tables at the hottest restaurants; front-row tickets to sold out shows became instantly available; jewelers, watchmakers, clothiers, shoemakers, and other "niche-service providers" (including hookers and drug dealers) lined up to deliver their services right at their boardroom desks. Word traveled far and wide that "there was this wild office where all you had to do was show up, follow orders, swear your undying loyalty to the owner, and he would make you rich. Thus, mere kids would travel halfway across the country to the boardroom of Stratton Oakmont and swear their undying loyalty to the Wolf of Wall Street."[717] As one journalist, covering Stratton Oakmont during their hey-day, wrote, "Belfort's brat-pack brokers quickly came to idolize him. One 28-year-old broker is said to have gone from laying carpets to earning gross commissions of $100,000 his first month, $800,000 his first year."[718]

Behind it all, behind the wild parties, the exotic hookers, the unlimited supply of drugs, the unbridled power, the sanctioned depravity, behind the rush, lay the deeply embedded fear that always accompanies avarice: the fear that one day this all would go away; that one day the Life, with its fancy cars, finest clothing, multi-million dollar mansions, beautiful women, and enviable social esteem, would come crashing down. Indeed, it was this great fear that drove the morality of Stratton, this fear that kept young Strattonites up at night, that kept them chasing the dream, living paycheck to

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[717] Belfort, *The Wolf of Wall Street,* location 55

[718] Roula Khalaf, "Steaks, Stocks—What's the Difference?" *Forbes Magazine,* October 14, 1991, accessed February 2, 2015. http://www.forbes.com/sites/briansolomon/2013/12/28/meet-the-real-wolf-of-wall-street-in-forbes-original-takedown-of-jordan-belfort/

paycheck on a million dollars a year, while they stayed late working all night; this fear that drove them from their families, that led them to deep depressions, and even, for more than a few, to commit suicide. It was this fear that drove the brokers to places of madness, where, to satisfy both their base needs and to appease the gods of their religion, they engaged in ever-more vicious acts of base carnality and dysfunction, offering their lives as a (literal) living sacrifice to the intoxicating, diseased promise that wealth would deliver dignity, power, and self-respect.

And who stood behind this theological paradigm? Who lorded over this *ecclesia?* Who reigned as Master of the Universe? Who was the moral exemplar of this "fucking greed storm"? Jordan Belfort, the Wolf of Wall Street; Gordon Gecko personified. "I had lots of nicknames," Belfort writes,

> Gordon Gecko, Don Corleone, Kaiser Soze; they even called me the king. But my favorite was the Wolf of Wall Street. I was the ultimate wolf in sheep's clothing. I was thirty-one going on sixty, living dog years—aging seven years for every year. But I was rich and powerful and had a gorgeous wife. Everyone wanted a life like mine.[719]

Like a High Priest walking among his devotees, brokers parted, clearing a path for Belfort as he strolled "like Moses in cowboy boots" throughout "this little slice of heaven on earth I'd created."[720] As one former Strattonite put it, "Belfort was behind the scenes, but a god, because it was all his idea. He was revered like nothing else. He wasn't an imposing figure in terms of size or height or weight, but you knew that everything you were doing, the car you were driving, the women you were sleeping with, the drugs you were taking, the fun you were having—was all because of him."[721]

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[719] Ibid, location 21.
[720] Ibid, location 51
[721] Jack Shapiro, "My life working for the real 'Wolf of Wall Street'"

Sitting in his office, "in a chair as big as a throne," Belfort held court over more than just the largest OTC investment firm in the country; he ruled, like Hrothgar over Heorot, as High Priest over a theological worldview that discipled young men in the pedagogy of Mammon. Delivering his twice-daily motivational orations with the fire and gusto of a tent-revival evangelist, Belfort would step into the boardroom, lowering his voice "like a preacher driving home a point"[722] to deliver sermons whose homiletic import and call to action served to reinforce the worship of Mammon. Twice a day, Belfort shaped an eschatology of desire, promising his disciples that if they listened and did exactly as he said, "they would have more money than they had ever dreamed possible and there would be gorgeous young girls throwing themselves at their very feet. And that was exactly what happened."[723] His sermons, operating as a pedagogy of desire, contained the promise of eternal blessing, should they but give their lives to the cause:

> Money is the greatest single problem-solver known to man, and anyone who tries to tell you different is completely full of shit. If you want to grow old with dignity— if you want to grow old and maintain your self-respect— then you better get rich now. I want you to deal with all your problems by becoming rich! I want you to attack your problems head-on! I want you to go out and start spending money right now. I want you to leverage yourself. I want you to back yourself into a corner. Give yourself no choice but to succeed. Let the consequences of failure become so dire and so unthinkable that you'll have no choice but to do whatever it takes to succeed. Be ferocious! Be pit bulls![724]

Like twisted versions of the Knights Templar, Belfort led his acolytes on the never-ending quest to find the Holy Grail of power, profit, and pleasure. "Stratton Oakmont had the power, all right," wrote Belfort. "In fact, Stratton Oakmont was the power, and

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[722] Belfort, *The Wolf of Wall Street,* location 78
[723] Ibid, location 245
[724] Ibid, location 98.

I, as Stratton's leader, was wired into that very power and sat atop its pinnacle. I felt it surge through my very innards and resonate with my heart and soul and liver and loins."[725] In this world of dysfunctional reality, Belfort shaped a moral community where things like "nudity and prostitutes and debauchery and all sorts of depraved acts were all considered normal."[726] Belfort proffered a pedagogy whose *poiesis* shaped humans in a very specific, though ultimately damning, way.

Within the ontology of Stratton Oakmont, there existed the very real proselytization of persons to a way of seeing and being in the world that *worked.* As Strattonites became inured and habituated to the story of wealth and power proffered by this realized eschatological promise, as the social imaginary of Wall Street became the dominant narrative of their lives, it is important to keep in mind that the narrative *succeeded*; that is, Strattonites, including and especially Jordan Belfort, received that which they were promised: recognition, power, status, accolades, accouterments (women, mansions, drugs, cars, clothes), and the rest. "There were thousand dollar suits, gold watches, and the drinking at lunch and the cocaine at the end of the day. I had a thousand best friends. Money didn't mean anything to me, there was so much of it. It was like adult Disneyland for dysfunctional people."[727]

In other words, the danger lying latent within the theological vision of Stratton Oakmont was not that the vision failed to offer up the goods promised; the danger is that the more successful the vision, the more ruinous it became. The more this particular eschatological reality took hold, the greater the poison, the more deadly the disease. The

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[725] Ibid, location 103.
[726] Ibid, location 488.
[727] *The Wolf of Wall Street,* directed by Martin Scorsese

more the Strattonites became possessed by the spirit of Stratton Oakmont, the more they came to view their own insatiable desires as not only necessary but natural to the work they were doing. The morality of the marketplace became, for them, the only morality that mattered. They no longer merely worked at Stratton Oakmont; they *were* Strattonites. As Jackall points out, "Corporations are not presented nor are they seen simply as places to work for a living. Rather the men and women in them come to fashion an entire social ambiance" that shapes and informs the ontology in which they live and move and have their being.[728] Another way of saying this, is that, by aligning themselves with the mission and mantra of Stratton Oakmont, these disciples were transformed by the renewing of their minds and by the desires of their hearts, by the weekly sermons espoused by the shaman, Belfort, who made them into his image; that is, into the image of their moral exemplar.[729]

Whatever independent morally evaluative judgments they may have held prior to entering Stratton became not only subordinated to those of Stratton, they were replaced altogether.[730] Stratton became not just a company but a social imaginary; a place where one was "born again" into a new life where all the riches of Vanity Fair became freely available for the taking. Stratton was more than one more business out to make money for its shareholders; it became emblematic of the pervasiveness of an

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[728] Jackall, *Moral Mazes,* 40.

[729] Belfort acknowledges this brainwashing up front, "In the end, it all came down to brainwashing, which had two distinct aspects to it. The first aspect was to keep saying the same thing over and over to a captive audience. The second aspect was to make sure you were the only one saying anything. There could be no competing viewpoints. Of course, it made things much easier if what you were saying was exactly what your subjects wanted to hear," *The Wolf of Wall Street,* location 245.

[730] Jackall points out that this is typical of the morality of the marketplace, and not unique to Stratton: "Independent morally evaluative judgments get subordinated to the social intricacies of the bureaucratic workplace. Notions of morality that one might hold and indeed practice outside the workplace—say, some variant of Judeo-Christian ethics—become irrelevant, as do less specifically religious points of principle, unless they mesh with organizational ideologies," *Moral Mazes,* 110.

entire way of life. It became the model for all that was available to those who but studied hard enough, worked their way up, pursued the "American Dream". Stratton came to define the cultural and institutional values, modes of governance and social arrangements that gave meaning both to the individual and to society writ large. In short, Stratton embodied the collective imagination of a culture consumed by its own consumption; a culture, as Henry Giroux argues, whose "public spaces are transformed into spaces of consumption…[whose] dominant culture is emptied out of any substantive meaning and filled with the spectacles of the entertainment industry, the banality of celebrity culture, and a winner-take-all mentality."[731] By both forming and conforming to the spirit of the age (a spirit dominated by what Giroux calls "casino capitalism," where "the commanding institutions of a savage and fanatical capitalism promote a winner-take-all ethos"; where "the geographies of moral and political decadence have become the organizing standard of the dreamworlds of consumption"; where "profits seem endless and the lack of moral responsibility go unchecked as the rich go on buying sprees soaking up luxury goods in record numbers"; and where a "culture of cruelty measures human worth in cost-benefit analysis"[732]) Stratton proffered a vision of wealth as an objective, external good (measurable and tangible in principle, as opposed to wealth defined as it relates to inner goods, subjective, private, phenomenological in nature[733]), thus creating generations of individuals who "devote

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[731] Henry Giroux, "Reclaiming the Radical Imagination: Challenging Casino Capitalism's Punishing Factories," *TruthOut,* 1-9 January 13, 2014, accessed December 12, 2014. http://www.truth-out.org/opinion/item/21113-disimagination-machines-and-punishing-factories-in-the-age-of-casino-capitalism

[732] Ibid

[733] Christopher Hodgkinson draws this equation to signify the belief that wealth and power are instrumental to happiness: (*Wo*-Wealth, outer→*Po*-Power, outer) *r H*-happiness. He states that, "only in the rare cases is the ration even, and lives and cultures can therefore be classified as "materialistic"

the major part of their lifetime to external wealth, its creation, preservation, destruction, and distribution.... Individuals who may do little else."[734]

Stratton delivered on its promise of a life of external excess; as Belfort points out, "It was all about excess: about crossing over forbidden lines, about doing things you thought you'd never do and associating with people who were even wilder than yourself, so you'd feel that much more normal about your own life."[735] And who, asks Belfort, could argue with this definition of success?

> The amount of money being made was staggering. A rookie stockbroker was expected to make $250,000 his first year. Anything less and he was suspect. By year two you were making $500,000 or you were considered weak and worthless. And by year three you'd better be making a million or more or you were a complete fucking laughingstock. And those were only the minimums; big producers made triple that.[736]

And yet, in this world of successful excess, where a warped desire for one's own consumptive good reigned supreme, where the eschatological promise of blessing through the worship of Mammon delivered power, esteem, pleasure, and profit beyond one's wildest comprehension, the ancient disease of avarice took its toll. As has already been noted, the culture of Stratton Oakmont lent itself to the objectification of others, particularly women, and the erosion of empathy to such a degree that persons with disabilities came to be seen as less-than (even other-than) human. The addiction to sex,

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(*Wo/Wi >1*) or "idealistic" (*Wo/Wi < 1*). He argues that we constantly commit the materialistic fallacy, whereby wealth is consistently confused with *Wo.* "Educators and intellectuals and aesthetes are challenged by the vernacular, 'if you're so smart why aren't you rich?' Wealth is not normally identified with character or personality or essence. There is no vernacular counter, 'if you're so rich why aren't you good?'" Hodgkinson, "Wealth and Happiness: An Analysis and Some Implications for Education," *Canadian Journal of Education,* Volume 7, Number 1 (1982): 11.

[734] Ibid

[735] Belfort, *The Wolf of Wall Street,* location 33.

[736] Ibid, location 53.

drugs, and power led to a culture of debauchery, decadence, and corruption that became normalized within "the way business is done."[737]

However, as Belfort himself acknowledges in his prologue, this is meant to be a *cautionary* tale, a way both to explain and warn against the "dark forces" that gave rise to such a social imaginary. For, as Belfort concedes, there did seem to be something driving him deeper into the madness, chaos, and depravity that came to exemplify his life. "I felt like I was being driven to do things, not because I really wanted to do them but because they were expected of me. It was as if my life was a stage, and the Wolf of Wall Street was performing for the benefit of some imaginary audience, who judged my every move and hung on my every word."[738] (This something, as I have argued, is the "god" behind the social imaginary; to borrow from Walter Wink, Belfort himself became seduced [intoxicated, to use his words] to the drug of money such that it allowed him to rationalize "anything that stood in my way of living a life of unbridled hedonism"[739]).

If, then, the promise of Mammon held true (that happiness can be defined by one's external wealth; that somehow wealth and happiness are rightly correlated; indeed, that power, profit, and pleasure are instrumental to happiness; even more, that salvation itself and the realization of heaven on earth can be found through economic prosperity), should not the Strattonites, including and especially Jordan Belfort, be the happiest people on earth? It would stand to reason that, if excessive success were truly instrumental to one's happiness, that the Strattonites should be happy (by whatever

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[737] Jackall, *Moral Mazes,* 31.
[738] Belfort, *The Wolf of Wall Street*, location 130.
[739] Ibid, location 10.

definition one wanted to define "happiness"—freedom, virtue, well-being, psychological positivism, flourishing, *eudaimonia*). And yet, we find just the opposite. As has already been mentioned, though they were "drunk on youth, fueled by greed, and higher than kites,"[740] many Strattonites reported suffering from manic depression, anxiety, losing marriages, and even committing suicide.

Jack Shapiro, a former Strattonite who pulled down well over $100,000 a month, drove brand new Porsches, wore Armani suits and Valentino ties, flew on private jets to party with high-end call girls in Atlantic City and Los Vegas, wrote that,

> eventually, the blindness from the drugs, the girls and the cars, the clothes and the money, wore off. These people [the Strattonites] were some of the worst people that I have ever met in my life — they would sell their own grandmother in a second. I got to the point where I realized there was no way you could win. To this day, I still remember two clients' names who lost all their money because of me. I think they're dead now, but I did think about making amends. Now it's too late." Shapiro left the investment business to become a physician's assistant to, in his words, "try to make up for that s--t. When I am giving back, I get a good feeling — I feel like I am absolving myself. But the guilt follows you a little bit, still.[741]

The most telling example of the counter-intuitiveness of external wealth as a conduit to happiness is Belfort himself. Belfort, in a moment of self-awareness (during a stint in rehab), defined his life of successful excess in this way, "I'm an alcoholic, a Quaalude addict, and a cocaine addict. I'm also addicted to Xanax and Valium and morphine and Klonopin and GHB and marijuana and Percocet and mescaline and just about everything else, including high-priced hookers, medium-priced hookers, and an occasional streetwalker, but only when I feel like punishing myself."[742] Belfort goes on

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[740] Ibid, location 54
[741] Jack Shapiro, "My life working for the real 'Wolf of Wall Street'"
[742] Belfort, *The Wolf of Wall Street,* location 479.

to describe the various effects his lifestyle had on him, effects reminiscent of the pathologies of avarice detailed by the ancient philosophers and theologians discussed earlier.

As one of the richest and most powerful men in America—a man who owned multiple mansions in the high seven figures, who turned his super-stretch limousines into $96,000 brothels on wheels, who owned yachts big enough to land helicopters on, a man for whom Presidential Suites opened up at the mention of his name, married to a supermodel actress—this man fell victim to his own insatiable excess. "The insanity," Belfort wrote, "had quickly taken hold."[743] Everything Jordan Belfort loved (the power, the money, the respect, the fame, the glory) was killing him: his first wife divorced him after catching him cheating on her with the supermodel who would become his second wife (who would also later divorce him); he spent his days addicted to a lethal combination of cocaine, heroin, Quaaludes, and Xanax ("On a daily basis I take enough drugs to sedate greater Long Island. I take fifteen to twenty Quaaludes a day. I use Xanax to stay focused, Ambien to sleep, pot to mellow out, cocaine to wake up and morphine because its awesome"[744]); and by his own admission, he "gambled like a degenerate, drank like a fish, fucked hookers maybe five times a week and have three different Federal agencies looking to indict me."[745] To return to Lactantius, Belfort suffered from that "insatiable desire for wealth [which] burst forth poisonings, frauds, robberies, and all types of evils."[746] Far from finding freedom and contentment, Belfort's slavery to his own desires left him anxious and depressed, feeling he had no

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[743] Ibid, location 112.
[744] *The Wolf of Wall Street,* Terence Winter
[745] Ibid
[746] Lactantius, *Selections from Lactantius: Divinae institutions*, 6.19.10.

choice but to torture himself over every decision. "It was emotionally taxing, my life, and after five long years it seemed to be getting the best of me. In fact, the only time my mind was quiet now was when I was high as a kite."[747] He acknowledges that his behavior (the drugs, sex, debauchery, dehumanization of others) "wasn't normal behavior for any man. Even for a man of power—no, especially for a man of power!"[748]

In a rare moment of confession, Belfort concedes that, "Jordan Belfort was just a scared young kid who'd gotten himself in way over his head and whose very success was fast becoming the instrument of his own destruction. The only question I had was, would I get to kill myself first— on my own terms— or would the government get me before I had the chance? I desperately tried to rid myself of the bitter bile that was wreaking havoc on my body and spirit and driving me to do things that I knew were wrong and to commit acts that I knew would ultimately lead to my own destruction."[749] For Jordan Belfort, as for the legions of young thanes who came to owe their allegiance to him, the price of privilege exacted a terrible toll (including, for Belfort, a prison sentence). "I got greedy," Belfort confessed, after spending twenty-two months in federal prison. "Greed is not good."[750]

In the story of Jordan Belfort and Stratton Oakmont, we see the pinnacle exemplar of the *Homo Economicus* as defined by riches, excess, luxury, power, fame, esteem, social recognition, pleasure, and unbridled hedonistic desire; and yet, latent within this theology of consumption is the point theologians and philosophers have been

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[747] Belfort, *The Wolf of Wall Street,* location 112.
[748] Ibid, location 130
[749] Ibid, location 135
[750] Stefania Bianchi and Mahmoud Habboush, "Wolf of Wall Street Belfort Is Aiming for $100 Million Pay," *Bloomberg News* May 19, 2014, accessed November 12, 2014. http://www.bloomberg.com/news/2014-05-19/wolf-of-wall-street-belfort-sees-pay-top-100-million-this-year.html

making about avarice for centuries: the more one consumes, the more one is consumed. It would be hard to imagine one more successful in wealth accumulation than Jordan Belfort, yet, as his cautionary tales exposes, if this particular definition of success wins out, if wealth is to be defined as external excess, then, to paraphrase Rousseau, man may be rich, and still find himself everywhere in chains.[751] To hold up as our moral exemplar the "Wolf of Wall Street" is to invite a particular way of seeing and being in the world to take root, to cultivate the ethos of casino capitalism—"wherein those with little power or wealth are now seen not only as morally degenerates but as disposable, subject to the whims of the market and outside any consideration of compassion or justice"[752]—run amok.

And yet, to see the Wolf of Wall Street not as a moral exemplar but as a case study in the complete and total destructiveness inherent within the devout worship of Mammon is to finally see the realized *telos* of the eschatological promise of consumption as the highest good. It is to see the complete and total depravity, debauchery, devastation, and ruin inherent within the gold, glitz and glamour of the religion of the marketplace. It is to see at last what Grendels lie lurking in the dark of our gilded halls. It is to see clearly the pile of rotten corpses upon which the Sirens of media and advertising sit. It is to see that there is a hermeneutic that emerges from his tale; Jordan Belfort *is* the quintessential *Homo Economicus,* who, while shaping a world of profit, power, and pleasure, is, in a deeper, much darker sense, being shaped by it, as he acknowledges, "When I look back at it all, I can only come to one sad conclusion: that I lived one of the most dysfunctional lives on the planet. I put money before

[751] Rousseau famous opening line states, "Man was born free, and he is everywhere in chains." *The Social Contract*, translated by Maurice Cranston. (New York: Penguin Books, 1968), 49.
[752] Giroux "Reclaiming the Radical Imagination," 2.

integrity, greed before ethics, and covetousness before love. I chose friends unwisely, cut corners wherever I could, and then drowned my guilt and remorse beneath elephantine doses of recreational drugs."[753]

The problem, as has been pointed out all along, is not that Belfort somehow failed to succeed in his chosen path; the problem is that, by succeeding, by worshiping the craven, consumptive god of Mammon, by living out a paraphrased rendition of the *shema* (Hear, O Wall Street: The LORD our God, Mammon, the LORD is one.
Love the LORD your God, Mammon, with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates[754]), Belfort found, much like Satan in Milton's *Paradise Lost,* that, by attempting to create a "heavenly" kingdom of delight, bliss, happiness and fulfillment through the pandemonium of Stratton Oakmont (by believing, as Satan claims, that it is indeed best to reign in hell[755]), he found himself "parcht with scalding thurst and hunger fierce / plaug'd and worn with Famin / punisht in the shape he sin'd."[756] By worshipping at the altar of Mammon, Belfort and his host of Strattonites were shaped by a pedagogy of desire in which they came to embody *in their very*

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[753] Belfort, *The Wolf of Wall Street,* location 242.

[754] The original text of the *shema,* Deuteronomy 6:4-9, states, "**4** Hear, O Israel: The LORD our God, the LORD is one.**5** Love the LORD your God with all your heart and with all your soul and with all your strength. **6** These commandments that I give you today are to be on your hearts. **7** Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. **8** Tie them as symbols on your hands and bind them on your foreheads. **9** Write them on the doorframes of your houses and on your gates."

[755] John Milton, *Paradise Lost,* Book I, 258-263

[756] Ibid, Book X, 516, 565, 570.

beings, "a social imaginary, a picture of social order, a vision of the good life"[757] that led not to the blessings of heaven, but to the woes of damnation.

To conclude this socio-theological construction, let us take a look at the full cosmological picture we have sketched: The Religion of the Marketplace begins in the worship of Mammon, which gives rise to a theology of consumption rooted in an eschatology of abundance that distorts desire, shaping worshippers of the liturgy of the mall conformed to the *imago dei* of the *Homo Economicus*, epitomized by the Wolf of Wall Street. At the heart of this cosmology lies the cultivation of avarice, that ancient vice which, as has previously been noted, causes so much damage and destruction both for the human condition and for the collective human experience. Deeply imbedded within the cosmology of the religion of Mammon is a way of seeing and being in the world that, for all intents and purposes, *works*. One can become, through hard work, ingenuity, education, the right connections, successful navigation of the corporate ladder, etc., the Wolf of Wall Street. Even if that level of power and prosperity is not available to all (and, of course, it is not), one can imagine oneself as achieving at least some modicum of success within this structure (particularly if one applies oneself academically).

That we hold this up as our highest ideal speaks to the eschatological visions we hold for what we mean by success. This has powerful import for the questions of schooling and school reform with which we are grappling in two fundamental ways: 1. It provides us with a way of seeing how schooling functions liturgically, making

[757] James K.A. Smith, *Imagining the Kingdom: How Worship Works* (Grand Rapids, MI: Baker Academic, 2013), 96. Smith goes on to say that such pedagogies teach us "even when—and perhaps especially when—we haven't signed up to be taught. Rhythms that are 'seemingly innocuous' are, in fact fundamentally formative; while seeming to demand only the insignificant, in fact they are extorting what is essential," 97.

students into particular kinds of persons whose desires are aimed towards a particular way of seeing and being in the world, and 2. That how we define "success" and "excellence" within education (primarily through the current narrative of school reform), *should it actually come to bear,* does a specific kind of work that, at worst, demoralizes and dehumanizes, and, at best, cultivates students to be not just lovers *of* the mall, but shaped, in deliberate, cultic ways, *for* the mall: engaging in such self-interested, profit-maximizing behaviors that would end in the consumption of us all.

To return, then, to our previous analysis of the argument made by the proponents of market capitalism (namely, that it works precisely because it both gives to its adherents what they want, and because it proffers salvation from the damnation of scarcity), we can begin to unpack the dangers inherent in the work that this particular social imaginary does. The liturgy of consumption births in us a desire for a way of life that is destructive of creation itself; moreover, it births in us a desire for a way of life that we can't feasibly extend to others, creating a system of privilege and exploitation. It shapes our loves for the very things that, in the end, come to destroy us. Individual persons do not wake up one day with the desire to destroy themselves through engorgement on their own consumption; it is a gradual process that begins in the carefully crafted delusion that happiness, health, well-being, peace, and contentment can be found through the salvific means of the marketplace.

The great crises that plague us (including deforestation, pollution, climate change, poverty, homelessness, human trafficking, hunger, water shortages, crime, violence, and the like) are certainly economic and political in nature; they are also, however, spiritual in the sense that the answers to them transcend the sum of their parts.

Bad politics, bad government, or even bad economics is not destroying our country; it is being destroyed by bad theology. Merely donating money or crafting legislation is not enough; there must be something in how we conceive of the human condition (the ways in which we live, and move and have our being) that must change. We must question the very fabric of our social imaginary, for, if every country were to fully embrace our social imaginary (and the evidence supports that they are quite willing and eager to so do) and woke up to find itself as wealthy, prosperous, and consumptive as the United States, we would need the resources of five Earths to support them.[758] The problem is not merely acknowledging the deleterious effects of the market on such things as a down economy or a loss of growth in the jobs sector, where the prevailing response to such market forces is to proffer solutions in economic terms, calling for increased economic growth as the answer by touting more jobs leading to higher income as the path to greater choices and more enriched lives (as promised by a rising gross domestic product per capita).[759] The problem goes deeper than this, for the pathologies of avarice are evident in poor and rich alike; to borrow from Rousseau, acknowledging the disease of "progress" in eighteenth century France: yes, the rich are overfed and the poor are underfed, but, more importantly, *everyone* is "harassed by the wants, fatigues, anxieties, excesses, passions and sorrows which civilization generates."[760]

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[758] "If all of the world's 7 billion people consumed as much as an average American, it would take the resources of over five Earths to sustainably support all of them. On average, each American uses nearly 20 acres of biologically productive land and water (biocapacity) per year," Tim Jackson, *Prosperity Without Growth,* 3.

[759] Tim Jackson writes, "The prevailing response is to cast prosperity in economic terms and to call for continuing economic growth as the means to deliver it. Higher incomes mean increased choices, richer lives, an improved quality of life for those who benefit from them. This formula is cashed out as an increase in the gross domestic product per capita. A rising per capita GDP, in this view, is equivalent to increasing prosperity. This is undoubtedly one of the reasons why GDP growth has been the single most important policy goal across the world for most of the last century," Ibid.

[760] Rousseau, *A Discourse on Inequality,* 31.

Believing that the Religion of Mammon can solve our greatest problems, meet our greatest needs, or answer the greatest longings of our heart through the eschatological promises inherent in the theology of consumption is to believe that we can consume our way to happiness. As Parsons and Frick write, "We live within a diseased culture of epidemic proportions. The disease is not consumption to support and maintain life, but overconsumption and the feigning that such behavior is the good life."[761] Raj Patel puts it this way, "What needs to be plucked out of markets is the perpetual and overriding hunger for expansion and profit that has brought us to the brink of ecological catastrophe; what needs to be plucked out of *us* is the belief that markets are the only way to value our world"[762] (emphasis in original). This, then, is the work before us: to pluck out of us the belief that this particular way of seeing and being is the only way to see and be in the world; to pluck out of us the misconception that this diseased way of life is healthy; to come, at last, to see the monstrous consequences of seeking our contentment, fulfillment, prosperity, and peace in wrongly ordered loves; to realize that everything we have been taught to love is truly killing us. To do this, we must pull back the veil, stare into the abyss, and call out the Grendels of our own making.

The Grendels of Mammon

As has been explored throughout this dissertation, there are both moral and communal consequences to deifying avarice as a "virtuous" end. There are, to borrow from the ancient thinkers we discussed, pathologies to pursuing the eschatological

[761] Jim Parsons and William Frick, "The Building of Consumerism and the Impact of School Sorting." *Taboo: The Journal of Culture and Education* Volume 13, Number 2 (Fall 2013): 23.
[762] Patel, *The Value of Nothing,* 188.

promises of Mammon. As was discussed in the explication of *Beowulf,* beneath the shining veneer of our civilized *cosmos,* beneath our gilded, golden halls, lies in wait the monstrous reality that it is our very way of life-as-consumption that is, in the end, consuming us to death. To return to the point made about Heorot earlier in the dissertation, as the advance of men continues—the advance of socially accepted violence, oppression, and injustice in the forms of consumption (of goods and resources, of marginalized peoples, of environments, of community, of our very humanity); the advance of the dominant masculine voice of power and control; the advance of the morality of the marketplace; the advance of the wolves of Wall Street—the treasure seized from this plunder "transforms the violent deed into wealth and feeds the economic system that supports the heroic life."[763]

We have explored, in literary, historical, philosophical, and theological ways, the ugly ways in which avarice rears its head. To return to our study of *Beowulf* for a moment, let us remember that, though Grendel was taken to be a monster from outside the social system of Heorot, what we argued is that, rather than being a demonic beast from a world beyond the Geats, Grendel, instead, came from the dark shadows of the world of the *oretmecgas* themselves; he was a product of their own social imaginary. We discussed the ways in which the scop of *Beowulf* sets Grendel up not to be some mere "fiend from hell," but the monstrous reality of civilization built upon the banality of violence. He is the realization of wrongly ordered loves. He is the embodiment of the socially approved mode of consumption that has come back to consume those who hold such consumption as "good". Grendel, the "captive of hell," the "shepherd of evil," the "afflicter of men," is the harvest sown by and through the liturgical institution of

[763] Baker, *The Economy of Honour in Beowulf,* 39.

Heorot. To paraphrase the concepts discussed earlier in relation to Heorot, let us look at the ways in which, inherent in the civilized world of power, profit, and pleasure, where avarice has become not just normalized but deified into the worship of Mammon, where the gluttonous theology of consumption is socially sanctioned through the worship of the liturgy of the mall, the Grendel's of our current social imaginary, both personally and communally, have come home to roost.

Mammon and the Loss of our Humanity

In his book, *The High Price of Materialism,* Tim Kasser argues that, "Most of the world's population is now growing up in winner-take-all economies, where the main goal of individuals is to get whatever they can for themselves: to each according to his greed. Within this economic landscape, selfishness and materialism are no longer being seen as moral problems, but as cardinal goals of life."[764] This global reality exists, Kasser writes, "only because each one of us can so readily be converted to the religions of consumerism and materialism."[765] And yet, far from proffering the good life promised by the theology of consumption, the empirical research shows that people with strong materialistic values report more symptoms of anxiety, are at greater risk for depression, have more impoverished relationships, are more addicted to drugs and alcohol, and feel greater uncertainty about matters of love, self-esteem, competence, and control.[766] Psychologists have long reported that a life focused on materialism and

[764] Kasser, *The High Price of Materialism,* ix.
[765] Ibid
[766] Ibid, 2.

consumption detracts from a deeper sense of well-being and happiness;[767] indeed, what becomes clear across the board is that the higher one values consumption, the lower their psychological sense of personal well-being.

The empirical evidence corroborates what the ancient philosophers and theologians have long said about avarice: it is a disease whose pathologies reach down into one's very core, both mentally and physically. As was discussed earlier, avarice is a disease that affects both the individual human condition and the larger, shared human experience. To again quote Titus Livius "Livy" Patavinus, "recently riches have brought in Avarice [*avaritiam*], and self-indulgence has brought us, through every form of sensual excess, to be in love with death both individual and collective."[768] The following empirical studies showcase just how enslaved the avaricious person is to a life of consumption, materialism, and the death of personal and relational well-being.

As research points out, a high focus on money, image, and fame reported more depression and anxiety, less self-actualization and vitality, and even psychosomatic issues such as headaches, backaches, stomachaches, and sore throats than those less concerned with materialistic values.[769] Researchers also point out that those who report a strong desire for materialistic pursuits actually experience a decrease in the quality of

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[767] See, for example, Erich Fromm, *To Have or to Be?* (New York: Harper and Row, 1976); Abraham Maslow, *Motivation and Personality* (New York: Harper and Row, 1954); and Carl Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961). As psychologists David Myers and Ed Diener write, "People have not become happier over time as their cultures have become more affluent. Even though Americans earn twice as much in today's dollars as they did in 1957, the proportion of those telling surveyors from the National Opinion Research Center that they are 'very happy' has declined from 35 to 29 percent. Even very rich people—those surveyed among *Forbes* magazine's 100 wealthiest Americans—are only slightly happier than the average American. Those whose income has increased over a 10-year period are not happier than those whose income is stagnant," "The Pursuit of Happiness," *Scientific American* (May, 1996): 70-72.

[768] Quoted in Richard Newhauswer, *The Early History of Greed,* 68.

[769] Tim Kasser and Richard Ryan, "Further Examining the American Dream: Differential Correlates of Intrinsic and Extrinsic Goals," *Personality and Social Psychology Bulletin,* 22. (1996): 280-287.

their day-to-day lives, reporting both higher levels of emptiness coupled with grandiose feelings of self-importance.[770] Long-term, longitudinal research conducted on over seven hundred participants goes on to show that those who value materialism are at much greater risk to suffer from the following clinically defined mental illnesses: conduct disorder, attention deficit disorder, major depression (periods of at least two weeks involving depressed mood or loss of interest in nearly all activities), paranoia (pervasive distrust of others), histrionic behavior (excessively emotional and attention-seeking behavior), narcissism, and be schizotypal (difficulty having close relationships).[771]

Research shows that, compared to their non-materialistic counterparts, teenagers with a highly materialistic value system are more likely to exhibit unusual thoughts and behaviors, isolate themselves socially, have difficulties with emotional expression and controlling impulses, and believe others have malevolent intentions towards them.[772] Research by Russell Belk shows that materialistic individuals are possessive, unwilling to share their possessions with others, tend to envy the possessions of others, and experience high levels of social anxiety.[773] In another consumer research study conducted with over eight hundred participants, researchers found that, compared with non-materialistic respondents, those with strong consumptive values reported less satisfaction with their overall lives, with their family and friends, their income, and their

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[770] D.P. Crowne and D. Marlowe, "A New Scale of Social Desirability Independent of Psychopathology," *Journal of Consulting Psychology,* 24 (1960): 349-354.
[771] Patricia Cohen and Jacob Cohen, *Life Values and Adolescent Mental Health* (Mahwah, NJ: Erlbaum, 1996).
[772] Ibid.
[773] Russell Belk, "Materialism: Trait Aspects of Living in the Material World," *Journal of Consumer Research, 12* (1985): 265-280

overall sense of general well-being.[774] The research of Edward Diener, who followed the happiness and life-satisfaction of almost 5,000 adults in the United States over a nine-year period, found that changes in income (particularly large increases in wealth) did little to promote individuals' happiness or sense of life satisfaction.[775] Cross-cultural evidence, compiled from thousands of individuals studied around the world, points out that those with strong materialistic values often struggle with establishing strong relationships built upon loyalty, helpfulness, and love, and have less regard for issues of peace, justice, and equality in their broader community.[776] Research also indicates that when people place a strong emphasis on consumption, they are more likely to treat people as commodities to be consumed.[777] The price for working longer hours for more pay to consume more stuff has its pathologies as well; as Juliet Schor points out, the culture of consumption in the United States leads many to work overtime and go deeply in debt to "keep up with the Joneses," leading to Americans who are overworked and overspent.[778] And in one of the most comprehensive studies on the correlation between consumption and personal well-being, Fournier and Richins compared materialism to

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[774] Marsha Richins and Scott Dawsin, "A consumer values orientation for materialism and its measurement: Scale development and validation," *Journal of Consumer Research,* 19 (1992): 303-316.
[775] Edward Diener, E. Sandvik, L. Seidlitz, and M. Diener, "The Relationship Between Income and Subjective Well-Being: Relative or Absolute?" *Social Indicators Research,* 28 (1993): 195-223. Interestingly enough, the same holds true for those who obtain significant increases in wealth due to winning the lottery. Research shows that those who win the lottery actually report being *less* satisfied with their sense of personal well-being *after* hitting it big. See Philip Brickman, Dan Coates, and Ronnie Janoff-Bulman, "Lottery winners and accident victims: Is happiness relative?" *Journal of Personality and Social Psychology,* 36 (1978): 917-927.
[776] Shalom H. Swartz, "Universals in the content and structure of values: Theoretical and empirical tests in 20 countries," In M. Zanna (Ed.), *Advances in Experimental and Social Psychology,* Vol. 25 (Orlando, FL: Academic Press, 1992), 1-65.
[777] Mark H. Davis, "A multidimensional approach to individual differences in empathy," *JSAS Catalog of Selected Documents in Psychology,* 10, 85 (Ms. No. 2124) http://www.eckerd.edu/academics/psychology/files/Davis_1980.pdf
[778] See Juliet Schor, *The Overworked American: The Unexpected Decline of Leisure* (New York: Basic Books, 1992); and Juliet Schor, *The Overspent American: Upscaling, Downshifting, and the New Consumer* (New York: Basic Books, 1998).

drug addiction by suggesting that highly materialistic individuals "develop a need for larger and larger doses of consumption to maintain happiness."[779]

There is a particularly insidious way in which Mammon quite literally gets under the skin of its devotees, creating a fetishiziation of perfection, particularly among women and girls, for skin care products and procedures designed to create consumers of idolized beauty and femininity. In their essay, "Consuming Skin: Dermographies of Female Subjection and Abjection," Jane Kenway and Elizabeth Bullen argue that "women consume skin care products and procedures in order to produce and package themselves as feminine, desirable, successful, indeed, 'consumable.'" [780] Marketers advertising these products to women aim at lowering their self-esteem, thereby creating both a sense of lack and the desire for the product to fill it.[781] Thus, the theology of consumption becomes a consumption of the very individuals consuming both the desire (to achieve a manufactured sense of idealized beauty) and the products advertised, leading to what Kenway and Bullen describe as a dermographics of subjection in which the body itself becomes a site of pedagogical contestation and ultimate value for marketing experts who see it as a source of nearly inexhaustible profits.[782] "With the fetishization of the perfect skin," they argue, "comes the devious 'assault' of commerce

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[779] Susan Fournier and Marsha L. Richins, "Some Theoretical and Popular Notions Concerning Materialism." *Journal of Social Behavior and Personality,* 6 (Special Issue): 406.

[780] Jane Kenway and Elizabeth Bullen, "Consuming Skin: Dermographies of Female Subjection and Abjection," in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse,"* eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), 158.

[781] Ibid, 159. See also Naomi Wolf, *The Beauty Myth: How Images of Beauty are Used Against Women* (London: Vintage, 1991).

[782] Zygmunt Bauman argues that, "In a society of consumers [the body] also happens to be the ultimate value. Its well-being is the foremost objective of all and any life-pursuits, and the final text and criterion of utility, advisability and desirability…. The consumer's body therefore tends to be a particularly prolific source of perpetual anxiety…. No wonder marketing experts find the anxiety surrounding the care of the body to be a potentially inexhaustible source of profits," *Liquid Life* (Cambridge, UK: Polity Press, 2005), 91.

and the requirement that women and girls enter into a lifetime regime of skin care and beauty consumerism."[783] In this discourse of the skin, women and girls (as early as pre-pubescent) are subjected to an onslaught of images that project imperfect skin, due to height, weight, age, flaking, cracking, wrinkles, etc., as social taboos, sins, quite literally, of the flesh. In this fetishiziation of perfection, "there is no place for flabby, saggy, loose, droopy, dimpled skin; no place for inscriptions of aging or childbirth or hormonal changes. The skin must not reveal the biographical time of the women's labors of cleaning, scrubbing, washing;"[784] instead, women are promised, through the narrative of rebirth, the chance to be, as Avon claims, born anew.[785]

The eschatological reality proffered by the skincare industry is that Eden awaits every Eve; that, through cosmetic surgery, a woman can continually drink from the fountain of youth; that her sexuality and sexiness can be restored; that she can have (and has earned) a Total Image Makeover.[786] In a society where skin is big business, where commodities promise instant gratification, and where desires are inflamed by socio-cultural forces shaping deeper cultural ideals of identity, Kenway and Bullen argue that, "it is small wonder girls and women turn to consumerism to fulfill their desires, assuage their anxieties and repackage themselves."[787] It is just one more way in which Mammon consumes the consumer, literally from head to toe.

What does all this tell us? According to Tim Kasser, what the research shows is that, "when people follow materialistic values and organize their lives around attaining

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[783] Ibid, 158.
[784] Ibid, 163
[785] Ibid
[786] Ibid, 166. See also Hygeia Beauty, "Mommy Makeover," *Destination Beauty,* accessed February 15, 2015. http://www.hygeiabeauty.com/mommymakeover.html
[787] Kenway and Bullen, "Consuming Skin: Dermographies of Female Subjection and Abjection," 156.

wealth and possessions, they are essentially wasting their time as far as well-being is concerned."[788] What has long been believed about avarice (long before empirical studies existed) has been proven true: the cultivation of avarice sows the seeds of its own destruction; the more one consumes, the more one is consumed. What Evagrius Ponticus pointed out in the late fourth century is just as true today, "A monk with many possessions is a burdened vessel, and one which sinks easily in the beating of the waves, for just as an overloaded ship is racked by every wave, so is someone who has possessions flooded over with cares. He who has many possessions is shackled with cares and bound with a chain like a dog….He is dragged away against his will like a runaway slave."[789]

Mammon, Structural Violence, and the Loss of Community

It is not just the loss of one's humanity at stake in the worship of Mammon; the cultivation of avarice turns individuals into stomachs, consuming gluttonously the very things that hold the fabric of community together. As Thomas Aquinas wrote, "Avarice is a sin directly against one's neighbor."[790] By focusing one's eyes inwards, the worship of Mammon creates what Robert Jay Lifton described as a "death-saturated age"[791] replete with egregious environmental devastation, abominable tolls of human suffering, massive inequality between social classes, crippling poverty, shameless corruption, all fostering what Henry Giroux describes as a "rabid culture of cruelty."[792] Giroux,

[788] Kasser, *The High Price of Materialism,* 47.
[789] Casiday, *Evagrius Ponticus: Early Church Fathers,* 50.
[790] Aquinas, *Summa Theologica,* IIaIIae 118.1.ad 2
[791] Robert Jay Lifton, *Death in Life: Survivors of Hiroshima* (Chapel Hill: University of North Carolina Press, 1987), 479.
[792] Giroux, "Reclaiming the Radical Imagination," 9.

describing the culture of violence inherent within the new "casino capitalism," goes on to write that, "It's no coincidence that marketization has been accompanied by a new ethos where challenge is met with an instant appeal to violence. In the end, despite endless protests to the contrary, our rulers understand that the market is not a natural, social arrangement. It has always had to be imposed at the point of a gun…."[793] This imposition manifests itself in what Sue McGregor describes as structural violence.

Using the work of Johan Galtung (who first coined the term structural violence as a way to refer to the presence of justice as a counterbalance to what he termed "negative peace"—the absence of war and violence),[794] McGregor argues that, "whereas direct violence and war are very visible, structural violence is almost invisible, embedded in ubiquitous social structures, normalized by stable institutions, and regular experience. Because they are longstanding, structural inequalities usually seem ordinary, the way things have always been done. Worse yet, even those who are victims of structural violence often do not see the systematic ways in which their plight is choreographed by…economic and political structures."[795] On the one hand, the "veil of consumerism" enables consumers to overlook the connections between consumption and oppression at work in such overt structures as governments, world financial

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[793] Ibid

[794] Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research,* 6(3), (1969): 167-191.

[795] McGregor, "Consumerism as a Source of Structural Violence" http://www.kon.org/hswp/archive/consumerism.html. McGregor goes on to write, "Structural violence can occur in a society if institutions and policies are designed in such a way that barriers result in lack of adequate food, housing, health, safe and just working conditions, education, economic security, clothing, and family relationships. People affected by structural violence tend to live a life of oppression, exclusion, exploitation, marginalization, collective humiliation, stigmatization, repression, inequities, and lack of opportunities due to no fault of their own, per se. The people most affected by structural violence are women, children, and elders; those from different ethnic, racial, and religious groups; and sexual orientation."

institutions, and transnational corporations that routinely violate human rights;[796] on the other hand, McGregor suggests that consumerism is also a form of slavery to the consumers themselves due to the "strong and unsustainable consumption patterns [which] have developed and have been unchallenged over a long period of time"[797] to the extent that these structural forces have come to represent the unchallenged, unquestioned ways in which we live and move and have our being. Jon Pahl makes this case by saying, "Most people, when they use the word *violence*, use it to refer only to the most overt acts of physical violence. But *violence is also produced through social structures and systems*"[798] (emphasis mine). One of the more tragically prosaic ways in which this structural violence manifests itself is in the loss of community, the bedrock upon which familial, relational, moral, emotional, and psychological ties are developed. (Though there are many ways in which the violence of consumption can be explored [war, environmental degradation, crime, human trafficking, etc.], I have chosen to tighten the lens to the loss of community for this reason: it is one of the more trite comprises we seem to have made in this Faustian bargain with Mammon. Though entire epochs have been shaped by tight-knit communities, the fact that we no longer hold places of origin as important as job opportunities, is, as will be shown, just one way in which Mammon is able to "steal, kill, and destroy" the fabric of healthy life).

Given that the goal of Mammon is to shape worshippers of consumption who will take their proper place within the machinery of a market-saturated society (where Giroux's depiction of casino capitalism governs not just the economy, but the entirety

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[796] Ibid. See also P. Sankofa, "Despite War, More Hopeful Than Ever for Humanity," accessed January 19, 2015. http://insightnews.com/archives/530-despite-war-more-hopeful-than-ever-for-humanity
[797] Ibid.
[798] Pahl, *Shopping Malls and Other Sacred Spaces,* 125.

of social life[799]), the wanton destruction of human community is no longer seen, as Wendell Berry points out, as a trade-off, or a potentially regrettable "price of progress," but as the way things are done, "virtually a national goal."[800] Berry writes,

> It is a fact that the destruction of life is a part of the daily business of economic competition as now practiced. If one person is willing to take another's property or to accept another's ruin as a normal result of economic enterprise, then he is willing to destroy that other person's life as it is and as it desires to be. That this person's biological existence has been spared seems merely incidental; it was spared because it was not worth anything. That this person is now "free" to "seek retraining and get into another line of work" signifies only that his life as it was has been destroyed.[801]

What Berry laments is the loss of community at the expense of ever-expanding competition: competition for college entrance, competition for jobs, competition for positions of power within the corporate hierarchy. In the Religion of Mammon, competition becomes the watchword for "success" in a world driven by the dog-eat-dog ethic of supply and demand, and yet, as Berry writes, "rats and roaches live by competition under the law of supply and demand; it is the privilege of human beings to live under the laws of justice and mercy."[802] The pursuit of economic wealth comes at the expense of pursuing other forms of wealth (relational, emotional, cultural, psychological, spiritual, e.g.). As Sue McGregor points out

> In a consumer society, market values permeate every aspect of daily lives. Marketplaces are abstract, stripped of culture (except the culture of consumption, of social relations, and of any social-historical context. Consumers are placed at the center of the 'good society' as individuals who freely and autonomously pursue choices through rational means, creating a society through the power they exercise in the market. Consequently, in a consumer society, there is a widespread lack of moral

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[799] Giroux, "Reclaiming the Radical Imagination," 9.
[800] Berry, *What Are People For?* 110.
[801] Ibid, 132.
[802] Ibid, 135.

> discipline, a glorification of greed and material accumulation, an increased breakdown in family and community, a rise of lawlessness and disorder, an ascendancy of racism and bigotry, a rise in the priority of national interests over the welfare of humanity, and an increase in alienation and isolation.[803]

Indeed, it should not be surprising to find that pursuing economic wealth actually detracts, quite often, from the ability, desire, or potential to be wealthy in these other ways, because the pursuit of economic wealth shapes us into certain kinds of beings who hold certain kinds of values who are willing to make sacrifices to obtain economic wealth, particularly in the areas closest to home—our families.

Research shows that divorce rates are quite high in highly materialistic cultures, and increase as a society becomes more consumer-driven.[804] Studies point out the multiple ways in which the violence of consumption destroys the fabric of the home: disagreements about money are one of the major sources of conflicts in a marriage;[805] spouses highly focused on making money and consumption find little quality time to share with each other;[806] mothers with materialistic values are less nurturing;[807] and, as Belk's research points out, evidence of the relationship between materialism and well-being associate materialism with such traits as nongenerosity, envy, and greed,[808] traits

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[803] McGregor, "Consumerism as a Source of Structural Violence" http://www.kon.org/hswp/archive/consumerism.html

[804] Kasser, *The High Price of Materialism,* 88.

[805] See P.R. Amato and S. J. Rogers, "A Longitudinal Study of Marital Problems and Subsequent Divorce," *Journal of Marriage and the Family,* 59 (1997): 612-624.

[806] Kasser, *The High Price of Materialism,* 88.

[807] Tim Kasser, Richard Ryan, M. Zak, and A.J. Sameroff, "The Relations of Maternal and Social Environments to Late Adolescents' Materialistic and Prosocial Values," *Developmental Psychology,* 31 (1995): 907-914.

[808] Russell Belk, "Materialism: Trait Aspects of Living in the Material World"; and Russell Belk, "Possessions and the Extended Self," *Journal of Consumer Research* 15 (September): 139-168.

which parents pass on to their children.[809] The research of Fournier and Richins also suggests that highly materialistic individuals attempt to use material objects as surrogates for interpersonal relationships, particularly within the family structure when there is stress within the family unit.[810] Henry Giroux, commenting on the war against youth, links it not to drugs, alcohol, or gang activity, but to the very degradation of community promoted by what he calls a "rapacious…capitalism"

> The war against youth, in part, can be understood within those fundamental values that characterise a rapacious…capitalism. Culture as an activity in which people actually produce the conditions of their own agency through dialogue, community participation, resistance and political struggle is being replaced by a climate of cultural privitization in which culture becomes something you consume and the only kind of speech that is acceptable is that of the savvy shopper.[811]

What is missing in this competitive world (indeed, what cannot, by definition, exist in such a hyper-competitive world) is a sense of deep community; the shared stories, collective lore, sense of rootedness to space and place, that, for centuries, marked how individuals helped one another out, sought protection and sustenance, and raised the next generation. One of the more pedestrianly violent ways in which the worship of Mammon has ingrained itself into our ways of being in the world is in the juxtaposition between resumes and roots. Resumes, as we all know, are the key to job opportunities. They present the facts of who we are *professionally* (our education,

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[809] See M. J. Rohan and M. P. Zanna, "Value Transmission in Families," in C. Seligman, J. M. Olson, and M. P. Zanna (Eds.) *Values: The Ontario Symposium,* Vol. 8 (253-276) (Hillsdale, NJ: Erlbaum, 1996); and Tim Kasser, et al. "The Relations of Maternal and Social Environments to Late Adolescents' Materialistic and Prosocial Values," 907-914.

[810] Fournier and Richins, "Some Theoretical and Popular Notions Concerning Materialism," 403-414. See also Aric Rindfleisch, James E. Burroughs, and Frank Denton, "Family Structure, Materialism, and Compulsive Consumption." *Journal of Consumer Research,* 23 (March): 312-325; and Aric Rindfleisch and James E. Burroughs, "Materialism and Childhood Satisfaction: A Social Structural Analysis," in *NA—Advances in Consumer Research,* Vol. 26, Eric. J. Arnould and Linda M. Scott (Eds.). (Provo, UT: Association for Consumer Research, 1999), 519-526.

[811] Henry Giroux, "Youth, Higher Education, and the Crisis of Public Time: Educated Hope and the Possibility of a Democratic Future," *Social Identities,* Vol. 9, No. 2 (2003): 144.

experiences, skill sets, knowledge, expertise, etc.). They give, in black and white, a history of our identity as workers, employees, businessmen and women. They prove our credentialing and act as our visa into the world of employment. As such, resumes hold tremendous sway over our identity. They come, over time, to give shape to the most fundamental experiences of our lives (often determining where we live, with whom we will interact, what we will pursue in our leisure time, the depths of our relationships, etc.). For most of us, where we live is determined in large part by our resumes. We will relocate to places that enhance our resumes, with little regard to whether or not that particular place is a community in which we wish to engage beyond our jobs. We will sit in our cars long hours, stuck in traffic, or we will ride the bus or take the train to get to jobs we would not do if the salary, title, or position were not what it is (keep in mind that, when Gregor Samsa [in Franz Kafka's, *The Metamorphoses*] awoke to find himself transformed into a dung beetle, his first thought is that he might be late for work). Resumes often have us criss-crossing the state (if not the country), moving from one neighborhood to the next in search of that "Dream Job" that will one day bring us the happiness and success we desire. Those of us with families drag them with us, uprooting our children from school to school, taking them far away from relatives (grandparents, aunts and uncles, cousins, etc. who, in generations past, all acted as part of the larger extended family, helping us to raise our kids with the same values) as we desperately try to find babysitters we can trust just to get a night out.

But what do resumes really tell anyone? Do they speak to our honesty, our sincerity, the health of our marriages, the addictions with which we struggle, the pain we hold in our hearts, our private grief, our inner aching to know and be known? Of

course not. In fact, I would argue that, by shaping our identities around our resumes, we are, on the one hand, actually *enhancing* the ache, while, on the other, divorcing ourselves from the deeper relational commitments that might help to assuage this anguish. In other words, resumes mask the very brokenness they create. Resumes, while intrinsic to economic wealth, actually detract and subtract from any sense of the wealth of communal rootedness. This loss of communal wealth is what Wendell Berry mourns when he writes

> When a community loses its memory, its members no longer know one another. How can they know one another if they have forgotten or have never learned one another's stories? If they do not know one another's stories, how can they know whether or not to trust one another? People who do not trust one another do not help one another, and moreover they fear one another. And this is our predicament now. Because of a general distrust and suspicion, we … lose one another's help and companionship. As local community decays along with local economy, a vast amnesia settles over the countryside. As the exposed and disregarded soil departs with the rains, so local knowledge and local memory move away to the cities or are forgotten under the influence of homogenized salestalk, entertainment, and education.[812]

Berry goes on to argue that even family members, driven as they are to pursue their resumes at the expense of their communal roots, are no longer seen as valuable to one another. "When people are no longer useful to one another, then the centripetal force of family and community fails, and people fall into dependence on exterior economies and organizations."[813] Children, Berry writes, no longer desire to return home and engage in their place of origin; instead, they are educated to leave home "and earn money in a provisional future that has nothing to do with place or community. In such ways as this,

[812] Berry, *What Are People For?* 157.
[813] Ibid, 164

the nuclei of home and community have been invaded by organizations."[814] That we take resume-building at the expense of cultivating deep roots within our communities of origin for granted is but one way the Religion of Mammon perpetuates structural violence within our most sacredly held institutions.

In all of this haste to move up the ladder of corporate America, in our desire to rid ourselves of the shackles of community, in our lust for power, profit, and pleasure, we fail to see just what sort of creatures we are becoming. Berry, describing the modern man caught in the maw of Mammon, paints not the heroic, Homeric warrior striding off to do battle in the *agon*-istic arena, but rather, as a compliant, subjugated, abject, de-neutered individual, who, though he may possess masculine positions of power, are more like Jordan Belfort, impotent to the point of absolute embarrassment:

> Despite their he-man pretensions, most men are now entirely accustomed to obeying and currying the favor of their bosses. Because of this, of course, they hate their jobs—they mutter, 'Thank God it's Friday.' They are more compliant than most housewives have been. Their characters combine feudal submissiveness with modern helplessness. They have accepted almost without protest, and often with relief, their dispossession of any usable property and, with that, their loss of economic independence and their consequent subordination to bosses. They have submitted to the destruction of the household economy and thus of the household, to the loss of home employment and self-employment, to the disintegration of their families and communities, to the desecration and pillage of their country, and they have continued abjectly to believe, obey and vote for the people who have most eagerly abetted this ruin and who have most profited from it. These men, moreover, are helpless to do anything for themselves or anyone else without money, and so for money they do whatever they are told. They know that their ability to be useful is precisely defined by their willingness to be somebody else's tool.[815]

[814] Ibid, 163. Berry goes on to write that, "In the present economy, where individual dependences are so much exterior to both household and community, family members often have no practical need or use for one another," 165.
[815] Ibid, 185.

The irony of all of this, of course, is that, were it not so taken-for-granted, we would consider the current state of affairs as the stuff of Greek tragedy. Paradoxically, however, what was once held up as sacred—community, family, compassion, democracy, public and civic virtue, etc.—is now viewed as quaint or yesteryear, and the values of ruthless competition, pitiless barbarity, glorified gluttony, and highly-compensated greed have led, to quote Giroux, to "machineries of death imbued with a new visibility of savagery, cruelty, and indifference to the suffering of others."[816] As Chittister laments, something isn't working

> A world with more defensive weapons than the world has ever known before stands poised at all times on the brink of disaster. People with more money than the world has ever before seen live in tension. Nations with more psychologists than the world has ever imagined live on a nervous edge at all times. Tension is masking as peace. Force is masking as justice. Violence is masking as authority. Groups feel threatened. Individuals feel unsafe. The world is out of kilter.[817]

If, as Rosalind Williams argues, "the population explosion, the hunger crisis, the energy shortage, the environmental crisis, chronic inflation—all these central concerns of the present originate in our values and habits as consumers,"[818] the question remains: Why, with such philosophical, psychological, theological, and empirical data pointing out the pathologies of worshipping Mammon, both personally and communally, do we persist in allowing the liturgy of the mall to shape our social imaginary? If, as Sue McGregor argues, the theology of consumption operates as a deep form of institutionalized violence, oppression, and abuse of power, inextricably linked to all forms of oppression (including, but certainly not limited to, issues related to housing

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[816] Giroux, *Reclaiming the Radical Imagination,* 9.
[817] Chittister, *Heart of Flesh,* 74.
[818] Williams, *Dream Worlds,* 4.

discrimination, abuse of the elderly, discrimination against women, and children as vulnerable consumers[819]), why do we continue to ignore the cries of the oppressed in our midst? If, as Michael Apple argues, "Our problems are systemic, each building on the other. Each aspect of the social process in the state and politics, in cultural life, in our modes of producing, distributing, and consuming serves to affect the relationships within and among the others,"[820] why do we settle within the moral coma perpetuated by the doxology of advertising to numb us to our larger social commitments? Why do we allow a religion "designed for the walking dead" to continue to legitimate and replicate a "predatory culture" steeped in the "politics of denial, disposability and avarice" to continue to "produce misery and suffering all over the globe"?[821] And ultimately, why do we persist in passing this narrative down through the liturgical institution of schooling? This is the educational problem to which we must now turn.

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[819] McGregor, "Consumerism as a Source of Structural Violence." http://www.kon.org/hswp/archive/consumerism.html

[820] Apple, *Education and Power,* 2.

[821] Giroux writes, "This is an age of full blown authoritarianism parading, ironically, in the name of freedom and liberty. This type of freedom and liberty is designed for the walking dead who drain democracy of any substance, who produce misery and suffering all over the globe. There is more at work here than a new predatory culture, there is a politics of denial, disposability and avarice," *Reclaiming the Radical Imagination* 7.

Part Four

Schooling as Liturgical Institution

Introduction: Liturgical Institutions

"There can be no good individual apart from some conception of the character of the good society; and the good society is not something that is given by nature: it must be fashioned by the hand and brain of man. This process of building a good society is to a very large degree an educational process." George Counts[822]

There are, of course, many institutions that function liturgically within society, shaping our aims, intentions, identities, and loves. Institutions which, by their very nature, have embedded within them—within their practices, habits, value systems, goals, mission statements, creeds, budgets, hiring processes, human relations procedures, codes of conduct, and the like—a *telos*; a vision of human flourishing, of the good, of an eschatological picture; a social imaginary that gives shape to their direction and culture.[823] These institutions possess, to borrow again from Walter Wink, a corporate personality, an ethos, a "spirit" that reflects the interiority behind the visible façade.[824] Beyond (and in a great way, constitutive of) any given institution's own internal sense of shared values, institutions take on a life of their own, reflecting values, shaping identities, and creating culture writ large, that, for good or ill, moves with

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[822] Counts, *Dare the School Build a New Social Order?* 15

[823] This depiction of liturgical institutions taken from James K.A. Smith's *Desiring the Kingdom.* Smith writes that, "There are no practices without institutions. A *telos* is always already embedded in these practices and institutions. That is, there is an intimate and inextricable link between the *telos* to which we are being oriented and the practices that are shaping us in that direction. The practices "carry" the *telos* in them," 62.

[824] Wink, *Unmasking the Powers,* 79. Wink writes that, "Every economic system, state apparatus, and power elite does have an intrinsic spirituality, an inner essence, a collective culture or ethos, which cannot be directly deciphered from its outer manifestations. The list of possible candidates is virtually endless: economics, militarism propaganda, education, language, ideologies, rules, roles, values, the legal system, politics, sports, religion, families…," 4-5.

tremendous force in the world. Institutions are governed by more than Taylorian efficiency or Weberian bureaucracy;[825] indeed, behind, amidst, and amongst the machinery, organizational structure, administration, and routine functioning of a given institution is something akin to a personification of anthropomorphic qualities. Like Greek gods, institutions can appear to be angry, jealous, vengeful, wounded, sick, bloated, or even schizophrenic.[826] That institutions come to resemble their human constituents should come as no surprise. There is a recursiveness to the ways in which our institutions come, like Native American totem poles, to reflect our deepest desires, highest ambitions, and darkest fears.

Our sociological institutions, in the service (*douleuein*) of narratives of ultimate significance, create certain implications for specific organizations under their domain that therefore shape both the individuals within them and the greater culture for good or ill. As Katz and Kahn point out, "Organizations are more efficient than individuals, whether concerned with good or evil, sense or nonsense."[827] As Christopher Hodgkinson reminds us, "We think the organization serves us but the paramount reality is that we serve it. We think we design our own life plans and command our fates but we must set these aside under the paramount constraints of attending meetings, punching clocks, writing letters, catching planes and being on parade whenever the

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[825] See Frederick Taylor, *Principles of Scientific Management* (New York: Harper, 1923); and Max Weber, *The Theory of Social and Economic Organization* (New York: Free Press, 1947), respectively.
[826] Working in this vein, Raj Patel asks, ""If the corporation were a person, what sort of person would it be?" He goes on to answer his own question by stating, "Corporations exhibit many of the characteristics that define psychopaths: Failure to confirm to social norms, deceitfulness, impulsivity, aggressiveness, reckless disregard for safety of self or others, repeated failure to honor financial obligations, lack of remorse, indifference to having hurt, mistreated, or stolen from another," *The Value of Nothing,* 42.
[827] Daniel Katz and Robert Kahn, *The Social Psychology of Organizations* (New York: Wiley, 1966), 298.

paramount reality of the organization requires it."[828] Cultural institutions do not merely serve the public; by their very existence they also create, in their image, the very public they serve. To paraphrase Neil Postman, "The question is not, Does or doesn't [any given institution] create a public? The question is, 'What kind of public does it create?' The answer to this question depends on two things, and two things alone: the existence of shared narratives and the capacity of such narratives to provide an inspired reason [for existence]."[829] In the end, through ways and means often too subtle to recognize, our institutions ultimately end up reflecting back to us our very humanness.

Institutions both possess and perpetuate ideologies that shape how we come to see ourselves and how we relate to the world (consider the earlier discussion both of the liturgy of the mall and that of Nazi Germany). As bureaucratic leviathans, they do more than shape economies and govern the laws of supply and demand in the transnational marketplace; they both constitute and construct worldviews. As such, institutions can suffer the same maladies as do the individuals who make them up. The problems inherent in a given society (violence, oppression, injustice, etc.) are not mere problems of individual psychology or innate biology; instead, they are the failure of institutions to hold themselves accountable for the cultures they turn out. It is a mistake to believe that the essence of a society is found merely in the hearts and minds of particular individuals; as James Davison Hunter argues in his book, *To Change the World,* the heart of any society's culture is found not in the naiveté fostered by individualism;

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[828] Hodgkinson, *The Philosophy of Leadership,* 80.

[829] Postman, *The End of Education,* 18. Postman, of course, is talking specifically about the institution of schooling, a point to which we will quickly return.

rather, it is found embedded within structures of power.[830] Hunter argues that, while individuals certainly have their hand in shaping culture (what Hunter calls the "great person" view of history—modeled on Thomas Carlyle's "History of Great Men" argument[831]), it is a society's institutions that possess much greater power

> Individuals, of course, do possess beliefs and values, and as such they are constitutive of a social order and its institutions. But at the same time, those institutions and the larger social order of which they are a part not only provide the framework of meanings and social relations in which individuals operate but also 'act back' on individuals to form structures of their consciousness. *In short, individuals and institutions are inseparable. Individuals cannot be understood outside of the institutions that form them and frame all of their activity* (emphasis mine).[832]

To make his case, Hunter points to the institutional ways in which history has unfolded, from the success of the Reformation (fueled by more than religious conviction, Hunter argues that the Reformation was greatly assisted by growing networks of such institutions as universities, parish academies, noble houses, and princely courts, all leading to a "cosmopolitanism that was rare in history to that time; a cosmopolitanism

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[830] Hunter, *To Change the World.* Hunter's work counters the prevailing belief (especially among modern fundamental evangelicals) that culture is redeemed from the inside out: "from the changed hearts of individuals to the family to the community, and then outward in ever widening ripples," 8. This, he argues is almost wholly mistaken. If, Hunter argues, culture were a matter hearts and minds, then the influence of various minorities (Jewish, homosexual, e.g.) would be relatively insignificant. But, as evidence shows, this is not the case (see pgs. 2-21).

[831] Thomas Carlyle described the history of the world as but the biography of great men: "For, as I take it, Universal History, the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here. They were the leaders of men, these great ones; the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the great Men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these," "On Heroes, Hero-Worship, and the Heroic in History," accessed on January 28, 2015 http://www.gutenberg.org/files/1091/1091-h/1091-h.htm. The problem with this, beyond its obvious sexist omission of Great Women in History, is, as Hunter argues, that the key actor in history is not individual genius but rather the network and the new institutions that are created out of those networks. This is where the stuff of culture and cultural change is produced," *To Change the World,* 38.

[832] Ibid, 35. He goes on to argue that, "while individuals are not powerless by any stretch of the imagination, institutions have much greater power."

that had an eschatological feel"[833]) to the abolishment of slavery in England (though William Wilberforce is often held up, and rightfully so, as the "Great Person" who heroically worked for the successful end of the slave trade in the British Empire, Hunter points out that considerable contributions were made through the network of the Clapham Circle, a group comprising of the highest level of institutional life in England at the time, including the aristocracy, literary circles, Parliament, even the British Prime Minister).[834] Humans do not exist in isolation from the institutions that shape them. In turn, institutions are shaped by the individuals who comprise the social, political, and economic milieus of their day. There is, as Philip Zimbardo so famously highlighted in his infamous Stanford Prison Experiment, a very social and institutional effect of both barrels and the barrel makers on the apples within them.[835]

The point, then, that this dissertation strives to make, is that institutions play the greatest role in shaping culture, for good or ill, and that, when an institution is sick or unhealthy, when it becomes symptomatic of the very pathologies described throughout this dissertation (particularly those of avarice), that infectious disease gets transmitted much more quickly and much more rapidly within a society than it does from any one lone individual. As Hodgkinson argues, "Many aspects of … organizational life [which,

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[833] Ibid, 68. What made the Reformation successful, Hunter argues, were factors that were not exactly spiritual in nature, including increasing prosperity in towns and cities, an intellectual and moral revolution originating within the faculty of German universities, the training of parish clergy at such places like the Geneva Academy, and a growing network of merchants based in key cities like Geneva, Hamburg, Frankfurt, London, and Antwerp.

[834] Ibid, 73.

[835] Zimbardo, discussing the effect his faux-prison had to turn normal, psychologically healthy individuals into either extremely sadistic guards, or seriously tormented prisoners within just a few days by creating an institutionalized environment of such structural violence that the entire experiment had to be shut down within days of beginning, says, ""The experiment has emerged as a powerful illustration of the potentially toxic impact of bad systems and bad situations in making good people behave in pathological ways that are alien to their nature," 197. He goes on to state that, ""motives and needs that ordinarily serve us well can lead us astray when they are aroused, amplified, or manipulated by situational forces that we fail to recognise as potent," *The Lucifer Effect*, 258.

I would argue, are reflective of the larger institutions which frame them] do not merely fall short of the ideal but are positively sick."[836] Thus the "liturgy of the institution" becomes one in which relational capital is sacrificed at the altar of financial gain, where long-term trust gives way to immediate self-glorification, and such "Id-like" impulses as a hunger and thirst for gratification of every base desire become the sanctioned norm. When an entire culture's institutions suffer from disease, the consequences can manifest themselves in insidiously routine ways, as any study of the hurried race towards the Final Solution within National Socialism proves. The problem with institutional pathology (what Hodgkinson refers to as "the illnesses of bureaucracy, or bureaupathology"[837]) is that it

> penetrates into the linguistic and mythic fabric of a social order. In doing so, it then penetrates the hierarchy of rewards and privileges and deprivations and punishments that organize social life. It also reorganizes the structures of consciousness and character, reordering the organization of impulse and inhibition.[838]

James Smith writes that, "we are trained to orient ourselves by practices and environments that shape our orientation at a preconscious level—and then we regularly act on the basis of those malformed desires and deep-seated habits."[839] To get at the role institutions play in shaping culture, Smith argues that we need to "read" these institutions not just as profit centers or as places of political and/or social contestation, but as liturgical institutions, asking, "What vision of human flourishing is implicit within this particular institution? What is the *telos* towards which it is aimed?"[840]

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[836] Christopher Hodgkinson, *Towards a Philosophy of Administration* (New York: St. Martin's Press, 1978), 132.
[837] Ibid, 56-60.
[838] Hunter, *To Change the World,* 45.
[839] Smith *Imagining the Kingdom*, 9.
[840] Smith, *Desiring the Kingdom,* 89.

Liturgical institutions, Smith writes, are always aimed at something; they *intend* something.[841] We must, Smith argues, perform a cultural exegesis if we are to determine the shape of the social imaginary towards which any given institution is aimed, asking the following two sets of questions: (1) What *telos* does this institution glorify? What way of life or vision of the good life does it foster? What does it want us to love? (2) What are the rituals and practices that constitute its liturgy? What kinds of people does it ultimately want to produce?[842] We must examine the structural violence inherent in even the most seemingly innocuous ways within our culture's institutions.

As has already been mentioned, the voice of Mammon plays in ten-thousand places within our culture, proffering whispered visions of grandiose desire, tugging at heart strings, and shaping loves in ways that we take for granted. Through a wide host of liturgical institutions, Mammon makes disciples of the theology of consumption, shaping individuals towards a *telos* it defines, claiming, from an early age, the hearts and lives of adherents through worship practices that give rise to an entire mode of seeing and being in the world that becomes as natural as breathing. It claims its victims not through stern punishment or abusive coercion; rather, by holding out unconscious patterns of behavior, habituated rhythms and rituals, and promises of happiness and wholeness, the liturgical institutions of Mammon (to again quote Hunter) "penetrates the hierarchy of rewards and privileges and deprivations and punishments that organize social life," and, in so doing, "reorganizes the structures of consciousness and character, reordering the organization of impulse and inhibition."[843] To show just how great the

[841] Ibid, 48.
[842] Ibid, 89, 114, 116.
[843] Hunter, *To Change the World,* 45.

reach of Mammon is, let us take a look, as but one example, at the ostensibly innocent ways through which our children are turned into disciples of Mammon through one of the most commonplace of institutions: that of marketing and advertising (which, as we will see, has a direct tie-in to our discussion of schooling as a liturgical institution).

Joe Kincheloe, arguing for the long-process by which individuals are turned into consumers, states that it is not as if the marketplace sneaks into a child's bedroom, snatches the innocent babe from its mother's breast, and transforms it overnight into a crazed consumer;[844] and yet, in ways all too familiar, this is exactly what happens. As the research on the sociology of childhood points out, children are being consumed by a constant barrage of advertising, marketing, and media that infiltrates not just their homes, but quite literally every corner of their world as part of a larger effort to socialize them into becoming consumers. The pedagogy of consumption, as it is conveyed through a variety of media (television, advertising, movies, games, clothing, fast-food restaurants, etc.), commodifies children not just *for* consumption, but as objects *of* consumption. In her book, *Consuming Kids: Protecting Our Children From the Onslaught of Marketing and Advertising,* Susan Linn points out that children are now the darlings of corporate America, influencing more than $15 billion of advertising a year in an effort to establish "cradle to grave" brand loyalty to their products.[845] Today's children, she states, "are assaulted by advertising everywhere—at home, in school, on sports fields, in playgrounds, and on the streets."[846] They spend almost 40

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[844] Joe L. Kincheloe, "Consuming the All-American Corporate Burger," in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse"* eds. Jennifer A. Sandlin and Peter McLaren (New York: Routledge, 2010), 141.
[845] Susan Linn, *Consuming Kids: Protecting Our Children From the Onslaught of Marketing and Advertising* (New York: Anchor Books, 2004), 1.
[846] Ibid, 5.

hours a week engaged with the media—radio, television, movies, magazines, the Internet—most of which are commercially driven, [847] and the average child consumes well over 40,000 commercials a year from television alone.[848] Linn points out that it is but a handful of giant corporations that control much of what children eat, drink, wear, read, and play with each day.[849]

As Linn articulates, the marketing industry, with the help of psychologists, targets its campaigns to hook children by exploiting their developmental vulnerabilities—the ways that their cognitive, social, emotional, and physical development influence decision making, likes, dislikes, interests, and activities.[850] For this multibillion dollar industry, children come to be seen as a cash crop to be harvested.[851] Consider the following quotations from those who design the marketing targeted at kids (emphases mine):[852]

> There are only two ways to increase customers. Either you switch them to your brand or you grow them from birth. Kids are the most unsophisticated of all consumers; they have the least and therefore want the most. Consequently, *they are in a perfect position to be taken*. – James McNeal, professor of marketing at Texas A&M

> Companies understand that *if you own this child at an early age, you can own this child for years to come*. Companies are saying, "Hey, I want to own the kid younger and younger and younger." Mike Searles, president of Kids 'R' Us

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[847] Donald F. Roberts, Uhla G. Foehr, Victoria Rideout, and Molly Ann Brodie, *Kids and Media @ the New Millennium* (Menlo Park, CA: Henry J. Kaiser Family Foundation, 1999), 78.
[848] Dale Kunkel, "Children and Television Advertising," in *The Handbook of Children and Media,* edited by Dorothy G. Singer and Jerome L. Singer. (Thousand Oaks, CA: Sage, 2001), 376.
[849] Linn, *Consuming Kids,* 6. Linn writes, "Megacompanies such as Viacom, Disney, or Time Warner are likely to own several television stations, radio stations, Internet service providers, theme parks, record companies, and/or publishing houses—all of which cross-advertise each other as well as food, toys, books, clothing, and accessories."
[850] Ibid, 102
[851] *Affluenza,* directed by John de Graff.
[852] The first three quotations from Kasser, *The High Price of Materialism,* 91.

> When it comes to targeting kid consumers, we at General Mills follow the Procter & Gamble model of "cradle to grave." *We believe in getting them early and having them for life*. –Wayne Chilicki, executive at General Mills
>
> There's something to be said about branding children and owning them.—Disney Executive[853]

This focus on consumption from the crib shapes, from the earliest age, the liturgical habits of conformity, impulse buying, defining self-worth by what you own, and seeking happiness through the acquisition of material goods, all traits discussed earlier as indicative of those whose primary cathedral is the modern-day shopping mall. Consumer pedagogy works nonstop, twenty-four hours a day, three hundred and sixty five days a year, to win the minds and shape the hearts of even (and especially) the youngest of children. In a very real sense, then, Mammon does enter in, not like a thief in the night, but like a welcome friend, coming in the guise of a red-shoed clown, a purple dinosaur, or big-eared mouse to shape and inflame not just desire for goods and services, but for the values and behaviors that creates a hunger for consumption-as-happiness. The liturgical institution of mass marketing shapes disordered loves right from the start of a person's earliest stages of development.

Consider, for example, the liturgical power to shape consumption of an entity as American as apple pie: McDonald's.[854] By attaching a set of shared eschatological visions—including American patriotism (an American flag flies outside every McDonald's), a vision of utopian "Americana," a feeling of safety and home (it is not for nothing that McDonald's provides a playground complete with brightly colored slides, offers Happy Meals with toys [often tied in to other forms of media, particularly

[853] *Affluenza,* directed by John de Graff.
[854] The following examination of the liturgy of McDonald's is taken from Kincheloe, "Consuming the All-American Corporate Burger," 138-146.

movies], and is host to kid-friendly birthday parties with its own, in-house clown), and, in the words of McDonald founder, Ray Kroc, a "combination of YMCA, Girl Scouts, and Sunday School"[855]—McDonald's has succeeded in its mission to make sure that consumers from the earliest age agree with their slogan: *I'm loving it!* McDonald's (and its advertisers) see children not just as happy customers, but as "consumers in training,"[856] devoting themselves to a lifetime of gluttonous worship within the cathedral of the golden arches.[857]

The effects of marketing to children is but one example of the structural violence perpetuated, at mass scale, through the most seemingly innocuous of our cultural institutions, and yet, as Kenway and Bullen state, "It is important for children around the world to understand the ways commercially produced children's culture wins their consent to positions that solely serve the interests of multinational corporations and allies."[858] As Kincheloe states, "legitimation signifiers work best when they go unnoticed" [859] (or, to put it another way, the devils in our culture often come dressed in sheep's clothing). Children, from their very first breaths (indeed, from the womb) are caught in the maws of the institutionalized violence of consumption, shaped by forces they neither know nor understand; forces that have not their best interests as

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[855] Ray Kroc, *Grinding it Out: The Making of McDonald's* (New York: St. Martin's Paperbacks, 1977), 34.
[856] Paul M. Fischer, Meyer P. Schwartz, John W. Richards Jr, Adam O. Goldstein, and Tina H. Rojas, "Brand logo recognition by children aged 3 to 6 years," *Journal of the American Medical Association,* 266(22) (December 1991): 3145-3148.
[857] Indeed, as Kincheloe points out, by the time kids reach two, over four out of five children know McDonald's sells hamburgers, "Consuming the All-American Corporate Burger," 142.
[858] Jane Kenway and Elizabeth Bullen, *Consuming Children: Entertainment, advertising, and education* (Philadelphia, PA: Open University Press, 2001), 140.
[859] Kincheloe, "Consuming the All-American Corporate Burger," 139.

human beings, as meaning-makers, and persons of worth and value at heart, but that see them as persons to be commodified and objects to be consumed.

All of this begs the question: If, as has been argued throughout this dissertation, the modern social imaginary is shaped by the Religion of Mammon (rooted in the theology of consumption pointing towards an eschatology of disordered loves), beginning even at the earliest stages of a child's development, in what ways is the formative institution of schooling in the United States complicit in shaping, legitimating, and perpetuating the structural violence inherent in yet another institution designed to shape "consumers-in-training"? In what ways does the liturgical institution of schooling shape our loves and form our desires towards consumption? Or, to put it in the language of this dissertation, in what ways does the institution of schooling serve Mammon? To answer that question, we must first begin by unpacking the ways in which mass schooling operates liturgically, shaping students to be consumers who worship, both with their pocketbooks, and, more importantly, with their lives, at the altar of Mammon. We must examine the ways in which schooling does more than disseminate information; we must unpack the ways in which it forms habits, longings, loves, and desires that "shape and prime our very orientation to the world."[860] We must explore the structural violence that exists in even our most sacred trust: the education of our children.

[860] Smith, *Imagining the Kingdom,* 13.

Schooling as Liturgy

To say that schooling is a liturgical institution is to define it both as "liturgical" and as "institution". To unpack this, let us work backwards, examining the ways in which the liturgy of schooling, historically, came to shape the institutional form in which we find it today. David Baker and Gerald Letendre argue that the institution of mass schooling is strikingly religious both in its form and in the power it holds in modern society.[861] It is not, they contend, that schooling is *about* religion; rather, "it has powerful institutional components that make it *like a* religion in modern society" (emphasis mine).[862] Echoing the eschatology of desire, Baker and Letendre state that, "technically, morally, and civically, education is called upon to provide the masses with the right stuff for a productive, just, and orderly world."[863] John Meyer, in his essay "Reflections on Education as Transcendence," argues that education operates religiously in two fundamental ways: First, it provides a cosmology or overarching "sacred canopy" that depicts a "universalized larger environment of human activity," and second, it provides doctrines and rules which provide "meaningful linkages of humans and their activity to this cosmos."[864] This idea of linkages is important, for it harkens back to the original etymological definition of re-ligion as that which binds individuals to specific ways of seeing and being in the world. Meyer goes on to write that many features of modern schooling make more sense if one views them not through the lens of traditional education, but as that of a religious system, complete with its own

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[861] David P. Baker and Gerald K. Letendre, *National Difference, Global Similarities: World Culture and the Future of Schooling* (Stanford, CA: Stanford University Press, 2005), 167.
[862] Ibid, 168.
[863] Ibid
[864] John Meyer, "Reflections on Education as Transcendence*,"* in *Reconstructing the Common Good in Education: Coping with Intractable American Dilemmas,* edited by Larry Cuban and Dorothy Shipps. (Stanford, CA: Stanford University Press, 2000), 209.

rules of participation, rituals, and ceremonies. He states that, "the sensibility involved is clearly religious in character: what changes with the rise of modern education is the nature of the religion involved."[865]

As a liturgically religious institution, schooling is about much more than tests, grades, data walls, graduation, and credentialing (though these things are constitutive of the larger cosmology of schooling, pointing to its *telos*); it is, first and foremost, about the formation of imagination and desire. It is not, to borrow from Smith, first and foremost about what we *know*, but about what we *love*.[866] As Smith argues

> Education is not primarily a heady project concerned with providing *information;* rather, education is most fundamentally a matter of *formation,* a task of shaping and creating a certain kind of people. What makes them a distinctive kind of people is what they love or desire—what they envision as "the good life" or the ideal picture of human flourishing. An education, then, is a constellation of practices, rituals, and routines that inculcates a particular vision of the good life by inscribing or infusing that vision into the heart (the gut) by means of material, embodied practices. There is no neutral, nonformative education; in short, there is no such thing as a "secular" education[867] (emphasis in original).

As Smith claims, there is not, nor has there ever been, such a thing as "secular" schooling; schooling, to borrow from Neil Postman, has always served a god. As Postman points out, "There was a time when American culture knew what schools were for because it offered fully functioning multiple narratives for its people to embrace. It would not have come easily to the mind of [Thomas Jefferson] that the young should be taught to read exclusively for the purpose of increasing their economic productivity.

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[865] Ibid, 222.
[866] Smith, *Desiring the Kingdom,* 18.
[867] Ibid, 26.

Jefferson had a more profound god to serve."[868] From its earliest days in the New England colonies,[869] that god was a theocratic, Protestant vision of moral education that placed a special emphasis on moral and religious values, as evidenced in the common schools established to confound the "Old Deluder Satan" in his attempt to lead Christians astray;[870] inclusion of the Bible, books of prayers, catechisms, and other religious texts, alongside the New England Primer used for spelling and grammar;[871] and the establishment of such colleges as Harvard, Yale, and Princeton as places for the training of ministers.[872] As John Rury writes, "schooling in colonial New England was intended to supplement the central role of the family in transmitting religious values and basic scholastic skills" in order to preserve the "religious purposes and theocratic culture of Puritan New England." [873] As these goals proved harder and harder to sustain (for a variety of reasons: population growth, new waves of immigrants, establishment of new settlements, changes in the religious sentiments themselves [represented by the Great Awakening], and the rise of the Enlightenment[874]), a new god arose within the mission of American schools, the god of Citizenship.

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[868] Postman, *The End of Education,* 13.

[869] Though, of course, this does not include a variety of schools, including the Spanish mission and Catholic schools, Dutch and Quakers, e.g., one can see that there existed a higher "god" even amongst these schools.

[870] As John Rury points out, "In 1647, Massachusetts enacted a law requiring towns of 50 families or more to establish a school, to confound the 'Old Deluder Satan' in his unending quest to lead Christians astray. Connecticut enacted a similar decree just a few years alter. Although it is unlikely that most towns complied by immediately establishing a school, the appearance of such measures signaled the important that colonial leaders attached to form instruction," *Education and Social Change: Contours in the History of American Schooling* 4th Edition (New York: Routledge, 2013), 33.

[871] James Axtell, *The School Upon a Hill: Education and Society in Colonial New England* (New Haven: Yale University Press, 1974).

[872] Perry Miller, *Errand Into the Wilderness* (Cambridge, MA: Belknap Press, 1956).

[873] Rury, *Education and Social Change,* 33-34.

[874] Ibid, 34-35. Rury writes that this move from theocratic, Puritanical ideals stemmed from "the growth of the market economy, the arrival of new groups with values and religious beliefs different from the

Given the rise both of Enlightenment ideals and the establishment of a new nation after the American Revolution, a new system of schooling was needed to prepare its people for their new roles as citizens within this nascent republic. Worried that the common man, poorly informed as he was, would be unable to critically assess the arguments of the day, the early Founding Fathers believed civic education was essential to the success of the newly-formed representative democracy.[875] Education and schooling became the hot topics of the day, prompting speeches, pamphlets, debates, and articles calling for a vision of schooling which would, in the words of Benjamin Rush, make American children into "republic machines."[876] Noah Webster advocated free education as a means of establishing within children "an inviolable attachment to their country" that would "begin with the infant in the cradle" to such a degree that the first words the babe should lisp be "Washington."[877]

Indeed, when one studies the historical documents of the early Founding Fathers (letters and public speeches, including the inaugural and State of the Union addresses), we find a deep strain connecting education as essential to the larger goal of civic virtue. In his 1796 address, President George Washington states,

> Amongst the motives to such an institution, the assimilation of the principles, opinions, and manners of our country-men by the common education of a portion of our youth from every quarter well deserves attention. The more homogenous our citizens can be made in these particulars the greater will be our prospect of permanent union; and a primary object of such a national institution should be the education of our youth in the science of government. In a republic what species of knowledge can be equally important and what duty more pressing on its

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original settlers, and a growing populism in religion and politics presaged by the Great Awakening and the arrival of Enlightenment ideas," 36.

[875] Ibid, 50.

[876] Ibid, 51.

[877] Rush Welter, *Popular Education and Democratic Thought in America* (New York: Columbia University Press, 1962), 45.

> legislature than to patronize a plan for communicating it to those who are to be the future guardians of the liberties of the country?[878]

President Monroe, in his 1817 Inaugural Address, said, "Let us by all wise and constitutional measures promote intelligence among the people as the best means of preserving our liberties."[879] Thomas Jefferson, in his *Notes on the State of Virginia*, wrote, "Every government degenerates when trusted to the rulers of the people alone. The people themselves, therefore, are its only safe depositories. And to render them safe, their minds must be improved to a certain degree."[880] In various letters, he continued this theme of education as the means for promoting and protecting civil liberty. In a letter to George Wythe, he writes, "I think by far the most important bill in our whole code is that for the diffusion of knowledge among the people. No other sure foundation can be devised, for the preservation of freedom and happiness."[881] In a letter dated 1787 to James Madison, he wrote, "Above all things I hope the education of the common people will be attended to; convinced that on their good sense we may rely with the most security for the preservation of a due degree of liberty";[882] and, in 1816, in a letter to Dupont de Nemours, he wrote, "Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day . . . . I believe it [human condition] susceptible of much improvement, and most of

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[878] "The American Presidency Project," *George Washington's Eighth Annual Message,* accessed April 27, 2013, http://www.presidency.ucsb.edu/ws/index.php?pid=29438
[879] Ibid, *James Monroe First Annual Message,* http://www.presidency.ucsb.edu/ws/index.php?pid=29459
[880] Cited in Adrienne Koch and William Jefferson Peden, *The Life and Selected Writings of Thomas Jefferson* (New York: The Modern Library, 1972), 27.
[881] Cited in Saul K. Padover, *Jefferson: A Great American's Life and Ideas* (New York: Harcourt, Brace and World, 1952), 44.
[882] Ibid, 34.

all, in matters of government and religion; and that the diffusion of knowledge among the people is to be the instrument by which it is effected."[883]

In his 1749 pamphlet, "Proposals Relating to the Education of Youth in Pensilvania" Benjamin Franklin wrote that, "The good Education of Youth has been esteemed by wise Men in all Ages, as the surest Foundation of the Happiness both of private Families and of Common-wealths. Almost all Governments have therefore made it a principal Object of their Attention, to establish and endow with proper Revenues, such Seminaries of Learning, as might supply the succeeding Age with Men qualified to serve the Publick with Honour to themselves, and to their Country."[884] In describing the importance of teaching history, Franklin espoused that, "by descanting and making continual Observations on the Causes of the Rise or Fall of any Man's Character, Fortune, Power, &c . mention'd in History; the Advantages of Temperance, Order, Frugality, Industry, Perseverance, *&c. &c*. Indeed the general natural Tendency of Reading good History, must be, to fix in the Minds of Youth deep Impressions of the Beauty and Usefulness of Virtue of all Kinds, Publick Spirit, Fortitude, *&c*."[885] This vision of an enlightened citizenry properly educated for active civic engagement has deep roots in what it meant to be American in the great experiment that was "America" for the first half of its existence as a nation. As Frank White points out, "of the 40 states that wrote constitutions during the 19th century, 22 articulated purposes for education. In these statements, one consensus was clear—the writers saw an ideological

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[883] Mapp, 1991

[884] Benjamin Franklin, *Proposals relating to the education of youth in Pensilvania* (Philadelphia: University of Pennsylvania, 1749), accessed on April 22, 2013, http://www.archives.upenn.edu/primdocs/1749proposals.html

[885] Ibid

connection between an educated citizenry and the success of republican government."[886]

Such was the overarching narrative of education that Alexis de Tocquevill, in his first volume of *Democracy in America,* noted that, "It cannot be doubted that, in the United States, the instruction of the people powerfully contributes to the support of a democratic republic; and such must always be the case, I believe, where instruction which awakens the understanding is not separated from moral education which amends the heart."[887] Historical scholars note that, from 1790 to 1900, presidents mentioned civic responsibility in relation to schooling 42 times while mentioning economic purposes only three (while from 1900 to 2001, presidents defined education by civic responsibility 22 times and by economic efficiency 45 times).[888] Though the Protestant god did not disappear from the scene, the god of American Republicanism replaced the *telos* of schooling as largely serving religious purposes to that of political socialization.

As the cultural shifts occurred, so too did the purposes of schooling in the United States, as evidenced in the rise of wealth and industrialism in the nineteenth century. As Rury points out, the most basic changes in 19th-century America were economic and social: with the rise of the Industrial Revolution came a new growth in manufacturing, urbanization, transportation, building projects, and railroads; and economic development went hand-in-hand both with expansion and rising inequality as

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[886] Frank S. White, *Constitutional provisions for differentiated education* (Fairmont: Scholl, 1950), 22.
[887] Alexis de Tocqueville, *Democracy in America.* Vol. 1 & 2 translated by Henry Reeve. (New York: P. F. Collier & Son, 1900), 54.
[888] Dick M. Carpenter, "Presidential Rhetoric and the Purpose of American Education," *The Educational Forum,* 69 (2005): 286.

cities became hubs of industry and dens of poverty.[889] As Brownlee writes, "By the end of the 1800s, the United States of America was no longer a string of settlements extending along the Atlantic coastline; instead, it was the largest economy and perhaps the most powerful nation in the world."[890] During this time of cultural and social change (a time when mechanized farming and large-scale agriculture changed the landscape of the country, and an explosion of immigrants [both from rural United States and abroad] flooded the city streets, crowding thousands of workers and their families into deplorable living conditions), schooling began to serve as preparation for survival in the new economy, focusing on training for specific occupations, and, in the process, cultivating the proper habits of industriousness, efficiency, and routine, as well as history, literacy, and calculation.[891] Indeed, as the factory became more than just a means of increasing productivity in the marketplace, it gained status as a marvel of efficiency and ingenuity, proffering a vision of an "ideal social order, premised on technological innovation and an efficient division of labor," that led many to suggest that the factories themselves were wholesome, morally uplifting places to be[892] (notwithstanding the deteriorating, deplorable conditions within them, as Upton Sinclair's novel, *The Jungle,* so viscerally describes).

As the institution of the factory became a more accepted way of seeing and being in the world, it was only a matter of time before schools began to replicate the

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[889] Rury, *Education and Social Change,* 58. Rury writes that, "The 19th-century was an era of accelerating change in the economy and social structure. Industrialization took root, along with the manifold social changes associated with it. As the volume of good and income increased rapidly, extremes of wealth and poverty widened. In sheer numbers, the population grew geometrically, increasing form 5.3 million to about 75 million over the span of the century," 62.

[890] W.E. Brownlee, *Dynamics of Ascent: A History of the American Economy* (New York: Knopf, 1979), 65.

[891] Rury, *Education and Social Change,* 65.

[892] Ibid, 66.

"wonder" of the Industrial Age. As David Tyack points out, "the division of labor in the factory, the punctuality of the railroad, the chain of command and coordination in modern business…aroused a sense of wonder and excitement in the men and women seeking to systematize the schools."[893] The eschatology of industrialization shaped not just the way in which work was done; at a deeper level, it shaped the desires, imagination, and loves of a burgeoning social imaginary rooted in the "marvel of rationality, efficacy, and speed."[894] As Rury writes,

> Workers were required to conform to the demands of production, to be prompt, to follow orders, and occasionally to solve problems encountered on the factory floor. In other words, they needed self-discipline and attentiveness, along with deference for authority. School reformers sought similar goals for children, claiming outright in many instances that the school's duty was to prepare students for the demands of the emerging industrial order. Many educators emulated the industrial system as a model for their new organizations. It was a powerful metaphor for the future social order.[895]

Schools were ordered such that they might "increase efficiency, raise the quality of a standardized product, and produce more complaint and dependable workers,"[896] thus bringing schools in line with the expectations of increasing economic demand. As Nasaw puts it, "If the 19th century was the age of the factory, the school became a parallel institution concerned with preparation for industrial life."[897] (Indeed, it is this very liturgical function of schools during the late nineteenth and early twentieth century that led to such school reforms as the progressive movement, established, in large part, as a counter to the brave new world being shaped by industrialism, a world of

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[893] David Tyack, *The One Best System: A History of American Urban Education* (Cambridge, MA: Harvard University Press, 1974), 28.
[894] Rury, *Education and Social Change,* 66.
[895] Ibid, 66.
[896] Ibid, 92.
[897] David Nassaw, *Schooled to Order: A Social History of Public Schooling in the United States* (New York: Oxford University Press, 1979), 79.

efficiency, management, and vocationalism, accelerated by the frenetic pace of growth in the economy, technology, and what Rury describes as the "new institutional mechanisms" by, in, and through which American life was being formed[898]).

The twentieth century, which included two world wars, the end of the cold war, and the opening of global markets, gave rise to a new emphasis on establishing a definitive edge in global economics, and schooling became the impetus for doing just that. Juxtaposing the rhetoric of America's early founding fathers with presidents from the modern era, a clearly marked difference can be seen in the stated purposes of schooling. In President Lyndon Johnson's 1967 State of the Union, he said, "The chance to learn is their [students] brightest hope and must command our full determination. For learning brings skills; and skills bring jobs; and jobs bring responsibility and dignity, *as well as taxes*"[899] (emphasis mine). President Carter, in his 1981 address, stated, "A $2 billion youth education and jobs initiative was introduced to provide unemployed youth with the basic education and work experience they need to compete in the labor market of the 1980s."[900] Ronald Reagan, in his 1983 State of the Union address, said, "We Americans are still the technological leaders in most fields.

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[898] Rury, *Education and Social Change,* 143. Rury writes that, "For Americans who had grown up on the farm and moved to the city, the pace of transformation in the economy, politics, technology, and social mores was almost beyond comprehension. It led many to question the future of traditional values. This became the inspiration for a range of reforms, most eventually falling under the banner of *progressivism.* As a general principle, historians have identified two broad impulses that characterized educational reform during this period. The first was a humanitarian disposition toward making education more responsive to the needs of children, and integrating the school more closely with its immediate community. Identified with such renowned figures as John Dewey, Francis Parker, and William Heard Kilpatrick, this movement influenced a prominent strand of reform throughout the 20th century."

[899] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *1967 Lyndon B. Johnson.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[900] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *1981 Jimmy Carter.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

We must keep that edge, and to do so we need to begin renewing the basics—starting with our educational system"[901] (emphasis mine). President Clinton said, ""[E]ducation must provide the knowledge and nurture the creativity that will allow our entire Nation to thrive in the new economy."[902] His successor, George W. Bush, declared in his 2006 State of the Union address, "To keep America competitive, one commitment is necessary above all: We must continue to lead the world in human talent and creativity. Our greatest advantage in the world has always been our educated, hard-working, ambitious people. And we're going to keep that edge," and, a year later, "We can make sure our children are prepared for the jobs of the future and our country is more competitive by strengthening math and science skills."[903] In President Obama's first four State of the Union Addresses, he also links education to economic growth, by stating first in 2009, "In a global economy where the most valuable skill you can sell is your knowledge, a good education is no longer just a pathway to opportunity, it is a prerequisite"[904]; in 2010, "In this economy, a high school diploma no longer guarantees a good job. That's why I urge the Senate to follow the House and pass a bill that will revitalize our community colleges, which are a career pathway to the children of so many working families"[905]; in 2011, "Because people need to be able to train for new

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[901] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *1984 Ronald Reagan.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[902] Public Papers of the Presidents of the United States, Vols. I, II, and III. 2001. *2000 Bill Clinton.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[903] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2006 George W. Bush.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[904] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2009 Barak Obama.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[905] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2010 Barak Obama.*

jobs and careers in today's fast-changing economy, we are also revitalizing America's community colleges[906]"; in 2012, " to prepare for the jobs of tomorrow, our commitment to skills and education has to start earlier. We know a good teacher can increase the lifetime income of a classroom by over $250,000";[907] and in his address given in January, 2013,

> Let's also make sure that a high school diploma puts our kids on a path to a good job. Tonight, I'm announcing a new challenge, to redesign America's high schools so they better equip graduates for the demands of a high-tech economy. And we'll reward schools that develop new partnerships with colleges and employers, and create classes that focus on science, technology, engineering and math, the skills today's employers are looking for to fill the jobs that are there right now and will be there in the future. *It's a simple fact: The more education you've got, the more likely you are to have a good job and work your way into the middle class*. And -- and tomorrow, my Administration will release a new college scorecard that parents and students can use to compare schools based on a simple criteria: *where you can get the most bang for your educational buck*. Now, to grow our middle class, our citizens have to have access to the education and training that today's jobs require[908] (emphasis mine).

The seeds of this emphasis on schooling as economic advantage include the race for the moon, the defeat in Vietnam, the oil-induced recession, the 1979 seizure of the U.S. Embassy in Iran, the dissolution of the Soviet Union in 1991, and the rise of technological advances that spanned the globe, all of which lent fears to the ability of

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Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[906] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2011 Barak Obama.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[907] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2012 Barak Obama.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

[908] Public Papers of the Presidents of the United States, Vols. I and II. 2001. *2013 Barak Obama.* Washington, DC: Office of the Federal Register, accessed April 23, 2013. http://www.presidency.ucsb.edu/ws/

the United States to keep up.[909] As Rury puts it, "The world was getting smaller and the role of the United States was changing. Suddenly military predominance was less important than economic strength, and many questioned whether American ingenuity was ready for global competition."[910] In the dog-eat-dog world of the twentieth century, schools no longer had the time nor the desire to foster religious or civic virtue; in the race for an economic advantage in wealth, power and influence, schools had a lot of work to do if they wanted to maintain their competitive advantage. As schools once again became the focal point for binding students to the social imaginary of the day, Mammon at last emerged to take his throne.

In addressing this move, Bowles and Gintis write that, "The focal importance of schooling in U.S. social history and the attention devoted to it by current policy-makers and social critics can be understood only in terms of the way reformers have accommodated themselves to the seemingly inevitable realities of capitalist development."[911] As the institution of schooling moved towards the creation of a more efficient and globally competitive economic system, school reform became synonymous with, as Henry Giroux concluded, "turning schools into 'company stores' and defining school life primarily in terms that measure their utility against their contribution to economic growth and cultural uniformity."[912] As Rury points out, "The years following Ronald Reagan's election in 1980 marked a rather dramatic shift in the way Americans

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[909] Rury, *Education and Social Change,* 213
[910] Ibid
[911] Samuel Bowles and Herbert Gintis, *Schooling in Capitalist America* (New York: Basic Book, Inc., 1977), 19.
[912] Henry Giroux, *Schooling and the struggle for public life: Critical pedagogy in the modern age* (Minneapolis: University of Minnesota Press, 1988), 18.

thought about education. Concerns about equity gave way to an abiding interest in schooling as a tool for economic development."[913]

There is no greater exemplar for this new market-driven ideology in schooling than the landmark 1983 report to the Nation and the Secretary of Education done by the National Commission on Excellence in Education titled, "A Nation at Risk: The Imperative for Educational Reform." Utilizing both the fear of damnation at the hands of other nations, and the eschatology of a nation of glorified preeminence, (its ominous opening line reads like the hellfire-and-brimstone warnings of a tent evangelist: "Our nation is at risk. Our once unchallenged preeminence in commerce, industry, science, and technological innovation is being overtaken by competitors throughout the world"[914]) the message is loud and clear: In order for America to keep its global economic advantage, schooling must be drastically overhauled. The commission openly states that America's educational institutions have lost their basic purpose for schooling by being routinely called on to provide solutions to "personal, social, and political problems that the home and other institutions either will not or cannot resolve," problems that "exact an educational cost as well as a financial one."[915]

"A Nation at Risk" goes on to enumerate the many ways in which America, if it desired to "keep and improve on the slim competitive edge we still retain in world markets,"[916] should proceed. Knowledge and learning, once the safeguards of democratic liberty, were now important because they are "the new raw materials of

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[913] Ibid, 213.
[914] National Commission on Excellence in Education. *A Nation at Risk.* (Washington D.C.: U.S. Government Printing Office, 1983), accessed January 4, 2014. https://www2.ed.gov/pubs/NatAtRisk/risk.html
[915] Ibid
[916] Ibid

international commerce."[917] School reform became essential in order to instruct and train "new entrants into the workforce…if they—and we as a Nation—are to thrive and prosper" and compete in a world populated with "strongly motivated competitors."[918] The new "cardinal principles" as advocated by the 1983 commission became grades, college graduation requirements, and rigorous examinations demonstrating mastery of content and skill. Calling forth an eschatology of flourishing, the 1983 commission states that "education is one of the chief engines of a society's *material* well-being"[919] (emphasis mine).

This rhetoric of the liturgy of the marketplace came to dominate everything from presidential speeches to even more all-encompassing goals of school reform for economic gain, such that Bowles and Gintis say of the modern school system that it "is a monument to the capacity of the advanced corporate economy" in that the purpose of schooling today is to "produce workers" by "perpetuating the social relationships of economic life through which these patterns are set, by facilitating a smooth integration of youth into the labor force."[920] In their 2001 revisit of *Schooling in Capitalist America*, Bowles and Gintis advance their original position by claiming that, now more than ever, "schools prepare people for adult work rules, by socializing people to function well, *and without complaint*, in the hierarchical structure of the modern corporation" (emphasis mine).[921] As the institution of schooling in the United States becomes more religious in form and function, it continues to serve the liturgical

[917] Ibid
[918] Ibid
[919] Ibid
[920] Bowles and Gintis, "Schooling in Capitalist America Revisited," 12.
[921] Ibid, 7.

functions it has always served: legitimating, replicating, and perpetuating the god whom it worships. As Postman argues,

> Schools are not now and have never been chiefly about getting information to children. That has been on the schools' agenda, of course, but it has always been way down on the list. Schools, we might say, are mirrors of social belief, giving back what citizens put in front of them. [The gods are] there, not of the schools' invention, but of the society that pays for the schools and uses them for various purposes.[922]

By casting the virtue of education in economic terms, schooling, as it always does, reflects, legitimates, and perpetuates a more transcendent *theological* aim. Mammon, therefore, becomes both the driving factor and the motivational force behind why students stay in school: to get the credentialing necessary, at both the secondary and post-secondary levels, to enter the marketplace. This brief thumbnail sketch just hints at what Walter Wink calls the visible façade of things[923] (the overt binding of schooling to the historical social imaginary). If, as Wink argues, there is an interiority behind the visible façade, then it is time we get at the ways in which schooling acts as a liturgical institution for the worship of Mammon.

Schooling has always been religious, capable of shaping, through its specific and intentional rituals, practices, aims and objectives (both overt and hidden) certain kinds of persons as "image bearers" of a specific vision of humanity. Given that the human condition is malleable and capable of being shaped by institutional forces external to it, individuals come, recursively, both to bear the image of the larger, overarching narrative that give them shape and to replicate this image through cultural

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[922] Postman, *The End of Education,* 42.
[923] See Wink, *Unmasking the Powers,* 79.

legitimation.[924] Given, then, that schooling plays a liturgical role, the question then becomes, are we comfortable with the image bearers of the cult*ure* (the larger, legitimated replication of this image) produced in our schoolhouses? If, as Frick and Gutierrez point out, schooling is "an accurate account of how social institutions and situational forces shape who we are and what we do—*for good or bad*,"[925] (emphasis mine) perhaps we should play closer attention not just to the delivery and assessment of *information,* but, much more importantly, to the *formation* of image bearers of Mammon going on within our schoolhouses. This is why school reform geared towards "college and career readiness" is always destined to fall short of the mark: it fails to engage in the deeper ways in which schooling shapes not just the mind, but, more importantly, the heart.

As mentioned before, to argue that schooling is a liturgical institution is both to argue for its possessing liturgical means and ends, *and* for the ways in which schooling functions as an institution within society. It is to this that we now turn, briefly unpacking the ways in which schools operate institutionally. George Wood, in his book, *Time To Learn: How to Create High Schools That Serve All Students,* describes his work as principal at Federal Hocking High School trying to turn the institution of schooling into a community wherein students learn the habits of heart and mind required to be the citizens and neighbors a health society requires. We will take a look at his work in moving FHHS from an institution to a community later on in this

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[924] See William C. Frick and Katherine J. Gutierrez, "The contextual challenge: Re-examining the sources and limits of moral school leadership," *Journal of Educational Leadership, Policy, and Practice, 25*(2) (2010): 3-15; Pierre Bourdieu, *Distinction: A social critique of the judgment of taste* (Cambridge, MA: Harvard University Press, 1979); and Lee Ross and Richard E. Nisbett. *The Person and the situation: Perspectives of social psychology* (New York: McGraw-Hill book Company, 1991).

[925] Frick and Gutierrez, "The contextual challenge: Re-examining the sources and limits of moral school leadership," 4.

dissertation; for now, I use Wood to highlight the ways in which the larger institution of schooling affects how the modern schoolhouse functions at the ground level.

Schooling as Institution

Wood argues that schools, from their imitation of factories in the early 1990s onward, have become behemoths wherein hundreds of children gather together to move along with assembly-line precision through grade levels and classes, where they are divided and sorted out into levels and tracks (some being prepared for college, some for blue collar labor, and others for menial work—often along race, class, and gender lines), fed a steady diet of standardized curriculum delivered by highly controlled teaching through proscribed lessons via lecture and drill to take students in as children and churn them out as enfranchised adults capable of taking their place in the workforce.[926] For years, Wood writes, Americans have been deluged with numbers about high schools (test scores, dropout rates, money spent or not spent, teacher-student ratios, etc.), believing that fixing these numbers holds the solution to fixing the problems found in and through schooling. The problem, Wood argues, is not in the numbers, it is in the very way we set school up. It is not just a few tweaks here or an alteration there; what Wood points to is the need to radically reimagine what we mean by schooling altogether. He writes, "The changes we need to make are not to be found in tinkering with the parts; rather, they require rethinking the very assumptions that guide how we organize the time our kids spend in school."[927] To do this, Woods first highlights the many ways in which the modern schoolhouse, operating institutionally,

[926] George H. Wood, *Time to Learn: How to Create High Schools That Serve All Students.* (Portsmouth, NH: Heinemann, 2005), xx-xxi. The discussion that follows is drawn heavily from Woods.
[927] Ibid, 13

works *against* learning, community, and flourishing ("It was as if," Wood writes, "we had intentionally designed a system to *prevent* learning rather than promote it"[928]).

To begin, Wood describes the ways in which students' time is organized in schooling. Instead of thinking of the school calendar as one year (freshman year, sophomore year, junior year, senior year), students experience school as a disjointed collection of fragmented slices of time, carved up by individual units called courses that have little to do with one another, and compete for a student's time, energy, focus, and attention (for example, there is almost never any conversation between a student's History class and English, when, of course, it is almost impossible to study Shakespeare without an in-depth understanding of the English Renaissance, or to study the history of the Baroque period without also studying its art and music). Wood writes that "over a four-year period students in American high schools come to school for an average of 180 days, seven hours a day…equaling just slightly more than five thousand hours of a young person's life."[929] This time is parceled out for students in typically eight-hour days, broken into a barrage of information glut (a typical student may face a day where they are fed English, math, U.S. History, biology, music theory, and art), where students, crammed into desks, must sit passively with little chance to engage either the material, the teacher, or their peers, as they furiously jot down notes for information they will be asked to regurgitate on a prefabricated worksheet at the end of the week, with little time between classes for respite, relationship, or reprieve. Children are asked to sit submissively in desks, move according to the clanging of a bell, shuffle from cell

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[928] Ibid, 9

[929] Ibid, 13. Woods refers readers to *Prisoners of Time: Report of the National Education Commission on Time and Learning* (Washington, D.C.: U.S. Government Printing Office, 1994) for a more detailed look at how time is spent in school.

to cell, speak only when called upon, comply blankly with authority, all while being constantly monitored by teachers and principals patrolling the halls with tardy and detention slips in hand (this does not account for the many schools with barred windows, metal detectors at the doors, and drug dogs roaming the halls). It should come as no surprise that, for far too many dropouts, prison feels like just another day in school, for, as Jane Roland Martin points out, "The most effective recipe one could invent for the fragmentation of culture is the curricular fragmentation we have come to know."[930] As Wood relates one student's response to his sentence served in schooling, "Enough pencil marks on the right little dots on one piece of paper…not much to show for twelve years of school, is it?"[931]

Devoted as they are to serving the needs of its own, schooling treats its constituents as interchangeable parts, rarely engendering long-term loyalty because the institution will go about its business no matter who, teachers or students, is there. Institutions serve their own ends, and schooling is no different. "Beginning with the push to large, urban secondary schools at the turn of the [last] century, the orientation of all we do has been to serve the needs of the institution, not its members."[932] Though there are many examples of this, Wood points to the selection of prefabricated textbooks (chosen so that what is taught can be controlled), rules for teacher certification (used to decided who is capable of teaching based upon the needs of the institution), and the orientation of high schools towards larger sizes ("institutions love large numbers, as largeness justifies all sorts of things: big administrative staffs, more

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[930] Jane Roland Martin, *The Schoolhome: Rethinking Schools for Changing Families* (Cambridge, MA: Harvard University Press, 1992), 58.
[931] Wood, *Time to Learn*, 40.
[932] Ibid, 44.

elaborate buildings, specialization of roles—and, most of all, the many-layered and impersonal rule making that so typifies the modern institution"[933]).

The problems inherent in the institutionalization of schooling focused on "economies of scale" (the justification of multiple layers of bureaucracy, standardized rules of uniformity, centrally held authority) leads to alienation, isolation, and depersonalization as students and teachers alike feel more disconnected from each other and their peers, leading to a deep level of distrust and animosity. Nothing in an institution is personalized. Wood laments that, "We continue to flounder in trying to create high schools that would genuinely connect with our kids because we accept these institutions as they are and do little to change their orientation."[934] Deborah Meier echoes this lack of connection in schooling when she writes, "We organize schools as though the ideal was an institution impervious to human touch."[935] Because schooling lacks the connection required to foster genuine motivation, it must rely instead on threats (grades, in their case) to illicit cooperation from students. Authority is positional (rather than relational), curriculum serves the mission of the institution, and everyone—faculty and students alike—are required to conform or be punished. Jane Roland Martin asserts that, by thinking of schools as we do production sites, the products of our classrooms, like cars coming off a General Motors assembly line, come to be made according to specifications.[936] The problem, Wood notes, is how little any of the institutional forms of schooling actually helps young people learn to be better citizens and better neighbors. An even deeper problem, as this dissertation has been pointing

[933] Ibid, 45.
[934] Ibid, 43.
[935] Deborah Meier, *The Power of Their Ideas: Lessons for American from a Small School in Harlem* (Boston, MA: Beacon Press, 2002), Kindle Edition, location 2383.
[936] Martin, *The Schoolhome,* 41.

out, is that, when the mission of the institution of schooling serves the theology of consumption, even those who do comply, conform, and contort themselves to achieve success end up being consumed by it in disastrous ways.

To see how this plays out, let us perform a cultural exegesis on the institution of schooling, and, by so doing, we will traverse the layers through which schooling serves Mammon in three ways (moving from the outer layer of schooling for economic development to the innermost layer of the formation of one's desires and loves, this journey can be seen in much the same way as the journey Dante makes through the ever-deepening concentric circles of the *Inferno*, each one building upon the last, with only consumption and death at the bottom). In the first circle of this inferno, we will explore the pedagogy of the marketplace by unpacking both the overt and hidden ways in which the modern narrative of school reform serves the marketplace (that is, the ways in which the narrative of schooling serve as pipelines to successful credentialing and careers in the marketplace), and the "hellish" consequences of this on students and faculty alike. The second circle of this inferno will examine the pedagogy of consumption by exploring the ways in which schooling shapes students to be, first and foremost, consumers. The final circle will explore the pedagogy of worship that takes place within schools by examining the deeper ways through which schooling shapes the *kardia* for the worship of the disordered love of consumption through the cultivation of avarice.

In examining the liturgical practices that shape the institution of mass schooling, we are forced to recognize that, inherent in the formative practices, rituals, means and ends of day-to-day schooling (through everything including scheduling, curriculum

[both overt and hidden], administrative practices, testing mandates, grading practices, sorting, tracking, budget concerns, school lunch programs, etc.) there exists a *telos* that both legitimates and replicates power and oppression and that dehumanizes and demoralizes a great many people held in its sway. By moving through the spiraled circles of this inferno, we will see that schooling, even, and especially, when it succeeds, continues to feed the demands of Mammon; reproducing more than just "cogs in the machine," such an education shapes human beings to be worshippers of a very demanding god.

Pedagogies of the Marketplace

In his book, *Education and Power,* Michael Apple asks the following questions of schooling as it relates to issues of cultural and economic reproduction: "How are schools linked to outside agencies in complex and contradictory ways? What responses do people inside and outside the school make to these contradictions and pressures? How are the processes of cultural and economic reproduction and contestation linked in schools? What do we mean when we look at how schools function to reproduce an unequal society?"[937] These are the questions with which we must wrestle to get a handle on the ways in which schooling functions as more than a mere institution of reproduction. Rather, as Apple suggests, we must come to see schooling as "a state apparatus [that performs] important roles in assisting in the creation of the conditions necessary for capital accumulation (they sort, select, and certify a hierarchically organized student body) and legitimation (they maintain an inaccurate meritocratic

[937] Apple, *Education and Power,* 8, 12.

ideology, and therefore, legitimate the ideological forms necessary for the recreation of inequality)."[938]

In her 2010 graduation commencement address, senior valedictorian Ericka Goldson offered one of the finest critiques of schooling from the perspective of someone who had, in every way imaginable under the current system, won. Before an audience of her peers, faculty, administrators, and parents (in short, the entire community responsible for shaping the educational milieu at Coxsackie-Athens High School outside of Albany, New York), Miss Goldson exposed the structural violence present within schooling: for even the brightest, best, and most capable students, graduating at the top of the class from our finest institutions of education in the country, the current model of schooling proffers little more than what critics of school reform lament: the deskilling and atrophication of identity, purpose, craft, and meaning,[939] coupled, at the same time, with the reproduction, acculturation, socialization, and indoctrination[940] that leads to schooling being little more than a sorting mechanism for an unequal and highly stratified labor force.[941]

As the school's valedictorian, Miss Goldson, by her own admission, accomplished every goal set before her. She studied hard, went in for help, asked for extra credit, took copious notes, and mastered the art of test taking, but, after all of that, she states,

> Here I stand, and I am supposed to be proud that I have completed this period of indoctrination. I will leave in the fall to go on to the next phase

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[938] Ibid, 13.
[939] See Apple, *Education and Power,* 133;
[940] Purpel, *Moral and Spiritual Crisis in Education,* 19.
[941] Apple, *Education and Power,* 83. Apple writes, "Schools were still seen as taking an input (students) and efficiently processing them (through a hidden curriculum) and turning them into agents for an unequal and highly stratified labor force (output). Thus, the school's major role was in the teaching of an ideological consciousness that helped reproduce the division of labor society."

> expected of me, in order to receive a paper document that certifies that I am capable of work. But I contest that I am a *human being*, *a thinker, and an adventurer—not a worker*. A worker is someone who is trapped within repetition—*a slave of the system* set before him. *But now, I have successfully shown that I was the best slave* (emphasis mine).[942]

What Miss Goldson refers to is the large gap between what Paulo Freire describes as "a man's ontological vocation to be a Subject who acts upon and transforms his world, and in so doing moves toward ever new possibilities of fuller and richer life individually and collectively"[943] and what is being proffered as a means of control, domination, and capital accumulation. In short, it is the tension between Miss Goldson's desire to be a *human being* ("a thinker, an adventurer") and the demands of the marketplace ("a worker, a *slave of the system"*).

Denise Pope points out this tension when she describes the ways in which even the most engaged students are merely "doing school." Pope writes that even though such students are articulate, focused, driven, lauded as the pride of the school and the bright hope for the future, under the façade, they "sleep just two to three hours each night and lives in a constant state of stress. Face anxiety and frustration. Resort to drastic actions when they worry that they will not maintain the grades they need for future careers. Admit to doing things that they're not proud of in order to succeed in

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[942] "Valedictorian Speaks Out Against Schooling in Graduation Speech -- Sott.net," *SOTT.net*, n.d., http://www.sott.net/articles/show/212383-Valedictorian-Speaks-Out-Against-Schooling-in-Graduation-Speech.

[943] Freire, *Pedagogy of the Oppressed,* 13. Freire writes, "Man's ontological vocation is to be a Subject who acts upon and transforms his world, and in so doing moves toward ever new possibilities of fuller and richer life individually and collectively. This world to which he relates is not a static and closed order; a given reality which man must accept and to which he must adjust; rather**,** it is a problem to be worked on and solved. It is the material used by man to create history, a task which he performs as he overcomes that which is dehumanizing at any particular time and place and dares to create the qualitatively new."

school."[944] One student Pope interviews, a 3.8 GPA honor-roll athlete, admits that, "People don't go to school to learn. They go to get good grades which brings them to college, which brings them the high-paying job, which brings them to happiness, so they think. But basically, grades is where it's at,"[945] while another, an overextended student ranked sixth in her class, enrolled in every available Advanced Placement and honors course her school offers; a member of twelve school clubs and committees (including National Honors Society and the Junior Statesmen of America); an athlete on the field hockey and badminton teams, and a performer in her school band; who is lauded as a "real star" and an "ideal student" by her administration; a student who must take No-Doze and coffee to stay up studying for calculus, physics, and English in the same night; who gets up every morning at 4AM with stomach aches to ensure she maintains her 4.0 GPA; laments that, "This school turns students into robots. I am a robot just going page by page, doing the work, doing the routine. I swear I am not going to make it; I am going to die!"[946] Rather than seeing students as organic creatures in need of rest, play, and the proper nourishment to flourish and thrive as human beings, schools sees such students (their "brightest and best") as mechanistic beings, charged with keeping highly competitive, hyper-active schedules in order to impress college admissions counselors and prove their self-worth in a Darwinian hunt for a life of meaning in the marketplace, believing that the eschatology of desire will one day reward their sacrifice with a much-needed life of blessing and peace.

Miss Goldson continues to state that,

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[944] Denise Pope, *Doing School*: *How We Are Creating a Generation of Stressed Out, Materialistic, and Miseducated Students* (New Haven: Yale University Press, 2001), 3.
[945] Ibid, 4.
[946] Ibid, 37.

> We are not enlivened by an educational system that *clandestinely sets us up for jobs that could be automated*, for *work that need not be done*, *for enslavement* without fervency for meaningful achievement. *We have no choices in life when money is our motivational force.* Our motivational force ought to be passion, but this is lost from the moment we step into *a system that trains us*, rather than inspires us (emphasis mine).[947]

Miss Goldson's choice of wording is clear: the current intent of schooling is not to inspire creativity or spark the passion of lifelong learning (contrary to whatever its mission statement may read); rather, it is to funnel students into the workplace as seamlessly as possible, with as little resistance or awareness as necessary. Schooling functions to reproduce the prevailing social system (the *cosmos,* to borrow from the Biblical writers; the social imaginary, to borrow from Taylor) by fashioning individuals shaped to take their proper place within it. By fabricating people's ideals from within the institution, "there occurs…the most perfect type of slavery there ever has been: that of not only not knowing that one is a slave, but of holding as an ideal of life a situation which objectively is slavery,"[948] a point Miss Goldson later goes on to make when she states, that, in the schoolhouse, "the majority of students are put through the same brainwashing techniques in order to create a complacent labor force working in the interests of large corporations, and, worst of all, they are completely unaware of it."[949] This, she laments, is the greatest tragedy of the modern school system: it has become so adept at making the pedagogy of the marketplace seem so necessary that few bother to critique it or hold it up to question. With a strict focus on the juxtaposing criteria of fragmentation, standardization, and acquiescence, the pedagogy of the marketplace offers students a pipeline from one locus of control to the

[947] "Valedictorian Speaks Out Against Schooling in Graduation Speech"
[948] Miranda, *Marx and the Bible*, 8.
[949] "Valedictorian Speaks Out Against Schooling in Graduation Speech"

next. But, as Miss Goldson cries out in her final plea to those responsible for shaping the culture of learning at Coxsackie-Athens High School,

> Aren't we all deserving of something better, of using our minds for innovation, rather than memorization, for creativity, rather than futile activity, for rumination, rather than stagnation? We are not here to get a degree, then to get a job, so we can consume industry-approved placation after placation. There is more, and more still. *We are human beings*. We are thinkers, dreamers, explorers, artists, writers, engineers. We are anything we want to be, but only if we have an educational system that supports us rather than holds us down[950] (emphasis mine).

In this speech, Miss Goldson tackles head on the problem in modern schooling: namely, that it forces students to spend the first eighteen-plus years of their lives functioning, as Stanley Milgram put it, "as a subordinate element in an authority system."[951] This idea that being a cog in the machinery of capitalistic consumption can rob one of what it means to be truly human is fleshed out in the work of Oskar Negt and Alexander Kluge's *Public Sphere and Experience: Towards an Analysis of Bourgeois and Proletarian Public Sphere*, in which they describe the situation as so dehumanizing as to facilitate the need for a fantasy (the "American dream" e.g.) to numb the worker to the reality that his life has no agency.[952] They describe this fantasy as a "specific means of production engaged in a process that is not visible to the valorization interest of capital: the transformation of the relations of human beings to one another and to nature, and the reappropriation of the historically marked *dead labor of human beings*"[953] (emphasis mine). It is worth noting here that in Ericka Goldson's critique of

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[950] Ibid

[951] Stanley Milgram, *Obedience to Authority: An Experimental View* (New York: Harper Perennial Modern Classics; Reprint edition, 2009), 137.

[952] Oskar Negt and Alexander Kluge, *Public Sphere and Experience: Toward an Analysis of the Bourgeois and Proletarian Public Sphere*, translated by Assenka Oksiloff and Peter Labanyo. (University of Minnesota Press, 1993), 35.

[953] Ibid., 37.

her education (an education at which she excelled), she also connects the end result with slavery to work.

As Apple points out, schools do more than sort students into their respective cogwheels; schooling actually *creates and legitimates* the norms, values, and dispositions of the dominant culture. Apple states, "schools do not 'merely' act as mechanisms for the distribution of a hidden curriculum and the distribution of people to their 'proper' places outside of them. They are important elements in the mode of commodity *production* in a society" (emphasis mine).[954]Alfie Kohn, in his book, *What Does It Mean to be Well-Educated?* writes that, "it is immediately evident that seeing schools as a means for bolstering our economic system (and the interests of the major players in that system) is different from seeing education as a means for strengthening democracy, for promoting social justice, or simply for fostering the well-being and development of the students themselves."[955] This seems to be the very chord that Miss Goldson strikes in her graduation speech when she laments a system that sets her up for automated jobs and puts students through techniques designed to create a complacent labor force, all in the name of "large corporations."

The problem that Miss Goldson so viscerally points out is this: within the pedagogy of the marketplace, there exists not just a clear-cut designation of "winners" and "losers"; there also exists a narrative that makes it acceptable for such designations to exist in the first place. This, then, is the reality of schooling: rather than proffering a narrative of ontological vocation (to again borrow from Freire), it instead advances students along an assembly line of dominance, hegemony, and control, thereby creating

[954] Apple, *Education and Power*, 43.
[955] Alfie Kohn, *What Does It Mean to Be Well Educated? and More Essays on Standards, Grading, and Other Follies* (Boston, Mass.: Beacon Press, 2004), 32.

and reproducing individuals numbed to technical control, acquiescent to legitimated power structures, deskilled from integrating one's mind with one's hands, who are ultimately allocated to one's "place" within the dominant sphere of work, while, at the same time, it creates the conditions necessary for capital accumulation, legitimates the economic and cultural reproduction of an unequal society, embeds the ideology of control within its curriculum, deskills and fragments the learning process, and, perhaps worst of all, fulfills the economic demand for a sorting filter, allocating students to separate and unequal positions within the labor market.[956] In this current milieu of school reform—where "reform" is couched in language that posits schooling as part of the larger machinery of the marketplace; where testing companies, textbook makers, and for-profit online schools see education as "big business";[957] where the mission statement of the Common Core State Standards Initiative reads like the battle cry of the Republic ("our communities will be best positioned to *compete successfully in the global economy*"—emphasis mine[958])—the problem, as Adam Bessie points out, isn't that the pipeline is broken; it's that the *metaphors* are flawed[959]; the real problem is that school reform is rooted in "narratives of failure."[960]

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[956] This is the dominant argument Apple makes in *Education and Power.* He writes, "Schools seem to do a number of things. They are reproductive organs in that they do help select and certify a work-force. But schools do more. They help maintain privilege in cultural ways by taking the form and content of the culture and knowledge of powerful groups and defining it as legitimate knowledge to be preserved and passed on. In this way, they act as agents of the "selective tradition." Schools, hence, are also agents in the creation and recreation of an effective dominant culture. They teach norms, values, dispositions, and culture that contribute to the ideological hegemony of dominant groups," 87.

[957] "Corporate Interests Pay to Play to Shape Education Policy, Reap profits" *In the Public Interest,* accessed January 12, 2014. http://www.inthepublicinterest.org/node/2747

[958] http://www.corestandards.org/

[959] Quoted in Koehler, "Asphyxiating Education."

[960] Stan Karp, "The Problems with the Common Core." *Rethinking Schools,* Vol. 28, no. 2 (Winter 2013), Accessed February, 9, 2014. http://www.rethinkingschools.org/archive/28_02/28_02_karp.shtml

This is seen in the ways in which the current public discourse surrounding school reform roots itself in metaphors reflecting the cosmology of the Religion of Mammon: metaphors such as "cradle-to-career"[961]; "pipeline-to-the-middle class"[962]; "college-and-career readiness"[963]; and "Race-to-the-Top"[964]; metaphors that link schooling to competition and consumption as viably acknowledged "success" in the marketplace. As Secretary of State Arne Duncan (quoting Tony Brannon, the Dean of the School of Agriculture at Murray State University, who stated that "academic education isn't education unless it's vocational"[965]) has stated, federal funding for schooling should be linked to in-demand industries and career-focused learning,[966] and that "forging deeper ties with business and labor will help ensure that instruction and assessments keep place with workplace changes"[967] in ways that "grow the pool of available talent and better meet employer needs."[968] President Barak Obama, in

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[961] Arne Duncan, "Educating Every Student for College and Career Success." Remarks of U.S. Secretary of Education Arne Duncan at the Association for Career and Technical Education (ACTE) CareerTech VISION 2013 Awards Banquet. December 4, 2013, Accessed March 8, 2014. https://www.ed.gov/news/speeches/educating-every-student-college-and-career-success

[962] Arne Duncan, "Building a Stronger Pipeline of Globally-Competent Citizens." Remarks of U.S. Secretary of Education Arne Duncan at the International Education Week "Mapping the Nation: Making the Case ofr Global Competency" Launch Event, November 18, 2013, Accessed March 8, 2014. http://www.ed.gov/news/speeches/building-stronger-pipeline-globally-competent-citizens

[963] Ibid. See also James R. Stone III and Morgan V. Lewis, *College and Career Ready in the 21st Century: Making High School Matter* (Columbia: Teachers College Press, 2012); David T. Conley, *Getting Ready for College, Careers, and the Common Core: What Every Educator Needs to Know* (New York: Jossey-Bass, 2013.

[964] "President Obama, U.S. Secretary of Education Duncan Announce National Competition to Advance School Reform." U.S. Department of Education. Released July 24, 2009. http://www.ed.gov/news/press-releases/president-obama-us-secretary-education-duncan-announce-national-competition-adva

[965] "Educating Every Student for College and Career Success"

[966] Ibid

[967] Ibid

[968] "Building a Stronger Pipeline of Globally-Competent Citizens." This ideology has become a reality through such programs as Chevron Corporation's "Fuel Your School Program," which has funded $413,125 benefitting 540 local public schools in the Sacramento County area for the expressed purpose of "producing a workforce that can compete in the global marketplace" *and* to serve as "an investment in the long-term success of our company by preparing students for possible engineering positions at Chevron" (Steve Burns, manager of state government affairs at Chevron). Cody Kituara, "Chevron Donations Fund

announcing the "Race to the Top" Education Agenda, rooted in its core program of "adopting internationally benchmarked standards and assessments that prepare students for success in college and the workplace,"[969] admits that "not every state will win and not every school district will be happy with the results."[970] Indeed, the dominant language of school reform as a "race" employs the very language of competition that is typically found in combative contests—including the race to conquer, the race to exploit, and the race to accumulate wealth at inordinate amounts.[971] Listen to the words of Arne Duncan linking schooling to the "ultimate prize" of a college education and career, juxtaposed to the effects of this very education lamented by Miss Goldson

> In today's knowledge-based, globally competitive economy, a world-class education must start with expanding access to high-quality early learning opportunities. It continues with holding ourselves to higher standards and expectations from elementary school through high school. And it leads to preparing students both for a college education they can afford, and a career of which they can be proud. Students are being prepared to keep their eye on the ultimate prize--a college education and career.[972]

When the ultimate prize of schooling is couched in the terms of the marketplace, which, as has already been discussed, is rooted in a *telos* of consumption and avarice, one can see quite clearly the prescience of critics like Diane Ravitch, who argue that the current

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Classroom Projects in Sac County." *Rosemount Patch Newspaper*, January 31, 2013, accessed June 22, 2014. http://rosemont.patch.com/groups/schools/p/chevron-donations-fund-classroom-projects-in-sac-county

[969] "President Obama, U.S. Secretary of Education Duncan Announce National Competition to Advance School Reform."

[970] Ibid

[971] Greenspan, "Race to the Top Threatens Teachers, Public Education."

[972] Arne Duncan, "Strong Start, Bright Future" Bus Tour Closing Remarks of U.S. Secretary of Education Arne Duncan Castle Park Middle School Town Hall, Chula Vista, CA," accessed October 12, 2014. http://www.ed.gov/news/speeches/2013-%E2%80%9Cstrong-start-bright-future%E2%80%9D-bus-tour-closing-remarks-us-secretary-education-arne-duncan-castle-park-middle-school-town-hall-chula-vista-ca

narrative of school reform will end up "demoralizing teachers, closing schools that are struggling to improve, dismantling the teaching profession, and harming public education."[973] Indeed, to paraphrase Postman, when the ends of education become rooted in the marketplace, and schooling has no higher overarching purpose than to feed students into the conveyor belt of industry, we may have come to the end of schooling (with its purported interest in such stuff as history, English, art, poetry, music, and mathematics) altogether, and would be better served training students to be adept merely at drafting memos, reading quarterly reports, constructing PowerPoints, and filling out their weekly TPS sheets.[974]

The failures of the pedagogy of the marketplace are, of course, most viscerally seen in those who drop out from schooling, filling up our streets, gangs, prisons, welfare lines, homeless shelters, foster care system, and morgues. The statistics related to high school dropouts (particularly those from minority and low socio-economic backgrounds) are appalling: over eight thousand students drop out each day;[975] graduation rates are uneven for students of different races, ethnicities, family incomes, disabilities, and English proficiencies,[976] with one in four African American and nearly one in six Hispanic students still attending "dropout factories"—high schools where

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[973] Diane Ravitch, "Obama's Race to the Top Will Not Improve Education." *Huffington Post,* accessed September 23, 2013. http://www.huffingtonpost.com/diane-ravitch/obamas-race-to-the-top-wi_b_666598.html

[974] Postman writes, "If we knew, for example, that all our students wished to be corporate executives, would we train them to be good readers of memos, quarterly reports, and stock quotations, and not bother their heads with poetry, science, and history?" *The End of Education,* 31

[975] "Dropouts," *Education Week,* accessed February 2, 2015. http://www.edweek.org/ew/issues/dropouts/

[976] R. Balfanz, John Bridgeland, J.H. Fox, J. DePaoli, E. Ingram, and M. Maushard, *Building a GradNation: Progress and Challenge in Ending the High School Dropout Epidemic - 2014 Annual Update*. Washington, D.C.: America's Promise Alliance, Alliance for Excellent Education, Civic Enterprises, & Everyone Graduates Center, accessed January 3, 2015. http://gradnation.org/resource/building-gradnation-progress-and-challenge-ending-high-school-dropout-epidemic-2014.

fewer than 60 percent of students graduate;[977] and graduation rates among students of color and students from poverty continue to lag significantly behind the national averages.[978] These dropout statistics also lead to a wide host of social maladies, including that fact that high school dropouts report being in worse health than students who graduate (regardless of income);[979] a higher percent of high school dropouts are unemployed compared to those who graduate;[980] high school dropouts fuel violent crime rates; [981] and they also make up disproportionately higher percentages of incarcerated and death row inmates.[982]

The research presented in *The Silent Epidemic: Perspectives of High School Dropouts,* a report commissioned by the Bill and Melinda Gates Foundation, shows that each year, almost one-third of all public high school students fail to graduate.[983] The

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[977] U.S. Department of Education, National Center for Education Statistics, Common Core of Data (CCD), "NCES Common Core of Data State Dropout and Graduation Rate Data file," School Year 2011-12, Preliminary Version 1a. Accessed June 7, 2013. http://nces.ed.gov/programs/coe/indicator_coi.asp.

[978] Emmeline Zhao, "High School Drop Out Rates For Minority and Poor Students Disproportionally High," *The Huffington Post*, accessed January 12, 2015. http://www.huffingtonpost.com/2011/10/20/high-school-dropout-rates_n_1022221.html Zhao reports that, "In 2009, 4.8 percent of of blacks and 5.8 percent of Hispanics between 15 and 24 dropped out of grades 10-12, compared with 2.4 percent for white students. Also in 2009, the dropout rate for low-income students was five times greater than their high-income counterparts -- 7.4 percent compared with 1.4 percent."

[979] J.R. Pleis, J.W. Lucas, and B.W. Ward, "Summary Health Statistics for U.S. Adults: National Health Interview Survey, 2008," *Vital Health Stat, 10*(242). National Center for Health Statistics 2009, accessed February 3, 2015. http://www.cdc.gov/nchs/data/series/sr_10/sr10_242.pdf

[980] "Trends in High School Dropout and Completion Rates: 1972-2008)" *National Center for Education Statistics,* accessed on February 3, 2015 http://nces.ed.gov/pubs2011/dropout08/index.asp

[981] "Report: High school dropout rates fuel violent crime" *Gannet News Service,* accessed on February 3, 2015. http://www.azcentral.com/news/articles/2008/08/20/20080820hs-dropouts0820-ON.html#ixzz3QtSTB5qh

[982] Estimates indicate that approximately 34 percent of federal and state inmates and 50 percent of persons on death row lack a high school credential (U.S. Department of Justice 2004, 2009). Although not strictly comparable because of different age ranges considered, estimates for those 25 and older in the general population during the same years indicate that about 15 percent were dropouts (U.S. Department of Commerce, Census Bureau 2004, 2007).

[983] John M. Bridgeland, John J. DiIulio, Jr., and Karen Burke Morison, *The Silent Epidemic: Perspectives of High School Dropouts*. A report by Civic Enterprises in association with Peter D. Hart Research Associates for the Bill and Melinda Gates Foundation, March 2006, accessed March 15, 2011. **http://www.civicenterprises.net/pdfs/thesilentepidemic3-06.pdf**

statistics coming out of the Gates report show that sixty-nine percent said they were not motivated or inspired to work hard, seventy-one percent said their schools did not do enough to make school engaging, and seventy-one percent said that they lost interest in school in the ninth and tenth grades. In survey after survey of high school dropouts, nearly half of the respondents report that the major reason for dropping out was boredom and disengagement from the school.[984] This is a problem John Dewey lamented almost a century ago when he wrote, in *Experience and Education,*

> How many students were rendered callous to ideas, and how many lost the impetus to learn because of the way in which learning was experienced by them? How many acquire special skills by means of automatic drill so that their power of judgment and capacity to act intelligently in new situations was limited? How many came to associate the learning process with ennui and boredom? How many found what they did learn so foreign to the situation of life outside the school as to give them no power of control over the latter? How many came to associate books with dull drudgery, so that they were "conditioned" to all but flashy reading matter? The trouble is not the absence of experiences [in the traditional school], but their defective and wrong character.[985]

Looking back at their own experiences, the young people who dropped out of high school almost universally expressed remorse for having done so and the vast majority (almost seventy percent) said they could have graduated had they tried.[986] Most indicated they wished that they had been inspired in their classrooms to do better and were disappointed at the lack of engagement both with the material and the teacher.

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[984] See John M. Bridgeland, John J. Dilulio, Jr., Robert Balfanz. "On the front lines of schools: Perspectives of teachers and principals on the high school dropout problem," *Civic Enterprise.* 2009, accessed March 22, 2010. http://www.att.com/Common/merger/files/pdf/Schools_Front_Lines.pdf; and "Reducing the high school dropout rate. KIDS COUNT Indicator Brief. *Annie E. Casey Foundation* 2009, accessed November 12, 2012. http://www.aecf.org/resources/reducing-the-high-school-dropout-rate/

[985] John Dewey, *Experience and Education* (New York: Simon and Schuster, 1938), 25.

[986] Bridgeland, et. al. *The Silent Epidemic: Perspectives of High School Dropouts.*

What the Gates research points to is that, for almost all dropouts, "dropping out of high school is not a sudden act, but a gradual process of disengagement."[987]

Within a system that sees students as little more than test results, the wonder is not that one-third of the students drop out, but that more do not follow. It is bad enough that the institution of schooling acts in such a way as to protect privilege, thereby creating replicating cycles of generational wealth on the one end and generational poverty on the other; the true tragedy of this system is that it fails exactly at the point Miss Goldson notes: creating cogs in the wheels of industry even of those who succeed. This has the double effect of de-humanizing individuals *and* turning them into beings for whom the highest ideals are competition, consumption, greed, arrogance, self-indulgence, and a genuine disdain for the common good. If schooling has no nobler function than this, we are wasting our time on rhetoric that speaks to "raising the bar," "holding schools accountable," or "leaving no child behind." No matter how we couch it, the simple fact remains that even the best and brightest students are matriculating into a vicious, vacuous world that needs them only as far as they can produce and consume, with little thought to what this means for their humanity, or for ours. In short, by focusing the attention of everything from curriculum to rhetoric on mass schooling as a means to the nation's economic ends, schooling functions both to create the conditions required for capital accumulation and to legitimate the ideology necessary for the recreation of social inequality, with tragic consequences.

It is not just students who suffer the ill effects of the pedagogy of the marketplace; perhaps the most commonly overlooked piece in this discussion is the way

[987] Ibid

in which the dominant narrative of schooling is dehumanizing to the very ones tasked with upholding, defending and transmitting it—school faculty. Given the demands of the institution, teachers face multiple sections of courses that are all-too-often overcrowded, teaching upwards of 120 students a day, with little time to keep up with daily lesson plans, nightly grading, weekly conferences, monthly test prep, and semester finals, forcing them to resort to prefabricated materials just as a means of treading water, all the while knowing that their students deserve more of them than they have adequate time to give. Thus, as Doris Santoro points out, what is typically articulated as "teacher burnout" may, in actuality, be a fundamental attribution error: when teachers are asked to subvert, cast aside or eschew the moral rewards embedded in the work of teaching (doing what is right for their students; pursuing the praiseworthy in their professional craft; establishing deep, formative relationships with their students, etc.) in favor of prioritizing distal mandates, focusing solely on high-stakes accountability, and seeing students as means to "insidious" ends, it is not burnout they face, but, darker still, the loss of their source of moral agency that, in the end, leads to personal and professional demoralization. [988] This demoralization (experienced by administrators tasked with enforcing teachers to comply with policy reforms that have a "'corrosive influence' on the quality of teaching and learning"[989]) is one that, in the words of Sarah

[988] Doris A. Santoro, "Good teaching in difficult times: Demoralization in the pursuit of good work," *American Journal of Education, 118*(1), (2011): 1-23.
[989] Linda Valli, Robert G. Croninger, Marilyn Chambliss, Anna O. Graeber, and Daria Buese, *Test Driven: High-Stakes Accountability in Elementary Schools* (New York: Teachers College Press, 2008), 34.

Hoagland, leads to the "loss of integrity, the loss of a sense of community, and losing an image of oneself as a moral agent."[990]

Given the encroachment of standardized, pre-packaged, "teacher-proof" materials in the classroom, it is not just students who suffer what Michael Apple refers to as the deskilling of schooling; teachers, with their own loss of autonomy, creativity, purpose, and meaning are finding themselves operating more and more as trained monkeys, pushing buttons, pulling levers, and dancing to the tune of the larger state apparatus.[991] When teaching becomes little more than handing out pre-fabricated worksheets (whose answers are in the back of the teacher's workbook) to be completed prior to the pre-fabricated multiple-choice test (which will be fed into a scantron to be graded), the very art of teaching as *poiesis* gets replaced by teaching as "proletarianization"[992]: a highly technical form of managerial control wherein the teacher operates within a system of structural violence that demands little more of him or her than to develop human capital as a means of reinforcing and reproducing economic advantage.[993] This turns teachers into little more than larger cogs within the

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[990] Sarah Lucia Hoagland, *Lesbian Ethics: Towards New Value* (Palo Alto, CA: Institute of Lesbian Studies, 1988), 45.

[991] Apple writes, "Little in what might be metaphorically called the "production process" is left to chance. In many ways, it can be considered a picture of deskilling. The goals, the process, the outcome, and the valuative criteria for assessing them are defined as precisely as possible by people external to the situation," *Education and Power,* 132.

[992] Apple writes, "While the deskilling involves the loss of craft, the ongoing atrophication of educational skills, the reskilling involves the substitution of the skills and ideological visions of management. The growth of behavior modification techniques and classroom management strategies and their incorporation within both curricular material and teachers' repertoires signifies these kinds of alterations. That is, as teachers lose control of the curricular and pedagogic skills to large publishing houses, these skills are replaced by techniques for better controlling students. The teacher becomes something of a manager. This is occurring *at the same time* that the objective conditions of his or her work are becoming increasingly "proletarianized" due to the curricular form's logic of technical control," *Education and Power,* 133-134

[993] It is important to note here that I am speaking objectively about the teaching *profession,* and certainly not about teachers themselves, most who give of themselves very specifically and intentionally to love on kids with deep wisdom and compassion, doing so at great sacrifice, even, in the most extreme cases (like

same educational gristmill as their students (Nicholas Tampio, in an article for *The Huffington Post,* describes this gristmill in this way, "Teachers are not allowed to use their own methods to introduce the material, manage the classroom, or share their own wisdom. Students are not encouraged to connect the material to their own lives, events in the world, or things that may interest them. The script tells the teachers and students, at all times, what to say and do. Such scripts suck the oxygen out of a classroom"[994]).

Teachers are thus robbed of the deeper intrinsic qualities for which they entered the profession, violating their sense of agency and even humanity, perverting the moral virtues inherent in the craft of teaching,[995] chewing them up (and spitting them out) as they are forced to navigate the murky waters of an ever-changing landscape that extols virtues contrary to those for which they entered the profession. As the language of the Religion of Mammon (especially the narrative of economic benefit, competitive advantage, and corporate credentialing) embeds itself deeper within the *telos* of schooling, more and more teachers find their work corrosive both to any higher sense of relationship to their ideals,[996] and to any deeper sense of themselves as persons of

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Sandy Hook and Columbine) with their lives. This is not a critique of teachers, but of what has become of the teaching profession (something many teachers themselves lament).

[994] Koehler, "Asphyxiating Education."

[995] Seeing teaching as a "calling" replete with certain ethical commitments, moral rewards, and identity confirmation (a sense of "mission" or "altruism" or "giving back"; a sense of paying forward a former teacher; a sense of "making a difference") has been shown to comprise the essence of the teaching profession, and why a good many individuals choose to go into it. See Santoro, "Good teaching in difficult times: Demoralization in the pursuit of good work"; Margaret Buchmann, "Role Over Person: Morality and Authenticity in Teaching," *Teachers College Record* 87 (4) (1986): 529–43; David T. Hansen, *The Call to Teach* (New York: Teachers College Press, 1995); and Jason Margolis and Angie Deuel, "Teacher Leaders in Action: Motivation, Morality, and Money," *Leadership and Policy in Schools* 8|3 (2009): 264–86.

[996] A four-year longitudinal study of three elementary schools found that their existed a "corrosive" influence on teaching as a result of increased focus on high-stakes accountability testing and test preparation, particularly connected to No Child Left Behind. Linda Valli and Daria Buese, "The Changing Roles of Teachers in an Era of High-Stakes Accountability," *American Educational Research Journal* 44/3 (2007): 519–58.

worth, leading many to leave the profession altogether.[997] As Santoro points out, what has typically been labeled as teacher burnout (feelings of frustration, high anxiety, stress, overexertion, discouragement, shame, loss of zeal, inadequacy, depression, and failure[998]) may more accurately be described as personal demoralization due to being "broken-spirited" by the disappearance of the moral rewards of the profession by the increasingly consumptive demands of Mammon placed on teachers.[999]

The current narrative of schooling, rooted in the Religion of the Marketplace, is such that it can only end in the demoralization of *everyone* affected by it: administrators, teachers, and students alike, making "peasants of capital" (to quote Michael Warner[1000]) of them all. That we have allowed the ends of education to serve a narrative that, even when it is achieved (*especially* when it is achieved), ends in such wanton destruction, bondage, and catastrophe, both morally and communally, in the

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[997] Sonia Nieto, whose work looks at the dramatic change in teacher retention due to NCLB, writes, "Too many teachers are leaving the profession because the ideals that brought them to teaching are fast disappearing," "From Surviving to Thriving," *Educational Leadership* 66/5 (2009): 8–13.

[998] See Mei-Lin Chang, "An Appraisal Perspective of Teacher Burnout: Examining the Emotional Work of Teachers," *Educational Psychology Review* 21/3 (2009): 193–218; Bella Gavish and Isaac A. Friedman. " Novice Teachers' Experience of Teaching: A Dynamic Aspect of Burnout," *Social Psychology of Education: An International Journal* Volume 13, Number 2 (2010): 141–67; and Christopher J. McCarthy, Richard G. Lambert, Megan O'Donnell, and Lauren T. Melendres, "The Relation of Elementary Teachers' Experience, Stress, and Coping Resources to Burnout Symptoms," *Elementary School Journal* Volume 109, No. 3 (2009): 282–300 as examples given.

[999] Santoro writes, "In the case of teaching, where psychic rewards are what attract and keep good teachers, the disappearance of moral rewards embedded in the practice of teaching signals a substantial problem with the state of the profession. The insidiousness of the diagnosis of burnout is that it characterizes the problem as one of individual failure and weakness rather than a problem residing in the practice. Burnout depoliticizes a problem that is more than just personal; demoralization reflects a fundamental alteration of the practice of teaching," "Good teaching in difficult times: Demoralization in the pursuit of good work," 17. In one case study Santoro cites, she uses the experiences of a teacher named Stephanie to point out that, "What had been hallmarks of good teaching for Stephanie—connecting student learning with their experiences, helping them learn to think in ways that will transfer to success in higher-order analysis and their everyday needs, and maintaining creativity in her work and her students' problem-solving—was being jettisoned by the exigencies of passing the test and making AYP," "Good Teaching in Difficult Times," 16.

[1000] Warner writes, "Without a faith, justified or not, in self-organized publics, organically linked to our activity in their very existence, capable of being addressed, and capable of action, *we would be nothing but the peasants of capital*—which, of course, we might be, and some of us more than others," *Publics and Counterpublics* (Brooklyn, NY: Zone, 2005), 63 (emphasis mine).

name of economic blessing, is a tragedy in the most Aristotelian sense of the word. By aiming at the mark of the marketplace, we have only served to school to death the very things we hold most dear: healthy persons and healthy communities. When our stated ambitions are to make out of schooling one more economic resource in the race of wealth, power, and prestige, we subvert any deeper hope of shaping fully flourishing human beings willing and able to work towards fully flourishing communities. When we label the problems of schooling as somehow missing the mark, we may indeed be committing a fundamental attribution error, for, as David Purpel points out, "the so-called problems of the schools are not accidental and inadvertent. Indeed, there is a way in which the schools can be said to be a huge success in that they accomplish very well what the culture 'really' expects them to do, namely to acculturate, socialize, sort, and indoctrinate"[1001] leading students, faculty, and communities deeper down the path towards devastation.

The focus of this critique is not to chastise educators in the subjective; rather, what must be held accountable is the narrative that shapes the *institution* of mass schooling; a narrative that sees students not as valuable members of society, but as nuisances that must be warehoused and "dealt with." Rather than teachers being the revered mentor to whom the disciple is yoked (as sages, maestros, and rabbis have always been honored), they are emasculated and thrust into antagonistic relationships with their students by a system that values grades above understanding and scantrons over wisdom. Rather than being places where authentic discourse and ethical deliberation take place, schooling continually enforces compliance, acquiescence and

[1001] Purpel, *The Moral and Spiritual Crisis in Education,* 19.

obedience in the name of "classroom management". Instead of being places where generations of citizens, change agents, and fully flourishing human beings are being shaped, schools become the sorters, replicators and reinforcers of the dominant political ideology of the marketplace.[1002] Rather than being places of community, schools are what Martha Nussbaum calls "a veritable cauldron of envy. Adolescents are especially likely to be in a psychological condition of insecurity about their worth and their future. Everything that happens makes rankings salient: grading, the competition for college entrance, the visibility of sports in most places, the frequently cruel formation of cliques and groups and the related ranking of people by attractiveness."[1003] It must be remembered that the pedagogy of the mall also forms human beings—and it is winning.[1004]

Pedagogies of Consumption

The institution of schooling facilitates the pedagogy of the marketplace, preparing students to take their place in the corporate world, utilizing teachers as mere facilitators of managerial control with the end of competent and compliant economic utility as its *summum bonum.* Through the trumped up fear of such battle-ready field guides as *A Nation at Risk,* schooling demands students find their worth and value not as part of a community, but as a contributor to an economy whose demands rest on the backs of rising GDP rates. "Getting a job" becomes the sole reason for the existence of

[1002] See H. Stevenson and A.K. Tooms, "Connecting 'up there' with 'down here': Thoughts on globalisation, neo-liberalism and leadership praxis," *Advances in Educational Administration* Volume 11 (2010): 3–21.
[1003] Martha C. Nussbaum. *Political Emotions: Why Love Matters For Justice* (Cambridge, MA: Belknap Press, 2013), 343.
[1004] As the PBS documentary, *Affluenza,* points out, there are now more malls than high schools.

schools, the purpose of faculty, and the labor of students. Schools become pipelines to incarceration, represented either by an orange jumpsuit on one end, or a three-piece suit on the other. Identity is conferred by business cards, relationships are determined by networking potential, and the virtues of productivity, efficiency, and gain are espoused in the doxologies of return-on-investments, price/earnings ratios, and the omnipotent "bottom line," where what is good for business must be good for all. As such, schooling serves the Religion of Mammon in at least two ways: by sorting out the weak from the strong (those who can [and should] go on to find success from those who must serve them, thus replicating and legitimating privilege and oppression) in a Darwinian race to exploit (if not expunge) those who cannot rise up and take their rightful place within the near-caste system of modern capitalism; and by inculcating, from an early age, the correctness, indeed, the value, of this particular social imaginary.

But that is not the only way Mammon sinks his teeth into the modern schoolhouse, for schooling serves a deeper purpose still; beyond legitimating and perpetuating the *telos* of the marketplace, schooling also serves the sociological purpose of shaping human beings to be *consumers* in ways that play out within every facet of the modern schoolhouse. In other words, schooling *would be missing the mark* even if each and every student *aced* each and every test that only asked for a regurgitation of facts, figures, dates, periodic tables and grammatical rules. Schools with high measurables (sterling AP scores, high college entrance rates, impressive EOI scores, etc.) would *still* be failing (sinning, to use the usual translation of "missing the mark") by not offering students the chance to think through what it means to live meaningfully in the human condition and what it means to work towards a more just and humane world.

Let us engage in a thought experiment, shall we? Let's say that we woke up tomorrow, and by some work of either divine fiat or some magician's wand, every school operated with the "excellence" found both in the rhetoric of the most ardent, well-wishing school reformers and in practice of the most elite, tuition-driven private schools in our country; that is, in *every* school in *every* neighborhood in America, *every* student graduated and *every* student had the opportunity to go to the college or university of his or her choice. In other words, the aims and intents for which we deliberate about school reform worked, and the outcomes long dreamt about come true: students aced tests, AYPs were met, and accountabilities exceeded. Would we at last believe that we had arrived at "excellence" in schooling? Would we believe that we had "done it"? Would this be schooling in the best interests of students, the culture and the world?[1005] My answer is no. Even if we woke up tomorrow and found that every student graduated from every school "college and career ready," this would not have solved the problems for which we offer school reform. In other words, school reform as we currently imagine it does not (indeed, cannot) offer what it promises for this reason: the *telos* of schooling is wrong, and no matter how many arrows of reform we shoot at it, if the target is off, we are wasting our time, energies and resources (indeed, if the target is off, striking it may be more deleterious than missing).

Unfortunately, the current answers to this conundrum come under the guise of raising the stakes, increasing rigor, holding students and teachers more accountable, hanging up data walls, and passing out extra worksheets. What school reform does not

[1005] G. Fenstermacher and M. Amarel, "The inherent tensions between interests in schooling." In *Educational management turned on its head: Exploring a professional ethic for educational leadership*, edited by William C. Frick. (New York: Peter Lang, 1983), 57-76.

take into consideration is that these answers fail to address the larger *narrative* problems of schooling that are ultimately at stake. The given narrative in question goes something like this (usually initiated in a classroom with a student who is more savvy to the problem than the teacher): The student will ask, "Why is this important?" to which the teacher may respond, "Because it's going to be on the test?" Why is the test important? For the grade. Why are grades important? To graduate. Why is graduation important? To go to college in order to get a college degree. And why is that important? To make you more attractive to the job market so you can make money in order to…buy stuff! The meta-narrative that governs the typical schoolhouse ends by offering students the promise that, at the end of a lengthy, laborious, often demoralizing road, they shall become, at long last, the best *consumers* possible. And there is the rub. It is a narrative built *upon* consumption (students consume information proffered more likely by Pearson-generated worksheets than by thoughtful teacher deliberation) for the purpose *of* consumption. As Parsons and Frick argue, schools are complicit in the "building of consumerist culture by creating a curriculum of sorting that works to build a consumer class whose main job is to practice materialism and fuel economic growth."[1006]

In answer to the earlier thought experiment, if every school tomorrow were to suddenly become "reformed" so that every student aced every test-driven course, passed every state-mandated high-stakes test, graduated both from high school and college with honors, and found a career making a six-figure income, all that would be accomplished in the current narrative is an innumerable legion of persons giving their lives to

[1006] Parsons and Frick, "The Building of Consumerism and the Impact of School Sorting," 14.

worshipping what we have already discussed as the liturgy of the mall; persons shaped in the image of the *Homo Economicus,* at great risk of suffering the tragic fate of the Wolf of Wall Street. Students graduating from such schools of "excellence" would enter the marketplace shaped to be lovers of profit, trained to do good work but unable (or unwilling) to decipher whether or not the work itself was Good;[1007] students whose highest aims were the deified glorification of their own self-gratification; students who, like the young thanes both of Heorot and of Stratton Oakmont, see the world as one to be conquered, exploited, and dominated. In other words, students leaving the halls of such "reformed" schools would, by the very education they received, enact a global tragedy of the commons, consuming resources of every kind (environmental, commodity, technical, even human) in pursuit of their personal aspirations, engaging in a patriarchal vision of power that left little thought for the brokenness, ruin, and devastation wrought upon those they exploit, or upon themselves.

Dazzled by the allure of the market, shaped by the narrative of consumption, skilled by classrooms dominated by the transmission of information, students shaped by the ends of current school reform measures would have very little reason to be anything other than id-driven *Homo Economicus* capable of pursuing, with unbridled enthusiasm, their base instincts for pleasure, power and profit. Norman Denzin writes that

> It is time for educators to take consumption and consumer culture seriously. Consumption's pedagogies teach today's children and adults how to fashion identities connected to gendered celebrity culture, advertising, fashion, and the media. Our educational institutions are sites where consumer practices are taught, bought, sold, and exchanged. In

[1007] I owe this thought of doing good work versus doing work that is Good to Dr. William Frick.

> classrooms and playgrounds, children are taught how to consume popular culture.[1008]

It is indeed time to peel back the veil and take a harder look, not just at how schooling operates as a functionary of the state, but how schooling functions religiously, shaping consumers eager to sacrifice themselves upon the altar of Mammon.

Schoolhouses—with their legions of students held captive six hours or more a day, five days a week, for upwards of one-hundred and eighty days a year, for close to thirteen years or more of their lives—have long been fields ripe both for cultivating and harvesting consumerism in children. As far back as 1941, the Secretary of NEA's Educational Policy Commission, William Carr, decreed that public schools would cooperate with businesses in teaching "Americanism," "economic literacy," and "personal economics," while preparing "youth for personal work."[1009] Carr went on to declare that, "schools provide a highly literate and educated population…constituting the world's greatest consuming markets."[1010] Seeing students as a never ending tidal wave of consumers hitting the beachheads of supermarkets, malls, shopping centers, and now, online retailers with cash (or credit) in hand, ready to combine what *Seventeen* magazine described in their editorial messages in the 1950s as an individual's "democratic role as active citizen with one's duty as a responsible and active consumer,"[1011] marketers have long drooled over the schoolhouse as a place both for an

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[1008] Norman K. Denzin, quoted in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse"* eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), xiii.

[1009] William Carr, "An Educator Bids for Partners," quoted in Joel Spring "Schooling for Consumption," in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse,*" eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), 74.

[1010] Ibid.

[1011] Kelly Schrum, "Teena Means Business: Teenage Girls' Culture and *Seventeen* Magazine, 1944-1950," In S. A. Inness (Ed.), *Delinquents and Debutantes: Twentieth-century American Girls' Cultures*

outright hawking of their wares, and as a place designed to inculcate the virtue of consumption as a means of obtaining the "American Dream" or the "Good Life." (In one example of this that points out the ways in which this pedagogy plays out in specifically oppressive gender ways, Joel Spring argues that home economics courses in schools helped ease the transition for women from that of producer to consumer by stating that "through home economics courses U.S. schools promoted the idea that women were central consumers of the household,"[1012] by proffering the following vision of housekeeping put forth by none other than Ellen Richards, founder of the American Home Economics Association:

> Housekeeping no longer means washing dishes, scrubbing floors, making soap and candles; it means spending a given amount of money for a great variety of ready-prepared articles and so using commodities as to produce the greatest satisfaction and the best possible mental, moral, and physical results.[1013]

This new "consumer woman" could liberate herself from the drudgery of production through the liberation of consumption, a message packaged and sold through home economics courses offered in the schoolhouse).

The deliberate and intentional focus of Mammon on the schoolhouse has only intensified, as the 2002 report conducted by the U.S. General Accounting Office makes clear. It states that

> Marketing professionals are increasingly targeting children in schools, companies are becoming known for their success in negotiating contracts between school districts and beverage companies, and both educators and corporate managers are attending conferences to learn how to

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(New York: NYU Press, 1998), 135. Schrum argues that *Seventeen* magazine's photographs, articles, and advertisings attempted to shape a vision of female consumption rooted in specific modes of behavior and appearance that ultimately led to a subjection both of their sexuality and professional aspirations.

[1012] Spring, "Schooling for Consumption," 72.

[1013] Quoted in Spring, "Schooling for Consumption," 71.

> increase revenue from in-school marketing for their schools and companies.[1014]

School districts, in efforts to offset their often dwindling budgets, partner with corporations by offering air time for commercials during the school day, sign exclusive agreements with soft-drink companies to sell their products (loaded with sugar and high fructose corn syrup) to kids, and, in some cases, even offer incentives to students to give up their personal data to be sold to advertisers.[1015] To cite but a handful of examples of this: McDonald's is now a corporate sponsor of Black History curriculum;[1016] Burger King provides over $1.8 million dollars in scholarships through its Burger King Academies;[1017] McGraw-Hill textbooks include such companies as Gatorade, Sega and Sony video games, and Nike sneakers in its mathematics problems;[1018] companies like Zap Me offer schools free computers with screens that include continuously flashing ads, which then collects information that can be provided to advertisers;[1019] textbook covers distributed by Clairol, Ralph Lauren, Reebok and Philip Morris feature company names and logos on full display;[1020] Taco Bell provides science curriculum;[1021] Pizza

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[1014] Cited in Constance L. Hays, "Commercialism in U.S. Schools is Examined in New Report," *The New York Times* September 14, 2000, accessed February 10, 2015. http://www.nytimes.com/2000/09/14/business/commercialism-in-us-schools-is-examined-in-new-report.html

[1015] Ibid. "About 25 percent of the nation's middle schools and high schools now show Channel One, a broadcast of news features and commercials, in their classrooms, and about 200 school districts have signed exclusive contracts with soft-drink companies to sell their beverages in schools. And in at least one case, students using computers in classrooms were offered incentives to enter personal data -- names, addresses, information on personal habits -- which would then be sold to advertisers."

[1016] Spring "Schooling for Consumption," 79.

[1017] Burger King. "Burger King Reaches $10 million donation milestone with 2006 award of 1,572 Scholarships to High School Graduates," accessed March 3, 2015. http://www.bk.com/companyinfo/community/news.aspx

[1018] Hays, "Commercialism in U.S. Schools is Examined in New Report."

[1019] Ibid

[1020] Ibid

[1021] Discovery Science Center. "Taco Bell Discover Science Center Celebrates Successful Year," accessed February 10, 2015. http://www.discoverycube.org/press.aspx?a=4

Hut awards over 1.7 million children with reading incentive awards;[1022] health education classes include curriculum manufactured by the Hershey Corporation;[1023] environmental curriculum videos are produced by Shell Oil;[1024] school buses display advertising as a way to "promote your business while giving back to the school";[1025] and, in a particularly dismaying example, one high school teacher in California sold advertising space (with ads running between $10 and $30 apiece) on tests, quizzes, and exams to pay for school supplies during a recent budget crisis.[1026]

As has already been discussed, outside of school, children are besieged by a total ecology of consumption as they are constantly inundated by materialism displayed in advertisements, media, and marketing geared specifically for them. Speaking into the inability of families to combat the unchecked impact the depth and reach of corporate marketing has on children's lives, Susan Linn writes, "The advertising industry's spin is that parents—not corporations—are responsible for preventing the negative effects of media offerings and media marketing on children. Certainly there are things parents can do. But parents can't do it alone. One family is hard-pressed to

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[1022] Pizza Hut. "About Book it! Beginners," accessed February 10, 2015. http://www.bookitprogram.com/beginners/

[1023] Ramin Farahmandpur, "Teaching Against Consumer Capitalism," in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse,"* eds. Jennifer A. Sandlin and Peter McLaren. (New York: Routledge, 2010), 64.

[1024] Ibid.

[1025] School Bus Media. "School Bus Media Advertising," accessed February 14, 2015. http://www.schoolbusadvertising.com/; See also "South San ISD joins bandwagon with cash-generating bus ads," which reports that, "School districts across the State of Texas are turning to businesses to create revenue. School bus ads are bringing in several thousands of dollars to participating districts every year. Now South San ISD is joining that bandwagon." KENS5 Eyewitness News, accessed February 12, 2015. http://www.kens5.com/videos/news/local/2014/06/20/11115901/

[1026] Greg Toppo and Janet Kornblum, "Ads on Tests Add Up for Teacher," *USA Today.* December 2, 2008, accessed February 15, 2015. http://usatoday30.usatoday.com/news/education/2008-12-01-test-ads_N.htm As Toppo and Kornblum report, "About two-thirds of Farber's ads are inspirational messages underwritten by parents. Others are ads for local businesses, such as two from a structural engineering firm and one from a dentist who urges students, 'Brace Yourself for a Great Semester!'"

successfully combat a $15 billion industry."[1027] That schools have become another saturation point for the theology of consumption leaves students and families with little choice but to be exploited by the structural violence inherent in this formative institution. To return to Hunter's work, schools have become institutions wherein the theology of consumption has penetrated into the very fabric of the social order, shaping the hierarchy of rewards and punishments (grades for credentialing for career for consumption on the one hand; a life of brutal disparities on the other) to such a degree that it has quite literally restructured the very consciousness and character of the human beings it educates.[1028] Students are being groomed by marketers preying upon their vulnerability and their susceptibility to suggestion for the purpose of cultivating lifelong habits of consumption, and this cultivation takes place both overtly and within the deeply embedded practices inherent within the modern schoolhouse.

That schools have become sites where the appropriation of space infiltrates every inch of a student's environment ("appropriation of space," as Molnar, et al. describe it, occurs when corporations place their names, logos, or advertising messages in school space, a process that occurs with greater frequency and regularity, with corporation brands showing up on scoreboards, walls, textbooks, roofs, and gyms, e.g.[1029]) is but one way the theology of consumption can be easily identified. Embedded within the rhythms and routines of a typical schoolhouse exists multiple other ways in

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[1027] Linn, *Consuming Kids,* 9.

[1028] Hunter, *To Change the World,* 45.

[1029] Alex Molnar, Faith Boninger, Gary Wilkinson, and Joseph Fogarty, "Schools Inundated in a Marketing-Saturated World," in *Critical Pedagogies of Consumption: Living and Learning in the Shadow of the "Shopocalypse,"* eds. Jennifer A. Sandlin and Peter McLaren (New York: Routledge, 2010), 89. Molnar, et al write that, "this category includes the awarding of 'naming rights' to corporate entities in return for their sponsorship of capital projects or other school operations. Appropriation of space strategies are often stealth strategies, in which the brand name becomes associated with a gym, for instance; or they simply may be straightforward advertisements."

which the theology of consumption plays itself out, including: within the banking model of schooling Freire laments, wherein students become little more than receptacles, consuming facts and regurgitating them ad nauseam, even as they themselves are being consumed by the oppressive myth of "bread and circus" that secures them to their own tranquility;[1030] within a bureaucratic view of what Giroux describes as "corporate time"—an accelerated time that values hierarchy, materialism, and competition, and that measures relationships, and even knowledge, against the demands of profit and productivity;[1031] within the differentiated systems of rewards corresponding to different occupational levels pointed out by Bowles and Gintis (wherein working class students are rewarded for docility and obedience and the managerial classes for initiative and assertiveness);[1032] within a system that confers social power upon those who possess what Jean Anyon describes as "symbolic capital" (the cognitive, linguistic, or technical skills that provide the ability to produce or manage the systems of industrial and cultural production);[1033] within the stratified curriculum (both overt and hidden) that is employed at different levels of the socio-economic ladder (school work as procedural, mechanical, and rote in working class schools; as finding the "right" answer in middle

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[1030] Freire writes, "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat," *Pedagogy of the Oppressed,* 53; and that "[Oppression] is accomplished by the oppressors' depositing myths indispensable to the preservation of the status quo. In ancient Rome, the dominant elites spoke of the need to give "bread and circus" to the people in order to "soften them up" and to secure their own tranquility. The content and methods of conquest vary historically; what does not vary (as long as dominant elites exist) is the necrophilic passion to oppress," Ibid, 120, 122.

[1031] Giroux, "Youth, Higher Education, and the Crisis of Public Time: Educated Hope and the Possibility of a Democratic Future," 150.

[1032] Bowles and Gintis argue that "schools prepare people for adult work rules by socializing people to function well and without complaint in the hierarchical structure of the modern corporation. Schools accomplish this goal by what we called the *correspondence principle,* namely, by structuring social interactions and individual rewards to replicate the environment of the workplace," "Schooling in Capitalist America Revisited," 1.

[1033] Jean Anyon, "Social Class and the Hidden Curriculum of Work," *Journal of Education,* Volume 162, Number 1 (Winter, 1980): 69.

class schools; and as creative, conversant, and expressive in affluent schools) shaping students' future relationship to capital (both symbolic and physical);[1034] within the gendered ways in which boys are socialized towards aggression and conquest and girls are socialized towards subjection and submission;[1035] and within the narrative of corporate greed that permeates the very reasons for students "doing school" in the first place.[1036] If, as Ewan argues, capitalist production necessitates the "education of publics to become consumers,"[1037] then the institution of schooling is doing just fine at meeting its quota.

Within the pedagogy of consumption is the greater promise of the theology of Mammon: study hard enough, achieve your credentialing, and happiness-as-consumption will be granted unto you. As such, schools become places where students learn more than the traditional "3 R's"; they also learn the "3 S's: "Shop/Spend/Splurge". Researchers know that education impacts a person in a variety of ways (income, occupational choice, where one resides, geographical mobility, consumption expenditures, how one spends one's leisure-time even such things as the characteristics of friends and associates, one's "lifestyle," and one's attitudes toward a

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[1034] Ibid. In analyzing her research, Anyon asks the following question, "What potential relationships to the system of ownership of symbolic and physical capital, to authority and control, and to their own productive activity are being developed in children in each school?" She answers this question from her own observations: "The working-class children are developing a potential conflict relationship with capital; the tasks and relationships in the middle-class school are appropriate for a future relationship to capital that is bureaucratic. Their school work is appropriate for white-collar working class and middle-class jobs in the supportive institutions of United States society. In the affluent school the children are developing a potential relationship to capital that is instrumental and expressive…. In their schooling these children are acquiring symbolic capital," 88. The point here is that, for each of the respective schools, the examination is on how the students relate to capital, both as a means of production and as an end of consumption.

[1035] See Gilligan, *In a Different Voice.*

[1036] Denise Pope writes that the students who push themselves to achieve "want to go to Harvard or Stanford in order to gain material success—not, it seems, to pursue a love of knowledge and learning. Students dream of becoming rich via the path of academic success," *Doing School,* 167.

[1037] Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture*, 34.

myriad of personal and social issues are impacted by one's education);[1038] thus, if the moral and political job of schooling is to create certain kinds of persons who will, in turn, work to shape certain kinds of communities (be that the moral and political aim of Athens—shaping persons of *arête* working to create communities of *eudemonia;* of the Biblical prophets—shaping persons of *mispat* and *sedek* working to create communities of *shalom;* of Confucianism—shaping persons of moral excellence, *junzi,* who would work to shape communities of *Ren;* or of Thomas Jefferson—shaping enlightened citizens for a democratic republic), then, in the modern milieu, it can be said the same holds true in that the work of schools is to create not just citizens or employees, but consumers who work to shape communities of consumption.[1039] They are citizens whose allegiance, far beyond that of any traditionally recognized religion, far beyond any Deweyian idea of democracy, far beyond even an idea of American patriotism, is to their stomachs. They are, to again borrow from Augustine, shaped to be truly *earthly* in the sense that they become so abandoned to their pleasures, so possessed by their possessions, so consumed by their own consumption, so driven by their appetites that they can lay claim to no greater allegiance than their own cravings. They are groomed for a patriarchal worldview where violence, slaughter, domination, and exploitation are deemed normal and natural (that is one *good* king). They are, like the early twentieth century workers laboring along the Fordian assembly lines, schooled by fatigue to take their place as devoted members of the social production line of consumption, finding

[1038] See, for example, Robert T. Michael, "Education and Consumption" in *Education, Income, and Human Behavior,* Ed. F. Thomas Juster (New York: McGraw Hill, 1974), 233-252.
[1039] As Joel Spring writes, "Schools help prepare future citizens to think of education as a means to a high income, which will ensure high levels of consumption," "Schooling for Consumption," 80.

themselves more and more enslaved both to their own need to consume, as well as to the greater need for them to *be* consumers.

Thus far, we have identified the institution of schooling as the site where the legitimation, replication, and perpetuation of market forces and demands are met, and where the theology of consumption is cultivated, but there exists an ever deeper circle to this inferno; indeed, like Dante's bottom layer of hell, here we find the most consumptive, destructive, damning work of schooling taking place: the shaping of worship practices through the liturgical function of the schoolhouse. Identifying schools as sites where consumption is deliberately cultivated acknowledges them as sites where the eschatology of desire is shaped, where the *Homo Economicus* is molded, and where liturgical practices of the worship of Mammon are formed.

Pedagogies of Worship

In his book, *Imagining the Kingdom: How Worship Works,* James Smith argues that education is about much more than the mere transfer of information; he argues that it is also about the formation (the aiming) of our loves and desires through embodied rituals that shape our longings, habitual orientations, and deep-seated habits.[1040] He argues that, "the driving center of human action and behavior is a nexus of loves, longings, and habits that hums along under the hood, so to speak, *without needing to be thought about.* These loves, longings, and habits orient and propel our being-in-the-world"[1041] (emphasis mine). In other words, as we have already discussed, human beings, as religious creatures, are also always creatures of worship whose minds are

[1040] Smith, *Imagining the Kingdom,* 7. This exploration of formative worship practices relies heavily on Smith's work.
[1041] Ibid, 12.

shaped not so much by our cognitive practices as by the practices of our *kardia* (I use *kardia* here to denote something more inclusive of the ancient idea of "heart" as articulated below).

For many cultures, the *kardia* was thought to be the seat of the inner self. As one of the vital organs, it was long believed to be the center of the entire body. As such, it was more than just the locus of feelings, emotions, and impulses; it was also believed to possess a mind unto itself. To the ancient Egyptians, the heart, as the organic motor of the body and the seat of intelligence, was considered so vital to one's self that it was left intact during mummification (the brain, on the other hand, got discarded as useless for one's sojourn in the afterlife);[1042] the Chinese character for heart (*xin*) refers both to the physical heart and to the center for cognition;[1043] the Japanese have two words for the heart: *shinzu* (the physical organ) and *kokoro* ("the mind of the heart");[1044] the Hebrews believed the heart was a thinking organ, as evidenced in the prayers sung during their Sabbath festivals: "May the words of my mouth *and the meditations of my heart* be acceptable unto Thee, O Lord, my Rock and my Redeemer" (Psalm 19:14—emphasis mine); and both Greek and Roman philosophers believed the heart, not the brain, to be the primary contributor to thought, reason, and emotion.[1045] Even in the modern era, the

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[1042] Robert K. Blechman, "The Heart of the Matter: An Explanation of the Persistence of Core Beliefs," *Proceedings of the Media Ecology Association*, Volume 6 (2005), accessed January 6, 2015. http://www.media-ecology.org/publications/MEA_proceedings/v6/Blechman.pdf

[1043] Kwong Loi Shun, "Mencius: The Heart/Mind and Human Nature," *Stanford Encyclopedia of Philosophy* (Winter 2010), accessed February 2, 2015. *http://plato.stanford.edu/archives/win2010/entries/mencius/#3*

[1044] Marc Ian Barasch, *The Compassionate Life: Walking the Path of Kindness* (San Francisco: Berret-Koehler Publishers, 2009), 108.

[1045] See, for example, Aristotle, *On the Parts of Animals* Book III, Chapter IV (*De partibus animalium*), accessed February 2, 2015. http://etext.virginia.edu/etcbin/toccer-new2?id=AriPaan.xml&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&part=3&division=div2 Aristotle writes of the heart that, "its position is that of a primary or dominating part.

metaphor of the heart as a thinking organ persists, as evidenced by such phrases as: "What does your heart tell you?"; "Listen to your heart"; "The heart wants what the heart wants"; "Follow your heart"; and "Don't let your heart lead you astray." Thomas Carlyle noted that, "It is the heart that always sees, before the head can see";[1046] Pascal opined that, "The heart has reasons, of which reason knows nothing";[1047] and Shakespeare's Henry VI declares that, "My crown is in my heart, not on my head."[1048]

This ancient belief that the heart, the *kardia,* and not (merely) the brain, operates as a thinking organ now has its backers in the science of modern neurocardiology as well. According to the research of McCray, et al, the heart not only receives impulses from the brain, it also sends information to the brain via the vagus nerve; the heart receives intuitive information *before* the brain; the input from the heart affects specific changes in the brain's electrical activity, particularly in the frontocorticial areas effecting the processing of visceral information; and it is now known that input from the heart influences and modulates the rest of the body (including the digestive tract, urinary bladder, spleen, and skeletal muscles). [1049] The long-held belief that the heart can "sense" the signals of another is backed by research that shows that the heart puts out an electromagnetic field five thousand time stronger than the brain, radiating out to the very edges of the body's sensory tissues; and, given that the heart contains over

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For nature, when no other more important purpose stands in her way, places the more honourable part in the more honourable position; and the heart lies about the centre of the body."

[1046] Thomas Carlyle, *Chartism,* quoted in Barasch. *The Compassionate Life: Walking the Path of Kindness,* 112.

[1047] Blaise Pascal, *The Mind on Fire: An Anthology of the Writings of Blaise Pasca.* (Colorado Springs, CO: Mulnomah Publisher, 1989), 32.

[1048] William Shakespeare, *Henry VI,* Part III, Act III, scene 1, line 62, accessed January 4, 2015. http://shakespeare.mit.edu/1henryvi/full.html

[1049] Rollin McCraty, Mike Atkinson, Dana Tomasino, and Raymond Trevor Bradley, "The Coherent Heart: Heart-Brain Interactions, Psychophysiological Coherence, and the Emergence of System-Wide Order," *Integral Review* Volume 5, Number 2 (December 2009): 1-115.

40,000 neurons, researchers now believe that the heart is able to process information, make decisions, and even remember independent of the brain.[1050] In fact, the research of Lacey and Lacey examines the ways in which the heart appears to be sending messages to the brain that the brain obeys.[1051] The heart, through its ability to control what researchers call coherence-building (the ways in which afferent information from the heart is associated with a highly ordered or coherent pattern reflecting synchronization throughout the entire body), plays a key role in making marked improvements to the immune system;[1052] reducing significantly stress, fatigue, and depression;[1053] and improving cognitive functioning and memory;[1054] as well as influencing a number of subcortical regions of the brain, including the thalamus, hypothalamus, and amygdala.[1055] The research of McCratry, et al argues for a "coherent heart" that has "a significant influence on the brain's neurological activity and even plays a role in modulating cognitive functions."[1056] They go on to state that, "based on the

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[1050] Ibid

[1051] John I. Lacey and Beatrice. C. Lacey, "Two-way communication between the heart and the brain: Significance of time within the cardiac cycle," *American Psychologist* (February, 1978): 99-113. Using Lacey and Lacey's research, later neurophysiologists have discovered that the heart (through neural pathways operating from the heart to the brain) could inhibit or facilitate the brain's electrical activity. See Rollin McCraty, "Influence of Cardiac Afferent Input on Heart-Brain Synchronization and Cognitive Performance," *International Journal of Psychophysiology*; 45/1-2 (2002):72-73.

[1052] Len Rein, Mike Atkinson, and Rollin McCraty, "The physiological and psychological effects of compassion and anger," *Journal of Advancement in Medicine* Volume 8, Number 2 (1995): 87-105.

[1053] F. Luskin, M. Reitz, K. Newell, T.G. Quinn, and W. Haskell, "A controlled pilot study of stress management training of elderly patients with congestive heart failure," *Preventive Cardiology* Volume 5, Number 4, (2002): 168-172, 176.

[1054] D.L Hassert, T. Miyashita, and C. L. Williams, "The effects of peripheral vagal nerve stimulation at a memory-modulating intensity on norepinephrine output in the basolateral amygdala," *Behavioral Neuroscience* Volume 118, Number 1 (2004): 79-88.

[1055] R.C. Frysinger, and R.M. Harper, "Cardiac and respiratory correlations with unit discharge in epileptic human temporal lobe," *Epilepsia* Volume 31, Number 2 (1990): 162-171.

[1056] McCraty, et al., "The Coherent Heart,"61.

evidence…it seems clear that…the heart plays a crucial role in informing physiological function, cognitive processes, emotions, and behavior."[1057]

Psychologist Jonathan Haidt offers a similar hypothesis (what he calls the social intuitionalist model), arguing that there are certain moral truths that are grasped not by the process of "ratiocination and reflection, but rather by a process more akin to perception."[1058] Haidt argues that the intuitionist approach (feeling revulsion at a brother/sister couple who decide to have protected sex, for example) highlights the cognitive ways in which quick moral intuitions come *before* the slower, *ex post facto* moral reasoning.[1059] Haidt describes this moral intuition as, "the sudden appearance in consciousness of a moral judgment, including an affective valence (good-bad, like-dislike), without any conscious awareness of having gone through steps of searching, weighing evidence, or inferring a conclusion."[1060] He argues that, "It is easier to study verbal reasoning than it is to study emotions and intuitions, but reasoning may be the tail wagged by the dog. The dog itself may turn out to be moral intuitions and emotions such as empathy and love (for positive morality) and shame, guilt, and remorse, along with emotional self-regulation abilities."[1061] As Iain McGilchrist states, "One's feelings are not a reaction to, or a superposition on, one's cognitive assessment, but the reverse: *the affect comes first, the thinking later*"[1062] (emphasis mine). Another way of looking

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[1057] Ibid.

[1058] Jonathan Haidt, "The Emotional Dog and Its Rational Tail: A Social Intuitist Approach to Moral Judgement," *Psychological Review* Volume, 108, Number 4 (2001): 814, accessed February 16, 2015. http://www3.nd.edu/~wcarbona/Haidt%202001.pdf

[1059] Ibid, 816. This approach counters the long-held belief, espoused as far back as Plato, that the head should guard the passions of the heart. What Haidt argues here is that the intuitive process (the *kardia*) motivates the reasoning process (the head) long before the conscious rationalistic approach kicked in.

[1060] Ibid, 818.

[1061] Ibid, 825.

[1062] Iain McGilchrist, *The Master and His Emissary,* 184, quoted in Smith, *Imagining the Kingdom,* 35.

at this is to say that our default way of engaging in the world is not through reasoning, but through affect; not through the mind, but through the *kardia.* To borrow from Augustine, we make our way through the world based upon our loves.[1063] Our loves, driven by our *kardia*, seem to play as important a role in the foundational direction of our lives as the ancients once believed. Perhaps the Little Prince had it correct when he said, "It is only with the heart that one can see rightly."[1064]

The heart, it appears, is educable. It can be directed towards desires in ways, as Augustine points out, that are either ordered or disordered. And, more importantly, it is the heart that forms and informs the way we live and see and move and have our being, quite literally, in this world. Therefore, education is never about just the brain; it is always an affair of the heart. As such, as a formative institution responsible for shaping desires that thereby shape destinies, schooling operates as a religious site of worship in exactly the same way as any synagogue, mosque, temple, or cathedral. Given the religious nature of schooling as described by Baker, Letendre, and Meyer, we can now examine the ways in which schools shape patterns and practices of worship; the ways in which they order the *kardia.*

To begin, let me give a counter example from the actual world of "traditional religion": I know full well as a father that when I drop my children off in their respective Sunday School classes, they are being formed liturgically to worship a specific and particular narrative. Through the colorful rooms, the upbeat music, the Noah's Ark coloring pages, and the Cheerios they are likely to enjoy before I pick them

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[1063] Augustine, *On Christian Doctrine,* 1.26.27-1.29-30, accessed February 24, 2015. http://faculty.georgetown.edu/jod/augustine/ddc1.html. I first came across this idea in Smith's, *Desiring the Kingdom,* 50.
[1064] Antoine de Saint-Exupery, *The Little Prince* (New York: Harcourt, Brace, and World, 1943), 70.

up, they are being conditioned to, by, and for worship. Long before the teacher imparts the lesson, in everything from the art on the wall to the children's Bibles on the shelves, they are entering an entire ecosystem designed for the worship of a particular narrative. That I happen to support this particular narrative (this "god") is beside the point; what is important for this discussion is to see the ways in which the very air my children breathe, the very water in which they swim, on a Sunday morning from 9:30am to noon is infused (both consciously and subconsciously) with liturgical import. They are receiving, from their parents, their elders, and their peers, habituated patterns of devotion that give shape, meaning, and purpose to their lives; and, given that it happens at such an early age, long before they have any say in the process, the indoctrination becomes, for them, a default social imaginary without their ever being aware that this is what is going on. Their hearts are being drawn to worship long before their minds can make much sense of it. Their desires are being formed to pursue certain things, certain ideas, certain ways of seeing and being in the world, long before their intellects can catch up. Indeed, the actual lesson provided by the Sunday School teacher (the curriculum or information being imparted) is far and away the *least* important formative piece of their time in that class. If anything, it is but the icing on the cake; the final piece after the heart has already been drawn towards membership in this particular clan. Long before their minds can parcel out whether or not this particular god is worthy of worship, long before they can rationalize their behavior, long before they can employ logical arguments either for or against their position, their hearts are shaped by stories that fire their imaginations that habituate them to teleological ends that inform eschatological aspirations that then give rise to their sense of identity, purpose, and

place in the world. They are "educated" in the truest etymological meaning of the word (*ex* | *ducere*) in that they are being "lead forth" into a narrative of ultimate significance not by their heads, but by their hearts.

If, then, we are going to account for the ways in which human beings are shaped to be disciples of Mammon, we must take into account how schooling functions liturgically to inform worship in ways that are both conscious and subconscious, that indoctrinate students long before they have a say in what is happening to them, that then becomes their default way of seeing and being in the world. We must examine the ways in which schooling does much more than inform the mind; we must look at the ways in which schooling also forms the heart for worship of a particular god (Mammon, in this case). If "we are what we love" amounts to "we are what we worship"—an argument, as James Smith points out, that goes back as far as Augustine[1065]; if, as Jim Garrison puts it, our destiny is in our desires,[1066] then the liturgical institution of the modern schoolhouse determines everything.

Worship entails more than a mere intellectual understanding of logical propositions; indeed, worship shapes what John Dewey referred to as the whole range of experiences (including customs, beliefs, struggles, hopes, joys, tastes, etc.) that add up to what we mean by a person's "life".[1067] Schools, as sites where the *kardia* is formed, cultivate particular desires that, when in the service of Mammon, end in the

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[1065] Smith, *Imagining the Kingdom,* 27. Smith argues that, for Augustine, love and worship are intimately connected (see *City of God* 19.24-26).

[1066] Garrison, *Dewey and Eros,* xiii.

[1067] Dewey writes that, "We use the word "Life" to denote the whole range of experience, individual and racial. When we see a book called the Life of Lincoln we do not expect to find within its covers a treatise on physiology. We look for an account of social antecedents; a description of early surroundings, of the conditions and occupation of the family; of the chief episodes in the development of character; of signal struggles and achievements; of the individual's hopes, tastes, joys and sufferings. "Life" covers customs, institutions, beliefs, victories and defeats, recreations and occupations," *Democracy in Education*, 4.

consumption of students, even (and especially) when they achieve the "excellence" of those things measured by the current narrative of school reform (high test scores, National Merit commendations, high matriculation and college acceptance rates, etc.). As a banking institution for the head (to borrow again from Freire[1068]), schools may indeed fall short as students either succeed or fail in what information they can successfully regurgitate; as formative institutions of the *kardia*, they are, however (for good or ill), wildly successful, as George Orwell points out in his *Road to Wigan Pier,* "I suppose there is no place in the world where snobbery is quite so ever-present or where it is cultivated in such refined and subtle forms as in an English public school. Here at least one cannot say that English 'education' fails to do its job. You forget your Latin and Greek within a few months of leaving school…but your snobbishness…sticks by you till your grave.'"[1069]

John Dewey understood that a society exists through the transmission of certain modes of doing, thinking, and acting passed down from one generation to the next just as much as biology and DNA are passed down generationally. He argued that, "Society exists through a process of transmission quite as much as biological life. This

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[1068] Freire describes the banking method of education in this way:
The banking method of education mirrors oppressive society as a whole:

a. The teacher teaches and the students are taught
b. The teacher knows everything and the students know nothing
c. The teacher thinks and the students are thought about
d. The teacher talks and the students listen—meekly
e. The teacher disciplines and the students are disciplined
f. The teacher chooses and enforces his choice, and the students comply
g. The teacher acts and the students have the illusion of acting through the action of the teacher
h. The teacher chooses the program content, and the students (who were not consulted) adapt to it
i. The teacher confuses the authority of knowledge with his or her own professional authority, which he/she sets in opposition to the freedom of the students

The teacher is the Subject of the learning process while the pupils are mere objects," *Pedagogy of the Oppressed,* 54.

[1069] George Orwell,*The Road to Wigan Pier,* quoted in Smith, *Imagining the Kingdom,* 24.

transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into it, social life, could not survive."[1070] Jane Roland Martin points out that every institution is liable for the passing down of both cultural assets and liabilities. If cultural education is doing its job properly, it should take the newborn and fill every possible space with the cultural air necessary to form the best possible individual and, by extension, the best culture, it can. Educational institutions, therefore, should, as Martin states, "be expected to take seriously the virtue of educativeness and their own complicity in the problem of miseducation."[1071] What Dewey and Martin both point to is the reality that schools that are overtly concerned with educating the mind through the transference of information fail to recognize that by *not* addressing the formative liturgical practices of worship naturally inherent in schools (formative practices that shape the heart), they are, nevertheless, still engaged in the work of *poiesis* (forming human beings) whether they acknowledge it or not. As such, every decision in schooling becomes a decisive act of worship; everything from line-item budget cuts to which sports get lauded in the weekly pep assembly to how much emphasis is placed on college acceptance rates to what books will be read by the sophomore English class are all part and parcel of schoolings' larger devotion to its liturgical commitments. These decisions, made over and over again, become the routine, habituated second nature of schooling, weaving their way in and through the

[1070] Dewey, *Democracy in Education,* 5.
[1071] Martin, *Education Reconfigured,* 131.

formative rhythms that give shape to the milieu in which all agents (the faculty, administration, students, even janitors and bus drivers) have their being.

In what ways, then, does schooling function liturgically, shaping *kardias* and forming desires? Michael Schiro says that "Curriculum ideology is a collection of ideas, a comprehensive vision, a way of looking at things or a worldview that embodies the way a person or group of people should be organized and function."[1072] As has already been noted above, the dominant ideology of schooling operates to legitimate, replicate, and perpetuate the needs of a highly consumptive marketplace, making of students consumers driven by their base instincts to act out either as victorious or victimized versions of the *Homo Economicus*. It shapes them to be *earthy,* with their eyes focused inward, driven by their stomachs. It also fosters in them (especially when they "succeed") a craving for their own infantile narcissistic pleasure, shaping the belief that they truly are the center not just of their own universe, but of everyone else's as well, leading, as Martha Nussbaum points out, to thinking of other people as slaves to their own wants and needs.[1073] By focusing on external motivations of grades for credentialing for entrée into the highly-competitive, highly-consumptive world of the marketplace, schools foster a desire for avarice that becomes absorbed into their very marrow.

[1072] Michael Schiro, *Curriculum Theory: Conflicting Visions and Enduring Concerns 2nd Edition* (Newbury Park, CA: SAGE Publications, 2012), 8.

[1073] Nussbaum, *Political Emotions,* 172. Nussbaum writes that, "Infants develop the idea that the world is all about its own needs and ought to meet those needs. *Everything should be waiting on me,* is the general shape of this thought. Babies are like royalty, seeing the world as revolving around them and their needs. From this early situation of narcissism grows a tendency to think of other people as mere slaves, not full people with needs and interest of their own. It's obvious that narcissism of this type goes on exercising a pernicious influence in most human lives, as people focus greedily on their own security and satisfaction, neglecting the claims of others, or even seeking to convert them into a slave class who can be relied on to promote security."

And that is the decisive liturgical work of schooling: shaping students to be not just consumers, but worshippers of the very vice that promotes their ultimate demise. Students become so fundamentally oriented to the worship of Mammon that it becomes incarnate in their very beings. Avarice becomes their default position, becoming so mundane, so routine, so normalized that to even question it seems blasphemous to the god it serves. There is a patriarchal hermeneutic to their identity: they construe the world as something to be consumed for their own gluttonous desires, something to be conquered, something to be controlled. To paraphrase Smith, today's students, shaped to be worshippers of Mammon, do not seem to appreciate that their

> attentive, hallowed praise of the commercial world is shaped by a commodified, name-brand consciousness precisely because the world according to Crest and Jiffy Pop has been embedded along [their] spinal column. The practices of a corporate, consumer world have had a trumping effect: they have evacuated [the student's] identity of pretty much anything else. As a result, a particular social imaginary has seeped into his pre-observational consciousness, shaping how [they] see the world and how [they] construe what matters.[1074]

Students shaped by the current cosmology of school reform become oriented by the eschatological promise of the theology of consumption. They are, whether they are aware of it or not, formed by avarice, driven by *pleonexia* to give their lives to worshipping this all-demanding god, finding themselves, if they are unable to break free, being consumed, like Jordan Belfort, by Mammon, trapped in the hell of brokenness, ruin, regret, addiction, shame, incarceration, vice, and a mode of life more bestial in its gluttony, rampant sexuality, violence, wantonness, and cruelty than any of the animals in the field. Fragmented courses (divorced from any deeper sense of purpose than the test on Friday) lead to fragmented lives. Information overload

[1074] Smith, *Imagining the Kingdom,* 107.

(decoupled from any sense of higher, transcendent meaning) creates highly stressed, anxious, depressed individuals willing to medicate themselves with drugs, alcohol, addiction, prescription drugs, entertainment and vices of all kinds just to avoid the deep pain of their lives. Students craving community are force-fed through a system that demands a highly-competitive individuality; students longing for rest are hyper-occupied; students desperate for a healthy sense of positive identity are assaulted everywhere by a manufactured insecurity; students looking for a sense of the sacred in life are offered ablution only at the altar of consumption. The pedagogies of Mammon, rooted in the vice of avarice, make moral demands of us (demands for our time, our energies, our psyches, our relationships, our finances, our bodies, our very souls) by shaping what Aquinas referred to as an inordinate love of self[1075] that leads, in the end, to the bondage, tyranny, ignorance, destruction, ruin and death we witness all around us everyday.

The pedagogies of Mammon also shape us politically and communally in that students whose hearts are shaped by avarice become persons comfortable with what Paulo Freire calls the "culture of silence" of the dispossessed, (Freire goes so far as to say that "the whole education system is one of the major instruments for the maintenance of this culture of silence)," [1076] and what Walter Brueggemann describes as

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[1075] Thomas Aquinas. *Summa theologiae* (ST), laIIae, qu. 77, art. 4, corp. In his response to the third objection, St. Thomas expands on his answer: "Man is said to love both the good he desires for himself, and himself to whom he desires it. Love, in so far as it is directed to the object of desire (e.g., a man is said to love wine or money) admits, as its cause, fear which pertains to the avoidance of evil: for every sin arises either from inordinate desire for some good, or from inordinate avoidance of some evil. But each of these is reduced to selflove, since it is through loving himself that man either desires good things or avoids evil things."

[1076] Freire, *Pedagogy of the Oppressed,* 12.

a "narcoticized insensibility to human reality."[1077] When the heart is focused inward, it becomes numbed to the suffering of others, leading, again, to the erosion of empathy Baron-Cohen identifies. Psychologists, studying the effects of this erosion of empathy on psychopaths and sociopaths, describe how individuals in whom reasoning becomes divorced from moral emotions reflect a dearth of affective reaction to suffering, shame, and remorse as a result of their being disengaged at the level of the neocortex.[1078] What researchers point out is that, when the *kardia* is turned inward (and, effectively, turned off), a whole host of disastrous, irrational, destructive behaviors may arise.[1079] As Haidt points out, "With no moral sentiments to motivate and constrain them, they simply do not care about the pain they cause and the lives they ruin."[1080] If, Haidt goes on to argue, "we imagine a child who never in his life felt the stings of shame and embarrassment or the pain of emotional loss or empathic distress, then it becomes almost possible to understand the otherwise incomprehensible behavior of …psychopaths."[1081] By shaping students who are formed to worship their own navels, it does not take much in the way of imagination to come to a world in which such incomprehensible behavior as murder, incest, rape, robbery, human trafficking, the savage exploitation both of humans and of nature, corporate and political scandals and the like can take place on a daily basis. We have schooled our hearts to death.

[1077] Brueggemann, *The Prophetic Imagination,* xx. Brueggemann writes that, "The cultural situation in the United States, satiated by consumer goods and propelled by electronic technology, is one of narcoticized insensibility to human reality."

[1078] Hervey Cleckley, *The mask of sanity,* as quoted in Haidt, "The Emotional Dog and Its Rational Tail," 824.

[1079] Research shows that "psychopaths possess good intelligence and a lack of delusions or irrational thinking. Psychopaths know the rules of social behavior and they understand the harmful consequences of their actions for others. They simply do not care about those consequences," Ibid.

[1080] Ibid.

[1081] Ibid.

As Freire points out, there is no such thing as a neutral educational process;[1082] it is always in the business of shaping hearts towards certain ends. By shaping persons who worship their own greed, the pedagogy of Mammon shapes a culture wherein those who succeed believe themselves worthy of their own profit, power, and pleasure, and those who fail also believe themselves worthy of their powerlessness, marginalization, and victimization. The pedagogy of Mammon creates an overarching social imaginary of what Brueggemann calls the "royal consciousness" rooted in the politics of oppression and injustice, dominated by the language of managed reality, of production and schedule and market; an ideology identified by "briefcases and limousines and press conferences and quotas and new weaponry systems."[1083] It is an imperial ideology rooted in what Brueggemann refers to as "achievable satiation" fed by "a management mentality that believes there are no mysteries to honor, only problems to be solved."[1084] "Our sociology," Brueggemann writes, "is predictably derived from, legitimated by, and reflective of our theology. And if we gather around a static god of order who only guards the interests of the 'haves,' oppression cannot be far behind."[1085] And, says Brueggemann, such an ideology is a place where no groaning is permitted and not much dancing takes place.

As Purpel points out, when we discuss education, the stakes are very high, because we are talking about nothing less than the most basic questions of human existence.[1086] Education, as Dewey reminds us, is a fostering, a nurturing, a cultivating

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[1082] Freire, *Pedagogy of the Oppressed,* 16.
[1083] Brueggemann, *The Prophetic Imagination.* This entire section on imperial ideology is indebted to Brueggeman., 36.
[1084] Ibid, 37.
[1085] Ibid
[1086] Purpel, *The Moral and Spiritual Crisis in Education,* 10.

process whereby the uninitiated are transformed into "robust trustees" of a society's highest ideals.[1087] Students whose hearts are shaped for avarice are indeed shaped for what seems to be society's highest ideals, described by David Purpel as a "highly intensified personal hedonism: an orgy of individual gratification in the form of consumerism; heavy reliance on sex, drugs, and music for release and distraction; and a never-ending pursuit of still greater heights of pleasure."[1088] This ideal, Purpel goes on to argue, is rooted in the deeper cultural crisis in meaning such that, "we need to see the crisis in education as not primarily problems of technique, organization, and funding, but as a reflection of the crisis in meaning."[1089] Schools in service to the royal consciousness of Mammon serve only to exacerbate both its doctrine and the consequential damage that doctrine causes. Schools, then, play a vital role in either transmitting recurring cycles of oppression or freedom by the pedagogies they employ. Schools that foster the worship of Mammon are in danger of perpetuating internalized systems of domination and dehumanization. This dehumanization, as has been pointed out, robs both males and females of their true humanity by giving shape to the masculine voice of power (with its subsequent adherence to violence, conquest, and rule), rather than the more inclusive and transformative feminine voice of empowerment;[1090] on the one hand, from the earliest ages, boys, like the young thanes in *Beowulf,* are prodded along, taught to get ahead, to become something, to grasp for power, both in the public and private spheres, with disastrous consequences both for

[1087] Dewey writes, "By various agencies, unintentional and designed, a society transforms uninitiated and seemingly alien beings into robust trustees of its own resources and ideals. Education is thus a fostering, a nurturing, a cultivating, process," *Democracy in Education,* 9
[1088] Purpel, *The Moral and Spiritual Crisis in Education,* 23.
[1089] Ibid, 27.
[1090] See Chittister, *Hearts of Flesh,* 102.

others and for themselves,[1091] while on the other, young girls are taught to become what men want them to be. As Chittister writes, "women learn young to live down to the stunted expectations imposed on them by the society around them. They were taught that they could be cook but not chef, nurse but not doctor, teller but not manager of the bank."[1092]

Walter Wink writes that the ancients understood clearly that each citizen would be held responsible for the injustices of their nation, whether they condoned them or not, and that one's personal redemption cannot take place apart from the redemption of one's social structures.[1093] The failures of modern schooling, then, are not failures that can be redressed by firing more arrows at the target, by adjusting our sites for better aim, by engaging in greater technical or bureaucratic control, or by financing greater efforts of school reform. The failures are failures of imagination, of meaning, of narrative, and as such, they need not reform, but redemption. The roots of the problem go all the way down into the *kardia,* which is why no amount of increased efficiency in the output production of information will solve it. The *kardia,* under the predatory pedagogies of Mammon, has been shaped for what Mary Rose O'Reilley has identified as an "authoritative, competitive, external, male, rational, mechanistic ordering of reality."[1094]

[1091] Chittister writes, "little boys get Superman outfits to play in, get the right to assume their superiority, get the signal early that they can become anything they want to be. Men are raised to have power and to maintain it, either by natural right or by dint of sheer fidelity to the pursuit of it. They are raised to seek power, and power over women they take for granted," *Heart of Flesh,* 62.

[1092] Ibid, 154.

[1093] Wink, *Unmasking the Powers: The Invisible Forces that Determine Human Existence*, 97-98

[1094] Mary Rose O'Reilley, *The Peaceable Classroom,* (Portsmouth, NH: Boynton/Cook Publishers, 1993), 34.

The *kardia* has become silent, cautious, and self-seeking. Locked in its casket of fear, indifference, and insecurity, it is more accustomed to self-gratification than selfless sacrifice. Knowing little else, it has come to believe that those princes of heroic campaigns, those scourges of many tribes, those wreckers of mead-benches, those who rampage among foes, be they behind armored tanks or mahogany desks, are indeed *good.* The *kardia* has been primed for competition, for the arena, for the ethos of the warrior; as such, it has also been shaped for violence, for oppression, for bloodshed, and for slaughter, with disastrous consequences for all. Believing in the virtuous superiority of its own disordered loves, it procures the means to the same death and damnation, year after year, of a culture saturated in its own greedy consumption. To quote Chittister, we do all the "right" things in very violent ways.[1095] "Unless," as Virginia Woolf implores, "we can think peace into existence we…will lie in the same darkness and hear the same death rattle overhead"[1096] again and again and again. Unless we identify and root out the seeds of consumption in our schooling practices that yield harvests of gluttony, greed, violence, power, brutalization, and victimization, we will never be able to sow the seeds of peace. Unless we educate the *kardia* towards different ends, everything we love and hold dear indeed will, as the country singer croons, kill us. We have asked students to worship the god of their stomachs for long enough; it is now time to ask them to worship a different god, to tell a different story with their lives.

[1095] "To discipline children, we whip them and wonder why they then become bullies themselves. We bury unarmed soldiers alive in the deserts of Iraq to save oil and wonder why they people of the globe view us with suspicion. We use chemicals to burn out visibility zones around our bases and lay whole regions waste for centuries to come," Chittister, *Heart of Flesh*, 75.

[1096] Virginia Woolf, *Death of a Moth and Other Essays* (New York: Harcourt Brace Jovanovich, 1974), 243.

What is needed, therefore, is a vision for schooling rooted in a different *telos.* What is needed is a new weaving of the loom, a new story, a new song. What is needed is not the work of the bureaucrat, manager, cleric, or careerist; rather, what is demanded is the work of the prophet.

Part Five

The Redemption of Schooling

Introduction: *Shalom* as the Curative for Mammon

"The planet does not need more 'successful' people. But it does desperately need more peacemakers, healers, restorers, storytellers, and lovers of every shape and form."
David Orr[1097]

Throughout this dissertation, I have argued that the narrative of schooling is rooted in the Religion of the Marketplace, and that the insidious nature of this narrative is that it orients our desires towards a *telos* rooted in the theological worship of avarice whose outcome is an eschatology of consumptive desire. Neil Postman writes that, "For school to make sense, the young, their parents, and their teachers must have a god to serve…. If they have none, school is pointless. There is no surer way to bring an end to schooling than for it to have no end."[1098] Schooling is always in the world-weaving business; indeed, the very idea of schooling is rooted in *poiesis*, and my argument throughout has been that those involved in the formative institution of schooling are in the human-making business whether they acknowledge it or not. If, then, the first four chapters of this dissertation proffers a critique of the ways in which the Religion of Mammon have come to shape how we live and move and have our being in this world, the rest of this dissertation gives voice to the prophetic imagination required to reimagine schooling that ultimately reorders our loves, that works to set captives free, to re-humanize humanity, and see the making of all things (morally and politically) new.

[1097] Orr, "What is education for?" 3.
[1098] Postman, *The End of Education,* 13.

If, as Purpel points out, the role of the prophet is both to point out the deficiencies, failures, and sins of a community, and to then proffer fresh insights of a vision of life that is true, good, and beautiful, what is needed now is a prophetic vision for schooling that "involves sharp criticism, dazzling imagination, a sacred perspective, commitment to justice and compassion, hope, energy, and involvement."[1099] In order to achieve the desired end of human beings rightly ordered in their relationships to themselves, to others, even to nature, who work towards what Plantinga calls the "webbing together of humans and all creation in justice, universal flourishing, and delight,"[1100] towards "cosmic wholeness" in the way all things ought to be, who long to see captives set free, liberation come to the oppressed, mourning turn to dancing, an end to injustice and oppression, and the setting to right of all things, there must be a proffered *telos,* a vision of the Good, whose ends are blessing, flourishing, health, and peace. That end, that Good, should be, as I will argue, *shalom.*

Shalom, as understood by the Hebraic communities, as Cornelius Plantinga Jr. writes in his book, *Not the Way It's Supposed to Be: A Breviary of Sin,* "was more than what we call peace of mind or a cease-fire between enemies; rather, *shalom* means *universal flourishing, wholeness, and delight.* Shalom, in other words, is the way things out to be"[1101] (emphasis in original). *Shalom* begins with a "rightly ordered person" who finds her role in the communal project of working towards a "re-webbing of humanity."[1102] Such a person, so rightly ordered, is one who hungers for the defense of the weak, the liberation of the oppressed, justice for the poor. Such a person, writes

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[1099] Purpel, *The Moral and Spiritual Crisis in Education,* 85.
[1100] Plantinga, *Not the Way It's Supposed to Be,* 10.
[1101] Ibid.
[1102] Plantinga Jr., *Not the Way It's Supposed to Be: A Breviary of Sin,* 15.

Plantinga, *longs* in certain ways: "She longs for other human beings: she wants to love them and to be loved by them. She hungers for social justice. She longs for nature, for its beauties and graces."[1103] Such a person longs to weave together all creation in justice, fulfillment, and delight. To go back to Augustine, such a person *loves* in all the right ways, for all the right things, for all the right reasons. *Shalom* was always to be understood as both a *moral* and a *communal* flourishing; it sought the wellbeing of the *nation* ("Pray for the *shalom* of Jerusalem," Psalm 122:6; "Seek the *shalom* of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper," Jeremiah 29:7; "What is desired by all nations will come…And in this place I will grant *shalom,"* Haggai 2:7–9). The concept of *shalom* is rooted in a vision that is more than just nations refusing to take up arms against each other; it is a vision that extends to transform and redeem the very nature of power altogether, as this famous passage in Isaiah 11:1-9 relates:

> *The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.* ***7*** *The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox.* ***8*** *The infant will play near the cobra's den, and the young child will put its hand into the viper's nest.*

Shalom, then, is the vision of full health in *all* relationships (social, familial, political, economic, even environmental) rooted in redemptive compassion. It is more than mere personal salvation (thought it begins there); it is an embodiment of rightly ordered loves to be understood in new ways of relating to one another in communal flourishing. In other words, the prophetic ethic of *shalom* (the one embodied by Yeshua, Gandhi, and Martin Luther King, Jr., among others) is an *educative* one; it is a way of

[1103] Ibid, 35.

coming to see and be in the world that envisions a social imaginary contrary to the ideologies of power, profit, and pleasure. To be clear, in using the concept of *shalom,* I am not advocating for a particularly Jewish or Judeo-Christian worldview; I am using *shalom* to elevate the concept of "peace" beyond that of truce, cease-fire, capitulation, compromise, concession, negotiation, arbitration, conciliation, and the like to point to a more holistic and integrated sense of a social imaginary rooted in a vision of swords turning to plowshares—instruments of war, violence, oppression, and injustice being turned [redeemed] into instruments of life, health, healing, and wholeness. One catches whispers [if not outright shouts] of this vision in the major religions and philosophies throughout history: *eudaimonia* rooted in *arête* for the Greeks, *ren* for Confucians, *nirvana* in Buddhism, the Five Pillars of Islam, e.g. (This dissertation could very well be written using any one of these worldviews. I chose *shalom* for three reasons: 1. It is the one with which I am most familiar, 2. It offers a social imaginary replete with political, economic, social, and moral implications, and 3. It has historically been understood, at least within the Judeo-Christian perspective, to be a counter narrative to Mammon). To see the full picture of *shalom* as a political, economic, relational, social, and moral counter to Mammon*,* let us briefly juxtapose *shalom* with what we have already discussed as the pathologies of Mammon in order to understand how this narrative counters directly the narrative of consumption driven by avarice. In so doing, we will see that *shalom* proffers curatives, in almost direct proportion, to the pathologies we found in the worship of Mammon.

Whereas Mammon shapes a vision of the radicalized individual, the *Homo Economicus,* operating separately to fulfill his own selfish needs and desires, the

prophetic *telos* of *shalom* works towards a re-neighboring of communities, believing that the injunction "you shall love your neighbor as yourself" contains within it all the seeds necessary to see and love the other as one's highest duty. Whereas Mammon drives consumption for gluttonous ends, the *telos* of *shalom* utilizes food not for consumption, but for community, seeing the meal table as both an agricultural act (Wendell Berry argues that, "how we eat determines, to a considerable extent, how we use the world"[1104]) and as a means of bringing persons and people groups together to break bread, remember, sing, dance, tell stories, and "re-neighbor" community. Whereas Mammon inculcates the fear of scarcity as the rationale for excess, *shalom* deconstructs this myth by making demands upon the community to reimagine local and organic economies that depend upon themselves for their essential needs by turning the kingdom of scarcity into a kingdom of nourishment.[1105]

Whereas Mammon is committed to the accumulation of wealth, the evidence of power, and a worldview that rewards privilege, entitlement, and exploitation, *shalom* is committed to the active intervention in social affairs, "taking an initiative to intervene effectively in order to rehabilitate society, to respond to social grievance, and to correct every humanity-diminishing activity."[1106] Whereas Mammon views relationships contractually, needing libraries full of laws, mandates, dictums, and decrees to navigate everything from auto insurance to marriage, *shalom* operates covenantally, seeing relationships as redemptive, sacrificial, and rooted in steadfast love and promises of

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[1104] Berry, *What are People For?* 149

[1105] Berry writes, "A good community is a good local economy. It depends on itself for many of its essential needs and is thus shaped, so to speak, from the inside—unlike most modern populations that depend on distant purchases for almost everything and are thus shaped form the outside by the purposes and the influence of salesmen," Ibid, 158.

[1106] Brueggemann, *The Journey to the Common Good,* 63.

blessing for future generations.[1107] Whereas Mammon counts loss, grief, and injustice as the cost of doing business, *shalom* is carefully attuned to these as evidence of things not as they should be.

Whereas Mammon utilizes the destructive language of patriarchal control, power, force, and dominance (thereby crippling society by rendering it incomplete at best, and viciously violent at worst), *shalom* proffers new ways of engaging both the masculine *and* feminine by making the fullness of humanity available to both, thereby unleashing the good of the whole human race in its commitments to respect, dignity, compassion, and mutuality, making humans of both genders.[1108] Whereas Mammon views the body as primarily biological and reproductive, and, therefore (particularly, historically, that of the female) as a commodity to be exchanged and exploited, *shalom* imbues it with a sacredness, seeing it sacramentally, transforming the stuff of earth (the *bios*) into something transcending the mere sum of its parts (*zoe*).[1109]

Whereas Mammon sees creation as, like the body, a commodity to be exchanged and exploited, *shalom* sees creation as a good to be stewarded, cared for, cultivated,

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[1107] For a more detailed description of covenant, see Scott Walker Hahn, "Covenant in the Old and New Testaments: Some Current Research (1994-2004)," *Currents in Biblical Research* Volume 3, Number 2 (2005): 263-292.

[1108] Chittister, *Heart of Flesh,* 3, 6. Chittister writes that, "Feminism is a way of seeing. It is a new worldview. It sees the world as whole only when it is both male and female, both female and male—not only in its theory but also in its shapes, in its designs, in its substance, in its daily desolations, and it its basic delights," 5.

[1109] C. S. Lewis describes this in *Mere Christianity* (New York: Simon and Schuster, 1943) when he talks about the transformation of the tin soldier into a real person of flesh and blood, 156; Margery Williams also alludes to this difference between *bio* and *zoe* in her classic children's story, *The Velveteen Rabbit.* The rabbit, loved quite literally to the point of death by the boy, transforms from a toy into a real bunny. Interestingly enough, when both the solider and the rabbit are toys, they are just commodities to be exchanged, goods to be used; it is when they become "real" that they become indispensable and valued for themselves.

nourished, and protected.[1110] Whereas Mammon sees the self as something to be overindulged, over-satiated, and over-pleasured (leading to fragmentation, ruin, decay, and regret), *shalom* requires the self to be disciplined in order to achieve the virtue of integrity (integrity, as Covaleskie points out, is an integrated life.[1111] This is what Aristotle meant by doing and feeling things in the right way, to the right person, at the right time, in the right way, for the right end[1112]). Whereas Mammon fosters an ethnocentric, xenophobic fear of the "other" that rationalizes violence against them, *shalom* makes the audacious claim that we should work for reconciliation with our enemies in order to usher in what Martin Luther King describes as the blessed community.[1113]

Whereas Mammon uses institutions for the furtherance of its own consumptive ends, *shalom* concerns itself with a humanity reconciled to one another through the restructuring of systems of human organization (socio-political, economic, media, religion, education, governance, etc.), where service, not servitude, is the goal. Whereas Mammon operates within corporate, or *chronos,* time (time dictated by the tyranny of the urgent, the incessant ticking of the clock, the never-ending race to move ahead, get ahead, be ahead; time dictated by appointments, calendars, alarm clocks, memos and to-do lists; the frenetic, "profane" time of twenty-four hour cable news outlets and social

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[1110] See Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (Minneapolis, MI: 2002) for a biblical theology of land.

[1111] John Covaleskie describes this definition of integrity as "wholeness," as a way of reflecting to the world a unity of external presentation and engagement, stating that, "Integrity requires…some form and degree of consistency," *Membership and Moral Formation,* 86, something that an overindulged lifestyle cannot attain.

[1112] *Nichomachean Ethics,* II.7.21-24 and II.9.28-30.

[1113] "The aftermath of nonviolence," King wrote, "is the creation of the beloved community, so that when the battle is over, a new relationship comes into being between the oppressed and the oppressor. We must act in such a way as to make possible a coming together of white people and colored people on the basis of a real harmony of interest and understandings," *The Autobiography of Martin Luther King, Jr.*, 97,125.

media that Charles Taylor describes as "simultaneity," where "events utterly unrelated in cause or meaning are held together simply by their co-occurrence at the same point in this single profane time line"[1114]), *shalom* operates within *kairos* time (the "right" time, the fullness of time, the opportune time, the appointed time, pregnant time, what Taylor describes as "higher time": time that is gathered into unity [the *saecula saeculorum*—through the ages of ages], time that is ripe[1115]).

Whereas the Year of Mammon's Favor proclaims indebtedness, dominion, bondage, and incarceration, *shalom* proclaims the practices of jubilee: remittance of debts, the practicing of forgiveness, the reclaiming of "righteous wealth" (the friendships and respect of one's neighbors), and the liberation of captives oppressed by systems whose practices and customs create harsh inequalities between persons who could never see themselves as holding common ground.[1116] Whereas Mammon sees life in terms of acquisition, teaching that the goal of life is to "get ahead," to "make it to the top," to be the "big dog," to stand upon for one's rights with impunity, to claim one's territory by any means necessary, *shalom* teaches that the goal of life is to lay down one's self-serving ambitions in order to carry the gift of compassion to the world. Whereas Mammon justifies violence as a means of getting ahead, of seeking retribution, of getting what one is owed, *shalom,* to paraphrase Chittister, "brings us face to face with the corruptions of power and force and opts for empowerment and nonviolence as

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[1114] Taylor, *Modern Social Imaginaries,* 98. Taylor goes on to write that, "Modern literature, as well as news media, seconded by social science, have accustomed us to think of society in terms of vertical time slices, holding together myriad happenings, related and unrelated." James K.A. Smith calls this the "CNN-ization of time," *Desiring the Kingdom,* 159.

[1115] For further discussion on the concept of *kairos* time, see James L. Kinneavy and Catherine R. Eskin, "Kairos in Aristotle's Rhetoric," *Written Communication* Volume 17 (July 2000): 432-444,

[1116] See Yoder, *The Politics of Jesus,* for a complete understanding of the socio-political/economic aims of the biblical Year of Jubilee.

the most human responses to the inhuman manipulation of humanity for the sake of the powerful."[1117]

If the cosmic symbol for Mammon is the pyramid (with its imagery of ladders, thrones, and high-rise corner offices portraying the values of hierarchy, exclusionism, elitism, patriarchy, and a power that is invested in winning, climbing, conquering, and striving, leading to the concomitant reality of serfdom, peasants, underlings, outcasts, losers, castaways, and untouchables), the cosmic symbol of *shalom* is the circle (with its imagery of community, relationship, creation, and harmony, portraying an equal gathering of companions bound to one another, relying upon one another for sustenance, nourishment, and life with a view towards the good we all share in common).[1118] If the bodily gesture of Mammon is the closed and grasping fist, the gesture of *shalom* is the open and outstretched palm. Whereas Mammon proffers welfare and philanthropy as means of assuaging the guilt inherent in systemic oppression, programs that, on the one hand, as Michael Ingatieff observes, "wall us off from one another" such that we are "responsible *for* each other, but we are not responsible *to* each other,"[1119] while, on the other, outsources giving through impersonal and bureaucratic means that undermine and crowd out relationships in community with each other, *shalom* works for *mispat* and *sedek,* believing both as Augustine did that

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[1117] Chittister, *Heart of Flesh,* 174.

[1118] This concept of the pyramid/circle imagery comes from Chittister, *Heart of Flesh,* 159-168. Chittister writes that, though pyramids dominate the social patterns of the modern world, there are living examples of societal circles as well, including: Indian villages in Chiapas, Mexico that organize their world on the model of the circle rather than the ladder, and the Benedictine communities that operated as a circular counsel for over fifteen hundred years. One can also see this imagery spelled out in Gilligan, *In a Different Voice,* as the masculine image of hierarchy and the feminine imagery of webs, where, Gilligan notes, "the power of the images of hierarchy and web, their evocation of feelings and their recurrence in thought, signifies the embeddedness of both of these images in the cycle of human life," 62.

[1119] Michael Ignatieff, *The Needs of Strangers,* as quoted in Bell, *The Economy of Desire,* 204. Bell writes that, "The deficiencies of and welfare can be summarized in the failure to nurture communion," 205.

true justice begins in rightly ordered persons (persons of compassion) who will work for rightly ordered worlds (communities of renewed relationships)[1120] and as Aristotle did that "justice is complete virtue to the highest degree…because the person who has justice is able to exercise virtue in relation to another, not only in what concerns himself."[1121] Whereas the false charity of Mammon "constrains the fearful and subdued, the 'rejects of life' to extend their trembling hands," *shalom* "lies in striving so that these hands—whether of individuals or entire peoples—need be extended less and less in supplication, so that more and more they become human hands which work, and working, transform the world."[1122] Whereas Mammon is rooted in economics of individualistic, materialistic consumption as represented by a focus on monetary growth, stock market reports, and the expansion of the GNP, *shalom* is rooted in the *oikonomics* of healthy homes, neighborhoods, and communities.[1123]

In short, *shalom* extends an alternative social imaginary that not only counters, but redeems, at every point, the *telos* of Mammon. It is, and has been, a way of seeing redemption come, of seeing health restored, of seeing life renewed. It is a vision of persons whose lives are "in order" insofar as they live not just right, but well; persons who discern correctly; persons who are willing to do the hard work of pursuing virtue; persons who are willing to act and live prophetically, becoming, as Brueggemann

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[1120] See *City of God,* XIX, 4.37.68.

[1121] *Nicomachean Ethics* V.i.1129b. Aristotle goes on to argue that "justice is the only virtue that seems to be another person's good, because it is related to another; for it does what benefits another," 1130a.

[1122] Freire, *Pedagogy of the Oppressed,* 27. I have substituted *shalom* for what Freire describes as "true generosity," but the eschatological vision remains the same: the end of persons and people groups as rejects fearfully extending their trembling hands for the crumbs of false charity.

[1123] See Joseph A. Henderson and David W. Hursch, "Economics and Education for Human Flourishing: Wendell Berry and the *Oikonomic* Alternative to Neoliberalism," *Educational Studies* Volume 50, Number 2 (2014):167-186.

writes, "The historymakers in the neighborhood."[1124] *Shalom* is much more than a religious ideology; it is a reimaging of a transfigured world in all of its power structures. It is a vision of a process of reconciliation, redistribution, and the reconstruction of hope for the sake of giving voice to the voiceless, worth to the outcast, and value to the forgotten—the very ones created by the fully functional (and, most often, highly successful) systems of Mammon. It is an invitation to reverse the effects of Mammon built upon hierarchy, violence, oppression, and war. It is the promise of the *zoein aionain* (literally, "life of the ages," not to be confused with most modern interpretations of "life after death" in either a heavenly realm in the sky or a fiery hell beneath the earth), a society realized here, in this world, in which justice flows like a mighty stream and righteousness like a mighty river (Amis 5:24), a kingdom in which *shalom* is the living, breathing ethos of its people.[1125] It is the vision of Isaiah's peaceable kingdom, in which swords shall be beaten into plowshares, spears into pruning hooks; where nation shall not lift up sword against nation, nor learn any more the art of war (Isaiah 2:2-4).

It is the socio-economic governance of a collected *people*—a way of life for a *nation* that stands in stark contrast to the governance and way of life of Mammon. It is a vision of life where things like war, crime, poverty, exploitation, and victimization exist, as Muhammad Yunus dreams, only as artifacts in a museum.[1126] It is an emancipatory vision that proffers an alternative to the structural violence of Mammon. It is a vision of "humanity as something to be realized, not in each individual human

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[1124] Brueggemann, *Journey to the Common Good,* 54.
[1125] Brian D. McLaren, *A New Kind of Christianity: Ten Questions That Are Transforming the Faith* (New York: HarperOne, 2010), 130
[1126] Muhammad Yunus, *Creating a World Without Poverty: Social Business and the Future of Capitalism* (New York: Public Affairs Publisher, 2009).

being, but rather in communion between all human beings."[1127] It is the prophetic ushering in of the *olam haba* (the world to come)[1128] whose end is the healing of all the nations (not just victory for one tribe, community, or people group), and the making of all things—politically, socially, relationally, organizationally—new, for *all* persons (see Revelation 21 and 22). It is a vision of education where individuals are shaped to be persons of generosity, compassion, and blessing, engaged in *tikkun olam*—working as architects of repair in the world.[1129]

In order to reimagine prophetically a new vision for schooling, we must first reimagine a new target, a new *telos,* a new end, one rooted in *shalom* rather than Mammon. When we look at schooling through this lens, we are led to ask radically different questions than are being asked by school reformers today; questions such as: Does this piece of schooling—budget, courses, textbook selection, scheduling, hiring,

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[1127] Charles Taylor, quoted in Robert J. Starrat, "Democratic Leadership Theory in Late Modernity: An Oxymoron or Ironic Possibility?" in P.T. Begley and O. Johansson (Eds.) *The Ethical Dimensions of School Leadership* (Netherlands: Kluwer Academic Publishers, 2003), 16.

[1128] Though we commonly interpret *olam haba* to mean "the world to come in the next life after this one" (that is, a world of everlasting bliss to be achieved *only* in the distant time and place of the afterlife), the more accurate interpretation (as evidenced by the lack of the presence of an afterlife in the Hebrew Scriptures; the continuing refrain of a religio-political, economical, and social way of life that confronts and critiques power *here and now*; and the incarnation of that Kingdom in the life, ministry, and death of Yeshua of Nazareth) is the constant vision of Yahweh to work towards a social vision of *mispat* and *sedaqah* to be lived out in a "world to come" here, on earth. As John Dominic Crossan says, "It is rather unfortunate that the expression 'Kingdom of Heaven' ever entered the Christian vocabulary. In the New Testament it is used over thirty times, but only by Matthew, while 'Kingdom of God' is used twice as often, and by different authors. 'Kingdom of Heaven'—in Greek it is actually 'Kingdom of the Heavens'—is all too often misinterpreted as the Kingdom of the future, of the next world, of the afterlife. For Matthew, 'Heaven' was simply a euphemism for 'God,' the Dwelling used interchangeably with the Dweller…," *God and Empire*, 116.This Kingdom of Heaven was never, therefore, to be understood as a place to go when one dies, but as a way of life to be pursued during one's life. This singular misconception would have "eternal" consequences on the way communities, nations, and individual people came to regard themselves and others.

[1129] *Tikkun olam*, recorded in the Mishna and in the *Aleinu* (a Jewish prayer chanted three times daily) in the is Hebrew for "repairing or healing the world" which suggests humanity's shared responsibility to heal, repair, and transform the world. See David Shatz, Chaim I. Waxman, and Nathan J. Diament (Eds.) *Tikkun Olam: Social Responsibility in Jewish Thought and Law* (Lanham, MA: Rowan and Littlefield, 1997). As Shatz, et al write, "*Tikkun olam* is associated with the thesis that Jews bear responsibility not only for their own moral, spiritual, and material welfare, but for the moral, spiritual, and material welfare of society at large," 1.

athletic program, the arts—pass the prophetic standard? Does it result in flourishing, blessing, health, and wholeness for all peoples? Do its practices reflect beauty, truth, and goodness? Do they foster peace, both personally and communally? Do they direct one's *kardia* towards rightly ordered loves? The Religion of Mammon convinces us, as David Orr writes, that

> with enough knowledge and technology we can manage planet Earth [manage to manage our way out of scarcity and into abundance]. 'Managing the planet' has a nice a ring to it. It appeals to our fascination with digital readouts, computers, buttons and dials [and, I would argue, to our fascination in schools with grades, data walls, standards, scantrons, and the like]. But the complexity of Earth and its life systems can never be safely managed. What might be managed is us: human desires, economies, politics, and communities.[1130]

The plain fact, Orr goes on to argue, is

> that the planet does not need more 'successful' people. But it does desperately need more peacemakers, healers, restorers, storytellers, and lovers of every shape and form. It needs people who live well in their places. It needs people of moral courage willing to join the fight to make the world habitable and humane. And these needs have little to do with success as our culture has defined it.[1131]

What is needed, argues Anita Teeter of the *Boston Globe,* is "a new vision of education… We should be aiming to help children become caring adults, builders of communities, sharers of learning, lovers of the printed word, citizens of the world, nurturers of nature."[1132]

A prophetic vision for schooling is one that works for the redemption of institutions, believing that, in so doing, the overarching pathologies of a culture may, at last, be healed. It is one that seeks to create in schools workshops of rightly ordered

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[1130] Orr, "What is education for?" 3.
[1131] Ibid, 5.
[1132] Anita Teeter, *Boston Globe,* quoted in Martin, *The Schoolhome,* 40.

desires that seek the rehabilitation and transformation of loves that have been warped, bent, and distorted by Mammon. It is a vision for schooling as sites not of cultural reproduction of the liturgy of Mammon, but as sites for the cultivation of love, communion, community, and the common good. It is a vision for schooling as the renewal of right relations, both morally and politically. In order to counter what Martha Nussbaum describes as infantile narcissism, "Something has to happen in the emotional realm: an outward movement toward the world and its alluring objects. *Love has to come to the rescue*"[1133] (emphasis mine). In order for love to come to the rescue, we need a new vision, a new way of seeing and being in the world. If the *telos* of schooling is *shalom* (working to shape rightly ordered persons who themselves work to create rightly ordered worlds, worlds devoid of defilement, disintegration, corruption, addiction, amusement, and vice[1134]), then the path to *shalom* leads through pedagogies of compassion that point towards an eschatological vision of rightly ordered desires on the journey to the peaceable schoolhouse.

[1133] Nussbaum, *Political Emotions,* 174.

[1134] Ibid, 12. Plantinga describes the various vandalisms of *shalom* as pollution (that which fosters uncleanness both in the natural and physiological world by introducing into it a foreign element: "To pollute soil, air, or water is to blend into them foreign materials—machine oil, for example—so that these natural resources no longer nourish or delight very well," 45); disintegration ("the breakdown of personal and social integrity, the loss of shape, strength, and purpose that make some entity and "entirety" and make it *this* entirety. Disintegration is always deterioration, the prelude and postlude to death," 45); *amor mortis* (the idea of devouring and withering leading to decay and death); addiction ("What drives addiction is longing—a longing not just of brain, belly, or loins but finally of the heart. The spiritual (cultic) forces arrayed against an addict include various temptations that society approves and displays," 134); and amusement ("If we had no other barometer of American interest in amusement, we could measure it by the salaries of professional athletes and other entertainers. By this barometer, we value amusement more than good law, medicine, government, ministry, education, architecture, or scientific research," 192).

Love and the Reordering of Desire

In his book, *The Economy of Desire,* Daniel Bell describes how much of the work of the early Christian church was understood to be that of a "workshop of desire, a hospital where desires that had been distorted by sin recovered its true direction. From its very birth the church has been concerned with reshaping or redirecting desire that has been distorted into avarice or greed."[1135] This work was particularly conceived and executed by monasteries that saw themselves as "schools of *caritas*, where desire was redeemed and love redirected…. The monastery was the site of a divine pedagogy whereby desire underwent not annihilation but rehabilitation. The monastic life was not about the suppression of desire but the healing or transformation of desire that had been bent, distorted, deformed."[1136] In particular, the Cistercians, under the tutelage of St. Bernard (the founding abbot of Clairvaux Abbey in Burgundy), saw their role in the larger *cosmos* in which they lived and moved as working to rehabilitate desires.

In his book, *Monks and Love in Twelfth-Century France,* Jean Leclercq describes the social imaginary of the knights who found their way to the Cistercian monasteries as one replete with a high degree of violence, pride, vanity, and sensuality.[1137] Schooled in arms, these knights spent their lives in one form of violent combat or another, in tournaments, jousting, or hunting wild animals. Fighting and killing were what they knew. Like the *oretmecgas* in *Beowulf,* they had been educated to believe that slaughter, rampage, and death were "good". Bringing these knights into the community of the Cistercians, then, was no easy task. Many came reluctantly, or

[1135] Bell, *The Economy of Desire,* 129.
[1136] Ibid, 132.
[1137] Jean Leclercq, *Monks and Love in Twelfth-Century France* (Oxford, UK: Clarendon Press, 1979), 21.

because of promises of shelter; others, as Leclercq tells us, "were snatched from the very heat of battle for service of Christ in Cistercian life."[1138] Converts came from the wounded, from the inebriated, from those believing themselves to be tormented by the Devil, from cowards seeking to escape the battlefield, from those wanting to escape the demands of married life, or from those seeking respite; not a few joined because they wanted the intellectual stimulation and a chance to prove their worth to God. Regardless of what drove them into the hands of the Cistercians, the one thing Leclercq points out is that *they all had lived in secular society*[1139] (emphasis in the original); they all had been reared in a social imaginary that understood violent brutality as the way things naturally occurred. In each, there required a double process of reorientation: "There had to be a preliminary psychological and spiritual destructuring before the new monastic structure could be erected."[1140]

What the Cistercians provided, through a deliberately reimagined pedagogy (pedagogies derived in large part from medieval love literature depicting the same code of chivalry to which they were accustomed, now aimed at a new kingdom, heaven, in service of a new king, YHWH) was a parallel knighthood of soldier-monks drawn away from the battlefield by the several thousands committed to fighting now for peace. In but one example, Bernard's *In Praise of the New Militia: to the Knights of the Temple,* in which the story of God's love for humankind is told, the curriculum, if you will, employed images and metaphors drawn from feudal life in general and chivalry in particular: "there is a king, a queen, a royal family, a court, a place, and a council of

[1138] Ibid, 89.
[1139] Ibid, 12
[1140] Ibid, 15

princes; there is an army, a fortress, a camp, a siege, a beleaguered city. Even Pharaoh and his soldiers are described as medieval warriors."[1141] As Leclercq points out, by utilizing the themes, images, and literary devices with which the knights were already familiar, memories were evoked that never failed to elicit a response such that, "by means of them the aggressive impulses which the monks had retained from their previous life were safely discharged and healthily sublimated in a spiritual engagement: doing battle and winning glory for the sake of divine love and the Divine Lover."[1142]

John Dewey wrote that, "A self changes its structure and its value according to the kind of object which it desires and seeks."[1143] By redirecting their desire for mortal combat towards a desire for spiritual combat, the Cistercians were able, through alternative pedagogical means—juxtaposing symbols of aggression to components of peace (battle in opposition to charity; weapons in contrast to unity; struggle as a means of attaining the beatitudes, rather than triumph on the battlefield; victory over oneself rather than over one's opponent, etc.[1144])—to transform the knights' inner aggression into the service of Christ, giving it new direction and new meaning. The new monks of Clairvaux Abbey were taught how to sublimate their aggression and, in its place, "interiorize the values of the way of peace in which they had chosen to walk."[1145] No longer did they hunger for battle; now they hungered for God and for peace. "These

[1141] Ibid, 92
[1142] Ibid, 93
[1143] Dewey, *Ethics,* 296
[1144] Leclercq *Monks and Love in Twelfth-Century France*, 98
[1145] Ibid

knights laid down their arms and enlisted in the new *militia,* as champions in a new Kingdom, and conquerors of a new love"[1146] (emphasis in original).

The significance of what Leclercq points out is that these knights, who were indoctrinated to one particular way of seeing and being in the world (much like the *oretmecgas* in *Beowulf*)—a social imaginary that worshipped the narrative of aggression, oppression, and violence (a narrative ingrained and embedded within every sphere of the medieval ecosystem)—were able, through the intentional pedagogical work of the Cistercians, to redirect their previously disordered desires towards rehabilitated ends. These knights, groomed for combat and reared for violence, came, through the work of the Cistercians, to be re-membered as persons of communion and community. The work of the Cistercians transformed these legions of soldiers into *bellatores pacifici*—soldiers of peace—thus leading to an immense 'peace corps' filling several hundred monasteries across the land.

These former knights experienced what Jane Roland Martin describes as an educational metamorphosis, in which the "whole" of the person (his thinking, feeling, emotions, behavior, attitudes, values and ways of being in the world) undergoes a meta-change.[1147] The knights did not just become kinder, gentler knights; they become brand new types of persons altogether. They crossed a border from one way of seeing and being in the world (combatant warriors) to another (persons of peace). Just as they had

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[1146] Ibid, 107

[1147] Jane Roland Martin, *Educational Metamorphoses: Philosophical Reflections on Identity and Culture* (Lanham, MD: Rowman and Littlefield Publishers, 2006), 12-13. In describing these changes, Martin notes that, "the term *change* refers both to a process that takes place over time and to the result of that process. In every case of change the condition or state that something is in after it undergoes a change process differs from the condition or state it is in before the change occurs. A metamorphosis is distinguished by the fact that its *end state* is radically different from its *initial state."* The end state of the *bellatores pacifici* of Clairvaux, in relation to their initial state as violent knights, is constitutive of the kind of change Martin describes.

learned how to be successful men-at-arms, so they had to unlearn one way of being in order to relearn another. Such a cultural crossing (to borrow from Martin) required an intentional pedagogy rooted in an alternative *telos.* It would not have occurred by happenstance (indeed, if left alone, these knights would have ended up either as highly successful warriors [with the kill count to prove it], or dead); it took the vision of St. Bernard and the work of the Cistercians to create the proper educational environment through which such a metamorphosis could occur. It was a deliberate vision of schooling that sought to reorder desire first and foremost; to capture the *kardia* and direct it towards new ends of love.

If monks scattered across medieval Europe living almost a thousand years ago can change the hearts of warring, bloodthirsty knights, what might schooling, geared towards reorienting desire towards compassion, do for modern society? Could schools become workshops of rightly ordered desires, fostering new social imaginaries? Could schooling operate as intervention, as Freire argues, referring both to the "aspiration for radical changes in society in such areas as economics, human relations, property, the right to employment, to land, to education, and to health, and to the reactionary position whose aim is to immobilize history and maintain an unjust socio-economic and cultural order"?[1148] If so, like the Cistercians, we must ground this work in reimagining new pedagogies, pedagogies that bring forth new ways of seeing and being in the world, pedagogies of compassion that reorient desire towards different ends.

To begin, let us identify what is meant by pedagogies of *compassion* (particularly as it juxtaposes Mammon's pedagogies of consumption), for, as we will

[1148] Freire, *Pedagogy of Freedom,* 99. Freire goes on to state, "It is my hope that the world…will remake itself so as to refuse the dictatorship of the marketplace, founded as it is on the perverse ethic of profit," 115.

see, just as the pathologies of avarice play themselves out both in moral and political/communal ways, so too does the virtue of compassion play out along the same lines. As has already been pointed out in the previous discussion of Luke 16:13, Yeshua makes it clear that one cannot be in service (*douleuein*) to two masters: one must *mishsei* (hate) the one and *agape* (love) the other. The vast bulk of this dissertation has been to describe what it looks like to be in service (bondage, quite literally) to the master of Mammon; from here on out, we shall explore what it might look like for schools to foster service to a different narrative, the rightly-ordered love of compassion. We shall first look at the idea of love, then see how it is fleshed out through the practice of compassion.

Love has a powerful affect upon the human condition.[1149] Research shows that love somehow has the power both to grow and shrink the very physiology of life. [1150]

[1149] It is important to note that, as C.S. Lewis points out in *The Four Loves*, there are many ways of understanding the word love. Though we all have some concept of "love," we very rarely stop to think about just how powerful it is in the human condition. Part of the reason for this is that we use the word *love* in so many ways that it means everything and, therefore, nothing. Here is what I mean: I say I love basketball, I love Mexican food, and I love my family. Now, of course I mean different things at different levels when I use the world *love* in each of these contexts, but by not qualifying it, we run the danger of making love an abstract term that has very little weight. This is where the Greeks help us, for they had four words for love: *storge*–a fondness due to familiarity, what Lewis calls "affection"; that "most natural of loves" bred by long periods of "humble undress," Affection gives itself no airs, can love the unattractive, does not expect much, turns a blind eye to faults, and opens our eyes to goodness (I *storge* my fondest books and my oldest friends); *philia*–brotherly love, friendship, (hence the city, "Phila"delphia–the city of brotherly love), what Aristotle called the most necessary love for those with a view to living, "For without friends no one would choose to live, though he had all other goods," (*Nicomachean Ethics,* VIII.I.1155a); *eros*–that love conceived in the escesses of intoxication between Poros and Penia (Plato, *Symposium,* translated by Christopher Gill [New York: Penguin Classics, 2003), 203bc) is what Diotama describes to Socrates in the *Symposium* as, "that renowned and all beguiling power, [that] includes every kind of longing for happiness and for the good," (205d)—is love as raw power, chaotic energy; and *agape– Agape,* as we have already discussed, in the Greek means "selfless love" (love as identified throughout the New Testament, *agape* as covenantal, self-sacrificing love of compassion for the other—one's neighbor, one in need, the stranger, the unclean, even one's enemy [Matthew 5:43-46; 22:37-40; John 3:16; 1 John 4:8; 1 Corinthians 13:1-8]—that is described by Paul in the famous passage on love in 1 Corinthians 15 as being patient, kind, able to bear all things, rejoices in truth, and is not envious, boastful, arrogant, or rude) is the sacrificial love that literally "makes holy". While one could write an entire dissertation on any one of these loves in particular (see Garrison's work on *eros,* already cited throughout this dissertation, for example), it is the point of this work to describe

Research shows that loving relationships lead to a decrease in the levels of the stress hormone cortisol when persons are under duress. Too much cortisol suppresses the immune system, leaving persons vulnerable to colds and flu; slows healing of wounds, bruises, and broken bones; and spurs the body to store fat around the abdominal organs, the kind that sets the stage for heart disease, diabetes, and cancer. People in loving relationships, with lowered levels of cortisol, report going to the doctor less, experience less depression, report lower blood pressure, even experience quicker healing times for wounds. Further research suggests that engaging in joyful activities such as love may activate areas in the brain responsible for emotion, attention, motivation and memory (i.e., limbic structures), and it may further serve to control the autonomic nervous system, i.e., stress reduction. As this research shows, without love, humans wither and die, both metaphorically and literally. Love, in other words, has the very power of life and death (as one study found, studying the effects of the lack of love, as evidenced in touch deprivation, on children in orphanages: when infants were denied a loving touch, "children attained only half their height. Moreover, children with extreme touch deprivation have had delays in cognitive development."[1151] This study goes on to state that loving touch "has been shown to be vital for infants' overall development"). As Frederick Buechner says, "He who does not love remains in death."[1152]

"love" most particularly as *agape,* though it would be considered a win if students were disciplined towards any of these loves rather than the selfish love of gain cultivated by avarice.

[1150]The research quoted here is taken from Tobias Esch and George B. Stefano, "Love Promotes Health," *Neuroendocrinology Letters* Volume 26, Number 3 (June 2005): 264-267; and Robert G. Wood, Brian Goesling, and Sarah Avellar, "The Effects of Marriage on Health: A Synthesis of Recent Research Evidence," *U.S. Department of Health and Human Services,* accessed February 22, 2015. http://aspe.hhs.gov/hsp/07/marriageonhealth/;

[1151] Narissra M. Punyanunt-Carter and Jason S. Wrench, "Development and Validity Testing of a Measure of Touch Deprivation," *Human Communication*. Volume 12, Number 1(2006): 69.

[1152] Frederich Buechner, *Now and Then: A Memoir of Vocation* (New York: HarperOne, 1991), 112.

If we are looking for a new, imaginative, transformative vision to fuel our pedagogical aim of *shalom,* we need look no further than love; but let us make it clear here that this is not an appeal to mere sentimentality, empathy, infatuation, or romanticism. The counter to the pathologies of Mammon must be found in a love that turns the eyes outward, away from one's navel, to seeing the "Thou" in the other,[1153] to see the other as an end unto herself. [1154] This form of love is a love reliant upon the insight of imagination to see the destiny of a person's fullest self become realized.[1155] It is love informed by hope and a desire to shoulder the pain, success, grief, and joy of the other as one's own. It is a love that, as Chittister describes, takes "the raw material of creation and [turns] it into the human experience at its most divine."[1156] It is what Thomas Aquinas described as the cardinal theological virtue (greater than faith or hope), whereby our appetites are uniformly ordered,[1157] and what Jonathan Edwards described as the "first and chief of the affection, and the fountain of all the affections."[1158] It is the forgiving, creative, redemptive light of love King describes as "man's most potent weapon for personal and social transformation."[1159] Such love, as the Greeks remind us, gives birth to beauty and helps us pursue that which is good forever.[1160]

[1153] Buber, *I and Thou*

[1154] Kant, *Religion within the Boundaries of Mere Reason*

[1155] Caroline Simon, *The Disciplined Heart: Love, Destiny, and Imagination* (Grand Rapids, MI: William B. Eerdmans, 1997).

[1156] Chittister *Heart of Flesh,* 134.

[1157] Aquinas, *Summa Theologica,* IIaIIae 23.3 *sed contra.* Aquinas considered love to be "that for which all other things are insufficient; more excellent even than the soul itself."

[1158] Quoted in Simon, *The Disciplined Heart,* 30.

[1159] King, *Strength to Love,* 30.

[1160] So says Diotima to Socrates in the *Symposium,* 204d and 206b7-8, an idea we will soon unpack.

Just as Mammon possesses a moral and political component (infecting both persons and communities with its disease of avarice), so too does love have a moral and political component. Morally, the love we are describing opens our eyes so that we may rightly see both our neighbor and the other as human beings possessed of their own true *humanness*. It gives us eyes to see the wounded, broken, oppressed person laying upon the Jericho Road as part of our own humanity (as King says, "In the final analysis, I must not ignore the wounded man on life's Jericho Road, because he is a part of me and I am a part of him. His agony diminishes me and his salvation enlarges me"[1161]). To get a sense both of the moral and communal elements in this type of love, to get a better understanding of what it means to love oneself and one's neighbor, let us take a brief look at the story traditionally titled, "The Parable of the Good Samaritan," not for its religious import (this idea that I must love my neighbor as myself is an injunction found in every great religion[1162]), but as a means of ascertaining an example of this cardinal virtue capable of redeeming the destructive narrative of Mammon.

First, it is important to remember the power of parable here. As has already been discussed, parables, as N.T. Wright reminds us, are not just stories about things that might happen; they are part of the means by and through which new worlds are ushered

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[1161] King, *Strength to Love,* 30.

[1162] The words spoken by Yeshua in Matthew 7:12—"Do to others what you would like them to do to you"—is also found in the following great religions and philosophies: Confucianism ("Do not do to others what you would not like yourself. Then there will be no resentment against you, either in the family or in the state" *Analects* 12:2); Buddhism ("Hurt not others in ways that you yourself would find hurtful" *Udana-Varga* 5,1); Hinduism ("This is the sum of duty; do naught unto others what you would not have them do unto you" *Mahabharata* 5, 1517); Islam ("No one of you is a believer until he desires for his brother that which he desires for himself" *Sunnah*); Judaism ("What is hateful to you, do not do to your fellowman. This is the entire Law; all the rest is commentary" *Talmud, Shabbat 3id*); Taoism ("Regard your neighbor's gain as your gain, and your neighbor's loss as your own loss" *Tai Shang Kan Yin P'ien*); and Zoroastrianism ("That nature alone is good which refrains from doing another whatsoever is not good for itself" *Dadisten-I-dinik,* 94,5).

in.[1163] In this parable (found in Luke 10:25-37), Yeshua is approached by "an expert in the law" asking what he must do to inherit *zoein aionain* ("life of the ages"). When Yeshua questions the expert about what the Torah says, the expert replies, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" (Deuteronomy 6:5), and to "Love your neighbor as yourself" (Leviticus 19:18). Yeshua tells the man that he has answered correctly, and if he will follow these two commandments, he shall have the fullness of life he seeks. At this point, the man asks the probing question, "And who is my neighbor?" Rather than answering the question outright, Yeshua resorts to parable, to story, to engage the listener (and his audience) in a way of thinking both about neighbors and neighborliness that has resonance with the love required to bring forth *shalom.*

In this parable, a man is traveling from Jerusalem to Jericho, when he is attacked by robbers, beaten, stripped naked, and left for dead. As the brutalized man is lying there, a priest happens by, and, when he sees the man, passes by on the other side. A Levite also happens by, and he, too, upon seeing the man, passes to the other side of the road. Finally, a third man, a Samaritan, comes across the brutalized man, feels compassion for him, goes to him, bandages his wounds, takes him to an inn, and pays the innkeeper to look after the wounded man, even going so far as to promise extra reimbursement for whatever additional expenses the wounded man may incur. After telling this story, Yeshua asks the expert in the Torah, "Which of these three do you think was a neighbor to the man who fell into the hands of the robbers?" The expert

[1163] Wright, *Jesus and the Victory of God,* 176

replied, “The one who had mercy on him,” to which Yeshua says, “Go and do likewise” (Luke 10:36-37).

There are several things packed into this parable (a parable that is unique to the Lucan Gospel account) that are important for this discussion: First, it is important to note that the road upon which the travelers journey was known at the time to be one of extreme danger. It was a desolate seventeen-mile road running from Jerusalem to Jericho that meandered through winding curves and up and down rocky terrain where robbers could easily hide. As such, it became known as “The Way of Blood” due to the violence that befell those who travelled upon it.[1164] It was a road where violence, brutality, bloodshed, and even death were quite often the norm. As such, many were the victims who lined its dusty trail, and many were the opportunities to react as these two groups of men did. One reading of this parable is the numbed indifference to suffering exhibited by these two religious leaders. Though the text does not mention this, it is quite possible to argue that the priest and the Levite passed by the wounded man precisely because, upon the bloody Jericho Road, seeing men broken, battered, beaten, and ruined was an all-too-common occurrence. Perhaps seeing men routinely lying wounded as they traveled this road left these men in a state of numbed indifference to the hurt and suffering quite literally at their feet (this would not be the only parable where someone who is well-satiated fails to see the humanity in the one suffering before him; recall that the story of the Rich Man and Lazarus in Luke 16:19-31 has the rich man pass by Lazarus everyday begging for mere scraps literally at the rich man’s doorstep).

[1164] Mike Strauss, *Zondervan Illustrated Bible Backgrounds Commentary: Luke*. 1 (Grand Rapids, Michigan: Zondervan, 2002), 414-416.

Second, the two men who passed by were clearly religious leaders: the priest, as a descendent from the tribe of Aaron, would have been in charge of the Temple; the other, a Levite, would have been charged with assisting the priest in the duties of the temple. Their religious duties aside, scholars point out that what possibly kept them from stopping to assist the wounded man was that they considered themselves to be ceremonially too clean to come in contact with what they might have taken for a dead or defiled body.[1165] Rules regarding the strict adherence to cleanliness go back to Leviticus 21-22, where it is written that "A priest must not make himself ceremonially unclean for any of his people who die" (21:1); "he must not enter a place where there is a dead body" (21:11); and "he will also be unclean if he touches something defiled by a corpse (22:4). It was not enough to avoid touching a corpse; to remain ceremonially clean, he must not come into contact with any man who is "blind, lame, disfigured, or deformed, or who has festering or running sores" (21:18-20). Clearly, then, these two religious leaders saw that the wounded man was either dead or dying, two conditions that would have rendered him unclean. To maintain their own purity, they held strictly and observantly to their vows and passed by on the other side. Though they "saw" the man lying there, they were unable to "see" the humanity of the man himself. As Martin Luther King says of this passage,

> The real tragedy of such narrow provincialism is that we see people as entities or merely as things. Too seldom do we see people in their true *humanness*. A spiritual myopia limits our vision to external accidents. We see men as Jews or Gentiles, Catholics of Protestants, Chinese or American, Negroes or whites. We fail to think of them as fellow human beings made from the same basic stuff as we. The priest and the Levite

[1165] Ibid

> saw only a bleeding body, not a human being like themselves[1166] (emphasis in original).

They did not have eyes to see, for they had become numbed to the suffering right before them.

Third, the one who does come to the aid of the wounded man, the Samaritan, is someone who is doing much more than his "good deed" for the day, much more than a "random act of kindness." Indeed, for Yeshua's original audience, the trope "Good Samaritan" would have meant something much, much different than it does to modern ears, for a hatred existed between the Jews and the Samaritans that went back for millennia, dating back to the Assyrian conquest of Israel in 722 B.C. In that year, Assyria conquered Israel, taking the majority of its inhabitants into captivity. The Assryians then brought in foreigners from "Babylon, Cuthah, Ava, Hamath, and from Speharavaim" (2 Kings 17:24) to lay claim to the land. These foreigners brought with them their idols, their worship practices, and their gods, and began to intermarry with the Jews who remained behind (Ezra 9:1-10:44; Nehemiah 13:23-28). This led to the remaining Jews forsaking YHWH as their sole deity to setting up shrines and worshipping the pagan gods of their captors (2 Kings 17:29-41; a direct violation of the first commandment given at Mt. Sinai that "You shall have no other gods before YHWH," Exodus 20:3). When, during the reign of the Persian emperor Cyrus the Great, the Jews in exile were finally allowed to return to their country in 583 B.C., they came back to find that those who remained—the "Samaritans," so named because they ultimately ended up relocating to Samaria in the Northern Kingdom of Israel (1 Kings 16:24)—had defiled their laws and customs by intermarrying and worshipping the false

[1166] King, *Strength to Love,* 24.

gods of their captors, and their capital city, Jerusalem, lay in ruins. The full-blooded, monotheistic Jews detested these inbred Samaritans for violating their heritage, land, and identity, and the Samaritans, for their part, rejected any opportunity for reconciliation, going so far as to undermine the rebuilding of Jerusalem and its temple by throwing the blood of pigs into the temple area (Nehemiah 13:28-29). In 108 B.C., the Jews destroyed the Samaritan temple and ravaged their territory, and, as close as the time of Yeshua's birth, a band of Samaritans profaned the Temple in Jerusalem by scattering the bones of the dead all over the sanctuary.[1167] To say that there existed bad blood between Jews and Samaritans is putting it lightly. These two groups hated each other with an animosity as equally vehement as the Bosnians and Serbians or Palestinians and Israelis today. This is why, when Yeshua makes the *Samaritan* the protagonist of this story before an expert in Jewish law, he is doing more than asking the expert to be nice or kind or perform random good deeds; he is asking the expert to turn his entire social imaginary inside out in order to answer not just the question he asks—"Who is my neighbor?"—but, more importantly, to address the deeper question, "What sort of neighbor *am I* to be?"

Soren Kierkegaard, in his book, *Works of Love,*[1168] argues that this passage contains within it the full spectrum of love. To begin, Kierkegaard states that to love one's neighbors *as oneself* requires that I see the other as I see and love myself: *in the right way*.[1169] Kierkegaard, in seeking to unpack how one ought to love oneself, writes

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[1167] See Amy Jill-Levine, "The Many Faces of the Good Samaritan—Most Wrong," *Biblical Archeological Review* January/February, 2012, accessed February 22, 2015 http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=38&Issue=1&ArticleID=13 for more on the Jews and Samaritans.

[1168] Soren Kierkegaard, *Works of Love* (New York, NY: Harper Perennial, 1962/2009).

[1169] Ibid, 39

> When the activist wastes his time and powers in the service of vain, inconsequential accomplishments, is it not because he has not rightly learned how to love himself? When the frivolous person throws himself into the folly of the moment, is it not because he does not understand how to love himself rightly? When the melancholic dejectedly desires to be rid of life, of himself, is this not because he will not learn earnestly and rigorously to love himself? When a man surrenders himself to despair because the world or some person has left him faithlessly betrayed, what then is his fault (his innocent suffering is not referred to here) except that he does not love himself in the right way? When a man in self-torment thinks to do God a service by martyring himself, what is his sin except not willing to love himself in the right way? Alas, and when a man presumptuously lays violent hands on himself, is not his sin just this that he does not rightly love himself in genuine understanding of how a man *ought* to love himself?[1170]

To love oneself requires what Augustine describes as a disciplined heart, keeping one's desires under strict control so that "he neither loves what he ought not to love, nor fails to love what he ought to love."[1171] Such a person, one who properly loves herself, is one who has trained and educated her appetites to such a degree that, as Plato describes, she keeps from taking her fill of pleasure lest it get too large and strong and wreck her entire being.[1172] Such a person, Socrates reminds his interlocutors, may be considered just at that point where he has "set his house to rights, attained self-mastery, and lives on good terms with himself."[1173] One who loves himself says yes to those desires that are for the edification of his being, and no to those that are destructive. A person suffering from addiction cannot be said to truly love himself in that, in choosing to love that which feeds the addiction, he is choosing something other

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[1170] Ibid.

[1171] Augustine, writes, "Now he is a man of just and holy life who forms an unprejudiced estimate of things, and keeps his affections also under strict control, so that he neither loves what he ought not to love, nor fails to love what he ought to love, nor loves that more which ought to be loved less, nor loves that equally which ought to beloved either less or more, nor loves that less or more which ought to be loved equally," *On Christian Doctrine,* I.17.28.

[1172] Plato, *The Republic,* Book 4.5.3442ab

[1173] Ibid, 443de

than the healthiest version of himself possible. The one, Plato reminds us, who is at civil war with himself is confused, displaced, cowardly, ignorant, undisciplined, and, in short, capable of wickedness of all kinds.[1174] The injunction to "love oneself" is to pursue within one's own life the discipline, self-control, and restraint necessary to avoid a life consumed by one's own appetites, leaving one masterless and rudderless, whim to every caprice, at the mercy of every wave, suffering from a fractured and divided self, gazing continually at one's own navel for succor. Justice, as Augustine reminds us, begins first with "the right order within man himself."[1175] For Augustine, you cannot love your neighbor as yourself unless you are also trying to draw him towards that love which you yourself are pursuing.[1176] Before we can love our neighbor, we must rightly love ourselves, and this necessitates a heart educated towards the proper loves.

Jacob Needleman writes that there are two moralities thrust before us: "The greater morality is to love man, to care for my neighbor, and not only my 'family,' or my tribe, but also the 'stranger within my gates.' The greater morality is to give my attention to my neighbor, to care for his material needs and his metaphysical need";[1177] but, he goes on to argue, "there is another morality, a 'lesser' morality which calls me to the task of becoming *able* to will and act in accordance with the demands of the greater morality. The greater morality, the ethical ideals upon which almost all of human civilization is based, presupposes the existence of men and women who are to an extent

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[1174] Ibid, 444b.
[1175] Augustine, *City of God,* XIX, 4, B.A. 37.68
[1176] The love of God, in Augustine's case. See Mary T. Clark, "Augustine on Justice," *Revue des Études Augustiniennes* Volume 9 (1963): 88-95, accessed February 12, 2015. http://www.patristique.org/sites/patristique.org/IMG/pdf/63_ix_1_2_05.pdf
[1177] Jacob Needleman, *Why Can't We Be Good* (New York: Penguin Group, 2007), 194.

able to will and act according to the good"[1178] (emphasis in original). Our duty, Needleman argues, "is to become capable of morality, capable of loving man and acting justly. And this capability is possibly only through the capacity, the energy, latent within every human being, to master the inner impulses of desire and instinct."[1179] Such love of oneself is, at last, the ability to pray alongside Augustine, "Set love in order *in me*"[1180] (emphasis mine). The Samaritan was capable of loving the wounded man because he could first see beyond his own historical biases and prejudices, beyond his own personal vendettas and family feuds, beyond the culturally and traditionally ingrained way of seeing the "other." He could, at last, see the *humanity* in the man lying before him; he saw him, as King points out, "as a human being first, who was a Jew only by accident."[1181] The point Yeshua makes here is not so much that of identifying who is my neighbor, as much as it is showcasing the type of neighbor I am to be.

Second, we must *love* our neighbor as ourselves. This sort of love described here is something more than mere sentiment, empathy, or even sympathy; it requires *compassion.* Yeshua states that, when the Samaritan looked upon the wounded man, "his heart went out to him." This is not just a turn of phrase, for the word Yeshua uses here, *splagchnizomai,* in Greek means, quite literally, to yearn one's guts out for another (*splangkh* is Greek for bowels, the believed seat of the emotions). It is the word used most often in the Gospels for the emotion Yeshua experiences when he is moved by the suffering of the crowd, and it is the word Yeshua uses to describe the reaction the Samaritan has when he looks upon the wounded Jewish man on the Jericho Road.

[1178] Ibid.
[1179] Ibid, 222.
[1180] Augustine, *City of God*, XV.22
[1181] King, *Strength to Love,* 25

Compassion carries in its etymology the very idea that we are to bear the suffering of the other (in the Latin, *com|passio* literally means "to suffer with"). David Purpel describes compassion as "feelings with moral meaning."[1182] He writes of compassion, "its literal meaning of 'suffering with' reveals profound understanding of the nature of being—that it is likely to involve pain and suffering, that the burdens are particularly severe when one is alone, and that it is part of human nature to share the burdens and efforts to ease them."[1183]

Martha Nussbaum fleshes out this definition of compassion as "a painful emotion directed at the serious suffering of another creature or creatures."[1184] For Nussbaum, compassion consists of four traits: 1. There is a *seriousness* to it such that, for the person experiencing it, there is a deep belief that the suffering of another is important and nontrivial; 2. Compassion operates out of the idea of *nonfault*, believing that at least a good portion of the suffering is not the fault of the sufferer; 3. There must exist a mimetic connection of *similar possibilities*: the one experiencing compassion must see the sufferer as a person similar to him- or herself; and 4. The person experiencing compassion exhibits what Nussbaum calls the *eudemonistic thought: "*a judgment or thought that places the suffering person or persons among the important parts of the life of the person who feels the emotion. It says, 'They count for me: They are among my most important goals and projects.'"[1185]

Compassion, therefore, requires the ability to step outside of oneself and enter into the predicament of the other. It requires an individual to *see* the wounded man at

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[1182] Purpel, *The Moral and Spiritual Crisis in Education,* 42
[1183] Ibid
[1184] Nussbaum, *Political Emotions*, 142.
[1185] Ibid, 142-144.

his feet. Stanley Hauerwas writes, "We can act within the world rightly *only as we are trained to see*. We do not come to see merely by looking, but must develop disciplined skills through initiation into community"[1186] (emphasis mine). In order to see rightly in this way, our hearts, as Simon points out, must be disciplined.[1187] Compassion asks us to empty ourselves, to deny our own self-centered desire to be the master of the universe, to relinquish our skewed visions of ourselves as deserving of the narcissistic hedonism we so quickly embrace; to surrender our "fat, relentless egos"; to give up our wishful thinking that our own destinies are not intricately woven within the destinies of others (other people, other species, other biological organisms). It asks us to do the hard, difficult work of making forgiveness part of the habit structure of our being.[1188] Such a love, as Augustine points out, is not "abject and sluggish," a passive "gentleness"[1189]; indeed, as C.S. Lewis warns, this love always involves suffering.[1190]

It is a vision of love that moves beyond family to see all humanity as our brothers, our sisters, our fathers, our mothers. As such, it is the proper corrective to the pathologies of Mammon in that it asks us to do the very thing Mammon fears most: lay our lives down on behalf of someone else (as long as Mammon can keep our eyes occupied on our own stomachs, we will always be incarcerated to our own consumptive ends. If we dare look up to see the humanity of the other, the entire consumptive

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[1186] Stanley Hauerwas, *The Peaceable Kingdom* (Notre Dame, IN: Notre Dame University Press, 1983), 29-30.

[1187] Simon, *The Disciplined Heart,* 22.

[1188] Ibid, 33.

[1189] Augustine, *Homily 7 on the First Epistle of John,* translated by H. Browne. *Nicene and Post-Nicene Fathers, First Series*, Volume 7, edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1888.) Revised and edited for New Advent by Kevin Knight, accessed March 3, 2015. http://www.newadvent.org/fathers/170207.htm

[1190] Lewis, writing of love, argued that to love at all is to suffer. "There is no safe investment. To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. The only place outside Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell," *The Four Loves,* 111.

machine might, Mammon fears, come to a grinding halt). This idea that my neighbor matters, that I *am* my brother and my sister's keeper, is, as Kierkegaard writes "the pick that wrenches open the lock of self-love and wrests it away."[1191] It helps us acknowledge that Keats' veil of soul-making really does run through the suffering experienced in "a thousand diverse ways."[1192]

Compassion has its roots both in the emotional and in the natural realm, with none other than Charles Darwin, the great advocate of the survival of the fittest, claiming, as he observed the instincts of animals for what he termed "mutual aid," that their "strong, sexual, parental, and social instincts give rise to 'do unto others as yourself' and 'love thy neighbor as yourself.'"[1193] Indeed, there are signs that animals portray this depth of compassion, that they also "love their neighbors as themselves." In a study conducted in 1994, psychiatrists observed that rhesus monkeys refused to pull a chain for food if by doing so it delivered a shock to a monkey in another cage (one rhesus went twelve days without food rather than pulling the chain). [1194] Some sense of compassion, the researchers discovered, overruled even the basest desire for nourishment. In another study, researchers in Moscow, having a difficult time luring one particular ape from the forest with any system of rewards, even food, finally

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[1191] Kierkegaard, *Works of Love,* 17.

[1192] John Keats, "The Vale of Soul-Making," accessed November 13, 2014. http://www.mrbauld.com/keatsva.html

[1193] Charles Darwin, quoted in Barasch, *The Compassionate Life,* 19. Barasch points out that Darwin noted 24 entries for *mutual aid,* 61 for *sympathy,* 91 for *moral*, and 95 entries for *love* in his *Descent of Man* versus only nine entries for *competition* and only two for *survival of the fittest.*

[1194] Stanley Wechkin, Jules H. Masserman, and William Terris, Jr., "'Altruistic' Behavior in Rhesus Monkeys," *American Journal of Psychiatry* 121 (1964): 584-85. Indeed, their findings concluded that, "A majority of rhesus monkeys will consistently suffer hunger rather than secure food at the expense of electroshock to a conspecific. 2. This sacrificial pattern is induced primarily by visual communication, remains characteristic for individual animals, and is enhanced by familiarity or previous experience of shock, but is not significantly related to relative age, size, sex, or dominance. 3. Such protective or "succorance" behavior, observable throughout the animal kingdom," 585.

discovered that, if a researcher pretended to weep, the ape immediately stopped its other activities, ran to the researcher, tenderly took the researcher's chin in his palm, and lightly stroked the researcher's face with his finger.[1195] In one particularly powerful case study, [1196] researchers noticed that a troupe of baboons in Kenya, known for their highly aggressive, volatile and violent actions amongst both themselves (particularly against females and low-ranking males) and rival troupes, suffered a tragedy when its most aggressive and dominant alpha-males ate tainted meat found in a garbage dump, developed tuberculosis, and died. The remaining members, including the subordinate males and all the females and children, underwent what researchers described as "a cultural swing towards pacifism, a relaxing of the usually parlous baboon hierarchy, and a willingness to use affection and mutual grooming rather than threats, swipes and bites,"[1197] leading to a new social norm for this troupe such that, even when new males joined the group, they assumed the social ethos of the whole. The "communal comity" of this troupe lasted for two decades, and when researches studied hormone samples from this troupe, they found far less evidence of stress when contrasted with baboons living in more aggressive societies. Dr. de Waal, in an essay that accompanied the baboon study, stated, "The good news for humans is that it looks like peaceful conditions, once established, can be maintained. And if baboons can do it, why not us?"[1198]

[1195] Frans de Waal, *The Ape and the Sushi Master: Cultural Reflections of a Primatologist,* quoted in Barasch, *The Compassionate Life,* 29.
[1196] Natalie Angier, "No Time for Bullies: Baboons Retool Their Culture," *New York Times,* April 13, 2004, accessed February 22, 2015. http://www.nytimes.com/2004/04/13/science/no-time-for-bullies-baboons-retool-their-culture.html
[1197] Ibid
[1198] Ibid

Indeed, why not us? While there seems to be no end to the evidence that a selfish disposition for cruelty exists in the human condition, research tells us that humans are also hardwired for compassion. Functional MRI scans reveal a "biologically embedded" basis for altruistic behavior, as evidenced in a study performed by researchers at Emory University studying how the brain responds to cooperation versus competition. Their research shows that "social cooperation is intrinsically rewarding to the brain," suggesting that "the altruistic drive to cooperate is biologically embedded" in the brain.[1199] According to Dr. James Rilling, principal investigator in the study, ""Reciprocal altruism activates a reward circuit, and this activation may often be sufficiently reinforcing to override subsequent temptations to accept but not reciprocate altruism. This may be what motivates us to persist with cooperative social interactions and reap the benefits of sustained mutual cooperation."[1200] Research also points out that, on the most basic physiological level, the body responds positively to compassion; when individuals feel compassion for others, their heart rate goes down from baseline levels, preparing their automatic nervous system not for flight or fight (the typical responses connected to the ANS), but to approach and sooth.[1201] When persons exhibit compassion for another, oxytocin is released in the body, causing a chemical reaction that lead to feelings of warmth and affection (as occurs during breastfeeding), which, recursively, motivates us to be even more compassionate.[1202] In a study entitled, "Induction of empathy by the smell of anxiety," published in the journal of the *Public*

[1199] Emory University Health Science Center, "Emory Brain Imaging Studies Reveal Biological Basis for Human Cooperation," *Science Daily,* accessed February 27, 2015. http://www.sciencedaily.com/releases/2002/07/020718075131.htm

[1200] Ibid

[1201] Dacher Keltner, "The Compassionate Instinct," *Greater Good* (March 1, 2004), accessed February 22, 2015. http://greatergood.berkeley.edu/article/item/the_compassionate_instinct

[1202] Ibid.

Library of Science, researchers discovered that, "The chemosensory perception of human anxiety seems to automatically recruit empathy-related resources."[1203] Smelling chemical signals from the sweat of anxious subjects elicited an empathic response, even when the smell was below the threshold of consciousness in half the subjects, meaning that the brain recognizes anxiety and responds to it compassionately even when we are unaware of this process taking place.

What the research points to is that, just as the apes studied in Kenya highlight, both selfish aggression and altruistic compassion are capacities existing within the very marrow of our lived experiences; the determining factor appears to be the conditions in which the subject lives and moves and has its being. In other words, if animals can be socialized towards compassion, if they can "teach" themselves to adhere to their higher angels, there should be no excuse for human beings to live within what Albert Einstein referred to as an "optical delusion of consciousness that restricts us to our personal desires and to affection for a few persons nearest to us."[1204] Our task, Einstein argued, "must be to free ourselves by widening our circle of compassion to embrace all creatures and the whole of nature."[1205] Henry Giroux argues that the dominant ideology of casino capitalism numbs us into a moral and political stupor, in which we not only renounce our political obligation to question authority, but we have renounced our moral obligation to care for the fate and well-being of others as well.[1206] What we must do to wake ourselves up from the moral coma in which we find ourselves is to reclaim

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[1203] Alexander Prehn-Kristensen, Christian Wiesner, Til Ole Bergmann, Stephan Wolff, Olav Jansen, Hubertus Maximilian Mehdorn, Roman Ferstl, and Bettina M Pause.,"Induction of empathy by the smell of anxiety," *Center of Integrative Psychiatry* Volume 4, Number 6 (January 2009), accessed March 1, 2015. http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0005987

[1204] Albert Einstein, quoted in Barasch, *The Compassionate Life,* 60.

[1205] Ibid.

[1206] Giroux, "Reclaiming the Radical Imagination," 6.

what Giroux calls our radical imagination by cultivating, via education, a way of thinking that "thrives on connecting equity to excellence, learning to ethics, and agency to the imperatives of social responsibility and the public good."[1207] To be able to love with what King calls a "dangerous and excessive" love; to risk position, prestige, and even one's very life for the welfare of others; to stop along the dangerous valleys and hazardous pathways of life to lift up some bruised and beaten brother to a higher and more noble life,[1208] requires, quite literally, a moving of the heart beyond one's own personal safety, security, succor, and satiety towards the other. It requires the *capacity* to stop, see, and engage. This capacity, though innate, must also be disciplined, educated, if we are to engage in the works of love that proffer healing and restoration.

Third, we are to love *our neighbor.* As has already been pointed out, there was a great deal of animosity, hatred, vitriol, and violence perpetrated between the Jews and the Samaritans. What Yeshua asks the expert of the law to consider is twofold: First, your neighbor is that person whom you run across as you are traveling life's path whose pain, grief, sorrow, anger, hurt, woundedness, and brokenness will not let you pass by in silence or apathy. Your neighbor, Yeshua states, is that person bruised, defeated, marginalized, victimized, and left for dead by forces of violence, oppression, and injustice that lurk around every corner. They are the ones who have been victimized by the savage injustices of life, those impoverished by structural violence, those left for dead by systemic oppression masquerading as "business-as-usual." They are the ones too bloody and beaten to help themselves, those whose liberation must come by engaging them as human beings, those we must touch viscerally in order to heal verily.

[1207] Ibid, 7.
[1208] King, *Strength to Love,* 27.

Compassion requires that we take the hurt of our neighbor seriously, that we no longer accept as normal and natural the abnormal and atrocious violence perpetrated against our fellow human, against our shared environment, against creation itself, as standard operating procedure.

Martha Nussbaum states that the political imperative for all societies is that they "need to think about compassion for loss, anger at injustice, the limiting of envy and disgust in favor of inclusive sympathy." [1209] The task, then, she argues is for the cultivation of the public emotion of love in order to "keep at bay forces that lurk in all societies and, ultimately, in all of us: tendencies to protect the fragile self by denigrating and subordinating others. Unchecked, they can inflict great damage. The damage they do is particular great when they are relied upon as guides in the process of lawmaking and social formation."[1210] What Nussbaum argues for is the elevation of love to the political realm. She writes that

> Democratic reciprocity needs love. Why? Why wouldn't respect be enough? Well, respect is unstable unless love can be reinvented in a way that does not make people obsess all the time about hierarchy and status. But more deeply, *the public culture needs to be nourished and sustained by something that lies deep in the human heart and taps its most powerful sentiments*. Without these, the public culture remains wafer-thin and passionless, without the ability to motivate people to make any sacrifice of their personal self-interest for the sake of the common good (emphasis mine).[1211]

What public culture needs, Nussbaum argues, is "something religion-like, something passionate and idealistic, if human emotions are to sustain projects aimed at lofty goals. *This new religion must embody a form of love*. Mere respect is not enough to hold

[1209] Nussbaum, *Political Emotions,* 2.
[1210] Ibid, 3
[1211] Ibid, 43.

citizens together when they must make sacrifices of self-interest. *Something deeper in the heart, something more passionate and central in human development, is required"*[1212] (emphasis mine). What is needed is something more than a pat on the back, something that makes much of both the beauty and the suffering in our world. What is needed is a love that "delights in the recognition of the other as valuable, special and fascinating, a drive to understand the point of view of the other; gratitude for affectionate treatment, and guilt at one's own aggressive wishes or actions; and finally and centrally, trust and a suspension of anxious demands for control."[1213] And why does a political culture need to think about issues such as redemptive love? Nussbaum responds by stating that, "My suggestion will be that the political culture needs to tap these sources of early trust and generosity, the outward movement of the mind and heart toward the lovable, if decent institutions are to be stably sustained against the ongoing pressure exerted by egoism, greed, and anxious aggression. Because narcissism is ongoing, the resources that make its defeat possible must also be ongoing, in the form of increasingly sophisticated forms of love."[1214] If we are to achieve a society based not upon the masculine ideals of competition, consumption, and control, we must cultivate more than merely law-abiding citizens ("The citizen who really feels love of others," Nussbaum states, "is very different from the merely law-abiding citizen."[1215] Rousseau makes a similar claim when he states that "laws, being in general less strong than passions, restrain men without changing them."[1216] The Samaritan

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[1212] Ibid, 105
[1213] Ibid, 176.
[1214] Ibid, 177, 182
[1215] Ibid, 395.
[1216] Rousseau, *Discourse on Inequality,* 131.

certainly was not abiding by the law when he chose to help his wounded enemy); we must cultivate the political virtue of love (something Aristotle points out when, describing justice as seeking another person's good, he argues that a human being is a political being insofar as his own personal *eudaimonia* is wrapped up in the good of his community, thus necessitating the political need for *phileo*—the love of friends that consists more in loving than in being loved—that has the power to hold even cities together[1217]) for, as Nussbaum argues, "The type of imaginative engagement society needs is nourished by love. *Love matters for justice*"[1218] (emphasis mine).

And second, your neighbor might quite possibly be the one responsible *for* the victimization in the first place. The love we are describing goes beyond the moral imperative of seeing and helping the wounded upon the Jericho Road, to working politically (that is, through the *polis*—the community) to fixing the Jericho Road itself (as King writes, "it is not enough to aid a wounded man on the Jericho Road; it is also important to change the conditions that make robbery possible"[1219]). Compassion embraces the suffering of this world, taking it upon itself in order to birth something new (in the Hebrew, the word for compassion—*rachamim*—literally means "womb". It is that place, like the chrysalis, where suffering becomes the means unto transformation). Whereas the two religious leaders stepped aside to remain undefiled, the Samaritan breaks every taboo by not only handling the body of one certainly unclean and perhaps dead, he more importantly helps one who, by all rights, is his sworn enemy (think of a Jew responding in this way to his captor at Auschwitz). Such

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[1217] See *Nichomachean Ethics,* 1159a29-1160a7. It is, according to Aristotle, a good people's *life together* that allows for the cultivation of virtue, 1170a11.
[1218] Nussbaum, *Political Emotions,* 380.
[1219] King, *Strength to Love,* 25.

compassion, such moving in one's very guts, even (and especially) for one's enemies, Yeshua declares in Matthew 5:43-48, is what is called for if true redemption is to occur. The love exemplified by King's acts of nonviolent resistance offers an example of the political force required to shape the beloved community. Here are King's words, describing in visceral detail the power of love as a political antidote to the pathologies found both in oppression on one hand, and in violent resistance on the other

> To our most bitter opponents we say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. Throw us in jail, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom but not only for ourselves. We shall so appeal to your heart and conscience that we shall win *you* in the process, and our victory will be a double victory[1220] (emphasis in original).

The double victory King speaks of here is the victory over both injustices perpetrated in the community and over the hearts of the unjust. It is a moral *and* political victory brought about by a moral and political love. The love we are describing here is never content just with its own moral duty; it always works to bring about the double victory of winning freedom both for the oppressed *and* the oppressor. It works to set free captives at both ends: those held captive by injustice, oppression, and victimization, and those held captive to their own blindness, hatred, prejudice, vice, addictions, and warped perceptions of how things should be. It is a way of deconstructing what Walter Wink calls the Domination System (the network of systems and structures integrated around the idolatrous values of power that are destructive to

[1220] Ibid, 51.

human and communal flourishing.[1221] Simone Weil describes this system by stating, "Human history is simply the history of the servitude which makes men—*oppressors and oppressed alike*—the plaything of the instruments of domination they themselves have manufactured"[1222] emphasis mine) by turning it on its own head. [1223] King's deliberate use of nonviolent resistance (as opposed to the more logical use of justified violence) worked intentionally and even sacrificially for a better world not just for oppressed blacks, but for their white oppressors as well. It is the transformative path of redemptive love that does not submit to evil, but instead navigates what Walter Wink calls a "third way" through meek acquisition on the one hand and violent reprisal on the other to a dismantling of the powers on their own grounds.[1224] It is a means of opposing injustice that holds open the possibility of the oppressor becoming redeemed as well (Walter Wink argues that one's enemy actually presents the victim with a gift: the

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[1221] Walter Wink, *The Powers That Be* (New York: Doubleday, 1998). An example of this might be the following, drawn from Wink: a family already living on the margins of society—a single mom with two kids, working two jobs, living just above the poverty level—has one child get the flu. The mom has to take off work, missing her wages. Having to decide between medicine and gas, she must take the sick child to the emergency room via the bus, making her miss even more work. Her boss is able to find someone else willing to work her minimum wage job, so he lets her go. Now, with no job, little money, and a sick child, she is forced to navigate either an unsympathetic job market or the vagaries of the welfare system. Either way, they get poorer and poorer, deeper and deeper in debt. The child misses school and gets further and further behind, eventually having to repeat the grade. As there is very little possibility of their rising above their station, this little family can be said to be lost in the labyrinth of the Domination System. They may or may not have had any real grasp of the larger powers at work in their demise. "What happens to them overtakes them like a blind fate, an undeserved sentence of death handed down by faceless functionaries staffing a huge and heedless machine," 38.

[1222] Simone Weil, quoted in Hodgkinson, *The Philosophy of Leadership,* 61.

[1223] Wink points out a biblical example of this in the story in Matthew 5:40, when Jesus says, as an example of how to love one's enemies, "If anyone wants to sue you and take your shirt, let him have your coat also." Rather than this being a way to meekly allow the oppressor to literally take the shirt off your back, what Wink points out is that, given the great shame in Jewish culture to looking upon a naked body (it was much more shameful to look upon a naked body than to be the naked party), by undressing in court, the victim is saying to the victimizer, "You want my robe? Here, take everything! Look at me now!" The oppressor must now bear the shame of looking upon the oppression he has caused, thereby unmasking the entire system by which debts are oppressed. "The creditor is revealed to be not a legitimate moneylender but a party to the reduction of an entire social class to landlessness and destitution. This unmasking is not simply punitive, since it offers the creditor a chance to see, perhaps for the first time in his life, what his practices cause, and to repent," Ibid, 105.

[1224] Wink, *The Powers that Be,* 170.

ability to forgive, seek reconciliation, and work to help the oppressor recover his or her very humanity.[1225] Think of the "gift" Jim Clark offered the Southern Christian Leadership Conference members who prayed for him despite his hatred and cruelty against them. As the Reverend James Bevel said at a church gathering in Selma shortly after mounted police beat black student demonstrators nearly to death under Clark's orders, "It's not enough to defeat Jim Clark—do you hear me, Jim?—we want you converted. We cannot win by hating our oppressors. We have to love them into changing").[1226] It is rooted in the eschatology of redeemed community, not just reformed individuals, working to see the day when the wolf and the lamb can lie down in restored relationship together (Isaiah 11:6—think of Nelson Mandela leading his country towards liberation, integration, and the healing of old wounds through forgiveness by reconciling with the very ones who had been the instruments of his oppression during his captivity). Such love is more an ethic for doing life together than it is merely about any one individual's empathy.

Finally, you *shall* love imports the decree of a moral duty to possess both the capacity and the willingness to engage in caring for one's neighbor. Yeshua exhorts the expert in the Torah (but not, obviously, an expert on compassion) to, "Go and do likewise"; to go and love *like this.* This, then, is the educative task before us: to help students become *capable* of the morality that fosters *shalom,* to master their desires, to have dominion over their impulses and emotions, to cultivate the compassion necessary to care both for themselves and for their fellow man (whomever that might be), to

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[1225] Wink writes, "The command to love our enemies reminds us that our first task toward oppressors is pastoral: to help them recover their humanity. Quite possible the struggle, and the oppression that gave it rise, have dehumanized the oppressed as well, causing them to demonize their enemies. It is not enough to become politically free; we must also become human," Ibid*,* 172.

[1226] This story quoted in Wink, *The Powers That Be,* 176-177.

become the kind of persons who can actually obey the moral mandate to engage in the works of love that foster the blessed community. To do this, to free ourselves from the liturgical grasp of Mammon in order to best engage the world of the other; to unlearn that which has led us towards war, genocide, poverty, famine, depression, anxiety, patriarchy, addiction, and all manner of oppression and injustice; to turn the swords of slaughter, cruelty, viciousness, violence, and inhumanity into the plowshares of sustenance, nourishment, flourishing, health, blessing, and abundance, schools must become workshops of desire, calling forth our better angels, disciplining our loves, educating our desires, and cultivating in us a longing for *shalom.*

Cultivating the Fields of Education

"To love rightly is to love what is orderly and beautiful in an educated and disciplined way. For the object of education is to teach us to love what is beautiful."
Plato[1227]

"Persons who count themselves well educated because of their technical skill and their professional standing but who lack vision and do not dream—who assume that the world as it is, is the world as it must be—such persons are not morally educated, however much we may consider them 'good men and women.'"
Tom Green[1228]

The field of education refers rightly to the discipline of education, with all its concomitant studies of schooling, theories of knowledge and learning, pedagogy, administration, classroom management, curriculum development, and the like, but it may also be correctly described as a field in the agricultural sense; that is, as the fertile soil in which that which is sown also gets harvested. Indeed, as Starratt writes, "the

[1227] Plato, *The Republic,* 403a4
[1228] Green, "The Formation of Conscience in an Age of Technology," 4.

concept of cultivation may be considered central to the learning process itself."[1229] This more organic idea of schooling has, of course, historical roots: when we send our children to kindergarten, we are sending them, quite literally, to the "child's garden". Peabody and Mann wrote of this in their *Moral Culture of Infancy and Kindergarten Guide,*

> *Kindergarten* means a garden of children, and [Friedrich] Froebel, the inventor of it, or rather, as he would prefer to express it, *the discoverer of the method of Nature,* meant to symbolize by the name the spirit and plan of treatment. How does the gardener treat his plants? He studies their individual natures, and puts them into such circumstances of soil and atmosphere as enable them to grow, flower, and bring forth fruit. He does not leave them to grow wild, but prunes redundancies, removes destructive worms and bugs from their leaves and stems, and weeds from their vicinity[1230] (emphasis in original).

Peabody and Mann go on to say that, "If every school-teacher in the land had a garden of flowers and fruits to cultivate, it could hardly fail that he would learn to be wise in his vocation."[1231] If, as I have argued, the seeds of avarice have been sown into children through modern schooling, resulting in a harvest of consumption, then there must be a new cultivating in order to reap a different harvest. It is true that one reaps only what one sows (the farmer planting wheat seed will *never* reap grapes, no matter how much he may wish it to be so), and there is no field more fertile for the sowing and reaping of human beings than that of education as found in the schoolhouse (the one place students spend the majority of their formative years); therefore, if what we want is a harvest of

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[1229] Starratt, "Democratic Leadership Theory in Late Modernity: An Oxymoron or Ironic Possibility?" 18.
[1230] Elizabeth Palmer Peabody and Mary Tyler Mann, *Moral Culture of Infancy and Kindergarten Guide* (Charleston, SC: Nabu Press, 1923/2010), 10-11.
[1231] Ibid

redemptive love leading to *shalom*, our schools as fields of education must sow new seeds of compassion.[1232]

There is an ecology to understanding agricultural fields, to knowing the interplay and interaction between living organisms and their natural environment. To understand the interconnectedness organisms have with their collaborating parts (including such things as diversity, distribution, biomass, population), ecologists study the life processes, interactions, and adaptations; movement of materials and energy through living communities; the successional development of ecosystems; the abundance and distribution of organisms and biodiversity in the context of the environment; and a host of other dynamic elements.[1233] Lafeerriere and Stoett describe "ecological thought" as literally the "'study of the house,' and so ecological thought seems to include sundry reflections concerning the house, i.e. natural habitat."[1234] The study of ecology, they add, is to "describe the mechanisms binding organisms to their

[1232] The metaphor of the garden as a place for cultivating persons and communities is one that has rich resonance within all major religions, especially that of the Hebraic communities, for whom the city, Jerusalem, is continually referred to as a vineyard (Jeremiah 2:1-3, 32:15; Ezekiel 28:26; Psalms 80:8; Isaiah 1:8, 5:1-761:5-6, 63:1-6. It is also referenced in the Christian scriptures, particularly in Matthew 21:33-43, where Yeshua describes the landowner as God, the vineyard as Israel, the tenets as the political and religious leaders, and the harvest as the fullness of God's kingdom). In Isaiah 5, the prophet sings a song of lament for the vineyard of Jerusalem ("I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside" 1:1), for, though it was to yield a crop of good grapes, when it came time for the owner to harvest the fruit from the garden of his delight, "he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress" (5:7). Rather than producing a harvest of *mispat* and *sedek,* the vineyard of Jerusalem produced only carnage and anguish. The problem, as the prophets continually point out, is that, rather than sowing the seeds of *shalom* (encouraging the oppressed, setting the captives free, loosing the chains of injustice, providing the wanderer with shelter, clothing the naked, speeding the cause of righteousness*,* spending themselves on behalf of the hungry, binding up the brokenhearted, comforting those who mourn), the people of YHWH plundered and looted, sought gain from extortion, made unjust laws, deprived the poor their rights, made widows their prey, robbed the fatherless, oppressed their neighbors, covered their hands in blood, and delighted in all manner of evil deeds (these descriptions both of *shalom* and wickedness are all found throughout the Book of Isaiah). The vineyard of YHWH was incapable of producing a harvest of justice and righteousness because those tasked with tending it sowed only seeds of violence, oppression, and injustice.

[1233] See E.O. Wilson, "A global biodiversity map," *Science* 29 (2000): 2279

[1234] Eric Lafferriere and Peter J. Stoett, *International Relations Theory and Ecological Thought: Towards a Synthesis* (New York: Routledge, 2003), 25.

immediate and larger environments. Ecological thought hinges on a scientific understanding of natural interrelatedness and balance, expressed in the concept of ecosystem."[1235]

Fields of education, with their interconnected elements, are no different. Waters, Cross, and Runions provide an integrated model of schooling that conceptually describes the school environment more holistically as a social ecology, arguing that "a school ecology represents the many domains of the whole-school by integrating organizational aspects of a school coupled with the interrelationships between students, staff, and parents."[1236] What Waters, et al. argue is that a school ecology is typically considered a product of organizational leadership and the overall functionality of the school, based on the underlying values, attitudes, and norms implicit in the school's activities, and its disciplinary culture. They argue that, "it is these structural and functional components of a school's context, which have recently been found to have the greatest influence on student connectedness and other health outcomes."[1237] An ecology of schooling considers the relationships between the form and function of the school itself, as well as the relationships between the constituents (faculty, administration, students, parents) within the school. Waters, Cross, and Shaw describe the organizational characteristics of a school ecology as represented by structural (including school size, number of year levels, leadership support, and school sector), functional (including clear and consistent expectations for behavior, student involvement in decision making, high expectations for learning, participation in extra-

[1235] Ibid, 26.
[1236] Stacey K. Waters, Donna S. Cross, and Kevin Runions, "Social and ecological structures supporting adolescent connectedness to school: A theoretical model," *Journal of School Health* Volume 79, Number 11 (2009): 516-524.
[1237] Ibid, 518

curricular activities), built environments (including those environments that may or may not promote health and wellbeing, build resilience, enhances academic care, and promotes human and social capital), and interpersonal (including the relationships among students, among staff, and between staff and students) relations.[1238] What the work of school ecologists show[1239] is that, if we are to reap new harvests, we must take a serious look at reimagining the integrated ecology of schooling. Unfortunately, when we look at the harvests reaped from the fields of education today, we see, as George Counts saw a century ago, the most extraordinary contradictions

> Here is a society that manifests the most extraordinary contradictions: a mastery over the forces of nature, surpassing the wildest dreams of antiquity, is accompanied by extreme material insecurity; dire poverty walks hand in hand with the most extravagant living the world has ever known; an abundance of goods of all kinds is coupled with privation, misery, and even starvation; an excess of production is seriously offered as the underlying cause of severe physical suffering; breakfastless

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[1238] Stacey K. Waters, Donna S. Cross, and Therese Shaw, "Does the nature of schools matter? An exploration of selected school ecology factors on adolescent perceptions of school connectedness," *British Journal of Educational Psychology* (September, 2010): 384.

[1239] School ecologists Waters, Cross, and Shaw discuss the following recommendations to fostering greater student connectedness: "Reducing school and class sizes may increase students sense of connectedness to the school and staff. Implementing 'schools within schools' that tailor the system to the developmental needs of young people would also work to keep young people continually engaged. This would require less departmentalization enabling teachers across disciplines to work closely in servicing the developmental needs of young people. Functionally, this model suggests that schools with clear and fair discipline policies and student involvement in decision making may create more highly connected students. Moreover, each student, no matter how academically minded, should be encouraged to achieve the highest of academic standards possible. Pastoral systems that provide support for students in their learning and development and that create formal and informal opportunities for students to connect with teaching staff should be implemented and supplemented by a wide variety of extracurricular activities in which students are encouraged to participate. The built school environment can also directly influence school connectedness. This model recommends
school administrators and students alike take pride in the appearance of the school by encouraging students to care for the grounds by being involved in activities, such as art projects for school walls, establishing gardens, and reporting graffiti. The provision of developmentally appropriate play or recreation equipment would also enhance opportunities for students to interact with others in a pro-social manner. Classroom layout and design are an integral feature of the built environment and should encourage cooperative learning, open discussion, and information sharing, rather than didactic teaching practices. The final whole-school ecological component represents the interactions among school community members. School staff must become role models of expected behavior. Moreover, clear expectations for student and parent behavior should also be
promoted and enhanced by involving students in such decision making," 522.

> children march to school past bankrupt shops laden with rich foods gathered from the ends of the earth; strong men by the million walk the streets in a futile search for employment and with the exhaustion of hope enter the ranks of the damned; great captains of industry close factories without warning and dismiss the workmen by whose labors they have amassed huge fortunes through the years; automatic machinery increasingly displaces men and threatens society with a growing contingent of the permanently unemployed; the wages paid to the workers are too meager to enable them to buy back the goods they produce; consumption is subordinated to production and a philosophy of deliberate waste is widely proclaimed as the highest economic wisdom; the science of psychology is employed to fan the flames of desire so that men may be enslaved by their wants and bound to the wheel of production; both ethical and aesthetic considerations are commonly over-ridden by hard-headed business men' bent on material gain; federal aid to the unemployed is opposed on the ground that it would pauperize the masses when the favored members of society have always lived on a dole. One can only imagine what Jeremiah would say if he could step out of the pages of the Old Testament and cast his eyes over this vast spectacle so full of tragedy and of menace.[1240]

That is the prophetic question we face: how to cultivate new fields, fields that yield not violence, oppression, and injustice; fields that would not cause the prophets to weep because they could find no mercy, no *shalom,* here; but fields, as Hodgkinson describes, that see schooling not as the art of training and subjecting people to serve the profit of others, but, instead as

> the art of helping people to know themselves, to develop the resources of judgment and skills of learning and the sense of values needed on facing a future of unpredictable change, to understand the rights and responsibilities of adults in a democratic society and to exercise the greatest possible degree of control over their own fate. To educate is to look for truth, to stir discomfort in the placid minds of the unthinking, to shake ideologies, disturb complacency, undermine the tyranny of anti-intellectual commercialism which reins in the marketplace…to the disadvantage of us all. To educate is to reject the false analogies of the marketplace, to see justice and equality as noble aims rather than as obstacles to a takeover bid, to insist that human progress has no bottom line.[1241]

[1240] Counts, *Dare the School Build a New Social Order?* 30-32

[1241] Hodginkson, *Educational Leadership: The Moral Art,* 16.

To think of education (and particularly schooling) as an agricultural field capable of reaping a new social imaginary, to return education to its etymological roots ("to bring forth"), we must begin to turn our minds from the ways in which we cultivate avarice and consumption (resulting in the pathologies listed throughout this dissertation), to the ways in which we might instead cultivate fields of *shalom*. We must begin to think about how we might turn the stony hearts of self-indulgence, materialism, and narcissistic hedonism into fleshy hearts rooted in community, care, and compassion. We must begin to think about how schooling might serve different narratives, different gods. Our fields of education must cultivate *kardias* whose desires are disciplined towards rightly-ordered loves. Educators (particularly those involved in school administration) must have the minds of farmers, taking responsibility for acknowledging that what we sow, we shall also reap.

In his book, *Dewey and Eros,* Jim Garrison writes that, "The ancient Greeks made the education of desire the supreme aim of education."[1242] "A good education," Garrison writes, "disciplines our desires to serve the greatest good, that is, those persons, things, and ideals that are of most value. It is time to reawaken the ancient conversation about teaching our passions to desire the good."[1243] Education, as the Greeks understood it, was always involved in *poiesis*—human making. *Poiesis,* Plato tells us in the *Symposium,* occurs at three stages of a person's development: through sexual procreation (the original form of human making); when one attains heroic fame in the city, moving one from an individual to a citizen; and the cultivation of the soul

[1242] Garrison, *Dewey and Eros,* xiii.
[1243] Ibid, 2.

through virtue.[1244] This highest form of *poiesis,* that which "makes souls pregnant," that which takes the business of education in hand, comes about, we are told, through love.[1245]

In the *Symposium,* Socrates states that, "the only thing I say I know is the art of love" (*ta erotica*).[1246] The wordplay here is important, for Socrates claims in the *Cratylus* that the ancient origin for "heroes" comes from the name of love because, quite literally, they were the ones who sought wisdom through the art of questioning (*erotan*).[1247] Socrates' knowledge of love seems to be rooted in the educative art of questioning (amusingly enough, this seems to be his *only* knowledge of love, as is evidenced in his conversation with Diotima in the *Symposium,*). It is also interesting to note that Socrates' teacher, Diotima, as Garrison points out, was a prophet, one chosen by the gods to explain their ways to men.[1248] Thus she stands in line with the prophets we have already examined (Isaiah, Amos, and Yeshua) as one who proffers a vision of

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[1244] Plato, *Symposium,* translated by Christopher Gill (New York: Penguin Classics, 2003). Both Plato (through the voice of Socrates) and Garrison refer to love as *eros,* something we will unpack briefly in a bit, but the idea I am putting forth remains the same for all the loves: they must be disciplined towards the correct desires if they are to help bring forth a vision of moral and communal flourishing. Cultivating *phileo* is just as important, as Aristotle points out.

[1245] Ibid, 207b-d. Both Plato (through the voice of Socrates) and Garrison refer to love as *eros,* something we will unpack briefly in a bit, but the idea I am putting forth remains the same for all the loves: they must be disciplined towards the correct desires if they are to help bring forth a vision of moral and communal flourishing. Cultivating *phileo* is just as important, as Aristotle points out.

[1246] Ibid, 177d8-9.

[1247]Socrates, answering Hermogenes question about the history of the word "hero," responds by stating, "That is easy to understand; for the name has been but slightly changed, and indicates their origin from love (ἔρως). Why, they were all born because a god fell in love with a mortal woman, or a mortal man with a goddess. Now if you consider the word "hero" also in the old Attic pronunciation, you will understand better; for that will show you that it has been only slightly altered from the name of love (Eros), the source from which the heroes spring, to make a name for them. And either this is the reason why they are called heroes, or it is because they were wise and clever orators and dialecticians, able to ask questions (ἐρωτᾶν), for εἴρειν is the same as λέγειν (speak). Therefore, when their name is spoken in the Attic dialect, which I was mentioning just now, the heroes turn out to be orators and askers of questions," Plato, *Cratylus,* translated by Harold N. Fowler. (Cambridge, MA: Harvard University Press, 1921), 398c5-e5.

[1248] Garrison, *Dewey and Eros,* 78.

possibility rooted in imaginative inquiry. Prophets, as we have already discussed, show us the gap between the world as it is, and the world as it ought to be, and this is what Diotime provides for Socrates, calling him (and, subsequently, Plato's readers), through love, to strive towards wisdom (*philo*|*sophia*).

This love of wisdom, this *philo*|*sophia,* is, as Cornelis Verhoeven points out, more than mere knowledge; rather, it is a form of *desire*.[1249] Such desire is what Augustine refers to when he writes that "Because love is a movement…and every movement is always toward something, when we ask what ought to be loved, we are therefore asking what it is that we ought to be moving toward…. It is the thing in regard to which possession and knowing are one and the same."[1250] Socrates, upon hearing from Diotime that neither the gods nor the ignorant pursue wisdom (the one already possessing it, the other not feeling himself defective enough to do so), asks, "Who then are the followers of wisdom, if they are neither the wise nor the ignorant?" The answer Diotime gives is those who strive, through Love, towards the "perpetual possession of what is Good."[1251] The driving force in love, says Diotime, is a yearning for goodness. Love, Diotime suggests, is the prime mover that causes us to seek the Good. The problem, of course, is that, though everyone longs for the good, few people recognize what the good is "for in the confusion of their lives human beings know that they have desires, but they do not know what will satisfy them. When hungry, they eat, thinking that food is the object of their desire. But once they have eaten, they desire other things,

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[1249] Cornelis Verhoeven, *The Philosophy of Wonder,* translated by Mary Foran (New York: NY, Macmillan Publishers, 1972), 43. Verhoeven writes that, "An introduction to philosophy is an introduction to the wonder that makes philosophy move."

[1250] Augustine, *Eighty-three Different Questions: Fathers of the Church Patristic Series* (Pittsboro, NC: The Catholic University of America Press, 2002), 35.1&2

[1251] Plato, *Symposium,* 206a

and so on, till death (hopefully) puts an end to it. To that extent, they live in ignorance and are incapable of loving properly."[1252] For Plato, much like Augustine and Aquinas, the struggle of the human condition is that it is impelled by the dictates of love ("love," after all, as Augustine warns us, "is a craving"[1253]), but love for different things (sensuality for the body, eternity for the soul). In this understanding of love, Plato describes the depth both of human misery when love goes awry, and human fulfillment when it finds its proper ends (indeed, Socrates is so convinced that he has at last caught the first faint whispers about the truth of love that he is ready to run out and tell all his neighbors that, "human nature can find no better helper than love"[1254]).

This, then, for Plato, is the point of education: to point our loves towards the proper ends; to cultivate in us rightly ordered desires (it is interesting to note that Diotime utilizes the agricultural metaphor when she tells Socrates that, by contemplation, one may "bring forth in all their splendor many fair fruits of discourse and meditation in a plenteous crop of philosophy"[1255]), for, as Plato reminds us, "To love rightly is to love what is orderly and beautiful in an educated and disciplined way. *For the object of education is to teach us to love what is beautiful*"[1256] (emphasis mine). The cultivation of wisdom and a life rightly ordered*,* therefore, begins in properly educated love.

John Dewey describes this process of cultivation in *Democracy and Education* when he writes that, "Education is thus a fostering, a nurturing, a cultivating,

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[1252] Lydia Amir, "Plato's Theory of Love: Rationality as Passion," *Practical Philosophy* (November 2001): 6-14, accessed January 10, 2015. http://www.society-for-philosophy-in-practice.org/journal/pdf/4-3%2006%20Amir%20-%20Plato%20Love.pdf

[1253] Augustine, *Eighty-three Different Questions,* 35.1

[1254] Plato, *Symposium*, 212b

[1255] Ibid, 210d.

[1256] Plato, *The Republic,* 403a4

process."[1257] Dewey goes on to write that, "Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into it, social life, could not survive."[1258] Dewey's "process of transmission" is closely connected to his belief in naturalism; derived from the agricultural idea that nature (*natura*—Latin meaning "to spring up") is a "bringing forth" or a "making to grow," Dewey held to the concept that the purpose of education is to "cultivate human nature to bring-forth the best in young people and to help them grow."[1259] Dewey, much like Plato, understood philosophy to be a form of desire, saying as much in his essay "Philosophy and Democracy": "We should return to the original and etymological sense of the word [philosophy], and recognize that philosophy is *a form of desire*, of effort at action—a love, namely, of wisdom"[1260] (emphasis mine). This love, Garrison writes, was, for Dewey, one that involved knowledge, poetry, and prophecy, leading to the practical wisdom (*phronesis*) Dewey believed led to "the better kind of life to be led."[1261] If, as Garrison writes, human nature is part of *natura*, "then it is only natural that humans undergo the natural process of cultivation, being born anew, and growing in every nascent spring they experience."[1262] For Dewey, growth towards the proper ends, growth towards the proper *loves,* is the goal of proper education. This, then,

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[1257] Dewey, *Democracy and Education,* 9.
[1258] Ibid, 5.
[1259] Garrison, *Dewey and Eros,* 21.
[1260] John Dewey, quoted in Garrison, *Dewey and Eros,* 26.
[1261] Ibid, 26.
[1262] Ibid, 29.

becomes the goal of schooling: to bring about the proper habits of doing, thinking, and feeling that, over time, transforms the uninitiated to "develop a character which finds pleasure in right objects and pain in wrong ends."[1263]

Such a vision of schooling, as James Smith reminds us, must first educate the *kardia,* rather than the mind. It must draw us out of ourselves and towards the Good (what this dissertation has argued is *shalom*), not only for ourselves, but for the other as well. It must lead us towards a wholly educated person who is capable of doing the tough-minded work of bestowing value, generating love, and creating goodness both for oneself and, reciprocally, for others. As Plato states, "Education is that which leads you always to hate what you ought to hate, and to love what you ought to love from the beginning of life to the end."[1264] Such education, such "bringing-forth," is measured not merely in what quantifiable data one can amass based upon how much information a student has regurgitated (leading to a fixed sense of self that has no expansive growth beyond power, domination, and manipulation[1265]), but, instead, is gauged in such long-term measurables as how caring, imaginative, creative, relational, and generous one is, for, as Dewey wrote, "The *kind* of self which is formed through action which is faithful to relations with others will be a fuller and broader self than one which is cultivated in isolation from in opposition to the purposes and needs of others."[1266]

To begin with the end in mind, one should hope to find, come harvest time, students who were shaped by their loves to be persons whose lives are organized around what Nel Noddings describes as '"centers of care": "Care for self, for intimate others,

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[1263] John Dewey, *Ethics* (New York: Henry Holt and Company, 1932), 30.
[1264] Plato, *The Laws.* Trans. Trevor J. Saunders. (New York: Penguin Classics, 2005), Book II, 653.
[1265] Garrison, *Dewey and Eros,* 41
[1266] Dewey, *Ethics*, 302.

for associates and acquaintances, for distant others, for nonhuman animals, for plants and the physical environment, for the human-made world, and for ideas."[1267] A person shaped by rightly-ordered loves behaves properly not because they are afraid of the punishments, but because their hearts have been shaped to pursue that which is edifying, ennobling, and enriching both for themselves and for others. Such a person possess the strength to love, possessing neither the narrow sympathy of the calculating intellect, nor the confined outlook that hinders the ability to look upon the other as his brethren, but instead, possess what Dewey calls the *generous* thought, that which "carries thought out beyond the self and which extends its scope till it approaches the universal as its limit."[1268]

Such a person would be said to be harmonized in that, whether male or female, this person would understand power not to be rooted in corruption, dominance, manipulation or control, but in what Chittister calls the dignity of humility and the gifts of vulnerability, utilizing compassion and dialogue rather than brute force as a means of responding to issues of injustice and oppression, resisting to the death, but never bringing death in an effort to humanize the web of self, others, and the world.[1269] Such a person would have a rich sense of self, for, as Pappas notes, "Those who find their own good in the good of others by virtue of having a direct interest in others are not, because of this, dependent, weaker, self-less, lacking identity, etc. They can still be said to

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[1267] Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education* (New York: Teachers College Press, 1992), xiii. There is much more that can, and should, be said about this idea of centers of care, but that is for another work. Here, I wish to point out what a person whose loves are properly ordered centers his or her life around: caring in these ways.

[1268] Dewey, *Ethics,* 270.

[1269] Chittister writes that, "The feminist never wilts in the face of injustice; the feminist simply refuses to become less than fully human. Feminist spirituality resists to the death but never brings death in its wake. Feminist spirituality looks at pride and strength and finds them wanting in the face of the dignity of humility and the gifts of vulnerability," *Heart of Flesh,* 174-75.

sacrifice their 'selves,' but by that we must mean a narrow kind of self. On the contrary, … they are the most likely to become richer and growing selves, because the opportunities and demands for growth are found in relations…."[1270]

Such a person, motivated by rightly-ordered love, would find himself capable of resisting the pathologies of Mammon, for love, as Augustine reminds us, at every turn counters the vice of avarice with a corresponding virtue: "Temperance is love which knows how to protect its integrity and is dedicated wholly to what is loved. Fortitude is love that is capable of enduring much of the sake of the beloved. Justice is love which does not desire to retain for itself the good things of life but knows how to share them equally. Prudence is love that knows how to discern what will benefit love and what will harm it."[1271] Possessing the virtue of love, this harvest will be considered bountiful if the following can be said to be true of our students:

> Epistemologically, our students know themselves only as they know others and they know others only as they know themselves. Metaphysically, our students actualize their potential for growth only as they actualize the potential for growth in others, and they actualize the potential of growth for others only as they actualize their own. Finally, our students care best for themselves only as they care for others, and care best for others only as they care for themselves.[1272]

In short, what we should hope to find, come harvest time, are persons who have learned to love themselves, others, other species, and the natural world both well and rightly. To achieve this harvest, to reap this bounty, schooling must be transformed (redeemed) both in form and in function.

[1270] G.F. Pappas, "Dewey and Feminism: The Affective and Relationships in Dewey's Ethics," *Hypatia* Volume 8, Number 2 (1993): 87.

[1271] Allan D. Fitzgerald, *Augustine Through the Ages: An Encyclopedia* (Grand Rapids, MI: William B. Eerdmans Publishers, 1999), 509

[1272] This is paraphrased from Garrison, *Dewey and Eros,* 68. I have substituted "they" for "we" and "themselves" for "ourselves."

Re-imagining the Form of School: An Ecology of Care

"It isn't the math, English, or science [students] have learned that will make the difference. It is the character of their hearts, the clearness of their minds, and the steadfastness of their wills that will determine what type of communities and lives we all share." George Wood[1273]

As discussed earlier in the work of Waters et al., shaping the proper ecology in schooling plays a significant role in fostering the connectedness required for students to thrive, both personally and academically. If, for our purposes, the function of schooling is to reorder desire, to facilitate a metamorphosis from one social imaginary to another, to shape persons of compassion capable and willing to shape communities of *shalom,* then the entire ecology of schooling, in every area constitutive of its full ecosystem, must also be transformed. As discussed earlier, school reform does little to suggest an overall change in *telos,* which is required if we are to see true systemic change. As George Woods argues, "Unfortunately, most of the proposals to change our schools will have little or no effect on the overall structure of our schools. And it is their structure, the way we organize the school experience that must be changed if we are to connect with our students in a way that makes a difference."[1274] Martha Nussbaum, writing about the need for love, argues that, "When a society makes a commitment to education, it makes a commitment as well to its own future stability, not just in economic matters, but also in pursuit of its political goals. Education will then be one of the main arenas in which the shaping of politically appropriate sympathy will take place, and in which inappropriate forms of hatred, disgust, and shame will be

[1273] Wood, *Time to Learn,* xix
[1274] Ibid, 37.

discouraged."[1275] What the world needs, whether it is willing to admit it or not, is neither the *ortecmegas* of *Beowulf* nor the wolves of Wall Street. What it so desperately needs are persons of peace capable and willing to be instruments of *shalom* in the world. To paraphrase Stanley Hauerwas, the school must never cease from being a community of peace in a world of deception and fear. [1276] It should not let the world—what I have termed the Religion of the Marketplace—set its agenda; rather, a peaceable school must set its own agenda.

As we have already discussed, schools that function institutionally do little to shape the kinds of human beings we are after (indeed, as has been argued throughout this dissertation, schools that function in this manner work almost intentionally *against* a human being shaped to be a lover of the good pursuing the blessed community); what is needed is a new form of schooling, a new vision, rooted in the *telos* of shalom. Thinking again of the field of education, Jane Roland Martin states that, "Just as the physical embryo derives its nutriments from the womb, the spiritual embryo absorbs them from its surroundings. Put children in the wrong environment and their development will be abnormal and they will become the 'deviated' adults we now know. Create the right environment for them and their characters will develop normally."[1277] If the goal, like the work of the Cistercians, is to reorient desire away from one's own selfish, consumptive ends towards the proper ability to love oneself and one's neighbor, if we are to harvest new crops, then we must reimagine the very form of schooling, believing that, as Maria Montessori claimed, "Provide the right education for

[1275] Nussbaum, *Political Emotions,* 124
[1276] Hauerwas, *The Peaceable Kingdom,* 100. Here, Hauerwas is describing another liturgical institution, the church; thus I have substituted "school" for "church," but, as has already been argued, the schoolhouse functions every bit as religiously as the traditional church.
[1277] Martin, *The Schoolhome,* 13

children and selfishness will vanish in the course of normal development."[1278] As Anderman points out, "Connectedness in school seems dependent on the extent to which each student interacts within a developmentally appropriate school ecology to satisfy their need to feel autonomous, competent, and related."[1279] Deborah Meier puts it this way, "If we want children to be caring and compassionate, then we must provide a place for growing up in which effective care is feasible."[1280] If schooling is to function prophetically in its re-ligious obligations, binding students to particular ways of seeing and being in the world, its form must shift from that of institution to that of community. Schools must become places where caring undergirds the very warp and woof of the entire educational ecosystem saturated with an ecology of care.

Nel Noddings, in her work, *The Challenge to Care in Schools,* argues for a more innately feminist framework for education, one that emphasizes the differences between the traditional masculine frame dominated by rules, regulations, policies and procedures, to one that promotes connection and relationship. On Nodding's view, one of the primary characteristics of establishing a culture of caring in schools is the belief that nothing should come before a teacher's responsibility to care for his students. In her work on the challenge for schools to heed the feminine voice of caring in education, Noddings points out that one of the reasons we operate under a morality of individual rights and maximizing self-interest is that we have allowed a highly patriarchal system to suppress the voice of care in those institutions that shape our values—most notably in our educational institutions. She states that, as human beings, one of our most basic

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[1278] Marie Montessori, quoted in Martin, *The Schoolhome,* 22.
[1279] Eric M. Anderman, "School effects on psychological outcomes during adolescence," *Educational Psychology*,Volume 94, Number 4 (200): 795-809
[1280] Meier, *The Power of Their Ideas,* 1062

needs is to care and be cared for—a relational process that requires long periods of time to develop. She argues that the primary objective of schools should be to promote the growth of students as "healthy, competent, moral people."[1281] For Noddings, this objective should, when it must, trump even intellectual achievement and the accumulation of knowledge. She states, "I believe that a dedication to full human growth will not stunt or impede intellectual achievement, but even if it might, I would take the risk if I could produce people who would live nonviolently with each other, sensitively and in harmony with the natural environment, reflectively and serenely with themselves."[1282] This form of such schooling would seek to flatten the traditional hierarchical structures of administration and bureaucracy that dominate and bloat our current school systems and replace them with systems that gave more voice to both the teachers *and* the students in what type of schooling best served them.[1283] In this vision of schooling, the entire ecology (that is, every ecosystem of a school—social, fiscal, pedagogical, administrative, curricular and extra-curricular, overt and hidden) is awash in what Carol Gilligan calls "the voice of care".[1284]

Noddings points out that in our current system, children are taught that the only education worth valuing is one that will increase their position within a system that gives dignity and worth to those occupations whose financial reward is greatest (a masculine system, by which the only way women can succeed is to don the dress, habits, and accouterments of their male counterparts). Such a system, however, offers little to no value for those things typically associated with the feminist ethic: service,

[1281] Noddings, *The Challenge to Care in Schools,* 10. The following discussion of an ethic of care in schools draws heavily upon this text.
[1282] Ibid, 12
[1283] For a detailed look at such a process of flattening, see Noddings' *Caring*.
[1284] See Gilligan, *In a Different Voice.*

caring, and responsibility for the other. As Noddings points out, we place such a high emphasis on formal education, when, in reality, few of us ever really worry whether or not our neighbors can recite Homer, solve for x in an algebraic equation, or understand the Krebs cycle; instead, we ask questions that are far more concerned with their basic human qualities: "Will they harm me? Can I trust my children in their home? Do they value the same things I value?"[1285] Noddings goes on to write that,

> In 'educating the [caring] response,' caring…teachers provide the conditions in which it is possible and attractive for children to respond as carers to others. *We show them how to care*. Children educated in this way gradually build an ethical ideal, a dependable caring self. A society composed of people capable of caring—people who habitually draw on a well-established ideal—will move toward social policies consonant with an ethic of care[1286] (emphasis mine).

As stated earlier, developing the capacity for compassion begins with rightly loving one's self, devoting oneself to certain ways of seeing and being in the world that are virtuous and healthy, rather than vicious and diseased. This is not, as Noddings argues, something that comes just by rolling out of bed in the morning. "Selves are not born," Noddings says;[1287] they must be cultivated through a specific, intentional, and deliberate form of schooling such that, "As we try to educate the caring response in every subject that we teach and in a myriad of everyday activities, we contribute to the construction of an ethical ideal. At the core of this ideal is a habitual self that is caring."[1288] This particular way of educating requires a particular way of schooling, one that teaches a different moral language—the language of caring, concern, and responsibility; a much different moral language, as we have seen, than that of Mammon.

[1285] Ibid, 54
[1286] Nel Noddings, *Starting at home: caring and social policy* (Berkeley, CA, University of California Press, 2002), 223.
[1287] Ibid, 98.
[1288] Ibid, 215

Such a vision of schooling begins not with the demands of the marketplace, but with the *kardia* of the student, believing, as George Wood points out, that it is not the math, science, English or history our students learn that will make the difference, but the character of their hearts that will determine the communities and lives we will share.[1289] Schooling as community requires a rethinking of every facet of a school's ecology as it is now construed (everything from budget, to textbook selection, building size, transportation needs, athletic programs, teacher professional development, etc.), but, for the sake of brevity, let us hone in on just two—time and relationships—believing that these are foundational and, if done with wisdom and careful deliberation, might go a long way towards reorienting every other component as well. We will also find that there exists within these two elements a symbiotic relationship in that they provide overlapping solutions to the deep needs in students to grow and develop as human beings, for, when proper time is given and deep relationships are fostered, genuine education can take place. Let us first discuss each element theoretically, then we shall see how these are worked out in *praxis,* with boots on the ground, in actual, flesh-and-blood schools.

As has already pointed out, students' time in schooling is one that is carefully monitored, duly fragmented, and rarely conducive to what is required for deep thinking, relational trust, and personal introspection to occur. Nel Noddings writes that proper teaching requires long periods of time spent in continuity of relationships; unfortunately, she writes, "Schools…pay too little attention to the need for continuity of

[1289] Wood, *Time to Learn,* xix

place, people, purpose, and curriculum."[1290] The challenge to care in schools begins in creating the time and space for students to *be*—be with themselves, with their mentors, with their peers. Giving students time rightly identifies them as organic beings that, like any organic being, need the proper time to grow, mature, and develop into fully realized human beings. George Wood points out that the average high school student spends around 5,000 hours in schooling. What we do with these 5,000 hours, then, is critical if the goal is to move schooling from institution to community, for they are the last 5,000 hours students spend before they cross the bridge into adulthood as either selfish, consumptive, avaricious wolves, or as neighborly, compassionate, restorative citizens. Time, as Einstein tells us, is relative; what we do with the time in our schools, I would add, is also relative—relative to the type of *poiesis* that takes place. Noddings argues that such caring is developed through relatedness and responsiveness, things that require, as she writes, "long periods of time in continuity."[1291]

In her research on the characteristics necessary to develop this ethic of care in schools, Tarlow notes time as the first characteristic necessary to develop out the other seven ("being there," talking [dialogue], developing sensitivity, acting in the best interest of the other, caring as feeling, caring as doing, and demonstrating reciprocity).[1292] In Tarlowe's research, both teachers and students talked about the importance of creating the time required (either in the formal setting of the classroom or

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[1290] Noddings, *The Challenge to Care in Schools,* xii.

[1291] Ibid, xii

[1292] Barbara Tarlow, "Caring: A negotiated process that varies," in *Caregiving: Readings in knowledge, practice, ethics, and politics*, eds. Suzanne Gordon, Patricia Benner, and Nel Noddings, *Caregiving: Readings in knowledge, practice, ethics, and politics* (Philadelphia: University of Pennsylvania, 1996), 56-82. For example, creating the time to "be there" resulted in students perceiving the teacher as someone who cares enough to create the time in the teacher's day to be accessible, approachable, and welcoming enough for the student to initiate a request for caring and could be counted on for help. Students felt that such teachers had an *abundance* of time for "being there," which in and of itself provided a sense of comfort and security.

in more informal interactions) to enhancing caring relationships. Time, Tarlowe argues, is "a latent, necessary force underwriting all caring activities."[1293] When time is harried, fragmented, and disjointed, we get harried, fragmented, and disjointed human beings who know little else than to live harried, fragmented, and disjointed lives. When time is given for deep reflection, personal introspection, and communal contemplation amongst peers and mentors on the essential questions of the human experience, we might get persons who think deeply, live wisely, act justly and pursue mercy (to paraphrase Micah 6:8). Giving students (and teachers) the time to "know thyself," to listen to their lives, provides for them the inner peace required for a transforming of the *kardia*.

The second ecological element that must change if we are to re-seed the fields of education is relationships. If we are to ask teachers to go beyond conveying information to help with the formation of the human beings in their care, if we desire to shape community within our schools, then we must see the time carved out as a means for teachers to get to know their students well enough to mentor them and to model for them what compassion looks like. Historically, in every great school for the shaping of moral and communal flourishing, there existed the concept of the student being yoked to the teacher. We see this in Plato's Academy, in the ministry of Yeshua and his disciples, in Emile and Rousseau, and in Confucius and his disciples (just to name a few); students walked, ate, laughed, joked, wept, grappled, and even slept beside the Master. There is something to the idea that these disciples learned much more than their "3Rs" from this experience; indeed, what they learned from their educators, why they chose to ally themselves to *this* particular Rabbi or *sensei* as opposed to *that* one, was

[1293] Ibid, 58.

how to live (Noddings argues that the most important thing children learn from their instructors is how to interact with other people and other living things[1294]). Students chose to study under particular educators not just to learn what these instructors know, but to do life as they do life; to learn to see as the instructor sees; to engage the world in all its entirety as the instructor engages the world. By shuffling students from one worksheet in one classroom down the hall in five minutes' time to another worksheet in another classroom, we rob students of the original concept of discipline: to be discipled, trained, and educated by mentors in relationships of deep trust, and we rob teachers of seeing themselves and their role in schooling in this way.

At a time when the statistics shout out how deeply starved children are for elders, for role models, for mentors whom they can emulate,[1295] schools shuffle students

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[1294] Noddings, *The Challenge to Care in Schools,* 36.

[1295] Research shows that over 33% of school-age children, almost 25 million kids, are fatherless, resulting in the following statistics: 63% of youth suicides are from fatherless homes; 90% of all homeless and runaway children are from fatherless homes; 71% of all high school dropouts come from fatherless homes; 85% of all youths in prison come from fatherless homes; Of the 73.2 million children under 18 years old loving in the United States, 27.9 percent (20.4 million) were living with a single parent ; 71% of pregnant teenagers lack a father; 60% of all children in the black community are fatherless and without a male role model in the home; in all but eleven states, most black children do not live with both parents; and almost 45% of school-age kids do not live with both biological parents. See National Quality Improvement Center on Non-Resident Fathers, "Research on Father Absenteeism," accessed March 3, 2015 http://fatherhoodqic.research%20on%20father%abseteeism.shtml; the statistics on fatherlessness taken from "The Fatherless Generation," accessed March 3, 2015 https://thefatherlessgeneration.wordpress.com/statistics/; Luke Rosiak "Fathers disappear from households across America." *Washington Times* December 25, 2012, accessed March 3, 2015 http://www.washingtontimes.com/news/2012/dec/25/fathers-disappear-from-households-across-america/?page=all; and Wood, *Time to Learn,* 53.
The problem is not just fatherlessness. Research also points out the negative effects of the high incarceration rate of mothers on children: the disruption associated with a mother's incarceration has long-term emotional consequences for children, including poorer peer relationships and diminished cognitive abilities; 70% of young children with incarcerated mothers had emotional or psychological problems such as anxiety, withdrawal, hypervigilance, depression, shame and guilt; they also exhibited somatic problems such as eating disorders. And, perhaps most clearly, young children exhibit externalizing behaviors such as anger, aggression, and hostility toward caregivers and siblings). See Ross D. Parke and K. Alison Clarke-Stewart, "Effects of Parental Incarceration on Young Children," *U.S. Department of Health and Human Services: The Urban Institute* (January 2002): 1-23.
Obviously, these statistics just point out incarceration rates. They do not speak to divorce, or the number of hours parents spend away from their children at work. The point is that, for a variety of reasons, children no longer spend serious amounts of time with traditionally-held role models in their communities

off from one classroom to the next, one teacher to the next, as fast as possible, failing to allow the time for students to see their instructors as mentors, as role models, as guides capable and willing to help them navigate the turbulent waters of growing up, willing to help them think wisely and well about the choices they make, working to shape a better story with their lives. Students, more often than not, see the adult in the schoolhouse as, at best, the gatekeeper to the grade they desire, and, at worst, the antagonist always out to get them. Without providing the proper time for students and adults to listen to each other and to build the deep relational trust necessary to achieve proper guidance, students stomach teachers for as long as they must to get the grade, or outright rebel against the teacher who seems to be holding them back. Though the research shows a clear link between healthy student-teacher relationships and everything from improved social skills, academic performance, self-motivation, cooperation, engagement, enjoyment, attendance, and acceptance,[1296] the school day, with its harried and frenetic schedule, does not allow the time necessary for these relationships to fully develop. If we want to see healthy fields ripe for harvest, we must cultivate within the school day itself the time for these relationships to properly develop. We must put relationship ahead of subject matter, grades, scores, standards, and benchmarks.

(in fact, as George Wood points out, it is much more likely that a student is being reared by his or her television set than by an actual mentor in his or her life), Wood, *Time to Learn,* 53.

[1296] For a more in-depth look at the link between positive teacher-student relationships and outcomes, see the following: Victor Battistich, Eric Schaps, and Nance Wilson, "Effects of an elementary school intervention on students' 'connectedness' to school and social adjustment during middle school," *The Journal of Primary Prevention* Volume 24, Number 3 (2004): 243-262; Sondra H. Birch and Gary W. Ladd, "The teacher-child relationship and early school adjustment," *Journal of School Psychology* Volume *55,* Number 1 (1997): 61-79; Adena M. Klem and James P. Connell, "Relationships matter: Linking teacher support to student engagement and achievement," *Journal of School Health* Volume *74,* Number 7 (2004): 262-273; Denise H. Daniels and Kathryn E. Perry, "'Learner-centered' according to children," *Theory Into Practice* Volume *42,* Number 2 (2003): 102-108; Ranjini Reddy, Jean R. Rhodes, and Peter Mulhall, "The influence of teacher support on student adjustment in the middle school years: A latent growth curve study," *Development and Psychopathology,* 15 (2003): 119-138; and Tracia N. Valeski and Deborah J. Stipek, "Young children's feelings about school," *Child Development, 72* (2001): 1198-1213.

George Wood writes that "Rethinking our schools requires finding ways to reclaim the educative, guiding function that significant adults can play in the lives of young people. This means making prolonged contact between learner and educator a priority in restructuring our high schools. All of our technology, textbooks, and tests will never replace the impact one human being can have upon another."[1297] Reclaiming this requires shaping schools that regard time not in profane terms (as something to be managed, dictated, sliced up, controlled, dominated) but as something sacred to *poiesis*—the very formation of human beings shaped by rightly-ordered love. Noddings writes that, "Children need to participate in caring with adult models who show them how to care, talk with them about the difficulties and rewards of such work, and demonstrate in their own work that caring is important."[1298] If such participation is to occur, schools must create space within the ebb and flow of the school calendar for students to spend quality time in caring relationships with the adults in the building, learning with and from them about what it means to care: care for themselves, care for each other, care for the facility itself (in this paradigm, the lunch lady and custodian become more than mere functionaries in the school; they become another set of elders to whom the students may be yoked).

Though there certainly are other elements to shaping out a form of schooling that more closely reflects community than institution, re-imagining time as a means of fostering the deeper relationships necessary to cultivate an entire ecology of care would go a long ways towards creating a more peaceable schoolhouse. Schools formed and informed by an ecology of care can then focus on the ways it functions as

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[1297] Wood, *Time to Learn,* 56.
[1298] Nel Noddings, *Philosophy of Education* (Boulder, CO: Westview Press, 1995), 191.

a place for cultivating love through pedagogies of compassion. Such an education, one that has engaged the heart, is unlikely, as Rousseau tells us, to be lost for ever.[1299]

Re-imagining the Function of Schools: Cultivating Habits of the Heart[1300]

"If the school has one main goal, a goal that guides the establishment and priority of all others, it should be to provide the growth of students as healthy, competent, moral people. This is a huge task to which all others are properly subordinated." Nel Noddings[1301]

Reimagining our school as fields where every ecological element (every metaphorical stream, valley, soil, nutrient, and interactive life process) is soaked with the quenching rain of the ethic of care allows us the space to reimagine the function of schooling as one wherein desire is reoriented from those loves that are consumptive, to those which are creative and redemptive. Garrison writes that the education of our loves begins by helping students distinguish objects of mere desire from those that are truly desirable.[1302] Garrison, drawing upon John Dewey (who wrote that, "Every person in the degree in which he is capable of learning from experience draws a distinction between what is desired and what is desirable whenever he engages in formation and choice of competing desires and interests"[1303]) argues that the education of love is to help students to "distinguish what they immediately and unreflectively desire from what they ought to desire after reflection."[1304] Aristotle wrote that, "What affirmation and negation are in thinking, pursuit and avoidance are in desire; so that since moral virtue

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[1299] Rousseau, *Discourse on Inequality,* 63.
[1300] Though this idea mirrors the title of Bellah, et. al's work, I am not intentionally referencing that here or anywhere else where I employ the term "habit(s) of the heart."
[1301] Noddings, *The Challenge to Care in Schools,* 10.
[1302] Garrison, *Dewey and Eros,* 126.
[1303] Dewey, *Theory of Valuation,* quoted in Garrison, 126.
[1304] Garrison, *Dewey and Eros,* 126

is a state of character concerned with choice and choice is deliberate desire, therefore both the reasoning must be true and the desire right. That is why decision is either understanding combined with desire or desire combined with thought."[1305] The education of desire, therefore, must help students pursue, deliberately and mindfully, those desires that are right and true, and avoid, with equally deliberation, those which are not. Writing of desire, C.S. Lewis argues that "our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased."[1306]

If we are to help students avoid being conformed to the patterns of this world (patterns, as we have seen, that are shaped by the liturgy of Mammon), the work of schooling must be to help them be transformed (the Greek here for "be transformed," μεταμορφοῦσθε, is the same word Jane Roland Martin uses in her argument for an educational *metamorphosis*) not just into kinder, gentler versions of the *imago dei* of Mammon. If education is to "call forth" a different *imago,* a different sort of human altogether, it must begin in the renewal of the mind, and yet, not just the mind of the intellect, but the mind of the heart. Students, being drawn by their loves, by their *kardias,* towards a *telos* rooted in the consumptive demands of Mammon, must, like the knights who found their way to Clairvaux, have their desires pointed towards different ends, towards better loves, if they are to be persons of *shalom.*

[1305] Aristotle, *Nichomachean Ethics,* 1139a24-26.
[1306] C.S. Lewis, *The Weight of Glory* (New York: HarperOne, 2009), 32.

If a student's mother tongue, his first identity, fostered by every liturgically formative institution within the Religion of the Marketplace, is avaricious consumption, schools must become the one place of respite, cutting through the noise and the clutter of every other voice; they must be places where metamorphoses are possible; they must become places where border crossings can (and regularly do) take place.[1307] Given, as has already been discussed, that we are creatures moved first by our loves, schools must foster in students the imagination required to choose the highest good (what this dissertation argues is *shalom*) from amongst all competing claims. To help students avoid what Dewey described as "moral folly" ("the surrender of the greater good for the lesser"[1308]) schools must cultivate in students not just habits of the mind, but, more importantly, particular habits of the heart that will redirect desire towards its highest ends.

To unpack this, let us first take a brief look at the concept of habits (particularly, the concept of habituation), then we can examine what the proper habituation of the heart might entail. Garrison writes that, "habits are learned responses that channel affective impulses."[1309] This concept of habituation goes as far back as Aristotle, who, in *Nichomachean Ethics,* writes, "none of the virtues of character arises in us naturally";[1310] virtues of character, he argues, come about through habituated

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[1307] Kimberly G. Haney, Joy Thomas, and Courtney Vaughn write, "It is as social beings we become moral beings. In education this happens when the school becomes organized as a social whole, and…the child recognizes his conduct as a reflection or formulation of that society. Thus…affirming each other encourages the "old self" to disintegrate and a new moral self to emerge." "Identity Border Crossings Within School Communities, Precursors to Restorative Conferencing: A Symbolic Interactionist Study." *The School Community Journal* (Vol. 21, No. 2 (2011): 58.

[1308] Dewey, *Ethics,* 211.

[1309] Ibid, 130.

[1310] Aristotle, *Nichomachean Ethics,* 1103a19.

acquisition, "a state [of character] results from [the repetition of] similar activities."[1311] According to Aristotle, the process by which one is habituated to virtue involves imitation and repetition (another argument for creating the time and space for students to engage with moral exemplars who themselves have been habituated to choosing proper desires in proper ways). As Bowditch puts it, habituation "molds the dispositional and affective states of the young person towards moral maturity." [1312] Such habituation, (finding both enjoyment and pain in the proper things; deriving pleasure from virtuous activity and avoiding the pain inherent in vicious activity), Aristotle argues, drawing upon Plato, is the correct end of education.[1313] This, says Bowditch, explains how and why a young person would develop virtuously, "Her appetites and emotions are such that what she wants to do is be virtuous, and consequently she takes pleasure from acting virtuously and satisfying this desire."[1314] Such a person, on Aristotle's account, come to desire the virtues of character through habituation towards rational desire for things conceived of as good;[1315] in other words, virtues of character are developed, over time, through the learned capacity to reflect mindfully upon "what is good and beneficial…about what sorts of things promote health or strength…about what sorts of things promote living well in general."[1316] Such habits, John Dewey

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[1311] Ibid, 1103b22.
[1312] Bowditch, "Aristotle on habituation," 316
[1313] Aristotle writes that, "Pleasure causes us to do base actions, and pain causes us to abstain from fine ones. That is why we need to have had the appropriate upbringing—right from early youth, as Plato says—to make us find enjoyment or pain in the right things; for this is the correct education," *Nichomachean Ethics,* 1104b7-14.
[1314] Bowditch, "Aristotle on habituation," 317.
[1315] Aristotle, *Nichomachean Ethics,* 1113a15
[1316] Ibid, 1140a25-29

argued, reach down into the very structure of the self to build up or solidify certain desires."[1317]

Schooling, therefore, must be about the bringing forth of the imaginative deliberation necessary to choose those desires that produce virtuous activity. If the ends for which we aim in schooling are a bringing forth of *shalom,* the means must be achieved through the cultivation of imaginative deliberation. If students have become habituated towards a seeing and being in the world shaped by Mammon, the schoolhouse-as-"workshop of desire" must cultivate, in imaginative ways, a desire for those loves whose ends are, as Diotime states, the "perpetual possession of what is Good." The heart must long for different ends, and cultivating the proper imagination is the way by which we offer students better choices, for themselves and for their communities. As Garrison puts it, "Educating students means improving their habits of conduct so that they may grow in good health to the greatest expanse possible."[1318] Thus, the habit of the heart most needed for the reaping of rightly-ordered desire is that of imagination.

The pursuit of properly-ordered desire requires imagination, for, as Garrison writes, "imagination is what opens the doors of perception (including moral perception), and allows us to see the infinite possibilities hidden in the actual. It is the most powerful possession of the poets and the prophets."[1319] John Dewey describes the value of

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[1317] Dewey, *Ethics,* 171. Dewey wrote that, "Habit reaches down into the very structure of the self; it signifies a building up and solidifying of certain desires; an increased sensitiveness and responsiveness…or an impaired capacity to attend to and think about certain things. Habit covers…the very makeup of desire, intent, choice, disposition which gives an act its voluntary quality."
[1318] Garrison, *Dewey and Eros,* 132-33
[1319] Ibid, 139.

imagination as the "chief instrument of the good,"[1320] believing that, "'Reason' at its height cannot attain complete grasp and a self-contained assurance. It must fall back upon imagination—upon the embodiment of ideas…."[1321] Johnson argues that imaginative rationality is the one fundamental necessity required for moral development, stating that,

> What we need more than anything else…is moral imagination…as a means to both knowledge and criticism. We need an *imaginative rationality* that is at once insightful, critical, exploratory, and transformative…. Moral imagination would provide the means for understanding (of self, others, institutions, cultures), for reflective criticism, and for modest transformation, which together are the basis for moral growth[1322] (emphasis in the original).

Such imaginative rationality, on Johnson's belief, must be more than a "cool, detached, 'objective' reason toward the situation of others."[1323] Instead, it must go out "toward people to inhabit their worlds, not just by rational calculations, but also in imagination, feeling, and expression. Reflecting in this way involves an imaginative rationality through which we can participate empathetically…. I would describe this imaginative rationality as *passionate*…. It takes us beyond fixed character, social roles, and institutional arrangements"[1324] (emphasis in the original). Such imaginative rationality opens up the possibilities for the expansive growth required for the "generous thinking" to which Dewey calls us.

[1320] John Dewey, *Art as Experience* (New York: Perigree Books, 1934/2005), 124.
[1321] Ibid, 40.
[1322] Mark Johnson, *Moral Imagination: Implications of Cognitive Science for Ethics* (Chicago: University of Chicago Press, 1993), 187.
[1323] Ibid, 200
[1324] Ibid.

Imagination offers students different roles to play than those proffered by the schoolhouse today.[1325] Acquiring this habit is not easy; it requires students unlearn the roles being extended by Mammon—that of consumer, or consumed—in order to learn new ways of seeing and being in the world. If schooling is to bring forth new identities, new metamorphoses, if it is to help call into existence that which was not there before, it must help students develop the moral perception to see the possibilities inherent in the actual.[1326] Imagination helps students deliberate upon the options before them. *A priori,* it gives students the capacity to see that there are, indeed, *options before them*—they are not conscripted to living out the scripts of Mammon set before them; thus, imaginative rationality is an act of revolutionary futurity (to borrow from Freire), developing in students the critical consciousness necessary to regain one's capacity for choice, to reclaim one's orbit of decisions.[1327] The habit of imagination cultivates in students the capacity to "perceive critically the themes of their time, and thus to intervene actively in reality" rather than get carried along helplessly in the wake of change, a mere pawn at the mercy of forces they neither realize nor comprehend.[1328] This habit of imagination awakens in students what Freire refers to as the *conscientizacao* necessary to allow them to "reflect on themselves, their responsibilities, and their role in the new cultural

[1325]"Schools," Garrison writes, "are selling destinies, usually without any opportunity to reflect on them critically. Oddly, the best-known and often most powerful stories created in schools have numbers as their moral resolution," *Dewey and Eros,* 141.
[1326] Ibid, 133.
[1327] Freire writes that, "Unfortunately, the ordinary person is crushed, diminished, converted into a spectator, maneuvered by myths which powerful social forces have created. These myths turn against him; they destroy and annihilate him. Perhaps the greatest tragedy of modern man is his domination by the force of these myths and his manipulation by organized advertising…. Gradually, without even realizing the loss, he relinquishes his capacity for choice; he is expelled from the orbit of decisions," *Education for Critical Consciousness* (NewYork: Continuum, 1993), 6.
[1328] Ibid, 10

climate—indeed to reflect on their very power of reflection. The resulting development of this power would mean an increased capacity for choice." [1329]

C.S. Lewis wrote that, "reason is the natural organ of truth; but *imagination is the organ of meaning.* Imagination, producing new metaphors or revivifying old, is not the cause of truth, but its condition"[1330] (emphasis mine). Lewis denied the idea that reason informs the imagination; instead, he argued that, whereas reason might help in metaphysical discourse, it was the imagination that led one to moral convictions. Harry Poe, writing of Lewis, stated that, "Where philosophy and reason could not take him, Lewis discovered that imagination and language clearly could. Philosophy is tied to the physical world even when it ponders the world of ideals. Imagination, on the other hand, journeys beyond the physical world and comes back again."[1331] Michael Ward, in his essay, *The Good Serves the Better and Both the Best: C.S. Lewis on Imagination and Reason in Apologetics,* says that Lewis believed exclusively in an "imaginatively informed rationality." [1332] Lewis argued that the exercise of imagination is necessary to come to true understanding. Charlie Peacock, citing Lewis' concept of the imagination as an "organ of meaning," wrote that the imagination, "is necessary to moral and ethical

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[1329] Freire describes *conscientizacao* this way, "The important thing is to help men (and nations) help themselves, to place them in consciously critical confrontation with their problems, to make them the agents of their own recuperation. *Conscientizacao* represents the development of the awakening of critical awareness. It will not appear as a natural byproduct of even major economic changes, but must grow out of a critical educational effort based on favorable historical conditions. Men are defeated and dominated, though they do not know it; they fear freedom, though they believe themselves to be free. They are directed; they do not direct themselves. They are objects, not Subjects. For men to overcome their state of massification, they must be enabled to reflect about that very condition," Ibid, 20

[1330] Lewis, *Mere Christianity,* 43.

[1331] Harry L. Poe,*The Inklings of Oxford: C.S. Lewis, J.R.R. Tolkien, and Their Friends* (Grand Rapids, MI: Zondervan, 2009), 71.

[1332] Michael Ward, "The Good Serves the Better and Both the Best: C.S. Lewis on Imagination and Reason in Apologetics," in *Imaginative Apologetics: Theology, Philosophy, and the Catholic Tradition,* edited by Andrew Davison. (London: SCM Press, 2011), 76-102.

reflection and often inspires the actions that come out of such reflection."[1333] Lewis believed that the exercise of imagination "restored the connective tissue" between the mutability of things so that, through it, one could see the world "more really."[1334] Lewis wrote,

> In the moral sphere, every act of justice or charity involves putting ourselves in the other person's place and thus transcending our own competitive particularity. In coming to understand anything, we are rejecting the facts as they are for us in favor of the facts as they are. The primary impulse of each is to maintain and aggrandize himself. The secondary impulse is to go out of the self, to correct its provincialism and heal its loneliness. In love, in virtue, in the pursuit of knowledge…we are doing this.[1335]

For Lewis, this healing power of the imagination occurs when one's imagination has been properly "baptized"; indeed, Lewis' own defining conversion experience, his metamorphosis, occurred precisely at that point where he felt a "baptism of the imagination" had occurred.[1336]

Imagination, therefore, helps students journey beyond the physical, mechanistic, staid, patriarchal world saturated with the doxology of Mammon to see new visions, to

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[1333] Charlie Peacock, *New Way to Be Human: A Proactive Look at What It Means to Follow Jesus* (Gross Pointe Park, MI: Shaw Books, 2004), 176.

[1334] Robert Kunzman, *Grappling with the Good: Talking about Religion and Morality in Public Schools* (New York: State University of New York Press, 2006), 61. Kunzman writes, "Does this mean that imaginative engagement requires students to find value in all ethical frameworks they encounter? Certainly not. An effort to appreciate the value in a different ethical framework does not necessitate a slide into relativism or subjectivism. Even when we recognize that other ethical goods may exist beyond our own framework, this is a long way from conceding that all frameworks are equally valid."

[1335] C.S. Lewis, *An Experiment In Criticism* (Cambridge, UK: Cambridge University Press, 1961/2012), 110.

[1336] Lewis describes this border crossing from atheism to Christianity as a result of the baptism of his imagination in *Surprised by Joy: The Shape of My Early Life* (New York: Harcourt Brace Jovanovic, 1966), when he writes, "Such, then, was the state of my imaginative life; over against it stood the life of my intellect. The two hemispheres of my mind were in the sharpest contrast. On the one side a many-islanded sea of poetry and myth; on the other a glib and shallow 'rationalism.' Nearly all that I loved I believed to be imaginary; nearly all that I believed to be real I thought grim and meaningless," 171. It was after reading a copy of George Macdonald's *Phantastes* that Lewis felt, "as if I were carried sleeping across the frontier, or as if I had died in the old country and could never remember how I came alive in the new. That night my imagination was, in a certain sense, baptized," 172.

envision new worlds and new possibilities, to tell better stories with their lives. Such imaginative engagement helps students lift their eyes above their own navels, allowing them, as Kunzman argues, to widen their appreciation for ways of life different than their own.[1337] As Lewis wrote, the baptized imagination recognizes that, "My own eyes are not enough for me. I will see through those of others."[1338] It is only imagination, as Tom Green argues "that allows us to speak to other members about the chasm that exists between the hopes and fair expectations of the community and the failures of our lived lives."[1339] If (as I have been arguing) schooling functions religiously, then one of the chief acts of worship within our schoolhouses should be that of baptizing imaginations—bringing forth out of the chaotic waters of education something new, calling into existence something that was not there before. A disciplined heart, then, is one that has been habituated, through the baptism of the imagination, towards rightly-ordered desires.

To see this in action, one only has to look at the difference between intellectually knowing one needs to go on a diet and actually making going to the gym an habitual practice. The one who knows intellectually all of the reasons he needs to lose weight (better health, less risk of heart failure, diabetes, blood pressure, etc.) may still never make the effort to do the cardio and workouts necessary to get in shape until his heart becomes strangely warmed (to borrow from John Wesley[1340]) by the desire to

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[1337] Kunzman, *Grappling with the Good,* 98.

[1338] Lewis, *An Experiment in Criticism*, 140-141.

[1339] Green, "The Formation of Conscience in an Age of Technology," 23.

[1340] John Wesley, in his journal, describes his conversion experience as occurring after he felt his heart "strangely warmed" after hearing a sermon about how God works in the heart to change a person. This unlooked-for encounter on Aldersgate Street, much like Lewis' conversion, began not with the facts of Christianity, but with the heart being drawn to a new way of seeing and being in the world. *Journal of John Wesley,* VI.ii.xvi, accessed March 10, 2015. http://www.ccel.org/ccel/wesley/journal.vi.ii.xvi.html

do so. Our habits are influenced not by our intellectual reasoning (not by the glut of information we consume), but by our imagination desiring new ways of being in the world that give us reason to say no to certain things in order to say yes to other things. Conversion from one way of life to another happens not from the head, but from the heart. Imagination baptizes not my intellect, but my *kardia.* Smokers know the risks involved in smoking; indeed, the Surgeon General's warning is even printed on every carton they purchase. It is not a lack of information that keeps one from changing; rather, transformation does not (will not) occur until the smoker's heart is drawn by a strong enough *desire* to become a person who no longer smokes such that they take the steps to reorient their habits towards new ways of seeing and being in the world as a nonsmoker. Metamorphoses do not occur because we are given enough facts to make a rational decision, but because our hearts are imaginatively drawn to alternative visions of the Good. As Augustine reminds us, "wherever I go, my love is what brings me there."[1341]

The problem (as I have been arguing throughout this dissertation), is that we have become quietly assimilated through a whole ecosystem of liturgies to accept as normal the habituation of our desires towards ends which, were we to truly see them as they are, would render us either callously culpable (which, we may find that we are, so indeed, formed; and willingly) or tragically nauseous to the realities we have accepted as quite normal (what would happen if we did truly wake up to the fact that our quiet, banal lifestyles contribute to the rape both of persons and of creation?). As James Smith points out, "A way of life becomes habitual for us such that we pursue that way of

[1341] Augustine, *The Confessions,* 13.9.10

life—we *act* in that way of life—*without thinking about it* because we've absorbed the *habitus* that is…sedimented into [our] background such that this way of seeing just seems 'obvious'."[1342]

We have, therefore, been co-opted by habitual ways of seeing and being in the world that have left us asleep both to ourselves and our neighbor. Out of this comatose condition, writes Jacob Needleman, "comes the endless violation of man's obligation to his neighbor. Out of this shrunken state of being comes perpetual human conflict."[1343] Our loves have taken us places we dare not go: into places of consumption that leave us starving for relationship, thirsting for community, desperate for justice, crying out for hope. We need a baptism by fire for our stupored condition; we need to cultivate imagination as a habit of the heart that wakes us up, that calls us forth into new visions, in order to dream better dreams for ourselves and our worlds. Such an imagination contains not only a moral component, waking us up to the pursuit of the Good; it also serves a communal, and, therefore, a political purpose, operating prophetically to dismantle the dominant ideology of oppression, to form an alternative consciousness in order to enable a new human beginning to spring forth.

Cultivating imagination requires deliberate, mindful practices that point students towards alternative narratives than those of Mammon. Cultivating imagination as a foundational habit of the heart leads us to telling new stories, to developing new purpose, to formulating new teleological ends for schooling than we do now. As Matthew Fox notes, "Compassion, being so closely allied with justice-making, requires a critical consciousness. It implies a going out in search of authentic problems and

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[1342] Smith, *Imagining the Kingdom,* 141.
[1343] Needleman, *Why Can't We Be Good?* 186

workable solutions, born of deeper and deeper questions."[1344] Cultivating this critical consciousness through the habitual practice of imagination is about much more than reforming school; it is an act of liturgical redemption. Stanley Hauerwas writes, "We don't become good by avoiding things. We become good by being attracted to a world so engaging we can't imagine doing anything else."[1345] If our fields of education are to be transformed from pipelines to Mammon to Cistercian-esque workshops of desire, they must become places where students' imaginations are baptized with a vision of *shalom* so engaging, they cannot imagine seeing and being in any other way. This demands that we ask entirely different questions of our pedagogical aims than we currently do. It demands that we seek the imaginative vision of the prophets.

In his book, *The Prophetic Imagination,* Brueggemann states that the task of prophetic imagination is "to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us."[1346] It was exactly this form of prophetic imagination that worked, by changing the teleological intent, to transform murderous medieval knights into a veritable host for the promotion of peace; it is a prophetic imagining of a new way of seeing and being in the world that Yeshua offered the expert in the law in his response to the question, "Who is my neighbor?"; it was prophetic imagination that fueled Martin Luther King's dream of a day when all God's children—black, white, Jew, Gentile, Protestant, and Catholic—would join hands singing freedom's refrain. Imagination that is prophetic is, as Brueggemann argues, "concerned with matters political and social, but it is as intensely

[1344] Matthew Fox, *A Primer in Creation Spirituality Presented in Four Paths, Twenty-Six Themes, and Two Questions* (New York: Putnam Publishers, 2000), 121.
[1345] Hauerwas, *The Peaceable Kingdom,* 46.
[1346] Brueggemann, *The Prophetic Imagination,* 3

concerned with matters linguistic (how we say things) and epistemological (how we know what we know)."[1347]

Prophetic imagination sees rightly things as they are (a big step in and of itself, as we have previously discussed), yet never ceases working for things as they could be. Prophetic imagination proffers what Freire describes as "the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."[1348] It believes, as Freire notes, that, "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other."[1349] Prophetic imagination begins not with answers, seeking to find whether or not something is practical or viable, but with questions, asking whether or not it is *imaginable*.[1350] Reorienting desire is not a matter of mere intellect alone; it is a matter of re-narrating identity, and that involves the imaginative capacity to see oneself and one's world in new ways. The visions proffered by prophetic imagination "are shattering, opening, and inviting. They conjure futures that had been closed off, and they indicate possibilities that had been defined as impossibilities."[1351]

Prophetic imagination, according to Brueggemann, cuts through the despair and grief of things as they are or things as they have always been in order to accomplish

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[1347] Ibid, 21.
[1348] Freire, *Pedagogy of the Oppressed,* 16.
[1349] Ibid, 53.
[1350] Brueggemann writes, "What might we do given our own situation? We also are children of the royal consciousness. How can we have enough freedom to imagine and articulate a real historical newness in our situation? That is not to as, as Israel's prophets ever asked, if this freedom is realistic or politically practical or economically viable. To begin with such questions is to concede everything to the royal consciousness even before we begin. We need to ask not whether it is realistic or practical or viable but whether it is *imaginable," The Prophetic Imagination,* 39.
[1351] Ibid, 109.

three things: 1. Prophetic imagination expresses a future no one thinks possible by educating the people to utilize the tools of hope to contradict the "presumed world of kings" by showing that world for what it is.[1352] Prophetic imagination sees things as they are; indeed, it, and it alone, is capable of calling out the inequalities and inequities latent within social structures that no one else cares to admit. Like the Samaritan on the Jericho Road, prophetic imagination moves through life with both eyes opened, attuned to the grief, despair, anguish, angst, and suffering in its midst. Prophetic imagination gives one eyes to see and ears to hear; it calls for individuals who will stand in the gap, to grieve and to mourn, in order to prepare the way for new life to come. 2. Prophetic imagination brings to pubic expression the hopes and yearnings that have been long denied and suppressed ("hope," Brueggemann writes, "is the refusal to accept the reading of reality which is the majority opinion"[1353]). Where there has been only barrenness, prophetic imagination says there will soon be new life; where there has been only sickness, prophetic imagination says there will again be healing; where there has been only parched ground, prophetic imagination smells the hint of rain coming; where the landscape still smolders in ruin, prophetic imagination envisions new communities of blessing rising from the ashes. Prophetic imagination hopes all things, believes all things, dares all things, and works to make all things new. And 3. Prophetic imagination works to ground that hope concretely in a newness that redefines the royal despair and hopelessness in the language of amazement. It works to usher in a world where singing is permitted again, where inversions are possible (the inversion of barrenness to birth, chaos to creation, hunger to nourishment, despair to imagination), and where what was

[1352] Brueggemann, *Prophetic Imagination,* 67.
[1353] Ibid

once thought impossible due to the severe constraints of the dominant order (constraints of numbed indifference and calloused silence) is at long last realized. Prophetic imagination, then, becomes the lens through which we can approach both the pedagogies of compassion needed to reorient desire, and those tasked with giving it voice in the local schoolhouse, the prophetic school leader.

Pedagogies of Compassion

"The profession must begin with the perspective of hunger, war, poverty, or starvation as its starting point, rather than from the perspective of problems of textbook selection, teacher certification requirements, or discipline policies. If there is no serious connection between education and hunger, injustice, alienation, poverty, and war, then we are wasting our time." David Purpel[1354]

One of the ways we can think prophetically about schooling, one of the ways in which we can baptize imaginations, one of the ways we can reimagine the schoolhouse as a community and not an institution, is to ask more of our curriculum than we currently do. Our curricular aims must transcend a mere regurgitation of information; we must ask schools to be workshops of desire, making of our curriculum (much like Bernard did with his re-training of knights into *bellatores pacifici*) pedagogies of compassion. Such an education represents what Martin calls a border crossing in the sense that, much like the caterpillar crosses one border to transform into a butterfly, and just as the medieval knights crossed one border to be transformed by Cistercian pedagogy into lovers of a different sort, so too will the schooling of compassion be a border crossing, from loving what one ought not to love, to loving what one ought to

[1354] Purpel, *The Moral and Spiritual Crisis in Education,* 106.

love (oneself and the other) rightly.[1355] To make this crossing, schooling must function pedagogically to pursue not standards, but *shalom.*

The current institutional approach to schooling asks students to amass a collection of credits that proves to college admissions counselors that they have satisfied certain prescribed objectives, benchmarks, goals, and outcomes to be admissible into a college or university. These "Carnegie Units" [1356] are reflective of an institutional way of thinking about educating students that has resulted in one-sized-fits-all teaching methods and strategies that rely more upon prefabricated worksheets and scantrons than on developing the critical thinking skills necessary to revolutionary futurity. Martha Nussbaum argues that, "forces lurk in society [that] need to be counteracted energetically *by an education that cultivates the ability to see full and equal humanity in another person*, perhaps one of humanity's most difficult and fragile achievements"[1357] (emphasis mine). Thus, we must ask more of schools than to be places where students passively receive information disconnected from any deeper sense of purpose other than fulfilling a course credit; we must ask more of them than to be places committed to high levels of intellectual development but remain detached from issues that call for the capacity and willingness to "suffer with" the broken, wounded, marginalized all around us. To paraphrase one prophet, what good does it do us to gain a world of credits, credentials, and career placements if we lose the soul of our shared humanity in the process? As Nel Noddings puts it, "The standard liberal arts

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[1355] Martin, *Educational Metamorphoses*

[1356] So named because the Andrew Carnegie Foundation for the Advancement of Teaching offered to fund college professor's pensions if college admissions based their selection upon students having completed sixteen set units of 120 hours of instruction in a uniformly required course like Biology or Algebra 1, Wood, *Time To Learn,* 13-16.

[1357] Ibid*,* 3.

curriculum as it exists in secondary schools is not the best education for anyone. Neither prudential nor ethical arguments move most affluent citizens [to give poor children something close to what wealthier children receive]. This state of affairs suggests strongly that there is something radically wrong with the education that produced these citizens. Both wealthy and poor experience a morally deficient schooling."[1358] This reflects the full weight of the argument posed by this dissertation: *no* amount of institutional schooling, no matter how successful, will ultimately lift us out of the malaise in which we find ourselves. Democratic living, as John Dewey reminds us, "requires a suppression of the impulses of greed, impatience, lust, and psychological projection, in favour of a mature acting out of a generous portion of altruism. The clear consciousness of a communal life, in all its implications, constitutes the idea of democracy."[1359] To achieve this level of living, both the form and function of schooling must be radically and prophetically reimagined. If we are to see children suppress their avaricious impulses in favor of compassion, if we are to help them rightly love others as they rightly love themselves, if we are to ask students to help weave better worlds, we must ask much more of schooling than we do currently.

Jacob Needleman, in his book, *Why Can't We Be Good,* writes that,

> Thinking together is a preparation for living together. Thinking together is a school for conscience. What ought we to think about? To what end should we put the energies of our mind, our defining human quality? This is the first question of Socrates and the first question of man. How we respond to it will determine the course of our entire life.[1360]

[1358] Noddings, *The Challenge to Care in Schools,* 43.
[1359] John Dewey, *The Public and Its Problems* (Athens, OH: Swallow Press, 1954), 27.
[1360] Needleman, *Why Can't We Be Good?* 27.

Needleman is right; how we think about what we ought to think about is determinate of our very existence. It is time that we begin to ask a whole new set of questions about our pedagogical and curricular aims in schools. No longer can our "thinking-together" (when it occurs at all; most thinking in school is more along the order of "thinking-alone" or "thinking-what-I-tell-you-to-think") come from material disconnected from any sense of *poiesis.* Schools, as Counts called for a century ago, must become "centers for the building, and not merely for the contemplation, of our civilization if we are to give our children a vision of the possibilities which lie ahead and endeavor to enlist their loyalties and enthusiasm in the realization of the vision."[1361]

In her book, *The Peaceable Classroom,* Mary Rose O'Reilley recounts how, as a professor of English Literature during the height of the Vietnam War, she began to wrestle with the reality that, for her and her fellow teachers during this period, schooling became for students a life-or-death proposition. She writes, "We had to make some connections pretty quickly between our classrooms and the war outside. We began to change our methods because the methods by which we ourselves had learned did not work for open admissions students, and we did not want our students, as a consequence of our inept pedagogy, to be killed."[1362] This led O'Reilley to formulating a deeply prophetic, deeply imaginative question related to how she educated her students: "Is it possible to teach English so that people stop killing each other."[1363]

Notice what is *not* being asked in this question, the legions of questions we typically ask in schooling. She is not asking the questions typically asked of a particular

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[1361] Counts, *Dare the Schools Build a New Social Order?* 34.
[1362] O'Reilley, *The Peaceable Classroom,* 9.
[1363] Ibid.

discipline under the auspices of "school reform": "Is it possible to teach English so that students get good grades to get into college?"; "Is it possible to teach English so that students can get a 3, 4, or 5 on the Advanced Placement test"; "Is it possible to teach English so that students can earn the credits necessary to complete their high school credentialing?" Notice, too, that she is not asking the questions typically asked of the classroom subjects: "Is it possible to teach English so that students become better writers of essays, better critics of the text, or have a better comprehension of Chaucer, Shakespeare, Milton, Byron, or Dickens?" And notice that she is not even asking the "pure" questions inherent in the discipline of English: "Is it possible to teach English so that students become lifelong lovers of literature; become, themselves, playwrights, poets, or novelists?" Instead, O'Reilley is asking a prophetically imaginative set of pedagogical questions: "Is it possible to teach English (or math, science, art, history, P.E., and the rest) so that people stop killing each other" and, I would add, stop killing themselves. This is what I mean by a prophetic reimagining of education: inviting the entire ecology of schooling to rethink its purposes, means, and intent around ways of thinking, acting, seeing, and being that go much deeper than school reform, much deeper even than school transformation; the questions we are pursuing, the "thinking well" we are about, must be rooted in the *redemption* of schooling for the making of all things new.

O'Reilley's question forces us to look at the inmost parts of our fields of schooling to identify where, to paraphrase John Woolman, "the seeds of [consumption] have nourishment in these our possessions."[1364] O'Reilley, writing of her experience in

[1364] Quoted in Ibid, 21.

trying to construct a pedagogy of nonviolence, says, "I tried to imagine a system of education that would prepare people to make peace rather than war—and *making* peace is different from *enjoying* it"[1365] (emphasis in original). As O'Reilley puts it, the first step in teaching peace is to examine the ways in which we are already teaching conflict. This entire dissertation has been an attempt to do just that; the difficulty of moving towards pedagogies of compassion is that, as O'Reilley points out, "Violence is easy. Nonviolence, by contrast, takes all we have and costs not less than everything."[1366] To create space for pedagogies of compassion, we must ask much more of our curriculum than we now do. Students in our classrooms do not feel that the curriculum matters to who they are and how they are to navigate the world; it is something they must slog through in order to gain the grade that proffers the credential that gets the job. There is no sense in which a student's imagination is baptized by what we call curriculum today.

For hearts to be disciplined to pursue rightly-ordered loves, our pedagogies must ask students to grapple with angels—both the angels of their own nature, and the angels of our community—and, in so doing, like Jacob at the River Jabbok (Genesis 32:22-31), we must wish that students come away transformed in their very identity, and that they may bring transformation to their communities (Jacob the "heel-grabber," the liar, the deceitful one, becomes, after his encounter with the angel, Israel, "He who wrestled with God." His experience left him not just with a new name, but an entirely new orientation to the world that also resulted in the reconciliation of his warring families and the creation of the people of Israel). We must, like Jacob, not allow students to be released from this grappling until they have been sufficiently blessed by the encounter.

[1365] Ibid, 23

[1366] Ibid, 31.

Schooling for peace, O'Reilley tells us, must be intellectually challenging, arguing that intellectual engagement "will not appeal to young people unless it demands a great deal of them."[1367] As Freire notes, schooling of this sort must work to help students become problem solvers, believing that "Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed."[1368] Such an education, Freire goes on to write, helps students "develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation."[1369] Pedagogies of compassion help students think imaginatively through how to give their lives to mindful, rather than mindless, pursuits. They allow students to grapple with the good, as Robert Kunzman describes; with the ethical project of their lives.[1370]

As O'Reilley laments, "In the average classroom, there is not enough at stake. And that is not worth our time. It is not worth our lives."[1371] Pedagogies of compassion, if they are to be true to their etymological roots, must proffer opportunities for students step into the hurt and broken places of the world. They must not, dare not, shy away from the deep questions of the human existence; instead, they must follow them wherever they may lead. This process begins, on O'Reilley's estimation, by asking

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[1367] Ibid, 34.
[1368] Freire, *Pedagogy of the Oppressed,* 62.
[1369] Ibid, 64.
[1370] Kunzman, *Grappling with the Good,* 64.
[1371] O'Reilley, *The Peaceable Classroom,* 119

students to engage in the Heart of Darkness: that place where "we confront chaos and misrule, savage silence, chills, fever."[1372] Pedagogies of compassion deliberately give voice to the silence typically reserved for issues related to our personal and communal "Hearts of Darkness" (issues like racism, bigotry, sexism, addiction, mental illness, and, of course, avarice); they ask students to wrestle with the angels of human dignity, the chaos of justified injustice, the fever of oppression, the savage silence of the domination system. Pedagogies of compassion must help students understand the difference between breaking the law and breaking people, and when to choose the one over the other.[1373] As Kenneth Strike writes, "We make schools places that deal solely with instrumental goals, but that refuse to deal with matters of central importance to people's lives. We then worry that our children lack commitment to anything of abiding worth. Any education worthy of the name must enable students to deal with questions that are central to human lives in a sophisticated and intelligent way."[1374] Eamonn Callan puts it this way

> A schooling system that ignores the deep questions that divide us and stresses instead the increasingly shallow set of substantive values on which almost all of us can currently agree is really contemptuous of who we are because it evades the truth that our identities are deeply implicated in rival answers to ethically divisive questions. A common education…might instead address those questions in a forthright way, while at the same time cultivating a share reasonableness that would enable us to live together in mutual respect.[1375]

[1372] Ibid, 65

[1373] Garrison writes that, "The ethics of justice and the ethics of care are not always compatible. Caring for others, for instance, sometimes requires us to break the rules of justice to avoid breaking people," *Dewey and Eros,* 137.

[1374] Kenneth Strike, "Are Secular Ethical Languages Religiously Neutral?" *The Journal of Law and Politics* Volume 6, Number 3 (1990): 501-502.

[1375] Eamonn Callan, "Common Schools for Common Education," *Canadian Journal of Education* Volume 20, Number 3 (1995): 269-270.

Pedagogies of compassion help students develop the skills necessary to deliberate in conversations about how to navigate the murky waters through which one passes through chaos, misrule, and subjugation. As Parker Palmer puts it, "A learning space needs to be hospitable not to make learning painless but to make the painful things possible, things without which no learning can occur."[1376] Jane Roland Martin tells us that, "A healthy school culture evolves from continuous dialogue conducted on mutually constructed ground. Violence, bigotry, and hatred have no place within this safe clearing."[1377] Pedagogies of compassion takes seriously the warning of William Galston, who said, "The greatest threat to children in modern liberal societies is not that they will believe in something too deeply, but that they will believe in nothing very deeply at all."[1378] Mammon does not want students to think, believe, or care about anything very deeply, because once they do, they might just act upon their moral responsibility as ontological Subjects (to again borrow from Freire) willing to engage in revolutionary futurity; pedagogies of compassion, on the other hand, not only gives students something to believe in, but the tools to do something about it.

To put forth two brief examples, let us first look at how a course on the Civil War might be structured prophetically around compassion as a mode of critical and imaginative inquiry. In a traditional classroom, students read from the Pearson textbook, fill out the Pearson worksheets, memorizing the when, where, what, who, and how offered in the three pages on the Civil War, cramming as much information as they can into their heads—the dates, battles, generals, etc.—so that they can then regurgitate it

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[1376] Parker Palmer, *To Know as We are Known: A Spirituality of Education* (San Francisco: Harper and Row, 1983), 74.
[1377] Martin, *Educational Metamorphoses,* 87.
[1378] William Galston, quoted in Kunzman, *Grappling with the Good,* 115.

back for the multiple choice test on Friday, trying to find the answer "they" (the teacher, Pearson, the College Board) are looking for in order to turn the page and quickly move onto the next section on Reconstruction. In a course that has been prophetically reimagined around the pedagogy of compassion, students are given the time necessary to read primary sources in full; ask questions of the text, themselves, the era, their teachers, and each other related to such things as: "Is war ever justified?"; "Was Lincoln correct to 'let the war come'?"; "Given the economics of the slave-holding South and the high cost of slaughter during the war, what is the value of a human life? How should it be measured?"; and, given the nature of pedagogies of compassion to see revolutionary futurity come into being, the final question might be, "What now? Having wrestled with this particular Heart of Darkness, what is our responsibility to slavery (in its many forms: human trafficking, child soldiering, oppression of women, unjust child labor laws, etc.) today?" Such a class wound not be centered around tests, but around projects of meaning, both to the student and to the conversation. Students might, individually or in groups, decide to create a video documentary on slave narratives; write their own work of creative fiction about the era; host an open-mic poetry session reading poems they wrote about the era; stage a play with characters from the period; work to create their own non-profit that engages the issue of slavery today, or any other host of real-world, real-time projects that work to engage students in the demanding, liberating work of imagining better worlds based upon the dignity and value of every person.

One other example will suffice. In most schools with Advanced Placement curriculum, textbook selections for a senior-level AP Literature course are made with

no deeper thought than, “We must teach the texts that will help students score well on the AP exam.” Such a justification for choosing texts certainly does not pass the prophetic standards we have set forth (giving students something to believe in, making the painful things possible, helping students confront the Heart of Darkness the texts expose in us); in most cases, it does not even justify the standards of the discipline (helping students be lifelong learners of literature, helping them be deep thinkers of the serious issues for which the literature was written [do we really think Upton Sinclair wrote *The Jungle* or Charles Dickens wrote *Bleak House* to help students score well on a standardized test?], helping students become creative writers in their own right, etc.). A prophetic reimagining of our curriculum through the lens of compassion might still take a typical textbook selection, yet look at it through the lens of Isaiah 2:4—“They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they learn the art of war any longer*”*—grappling with the educative question: “What does it mean to unlearn the art of war?” A course asking such a question could still make use of the typical AP course book selections; indeed, the teacher might still choose to have her students read *Beowulf, The Iliad, The Red Badge of Courage, Lords of Discipline* or *The Things They Carried,* but, instead of the purpose being to help students prepare for the AP exam (which, I would argue, will still happen, only now, in a much more substantive way), this course will help students grapple with what it truly means to turn swords into plowshares, asking such prophetically imaginative questions as, “What happens to us if we pursue peace but our enemies do not?”; “Can there really be such a thing as a ‘just war’?”; “Why do we continue to make war against each other when the stakes are now so high?”; “Why

do we fail to learn the lessons of history?"; "How might we unlearn war?" Such a course does not have the AP exam as its final objective, but rather, a reorienting of the heart, through critical, imaginative discourse, towards a new way of seeing and being in the world. Such a course would elevate the conversation in the classroom to what Kunzman calls Ethical Dialogue,[1379] offering students from disparate walks of life the opportunity to engage in the civil discourse necessary to *pursue* peace, rather than just protect it. The point of both of these examples is not in the details; it is in the reimagining of the purposes for which we educate.

A prophetic vision of schooling provides space for deep, critical investigation of structures of power, oppression and injustice. It is dialogical and relational. It gives rise to new vocabulary, pedagogy, and practice. As David Purpel writes, schools should facilitate the quest for the sacred, for that which is of ultimate significance.[1380] A new vision for schooling imagines alongside Jane Roland Martin that the "Schoolhome" should be the bridge between the domestic and public spheres by educating the mind and body in thought, action, reason and emotion.[1381] A prophetic vision works to create a different, more holistic narrative than that of the marketplace. Thus, if we are to ask

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[1379] Ethical Dialogue, write Kunzman, "encompasses not only questions of moral obligation (what is good to do?) but also broader existential concerns (who is it good to be?)" in an attempt to help students understand conflicting ethical frameworks as a means of widening their appreciation for ways of life different than their own, *Grappling with the Good,* 61.

[1380] Purpel writes, "Educational communities must meditate on the question of what it means to be sacred and how an education might facilitate the quest for what is holy…. To sacralize the educational process, to imbue it with a spirit of what is of ultimate significance and meaning. We are not talking about religious education, nor about acculturation, but rather about the sacred dimensions and properties of education, of seeing the educational process not in instrumental terms (it gives us more power, status, etc.) but as endowed with those qualities we feel are sacred," *The Moral and Spiritual Crisis in Education,* 78.

[1381] Martin writes, "We can remap the public world. Instead of renouncing the Schoolhome because its values, attitudes, and patterns of behavior conflict with those on the other side of the bridge, we can try to make the values, attitudes, and patterns of behavior that belong to the public world conform to those of the Schoolhome," *The Schoolhome,* 162.

the fields of education to bring forth a harvest of *shalom,* we must do this very sort of prophetic imagination in schooling.

The prophetic call for schooling is to reimagine our schools not as places devoted to the worship of Mammon, but as places devoted to the cultivation of *shalom*. To achieve the peaceable schoolhouse, we must ask those who labor in its fields, those responsible for overseeing the work—the school leader—to be more than careerists or managers. If we want to achieve the prophetic imagination required to reimagine schooling, then we must ask them to be both prophet tricksters and *freothwebbe*—peace-weavers—the makers of *shalom*.

Prophetic School Leadership: The Peace-Weaver

Imagining the *telos* of schooling prophetically means that the very nature of the role of both teacher and school administrator must be re-imagined. First, teachers must be liberated to engage once again in the moral rewards of their craft. As mentioned earlier, teachers enter the profession by-and-large because they are driven by internal, intrinsic motivators that, when set free, have the power to quite literally facilitate new stories both for individuals and for the larger community. Whereas in the current system, bureaucratic control leaves little time for teachers to pursue their own personal, and likewise professional, sense of wisdom and agency, prophetic educators must be given the time and space for deep thinking, critical evaluation, and moral reflection. If we are to re-imagine teachers with the moral courage to be prophetic in their roles, we must give them the space to do this difficult internal work.

Prophetic teachers, then, are to be tasked with standing in the gaps between truth and power. They must be more than technicians; they must be liberators who see that, as Freire describes, "education is an act of love, and thus an act of courage."[1382] Prophetic teachers invite students to wrestle with the problems inherent within their own communities (both the downstream externalities of drugs, poverty, homelessness, violence, divorce, abuse, and neglect, and the upstream powers and principalities that lead to these very conditions) and challenge them to come up with tangible solutions. Prophetic teachers are filled both with responsible moral outrage and a deep sense of conviction and compassion. They willingly lay down lesson plans and content coverage in order to develop a "pedagogy of humankind."[1383] Theirs is the world of imaginative practice. They see their teaching space as sacred; what goes on there is of utmost importance. There is a sense of standing on holy ground akin to Moses before the burning bush for prophetic educators. Everything about prophetic educators is different: how they view their craft, how they approach learning, how they interact with students, the moral courage they exhibit, the sense of "calling" upon them, the sense that they are not afraid to unleash within students the "dangerous desire to learn."[1384] They find gaps, open doors, speak into infinite possibilities, let in beauty and life, and call forth hope. Most importantly, they see their students not as fixed, static receptacles waiting to be filled, but as persons constantly in the process of becoming, as stories to be written, as lives of value, worth, and dignity; as potential architects of repair in the world. The most telling aspect of the prophetic-teacher is that you know one when you see one.

[1382] Freire, *Education for Critical Consciousness,* 38.
[1383] Freire, *Pedagogy of the Oppressed,* 36. 2
[1384] Garrison, "Teacher as Prophetic Trickster," 79.

They radiate with a holy fire. When you have one, you know it because they are the teacher you constantly refer to as "the one who changed my life."

However, if the goal is to create peaceable schools—schools wherein desire is oriented away from consumption, away from avarice, away from the maws of Mammon—where prophetic teaching can take place, then we must reimagine not just their form, nor just their function; we must also reimagine their governance. As the writer of Proverbs 29:18 reminds us, "Without a vision, the people perish." The people—students, faculty, administration, and society writ large—have perished long enough without a truly transformative vision of schooling. If schooling is to serve a god other than Mammon, it will take the strength, courage, and vision of a leader willing to set loose the chains that have long bound schooling to the shackles of mediocrity, apathy, anxiety, exploitation, demoralization, and dehumanization—in short, to the bondage of Mammon—in order to open up new vistas of endless possibility. It will take a leader who sees her role as more than bureaucratic functionary, maintaining her position at the top of the hierarchical pyramid as a "short-sighted, precedent-focused, context-constrained" manager of daily affairs, to seeing it as one that "hopeful, open-ended, and visionary" creating circles of community.[1385]

To reimagine schooling prophetically takes a prophetic leader, one scorched with a vision, willing to "penetrate the veneer of supposedly fixed and final actuality and name what constrains and oppresses us."[1386] It is no secret that teachers play an enormous role in shaping the vision and values both of their classrooms and the students

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[1385] Olof Johansson, "School Leadership as a Democratic Arena," in *The Ethical Dimensions of School Leadership*: *Studies in Educational Leadership,* eds. P. T. Begley & O. Johansson. (Netherlands: Springer, 2003): 212.
[1386] Garrison, *Dewey and Eros,* 135.

with whom they work, but, as the research points out, if change is to come to the entire schoolhouse, if the entire ecology of a school is to be redeemed, it falls to the school leader to provide the vision, direction, and impetus to make it happen.[1387] As the research shows, school leaders can either serve to transform school culture or maintain it.[1388] To achieve educational metamorphoses within the schoolhouse, we must ask the ones responsible for shaping the culture of the schoolhouse to rise above the banality of bureaucracy in order to operate prophetically as the transformative culture-makers of their community. If school leadership is to pass the prophetic test, we must explore what prophetic school leadership might entail, and how such a leader might look and act and think and lead.

Prophets, as Abraham Heschel tells us, see what others choose not to.[1389] They see the sickness of their cities, witness the injustices perpetuated upon the poor, the afflicted, and the marginalized, and speak fiercely against the culture of silence and

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[1387] The research is abundantly clear on the role school leaders (principals, in particular) play on school culture, affecting everything from teacher satisfaction, school effectiveness, improvement, capacity, teacher leadership, distributive leadership, organizational learning, fostering a sense of ownership and purpose, creating a shared sense of mission, supporting initiative, high performance expectations, developing consensus about group goals and intellectual stimulation, communication, supportive leadership, and personal recognition, maintaining healthy teacher satisfaction, recruitment and retention, and creating an overall ethos supportive of morale, efficacy, and professional autonomy. See, for example, Aydin Balyer, "Transformational Leadership Behaviors of School Principals: A Qualitative Research Based on Teachers' Perspectives," *International Online Journal of Educational Sciences* Volume 4, Number 3 (2012): 581-591; P. Gronn, "Greatness re-visited: the current obsession with transformational leadership," *Leading and Managing* Volume 1, Number 1 (1995): 14-27; Phillip Hallinger, "Leading educational change: reflections on the practice of instructional and transformational leadership," *Cambridge Journal of Education* Volume 33, Number 3 (2003): 329-351; Kenneth Leithwood and Doris Jantzi, "The effects of transformational leadership on organizational conditions and student engagement with school," *Journal of Educational Administration* Volume 38, Number 2 (2000): 112-129; and Kenneth Leithwood, Rosanne Steinbach, and Doris Jantzi, "School leadership and teachers' motivation to implement accountability policies," *Education Administration Quarterly* Volume 38, Number 1 (2002): 94-119.

[1388] Helen M. Marks and Susan Printy, "Principal leadership and school performance: an integration of transformational and instructional leadership," *Educational Administration Quarterly* Volume 39, Number 3 (2003): 371, accessed March 4, 2015. http://www.palmbeachschools.org/dre/documents/schoolleaderMarksn.pdf

[1389] Heschel, *The Prophets,* 9.

indifference that allows such moral oppression to continue. Sleepless and grave, these voices challenged the holy and the revered, exposing cherished institutions as scandalous pretensions, speaking a message both of hope and redemption.[1390] They alone stood up to challenge the corruption of the city officials who refused to defend the fatherless and the widows;[1391] they called the princes scoundrels and the judges corrupt. They railed against the social institutions that created false generosity at the expense of dehumanizing the recipients. They ushered in grief to awaken a people numbed by the imperial consciousness desperate to maintain the status quo. They alone bore witness to YHWH's divine pathos.[1392]

These ancient prophets of Israel were not "seers" or predictors of a distant future (as they are commonly thought of today); rather, they were the social critics of their day—men and women who would have much rather been left alone had they not been scorched by the word of God;[1393] individuals who felt the blast of heaven while the rest of the world slumbered.[1394] They were not outsiders; instead, possessing a deep love for their communities and their God, they were insiders who sought to wake their fellow citizens out of their numbness and evoke an alternative to the dominant order of the day.[1395] They understood that their task was to confront the social conditions that bound their nations to injustice and oppression in order to usher in a new reality of freedom and justice. They were, as David Purpel writes, voices that not only roared in protest,

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[1390] Ibid, xxvii, 9, 11, 12
[1391] Ibid, 98
[1392] Ibid, xviii
[1393] Ibid, 24
[1394] Ibid, 19
[1395] Brueggemann, *The Prophetic Imagination*, 3

but cried out in pain.[1396] A prophet, Purpel goes on to state, "was religious in that he was imbued with a sacred set of beliefs on origins and meaning; a social leader in the sense that he was keenly aware and interested in historical and current social, economic, and political events; and an educator in that he directed his energies towards increasing public awareness and insight into the ultimate significance of these events."[1397]

The prophets were tasked to cut through the prevalent consciousness, to speak profanities in the sacred places, to bring to light the failings of a community and the sickness of a nation (focusing both on the immediacy of human making at the person-by-person level and directing attention to systemic issues that place coherent and thoughtful human making in jeopardy) in order to give voice to the voiceless and life to the barren, to find springs in the desert, to make crooked ways straight, to set captives free and work to make all things (all systems of economy, education, governance, and culture-making) new. Prophets dream of a world where prisons are turned to playgrounds, where no one is judged by the color of his skin, where ruined cities are rebuilt, where mourning is turned to dancing, where poetry and singing are at last revived, where human potential is restored, and dignity granted to all. It is a prophet's holy responsibility to resist the imperial consciousness, to confront the culture of silence and indifference, to expose false appearances, and to dismantle the dominant community by debunking their myths. They spoke with tongues of fire to remind the people of YHWH that they were not the sorts of people they themselves claimed to be.

It is important to briefly note here that, given that the prophetic voice is one of grief, critique, and imagination that supports the vulnerable, marginalized, and

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[1396] Purpel, *The Moral and Spiritual Crisis in Education,* 81
[1397] Ibid.

oppressed of a given community against the forces of the powerful and mighty who control the dominant ideology of that culture, *every* prophet (be they gendered masculine or feminine or, for that matter, *other)* speaks within the tradition of the ethic of care and compassion as articulated by Noddings (among others). Even in the scriptural texts, examples of female prophets are present: Ruth; Esther; Deborah; Miriam; Mary, the mother of Jesus; Mary Magdalene, the woman who anoints Jesus' feet with oil; and the many women who served in early Christian communities throughout the Christian scripture. Each of these women fit the prophetic mold of grief, critique, and imagination. (Jesus acknowledged this to Judas when Judas complains that the oil the woman used on Jesus' feet was worth a whole month's salary and could be used to "support the poor". Jesus' rebuke of Judas is a stamp of approval for the prophetic way in which this woman acted). The central characteristic of the prophet is not his or her gendered identity, but the depth of his or her *compassion.* This compassion, for the prophet, goes beyond feeling sorry for someone, volunteering at the homeless shelter, writing a check, or tithing once a week; it is a very mode of living that grieves over the deep injustices committed within the community. It is not sentimentality; it is costly, dirty, dangerous business. It is not for the faint of heart. This ethic stands in stark contrast to that of "rights" or "duty" or "responsibility" because it asks so much more. It requires a critical-consciousness that moves beyond well-wishing or well-meaning; it requires a re-orientation to the world that often involves pain, pruning and purging.

This re-orientation stands in stark contrast to the ethics of the empire, which are always rooted in power, silence, duty, rights, and control—what, as this dissertation has

argued, are distinctively "masculine" characteristics—so that it is impossible to do prophetic work *without* employing the feminine voice. The biblical prophets all used this voice (and some, like Hosea, intentionally depicted YHWH in the feminine—something certainly unheard of and even taboo in surrounding cultures). An ethic of care is rooted in one's motivation to step into the pain and grief of the most vulnerable, the most wounded: the widow, poor, outcast, from the Hebrew scriptures; the Samaritan woman, the prostitute, the menstruating women, for Jesus. Indeed, part of why Jesus was both such a lighting rod and a danger to his society (the very reason, I would argue, he was crucified) was precisely *because* he employed an ethic counter to the dominant military, political and religious control of Rome. To "turn your face towards Jerusalem" and upend the existing power structure both of Rome and the Jewish hegemony (especially when you would have walked past miles of crosses to get there) is compassion at its greatest.

Compassion, for the prophets, was always rooted in the world of *mishpat* and *sedek.* I would go so far and argue that, though the ancients depicted YHWH as gendered male, they certainly came to know him as not similar at all to the "masculine" gods surrounding them in Egypt, Assyria, Canaan, and Babylon, nor of the masculine gods they would later come to know in the Roman pantheon. That this god continues to care about and for the marginalized, oppressed, voiceless victims of the culture and calls his people to do the same is a radical departure from anything witnessed in either the ancient empires or in first-century Roman Palestine. In fact, I might argue that Jesus

was the first true feminist. To ground this in an ethic of care, *every* prophet who is critiquing patriarchal power is operating, as Gilligan reminds us, in a *different voice*.[1398]

If schooling operates currently as a system of structural violence, shaping human beings to worship that which leads to moral and communal ruin, what is needed is a new voice, a new imagination, shaping a new social imaginary that leads student and communities not to woe but to blessing. Henry Giroux argues that the most important task facing schooling today is not collecting data, managing competencies, demanding tougher tests or more efficient accountability schemes, but shaping a pedagogical vision grounded in a new language of critical imagination and possibility that can "question public forms, address social injustices, and break the tyranny of the present…in order to change the world rather than manage it."[1399] What is needed is the prophetic voice, creating space for new ways of seeing and being in the world to burst forth. If the crisis of the common good faced by culture today exists, as Brueggemann states, because there are powerful forces at work among us to "violate community solidarity, and to deny a common destiny,"[1400] then the voice of the prophet needs to be heard once more dismantling those patterns of violence, oppression, injustice, and marginalization inherent in narratives that are rooted more in control than in compassion (both personally and communally) while also working to weave into the loom patterns, rituals, habits, stories, and desires that end in blessing for all participants. The answer, then, to the Platonic questions: "Who shall rule" and "With what justification" becomes

[1398] Gilligan, *In a Different Voice.*
[1399] Giroux, "Educational Leadership and the Crisis of Democratic Government," 8, 10.
[1400] Brueggemann, *Journey to the Common Good*, 1.

"Those prepared to do so prophetically" and "because they have the moral imagination required to weave new worlds into being."

Prophetic school leadership begins by acknowledging what Hodgkinson calls the "pathologies" inherent in administration: alienation, the banality of bureaucracy, the tyranny of the urgent, abuse, anxiety, the atrophy of moral will, managed reality, diffusion of responsibility, depersonalization, exploitation and demoralization.[1401] Being ordinary and defective persons themselves, prophetic school leaders will still have to deal with power and all its corrupting influence.[1402] To countermand that influence, they themselves must do the deliberate and mindful work of surrendering their own craving, of reorienting their own desires towards nobler ends if they are not to be themselves consumed by the flames of power (the addictive properties of competition, vanity, greed, aggression, manipulation, egotism, and ambition). This becomes the first great philosophical task that must be set before the one who would be a prophetic leader: to master one's self—indeed, in some way to transcend one's self—in order to conquer the very craving for power that comes as one advances to positions of authority. To be so shaped that the pathologies of the office do not define the holder of the office is the great work.

Given the demands of the job, the seduction to succumb to the pathology of power becomes easy for the school administrator, for meetings must be held, teachers must be observed, paperwork must be filled out, parents must be contacted, contracts must be drawn up, finances must be accounted for, hirings and firings must take place—the list is endless. It does not take long for ethical concerns to give way to the tyranny

[1401] Hodgkinson, *Towards a Philosophy of Administration,* 156.
[1402] Ibid, 152

of the urgent. Leaders who personally might want time to deliberate on the ethical choice of action, find themselves asking, "What gets the job done?" rather than "What is the right thing to do?"[1403] Time is fragmented, hurried, and harried, and does not permit the valuation and reflection necessary to move from "doing things right" to "doing the right thing".[1404] This harried day does not take into account the multiple demands placed upon the school leader by distal figures of authority who place added pressures from on high in the name of institutional coherence and control. All of this "management reality" comes, as Hodgkinson argues, within the context of an educational administrative philosophy more concerned with achieving institutional "excellence" in technical superiority and organizational efficiency than in creating caring communities.[1405] As Deborah Meier points out, all too often, school leaders are merely required to keep the ship afloat, to maintain the "daily imperatives"; "all steps to reform or restructure education risk the operational life of the school, which is often held together by the most makeshift arrangements."[1406] Such leaders survive by fostering a climate in which little is expected of them: most teachers and parents never expect to meet them, much less get to know them; they insulate themselves through personnel from all but the most egregious of engagements; they keep their calendars full and their schedules tight so that they can be in constant motion, without ever having to deeply process anything. To quote Hodgkinson, "competent, excellent, clever, shrewd,

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[1403] Ibid, 78.

[1404] Donald Willower, "Values, Valuation and Explanation in School Organizations," *Journal of School Leadership* 4 (September 1994), writes, "educational administration as a field of study was from the beginning oriented to philosophical and value questions. The process of moral valuation is nothing more than the application of such methods to problems that require judgments about what should be done," 472.

[1405] Hodgkinson writes, "By *management* we mean those aspects which are more routine, definitive, programmatic, and susceptible to quantitative methods," *Towards a Philosophy of Administration,* 5.

[1406] Meier, *The Power of Their Ideas,* location 1985.

dynamic, impressive, even ambitious and aggressive—all these are commendations of the leader in the current idiom. But wise? We do not hear that epithet very often."[1407]

And yet, prophetic leaders must be wise enough to choose for themselves different gods, different narratives to serve. They must, like Plato's philosopher-kings, be the ones least likely to rule in that they are the ones who do not crave the power they acquire.[1408] Indeed, they must be persons who love something else other than power, whose desires have been shaped towards other ends. Given that the very space of school leadership lends itself to the pathological, the school leader must, *prior to engaging that space*, be one who has pursued intentionally and mindfully the difficult, laborious, determined work of philosophy; this is true whatever the institution, but especially and particularly true of those who willingly engage in the leadership of schools, for, like their business counterparts, they find themselves beset on all sides with the risks and dangers of power, yet, unlike their business counterparts, the school leader has the added weight and responsibility of engaging in the work of shaping human beings, a work that carries greater significance than constructing automobiles or managing stock portfolios.

The *cultivation,* then, of leadership as moral education is key; the cultivation both of the positions of leadership themselves, as well as the will of those who will inhabit those positions, is paramount to the success of a society greatly ordered by its administrative leadership within the institutions of modern life. The prophetic leader,

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[1407] Hodgkinson, *Educaitonal Leadership as Moral Art,* 12.

[1408] As Socrates reminds his interlocutors in his famous discussion of the Allegory of the Cave: "The state whose prospective rulers come to their duties with least enthusiasm is bound to have the best and most tranquil government, and the state whose rulers are eager to rule the worst. The truth is that if you want a well-governed state, you must find for your future rulers some way of life they like better than government. *The only men who should get power should be men who do not love it,*" Plato, *The Republic* 520d,e—521a,b, emphasis mine.

therefore, must not allow her moral sense to atrophy or retreat to the seduction of "keeping the ship afloat." She must continually and consistently exercise what Coombs describes as "reflective practice," engaging in the process of critical thinking and learning that can lead to significant self development[1409] (Loughran describes this as "the purposeful, deliberate act of inquiry into one's thoughts and actions through which a perceived problem is examined for order that a thoughtful, reasoned response might be tested out").[1410] Donald Willower, quoting John Dewey, points out "when values are separated from the methods of inquiry and relevant empirical subject matter, opportunities that could have resulted in beneficial human outcomes are lost."[1411]

The nature of the job is such that, given its frenetic pace, long hours, countless managerial tasks, and constant interruptions, if the leader is not careful and deliberate, does not engage in such reflective practice, she may find herself succumbing to what Hodgkinson describes as "the occupational hazard of superficiality"[1412] in order to get the job done, please one's superiors and constituents, and keep the peace. However, the prophetic school leader knows that there is a wide chasm between keeping the peace, and making it. Whereas the school leader as manager may work herself to death striving

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[1409] Cyril P. Coombs, "Reflective Practice: Picturing Ourselves," in *The Ethical Dimensions of School Leadership*, eds. P.T. Begley and O. Johansson. (Netherlands: Kluwer Academic Publishers, 2003), 50.
[1410] Loughran, quoted in Coombs, "Reflective Practice," 50.
[1411] Willower, quoting John Dewey in *Human Nature and Conduct,* 468.
[1412] "The nature of administration is such that the administrator or manager is first, extremely busy, works long hours, and has little free or private time relative to other organizational members. His work is characterized by brevity, variety, and fragmentation. 'Superficiality is an occupational hazard of the manager's job' and he gravitates to the more active elements of his work—the current, the specific, the well-defined, the non-routine activities. Much time is consumed with the preferred non-written modes of communication, scheduled and unscheduled meetings, and informal contacts. The voice, in its range from confidential whisper to authoritative rasp, is mightier than the pen and correspondence tends to receive perfunctory, though regular treatment. Moreover, and perhaps more ominous, the manager actually appears to prefer brevity and interruption in his work. He becomes conditioned by his workload; he develops an appreciation for the opportunity cost of his own time; and he lives continuously with an awareness of what else might or must be done at any time," Hodgkinson, *Towards a Philosophy of Administration,* 16.

to *keep* the peace (keep phones from ringing, keep her bosses off her back, keep teachers from harassing her, keep students from landing in her office), the prophetic school leader works as *freothwebbe* to make *shalom* possible.

In the Beatitudes, Yeshua states that it is the peacemakers who will be called children of God (Matthew 5:9). The Greek for "peacemaker," *eirhnopoioi*, means a maker of peace. Therefore, a prophetic school leader is more than a technician, politician, or careerist;[1413] she must be a poet, a word-weaver, a *freothwebbe,* operating like Wealhtheow, carrying the fire, warming hearts, extending the reach of language, "healing old wounds / and grievous feuds" (*Beowulf* 2037-2038) by proffering new and imaginative ways of being. As Postman writes, "We are the world makers, and the word weavers. That is what makes us human."[1414] The prophet is the one who dismantles structural violence in order to usher in new worlds and new possibilities; the poet who weaves new social imaginaries that call forth a different vision of humanity altogether.

[1413] Hodgkinson describes these different archetypes in *The Philosophy of Leadership* thusly:
Careerist: "The lowest archetype from the standpoint of moral or ethical approbation. The careerist archetype is characterized of primary affect and motivation. Self-preservation and enhancement, self-centeredness and self-concern, are the dominant value traits. At the deepest level the maxim is, 'avoid pain—seek pleasure.' The motivation is hedonic; in Freudian terms it is essentially the libidinal impulse of the id. Frustration of that basic instinct generates stress, anger, and rage," 140-141;
Politician: "The politician archetype is associated with the administrator whose interest have extended beyond those of self and the natural extensions of self to the point where they embrace a collectivity or group. He feeds upon group approval. Group support is his meat and drink. It follows that the politician is necessarily committed to a heavy schedule of personal interactions with his constituents. He must be busily engaged in a continuous series of personal contacts, his calendar full, his time fragmented, his possibilities for in-depth study of organizational problems limited. His worship at the altar of consensus means eating, drinking and talking with a lot of people; rarely can he indulge the luxuries of solitude or deep reflection. The world of his organization presses too much upon him. He must be about his political business, persuading, soothing eliciting support," 158-162;
Technician: "The basic philosophical ground of the technician is to be found in the doctrines of utilitarianisms. He would maximize the good by the most efficient means. Give the administrator a goal, an aim, a purpose; then let him achieve it. The technician runs the risk of committing the fallacy of pursuing the good instead of the Good. At worst, the technicians are guilty of philosophical myopia: a failure to understand and comprehend the complexity of human nature, the richness of its intuitive and affective side. As organizational life becomes increasingly bureaucratic and technological so too does the technician archetype move into the ascendant. Leadership responsibility is abdicated in favour of crisis management," 171-176;
[1414] Postman, *The Ends of Education,* 83.

The prophetic leader-as-poet (literally, one engaged in the human-making art of *poiesis*) is, as Hodgkinson writes, guided by the Good (what I have argued is *shalom*) rather than the good (personal preferences for individual pursuits of pleasure, power, and profit).[1415]

The poetry of the prophets, Garrison argues, is a criticism of life, for they have the "passionate capacity to recognize the needs and desires of people and places, name them, and respond imaginatively by naming and striving to create the needful values."[1416] As Giroux argues, "educational leaders need a language of critical imagination. This language is grounded in educational leadership that begins not with the question of raising test scores but with a moral and political vision of what it means to educate students to govern, lead a humane life, and address the social welfare of those less fortunate than themselves."[1417] Prophets who can put forth such a language are, according to Garrison, "the finest poets and philosophers, for it is their task to call into existence the novel values that, if we truly desire them, will lead us toward a better destiny."[1418] As such, prophets offer new language to weave new worlds, whether the language of "educated hope", "imaginative practice", or "critical imagination" as Henry Giroux envisions[1419]; "revolutionary futurity" as described by Paulo Freire[1420]; or

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[1415] Hodgkinson, *The Philosophy of Leadership,* 178.
[1416] Garrison, *Dewey and Eros,* 136.
[1417] Giroux, "Educational Leadership and the Crisis of Democratic Government," 10.
[1418] Garrison, "Teacher as Prophetic Trickster," 79.
[1419] Giroux, "Youth, Higher Education, and the Crisis of Public Time: Educated Hope and the Possibility of a Democratic Future," 144.
[1420] Freire wrote, "Problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful). Hence, it corresponds to the historical nature of human kind. Hence, it affirms women and men as beings who transcend themselves, who move forward and look ahead," *Pedagogy of the Oppressed,* 65.

"emancipatory imagination"[1421] coined by Walter Brueggemann. Prophets use language that takes us beyond the comfortable, the satiated, the routine, in order to bring forth a new reality. Brueggemann, describing the prophet-as-word-weaver, writes,

> Prophetic speech is characteristically poetic speech. The prophets are not political scientists with blueprints for a social order. They are not crusaders for a cause. They are not ethical teachers. They have the more fundamental task of nurturing poetic imagination. By this the capacity to draw new pictures, form new metaphors, and run bold risks of rhetoric.[1422]

The prophetic leader understands that being a maker of peace requires at times that the prophet also be what Garrison describes as a trickster, working within the system to transform it by "finding the gaps, openings, windows, and doors into other worlds closed off by the categories of 'correct' thinking, the moral structures of 'right' action, and the aesthetic constructions of 'good' taste."[1423] Such a prophetic trickster "points toward the spiritual world and to the plentitude and complexity of the divine that the openings reveal."[1424] Such tricksters know how, within the constraints of their positions, to maneuver in, around and through rigid bureaucratic structures and standards to reveal hidden possibilities, exercise creative opportunities, release passions, and expose the infinite options concealed by finite mandates.[1425]

This vision of prophetic leadership is what Starratt calls "leadership as cultivation,"[1426] focusing not solely on the managerial aspects of the job, but rather on cultivating school environments where teachers feel the freedom and security to explore

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[1421] Brueggemann, *The Prophetic Imagination,* 113.
[1422] Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia: Fortress Press, 1982), 52.
[1423] Jim Garrison, in his work, "Teacher as Prophetic Trickster," utilizes the trickster archetype found throughout cultures to describe those who are willing to cross, bend, break, and redefine borders.
[1424] Ibid, 74.
[1425] Ibid, 79.
[1426] Starratt, "Democratic Leadership Theory," 18.

the pedagogies of compassion necessary to reorient desire. It is a vision of school leadership that seeks to redeem the fields of education, not merely manage them. Such a vision of school leadership must be wedded to more than budgets, standards, infrastructure and human relations. It must be wedded to what Paul Begley refers to as "hopeful, open-ended, visionary and creative responses to social circumstances."[1427] Just as teachers working to sow the seeds of compassion within their pedagogical choices must ask entirely new sets of questions, so too must school leaders, seeking to create a culture of prophetic imagination within their sites, ask questions related to oppression and liberation rather than to standards and credentialing. Prophetic leadership requires making decisions from an entirely new paradigm, believing, as Hodgkinson points out, that "the truly great administrative decisions are those which tear apart and create new whole patterns of contingency."[1428]

Prophetic leadership construes the work of leadership not merely as philosophy (existing with one's heads in the clouds, oblivious to the real-world concerns that call for one's attention), nor solely as action (moving forward with ferocious intensity, attacking all problems headlong as they come with little to no forethought, believing it is the immediate problem that matters, the most pressing issue that demands attention); rather, prophetic school leadership operates as *praxis*—philosophy-in-action. Hodgkinson, describing *praxis,* writes,

> Since Aristotle we have had the notion of *praxis* or practical philosophy whereby men, precisely through their actions, seek to lead or find the good life. Aristotle intended *praxis* to mean ethical action in a political context, or simply, purposeful human conduct. Praxis would then imply

[1427] Paul T. Begley, "In Pursuit of Authentic School Leadership Practices," in *The Ethical Dimensions of School Leadership* eds. P.T. Begley and O. Johansson. (Netherlands: Kluwer Academic Publishers, 2003), 1.
[1428] Hodgkinson, *Towards a Philosophy of Administration,* 61

> the conscious reflective intentional action of man. Praxis is thus a concept uniquely applicable to administration: it could be regarded as the quintessence of administration. But it is a concept which would make intellectual and spiritual demands.[1429]

He goes on to write, "Administration is not art *or* science; nor is it art *and* science, it is art, science and *philosophy*."[1430] For Aristotle, the one who engaged in *praxis* was the "unqualifiedly good deliberator…whose aim accords with rational calculation in pursuit of the best good for a human being that is achievable in action"[1431]; what Hodgkinson refers to as the "conscious reflective intentional action of man."[1432] Freire describes *praxis* as "the action and reflection of men and women upon their world in order to transform it"[1433] going so far as to state "apart from the praxis, individuals cannot be truly human."[1434] *Praxis,* then, is the key element for prophetic school leadership; the difference maker between mere management and transformational leadership.

One can see the absence of *praxis* in the administrator who, via the means of mere management, spends her day putting out fires, clearing out the inbox, shuffling problems to subordinates, working hard to keep the phone from ringing, and operating from a pragmatic sense of accomplishment. Such an administrator may be praised for her efficiency and effectiveness, but rarely for her moral will (though she may be praised, and highly so, for her *ethical* behavior; that is, she does not violate the codes of conduct within her profession). Such an administrator may indeed be highly praised with subsequent advancements for her career by abiding by and promoting "the rules," diffusing responsibility upon higher, distal authorities that assure her these decisions are

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[1429] Ibid, 56
[1430] Hodgkinson, *Educational Leadership: The Moral Art,* 42
[1431] Aristotle, *Nichomachean Ethics,* VI.7.1141b14.
[1432] Ibid, 43
[1433] Freire, *Pedagogy of the Oppressed,* 60
[1434] Ibid, 53.

in the "best interests of the school." Thus, even the most well-intentioned school leader, overwhelmed by the demands of the office, may make decisions of great moral import backed by the comfort that her decisions are within the realm of "business-as-usual" or, perhaps, even worse, by the insidious "business-as-it-has-always-been-done." The problem may be exacerbated, of course, if the leader is not first honorable or well-intentioned. The school leader whose practice supervenes *praxis*[1435] (or who does not engage in *praxis* at all) turns moral issues into bureaucratic ones: shareholders (institutionalized mandates, political dictums, corporate interests, college admissions, e.g.) become more valuable than stakeholders (the faculty, students, parents, and local community), the rights of the student get swallowed up by the rights of everyone else, budget concerns trump curriculum choices (indeed, might drive them), and urgent demands supersede ethical obligations.

Prophetic school leadership, however, recognizes that the domain of administration as such requires those *in* the domain to be capable of thinking both deeply and well. Since leadership involves decision making about power and persons—decisions that affect both the organization and the human beings therein (as well as the human beings affected by the organization, the greater community)—*praxis* is vital and must be prescriptive; that is, the prophetic leader must have worked out her deliberative, contemplative foundations for ethical decision making *before* entering the arena of administration. The problem, as stated earlier, is that the domain is by nature corruptive. Progressing up the "hierarchical ladder" (both for school administrators as well as for others) poses the danger of shaping a certain kind of person, one who has neither the

[1435] Hodgkinson writes that, "In a rightly ordered world praxis would supervene practice, and theory, to the extent that it existed, would fund both," *The Philosophy of Leadership,* 135

time nor the desire to spend on philosophical ends. The domain lends itself to competition, struggles for power, aggression, manipulation, ambition, and a certain Machiavellian style of leadership that, though effective, may not be ethical. The administrator must have done the deep and difficult internal developing of a moral will, a moral conscience, a moral compass, long before setting feet to the fire; otherwise, it may be too late.

However, once having accomplished this, the prophetic school leader is ready to stand in the place of the trickster and make decisions that may not be in the best interest of her career, may not be the most efficient or efficacious, may indeed start more fires than she extinguishes, but she makes them nonetheless, believing that *moral will* matters more than personal gain and that, as an administrator of an organization responsible for the shaping of human beings, she is indeed responsible for *poiesis*--for good or evil. Anything less than this, for her, brooks no impasse. As such, prophetic school leaders must themselves be compassionate, willing to engage in the hurt of those around them, seeing the structural violence of institutionalized schooling as oppressive for their faculty, students, and community and are willing to do something about it. *Praxis* demands that they be responsible, as Starratt outlines responsible[1436]: as human beings (proffering compassion and forgiveness to those who fail, despite their good intentions, to hit the mark); as citizens (acting for the common good first, before their own benefit); as educators (to continually be learners themselves); as educational administrators (ensuring that the "structures and procedures that support and channel the learning process reflect a concern for justice and fairness for all students, while

[1436] Robert J. Starrat, "Responsible Leadership," *The Educational Forum* 69 (Winter 2005): 124-133

providing room for creativity and imagination"[1437]); and as educational leaders ("calling students and teachers to reach beyond self-interest for a higher ideal—something heroic; the leader sees the potential of the people in the school to make something special, something wonderful, and something exceptional"[1438]).

Praxis, then, becomes the curative to the disease of power latent within the role of school leadership. *Praxis* as here defined is not to be confused with "practice," for practice without deep deliberation over such things as the Good, the nature of the human condition, the problem of "evil," the shaping of desires, moral valuation, etc. is, as has previously been stated, mere management. "Practice" is rooted in skill sets, technical proficiencies, accepted modes of operation, administrative processes, mechanization, routine, profeciency, etc. While *praxis* may include some level of these characteristics, it moves beyond them into the deeper realm of *value* and *valuation.*[1439] To paraphrase Hodgkinson (substituting "school" where he uses "world"), we can say that "In a rightly ordered *school* praxis would supervene practice, and theory, to the extent that it existed, would fund both."[1440] Therefore, if praxis does *not* supervene practice, the odds are great that it never will. *Praxis* allows the prophetic school leader to transcend the rational values of self-interest both for the self and the organization to something higher, deeper, beyond—something, perhaps, "eternal"—in the political project called the human experience (the ways in which humans interact with each other and their world). *Praxis,* then, becomes the means by which the administrator does the work of prophetic peace-weaving.

[1437] Ibid, 127
[1438] Ibid, 130.
[1439] See Willower, "Values, Valuation and Explanation in School Organizations."
[1440] Hodgkinson, *The Philosophy of Leadership,* 135.

In school leadership, this means that leaders need to develop a sense of critical imagination and internal ethical deliberation that sees schooling not as the raising of test scores but as the prophetic task of weaving new worlds. Such leaders create the time and space within the margins of their day both for themselves and for those in their charge to deliberate on questions of what it means to live a humane life, what it means to pursue the Good, what it means to live transcendentally from the dominant culture, and what it takes to do so. Prophetic leaders foster ethical deliberation in their spheres of influence and, like the trickster, are not afraid to disrupt the status-quo to usher in new visions and new possibilities. They understand that power means more than dominion over others; it means first and foremost dominion over themselves—especially in regard to their thoughts and actions. They possess a mindfulness about their work that may seem, to the outsider, to be slow and deliberate. They, like the prophets, are restless with inequity and injustice, slow to retreat to mere functional responses, are tireless in the search for meaning and purpose, and, above all, seek to change the world, rather than merely manage it. The prophetic leader, after tending her own garden, works to shape a culture wherein others may do the same. That is, the prophetic leader intentionally eschews the pressure-cooker demands of the urgent, immediate and expedient in order to create space and time for her faculty to engage in personal reflection, valuation, and reflective practice. She values the moral development of her employees not merely in terms of quantifiable measurables, but, more importantly, in terms of shaping healthy community. She believes that, by doing so, not only will short-term goals be met, but, more importantly, the long-term goals of transformation will be achieved.

In short, if school are to be places for the reorienting of desires, if teachers are to be given the freedom to cultivate pedagogies of compassion, if students are free to employ imagination as they learn to rightly love both themselves and their neighbors, if the work of schooling itself is to bring forth ripe fields of *shalom,* schools must be led by those willing to engage in the very difficult, very demanding, and very necessary work of prophetic imagination. They must be led by the peace-weavers, the ones who make it their life's work to liberate captives, who "assist spiritual enlightenment by first releasing desire from the constraints of conventional constructs,"[1441] whose *praxis* creates the proper conditions for creative imagination to flourish, who long to release human potential, to create the opportunities for caring community to arise, who saturate their space with a sense of wonder and awe, who create space both for the possible and the seemingly impossible to occur. To see this in action, let us take a look at two such prophetic leaders; two prophets who dared to reimagine the work of schooling; who stood in the gaps and proffered new visions, who employed *praxis* to dream with and for their communities.

Parables of Prophetic School Leadership

The leaders of the schools we will look at both display these characteristics of prophetic imagination. They saw the need, heard the cries of their students and faculty, felt the anguish of their communities, and kept their ears attuned to the grief. They saw past the "way-things-have-always-been-done" to put forth a vision of blessing few thought possible. They dared to give voice to the hopes and longings of their

[1441] Garrison, "Teacher as Prophetic Trickster," 74.

communities. They worked tirelessly to dismantle the dominant ideology to proffer a new reality rooted in human and communal flourishing. They provide, if not models of perfected completion (for neither would say they have achieved either perfection or completion), models of the moral courage it takes to step out in faith to see transformation occur. They also possess this one overwhelming theme: they believe that kids matter. They both shared the two-pronged belief that the current way of schooling did more harm than good to the very ones they were called to serve, and that, if something was to be done, it must start by giving voice, purpose, identity, and meaning back to the students.

As we study these examples, we will find that these modern-day prophets, though possessing extraordinary vision and moral courage, are, in themselves, "typical"; they are not superheroes; they are not saints. They are, to be fair, quite "normal". And that is the point: *anyone* can accomplish the transformation they accomplished with the right amount of prophetic imagination, *praxis,* and moral courage. It does not take years of doctoral work (in fact, as George Wood's recounts, though he was taught his fair share of Dewey and Counts, he did not sit through one lecture on principleship during his graduate work); it does not take deep pockets or a powerful Rolodex (those things seemed all-too-often to only get in the way). It does not take a wild amount of charisma or charm; it is, as we will see, not limited by gender or age. In fact, there is a bit of Moses in each one of these leaders: a reluctance to believe they have what it takes combined with a willingness to go part seas anyway. Here, then, are two examples of prophetic imagination and the prophets who led their school communities out of the wilderness and into richer and fuller pastures of *shalom.*

George Wood and Federal Hocking High School[1442]

George Wood, who began his teaching career as a junior high school social studies teacher before earning his graduate degree, never sought his nearly twenty-year career in school administration; in fact, he admits he possessed a fair amount of disdain for school administrators, owing, in large part, to his experience with administrators who offered little to no help in improving his instruction as a classroom teacher, who were more interested in sports than scores, committed to maintaining the status quo whether it worked or not, and were "dedicated to the principle that the main task in a school is to make kids sit down and shut up."[1443] He, like most prophets, stumbled into the role quite by accident. While working with the Federal Hocking School staff on a curriculum research project, Wood was approached by the then-superintendent of schools with an offer to serve as an interim principal after the newly-hired principal inexplicably quit two days after being hired, a mere six weeks before the new school year began. "Without giving it nearly enough thought, I dusted off my resume, checked with my family and friends (many of whom warned me not to do it), arranged a leave from the university, obtained a waiver of principalship certification, and, by the first week of August, found myself putting up bookshelves in the principal's office at Federal Hocking High."[1444] Thus, what began has a planned two-year leave of absence, turned into a two-decade run as a school administrator.

[1442] The following is taken from Wood, *Time to Learn.*
[1443] Ibid, xi.
[1444] Ibid, xiv.

For Wood, the grief to which his ears became attuned came from the structural violence he experienced as an administrator working within a system that saw his students not as future neighbors and citizens tasked with "critical thinking, information gathering and processing, debate and listening, a sense of the common good, service, the ability to see the world through the eyes of others, and a sense of civic courage and the ability to act in the public interest even when the costs are high,"[1445] but merely as passive consumers marking time on their way to more of the same in college, "either buying into the trade (passive compliance for good grades) or rebelling out of boredom."[1446] Like the prophet Amos, Woods' laments are for the failures of schooling to achieve the very things they claim to be about: "On one hand, it was fairly easy to 'slide' through the day, doing minimal work, just getting by in class. On the other, it was almost impossible to do quality work in all areas as students were herded through eight classes a day, in forty-two-minute chunks, with two minute breaks. It was as if we had intentionally designed a system to *prevent* learning rather than promote it."[1447] For Wood, prophetic imagination began in the recognition that "so much of the way we set up high school seems to work against young people using their minds well to do quality work. So much of what we do is built around the *institution* of high school. What we wanted instead, we knew, was to create a *community* of learners."[1448]

Like any good prophet, Wood's grief came from a deep place of *pathos* for those most vulnerable, most disadvantaged, most oppressed by the systemic forces of the dominant ideology: his students. He laments that, in the dominant ideology of

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[1445] Ibid, xxiii.
[1446] Ibid, 9
[1447] Ibid
[1448] Ibid, 10.

schooling, so little attention, paradoxically, is given to the actual experience of the *students* themselves. He writes, "Because of the way high school calendars and schedules are organized, we usually do not think of a student's total time spent in high school when considering what schools should be like."[1449] Rather than try to make schooling fit the needs, desires, demands, talents, hopes, and wishes of our kids, we demand that kids shelve their unique stories, abilities, dreams, and fears in order to fit our schools. If they do not, we create an alternative program for them, draft for them an individualized learning plan, pile more work on in an attempt to help them "get it," or punish them for acting out. This program of schooling goes "unquestioned and unchanged…because we would rather blame the kids than take on the hard work of restructuring our schools."[1450] Nothing in schooling, Wood argues, speaks to the needs of the children in our schools: not the classroom arrangement (desks in rows of silence regulated by a bell every forty minutes), not testing, not standardized reforms, not expectations, not the curriculum offered, not the system of rewards and punishments, not the schedule, not the distance between adults and children, not the bureaucracy of management; nothing, Wood argues, is designed with actual human children in mind. The grief Wood points to is the reality that schools overlook, marginalize, demean, and devalue the very ones they purport to serve.

Like any true prophet, Wood became convinced that the answer did not lie in a few downstream tweaks of the current system; rather, a new paradigm, a new social imaginary, a new way of schooling altogether had to occur. Wood, speaking like a prophet, states, "We can make our institutional high schools into genuine learning

[1449] Ibid, 12
[1450] Ibid, 33.

communities. But to do that requires not merely *reforming* the institutional high schools we have now. If we are to help our children learn to use their minds well, we must *transform* our high schools into learning communities" (emphasis in the original).[1451] Schooling, as Wood points out, is the last common experience we all share on the road to becoming neighbors, coworkers, and fellow citizens. As such, it is the last opportunity students get to be shaped in specific, intentional ways for doing life together. If schools are to become more than preparatory institutes for college and career, if they are to become what Wood describes as "democracy's finishing school,"[1452] (and what this dissertation has argued for as "*shalom's* finishing school"), then we must do more than rearrange the plumbing on the Titanic. We must see, Wood argues, that "the changes we need to make are not to be found in tinkering with the parts; rather, they require rethinking the very assumptions that guide how we organize the time our kids spend in school."[1453]

In walking out their prophetic vision for schooling, Federal Hocking High School (FHHS), under Wood's leadership, began with the goal of building the high school community around the kids by creating the time necessary for a community to be established around personal relationships that had the best interest of the students' development at heart. They took a serious look not at the skills needed to do well in college, but to do well in life, stating, "Our point of departure was the welfare of our students as opposed to the needs of the economy or the universities. Not that we are unconcerned about our graduates finding jobs or succeeding in college. Of course we

[1451] Ibid, 11.
[1452] Ibid, 32
[1453] Ibid, 13

are. But these are relatively low-level aspirations for a school. We simply did not feel that focusing solely on the world of work when rethinking our school was in the best interest of our kids."[1454]

To begin shaping out this prophetic vision of school-as-community, FHHS reimagined the very structures that had previously held students in bondage to the institution of schooling: namely, time and its subsequent connection to a lack of developing relational depth, two sacred cows of traditional schooling. The dominant ideology that had to be crucified, in Wood's estimation, was "how to keep control of kids while doling out a standardized curriculum that certifies their acceptability for the next phase of their life, be it a job or college. That the high school experience might be of value in and of itself, that it might be more personalized so that it connects with every student, is simply not possible within the institutional structures that we have built around our high schools."[1455] It was this dominant ideology that Wood and his faculty at FHHS took to task, criticizing it for its lack of compassion, and working to dismantle it from the inside out.

To begin reimagining schooling from the standpoint of community, Woods decided that the first sacred cow to go was the idea that large meant effective: large buildings, large class sizes, large course loads, large course offerings, large electives, and the like that turned students into numbers (test scores, identification badges, data walls, client counts, etc.) right at the moment when they needed a greater sense of identity, purpose, and meaning in their lives. Believing that "high schools can have an impact on the lives of our children if we structure our schools so that adolescents are in

[1454] Ibid, 31.
[1455] Ibid, 46

close connection with their teachers—teachers who know what matters to their students, what strikes their interest, what would take them beyond the routine,"[1456] they reimagined the entire structure of schooling geared around the power of personalization. Starting with the idea that "learning is, above all else, a human endeavor built around human connections"[1457] and that "authority at all levels of a learning community is personal and not positional,"[1458] they began asking entirely different sets of questions than are typically asked in traditional schooling, asking such prophetic questions as: "What if we scheduled for the sake of connecting with kids rather than putting in a required amount of time? Might there be a way to redistribute time so that teachers had fewer students per day and more contact with them? Could we, in effect, slow down the clock to make possible the close connections that community requires?"[1459] Now note, much like the pedagogical questions Mary Rose O'Reilley posed in constructing her peaceable classroom, the questions posed by FHHS go deeper than working to solve the standard problems of efficiency, effectiveness, and productivity. They also go deeper than the questions posed around graduation requirements, credentialing, and servicing the needs of the College Board or university admission policies. In other words, the questions posed by FHHS pass the prophetic standard precisely because they begin in the liberation of those most often enslaved by the structural violence inherent in the traditional means of schooling. The team at FHHS decided to go against the grain of "traditional" wisdom, believing that less would be more: "more contact with kids, more

[1456] Ibid, 56
[1457] Ibid, 58
[1458] Ibid, 59
[1459] Ibid, 63

in-depth work on subject matter, more meaningful feedback to kids and their parents, and more time to really understand our students."[1460]

To achieve this, FHHS instituted what Wood describes as a "thoughtful high school schedule": they took their eight-period, forty-two-minute class schedule down to a four-period semester where students take four classes daily for between eighty to ninety minutes. Teachers teach only three courses per semester (instead of seven), and work with fewer than sixty-five students daily (as opposed to 140 the year before), thereby reducing their workload to give them more quality time to spend with students. By reimagining one of the most sacred elements of schooling—the schedule—as a means of bringing teachers in closer touch with their students, FHHS found that attendance rates and grades went up, discipline referrals went down, and students and staff alike reported a more relaxed and comfortable learning environment, all because they took the first step towards providing the necessary time for teachers to build the relationships required for serious community to take place.

FHHS didn't stop there. They also instituted a community of mentorship that begins with a student's first year in the "Freshman Academy," where students learn study skills, focus on transition into high school, and discuss issues related to their academic and personal growth. From there, students transition into Sophomore Advisory (where students discuss career exploration, healthy relationships, and team-building), Junior Advisory (where students work on resumes, engage in college searches, carry out school service projects, and plan for their senior year), on into Senior Advisory (where students work on their Senior Project and Graduation

[1460] Ibid

Portfolio). As Wood writes, "advisory programs have several constant features: First, they are small by design, with every able adult in the school taking an advisory group. Second, its main mission is to make sure every student has a well-developed personal relationship with at least one adult in the school. Third, time for building this connection is built into the daily school schedule." [1461] Again, what this shows is a commitment to something deeper than the fast track to credentialing. It is a deliberate and mindful attempt to weave community into the very fabric of the total school experience.

One last example of how FHHS reimagined the sacred function of time in paradoxical and prophetic ways is their intentional decision to turn their traditional thirty minutes of lunch (with kids crowded into the cafeteria, patrolled by teachers standing like prison wardens over the students while they ate) into a full hour of unstructured time, time that allowed teachers to provide tutoring, supervise an intramural program, keep computer and science labs open, open the library and shop and art rooms, and just generally be present for student interaction. This turned lunchtime from being a time of control to a time of communication, providing one more opportunity for students to connect with teachers in more meaningful ways.

Most importantly, as it relates to our discussion of rightly-ordered desire, is that FHHS bolstered its reimagining of schooling with the idea that "we learn socially responsible behavior the way we learn everything else, through practice. Unfortunately, the way we set up our high schools gives students very few opportunities to actually

[1461] Ibid, 73. See pgs 72-73 for a more detailed account of the FHHS advisory plan

practice responsible behavior."[1462] To correct this problem, FHHS made two more fundamental changes to the ways in which they construed schooling: they created opportunities for students to think well about the work they were asked to do, and they gave students a voice in the very governance of the school itself. Believing that students should develop the habits necessary to demonstrate mastery (both over oneself and over one's skills), FHHS reimagined what they asked of students, moving away from tests for credentialing to portfolios of learning. Developed by the students in conjunction with the teachers, the portfolios reflect specific habits of mind and work, with an emphasis on demonstrating that students can do important things well. Each portfolio includes coursework, resume, reference letters, a two-page reflection piece, and a Senior Capstone project. This portfolio approach develops in students the maturity, during their senior year, to come and go from school to accomplish the tasks required. Examples of portfolio projects at FHHS have included: a student studying soybean cultivation, a literary exploration of the use of dragons in fantasy and myth from both Eastern and Western cultures, building a wooden kayak, studying the role pediatrics plays in preventing the spread of childhood diseases, creating and installing a ropes course on campus, studying the contribution of women during the Civil War, and reporting on the quality of stream ecosystems in the school district.[1463]

FHHS also created the Federal Hocking High School Internship Program, allowing juniors and seniors to partner with a wide host of experts in the community, learning how, for example, to write advertising copy, help design buildings, ride with police officers, teach mentally handicapped adults, even help assist in surgery on

[1462] Ibid, 125

[1463] See Ibid 106-108 for a more detailed look at FHHS's Senior Capstone Project

animals. Unlike most "community service" opportunities that are tacked on to the end of an already crowded transcript, the Internship Program at FHHS is woven into the school day. Interns are asked to keep journals, write papers, and make a presentation complete with displays about their experiences at a banquet held in their honor at the end of the year.[1464]

One final example (though not the last tendered by Wood) of how FHHS prophetically reimagined the means, intents, and ends of schooling is the way in which they give students decision-making power in the governance of their school. Wood writes that,

> At FHHS we've worked to include students in as much of the decision making about the school as possible. Students engaged in the same discussions as did faculty to figure out how to improve our school. When we visited other schools to see what we could learn, students went along. When we held meetings to explore our options, students were a part of the discussions at every step. And when we voted to go ahead and change our schedule, our classes, and our program, students joined in at our faculty meetings.[1465]

In a bold showing of prophetic imagination, FHHS includes students in the very hiring process of its teachers, believing that it is important to "put the authority to hire in the hands of those who will spend the most time with teachers."[1466] Potential teacher candidates must teach a lesson in front of the students, students are allowed to sit in on interviews, and they are given a voice in the hiring process (as Wood writes, "more than once the kids have convinced the staff to change their minds"[1467]). Wood goes on to

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[1464] See ibid 131-133 for more details on the FHHS Internship Program

[1465] Ibid, 137

[1466] Ibid, 138

[1467] Ibid, 138. Wood also notes that on several occasions, candidates for positions at FHHS have refused to submit to a student interview, asking, "Why would you want to let students interview a teacher?" Needless to say, those candidates do not get hired.

say, “When I watch the teachers that we have hired, I am reminded of the wisdom of giving students a voice.”[1468]

What these examples show is a demonstrated interest on behalf of the students to be more than passive consumers of information; indeed, it goes a long way towards reorienting desire towards a focus on the larger world and the student’s place within it. Such a program cultivates habits of the head, heart, and hands, calling upon the whole person to engage in learning that liberates rather than binds. It helps students learn how to be accountable for their actions, how they can make effective contributions to their larger community, how their decisions affect others, and how to make creative use of one’s time, skills, education, and resources.

What began with prophetic imagination (asking the question, “What would we like our kids to be like and be able to do as a result of their five thousand hours with us?”) led to a communal overhaul of schooling that resulted in FHHS becoming a model (a city on a hill, to borrow from Matthew 5:14) for other schools to emulate. Now, by doing the difficult work of prophetic imagination, FHHS operates as a transparent model, throwing open its doors to others who would like to see transformation come to their schools as well. As Wood points out, this work was not (and is not still) easy; in fact, by asking an entirely different set of questions, FHHS forced those involved to confront themselves as the biggest obstacle to change. It forced them to face their own institutionalized fears and to reexamine what they once held sacred. It meant pushing up against the powers and principalities that said it could not and should not be done. However, because they made it about the kids and not about the institution, Wood and

[1468] Ibid.

his team went forward, believing that they owed it to their students to present their ideas about time, curricula, budgets, hiring, administration, indeed, the entire body of schooling as living sacrifices to see transformation come.

Deborah Meier and the Power of Their Ideas[1469]

Deborah Meier, much like George Wood, came to her position as a prophet accidentally, starting her teaching career as a kindergarten teacher because the work was part-time and across the street from her house. "I didn't have any intention of becoming a teacher, much less a teacher of little children";[1470] instead, she entered teaching as a way "to pass the time until my children were old enough for me to get on with 'more serious' work."[1471] Meier, having been out of the classroom for three years working as an adviser to teachers, was approached by the new superintendent in East Harlem's District 4 to start a small elementary school in one wing of P.S. 171, in what, she writes, "seemed like a most unlikely offer."[1472] Unlikely because District 4 served one of the city's poorest communities, was led by a politically divided school board, included a primarily Latino and growing African-American population, and was educationally on the bottom, with its test scores ranking it last out of the thirty-two districts. "Naturally," Meier writes, "I accepted the offer."[1473] As the new leader, Meier set out to deliberately reshape both the role of teacher/administrator, and to reimagine the very structure of what schooling could look like, even within the constraints of the traditional model.

[1469] Meier, *The Power of Their Ideas,* Kindle Edition.
[1470] Ibid, location 810
[1471] Ibid, location 99.
[1472] Ibid, location 393
[1473] Ibid, location 394

She began this work by asking this prophetic question: "How did schools, in small and unconscious ways, silence these persistent playground intellectuals [the kindergartners with whom she had worked who came to school buzzing with curiosity]? Could schools, if organized differently, keep this nascent power alive, extend it, and thus make a difference in what we grow up to be?"[1474] The question, Meier came to realize, was not, "'Is it possible to educate all children well?' But rather, 'Do we want to do it badly enough?'"[1475] She realized that creating an environment where all kids could experience the full power of their own ideas had revolutionary implications if taken seriously enough, that it would require an unsettling "not only of our accepted organization of schooling," but also "our unspoken and unacknowledged agreement about the purposes of schools,"[1476] that the stakes were enormous, and that it meant accepting responsibility for shaping future generations. She writes, in the vein of the prophets, "reinventing our public schools could provide an exciting opportunity to use our often forgotten power to create imaginary worlds, share theories, and act out possibilities."[1477]

The task before Meier and her faculty at Central Park East elementary (CPE) and Central Park East Secondary Schools (CPESS) was a daunting one: the majority of students came from low-income or poor neighborhoods, the New York City school system had just been forced to lay off more than fifteen thousand teachers and closed virtually all elementary school libraries and most music and art programs, and, as she

[1474] Ibid, location 186
[1475] Ibid, location 194
[1476] Ibid, location 199
[1477] Ibid, location 309

writes, "this was not a time in history—the mid-1970s—for having large visions."[1478] The circumstances surrounding the opening of CPE were barren in the sense Brueggemann references, with little opportunity or cause for celebration.[1479] Coupled with the logistical and historical circumstances facing CPE was the institutional ideology of schooling that permeated the dominant consciousness about what schooling must be. Meier writes, "most of today's urban high schools express disrespect for teachers and students in myriad ways—in the physical decay of the buildings, in the structure of the school day, in the anonymity of both students and staff and their lack of control overt decisions affecting them."[1480] Schools in the dominant consciousness operate, she argues, as places of thoughtlessness, where kids are viewed as dangers and teachers as clock-punchers or crazy martyrs. In this context, authority figures move throughout the halls like sheriffs in a lawless Western town, riding roughshod over any would-be troublemakers with the swift hand of justice. Unfortunately, this is how most people, having experienced schooling in this context themselves, view the schoolhouse. The habits of schooling, as Meier argues, "are deep, powerful, and hard to budge. Our everyday language and metaphors are built upon a kind of prototype of schoolhouse and classroom, with all its authoritarian, filling-up-the-empty vessel, rote-learning assumptions"[1481] that are difficult, if not seemingly impossible, to dismantle.

[1478] Ibid, location 404

[1479] Brueggemann writes, "The notion of 'barrenness' of course refers to a biological problem of having no children. It is clear, however, that the motif also is treated metaphorically to refer to a loss of a future and therefore to hopelessness. Thus "barrenness" can refer to a variety of social circumstances. The notion of barrenness may be taken as a condition of despair in our society," *The Prophetic Imagination,* 75.

[1480] Meier, *The Power of Their Ideas,* location 670

[1481] Ibid, location 2177.

The problem, as Meier articulates it, is this, "Parents, teachers, and children come into the schoolhouse knowing precisely what it is supposed to be like. If the expectations others have of us as well as those we have of ourselves, our habits of teaching and schooling, are so deeply rooted, is there any hope for the kind of school reform that would create very different institutions than those we've grown accustomed to?"[1482] The answer, Meier posits, depends upon how serious we are to fundamentally changing our deeply ingrained assumptions. If a new birth of consciousness about schooling were to occur, Meier knew she had to reimagine the very fabric of the structural form and function of schooling, and, perhaps more importantly, the traditional ways of thinking about schooling.

Brueggemann writes about dismantling the dominant consciousness by stating

> The alternative consciousness to be nurtured, on the one hand, serves to criticize in dismantling the dominant consciousness. It attempts to do what the liberal tendency has done: engage in a rejection and delegitimizing of the present ordering of things. On the other hand, that alternative consciousness to be nurtured serves to energize persons and communities by its promise of another time and situation toward which the community… may move.[1483]

For Meier, energizing the persons and communities served by CPE and CPESS meant that what was needed was not just, "new information about teaching/learning, not just more course work, but a *new way of learning about learning*" (emphasis mine).[1484] Such a prophetic imagining began, for Meier, in the weaving and unweaving of the language of education itself. She writes that the word "academic" is more than just a word; it is a specialized concept with very loaded meanings that can cause great

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[1482] Ibid, location 2149
[1483] Brueggemann, *The Prophetic Imagination,* 3.
[1484] Meier, *The Power of Their Ideas,* location 2160

damage. Claiming certain disciplines as "academic" (math or history as opposed to art or music) implies that they are tough, valued, "good for you," the "right stuff" when it comes to schooling. Such claims, Meier argues, are justified as being a good exercise for the mind, what is needed to survive in modern society, a prerequisite for entrance into college and/or higher skilled jobs, and what sets one apart from the uneducated. She writes that, "until we accept the challenge to find better criteria for defining what's worth knowing we're going to keep going around in circles."[1485] Alternative speech, Brueggemann tells us, "forms an alternative context for humanness by creating a different presumptive world which is buoyed by different promises";[1486] thus, for Meier, the unweaving of conceptual ideas like "academic" allows for the reweaving of other forms of language that brings forth new learned traditions. She writes, "We need to invent a new learned tradition with goals that we honor and that all who strive for can achieve, to replace an old tradition which few took seriously and only some could by definition succeed in."[1487] For Meier, the reweaving of learning about learning fosters a new language for understanding what should be valued in schooling: playfulness ("the capacity to imagine, to wonder, to put things together in new and interesting ways"[1488]), imagining (being able to imagine how "others think, feel, and see the world—the habit of stepping into the shoes of others"[1489]), caring ("a high premium on caring enough about the world and one's fellow citizens to take a stand and defend it"[1490]), work ethic,

[1485] Ibid, location 2591
[1486] Brueggemann, *The Creative Word,* 52.
[1487] Meier, *The Power of Their Ideas*, location 2610
[1488] Ibid, location 2618
[1489] Ibid
[1490] Ibid, 2621

being closely observant, and the habits of mind (concern for evidence, viewpoint, cause and effect, hypothesizing, who cares?[1491]) valued at CPE and CPESS.

To do this work, to reimagine both the language and the function of schooling, Meier and her colleagues took the raw institutional lumber of Central Park East and converted it into a community that operated " a little like kindergarten and a little like a good post-graduate program."[1492] They began, like Wood, to redesign their school of 400 students into smaller schools in order that the teachers could get to know well the needs of their students. They divided the school into three major divisions, each with about 150 students and eight to nine adults covering nearly all the subjects taught. Each division was further subdivided into two houses of seventy-five to eighty students, each with its own faculty of four. Believing that "fewer subjects, taught thoroughly, are better than lots of courses taught superficially,"[1493] courses at CPESS were combined in order to reduce the number of students with whom a teacher engaged so that each teacher went from seeing 160 students a day to only 40 (and, of that 40, each teacher works with about 15 students in an advisory capacity, meeting with them for an extended period of time for tutorial or study hall, and keeping tabs on the student's family, providing information about the student to his or her parents). Acknowledging that thoughtfulness and collaboration are time-consuming (and that the time required could not be all late-at-night-home time), the schedule was reimagined and reduced down to two hours each day in Humanities (art, history, literature, social studies), two hours a day of Math and Science, and one hour of Advisory. Like FHHS, they also

[1491] Ibid, 745. Meier describes these habits as "How do you know what you know?"; "Why said it and why?"; "What led to it, what else happened?"; "How might things have been different?" and "Who cares?"
[1492] Ibid, location 825
[1493] Ibid, location 1085

extended their lunch time to one hour a day, giving the staff more time together, and allowing the students a wider range of options (including sports, computers, library, clubs, e.g.) and the time to seek out faculty for extra help or more meaningful conversation. CPESS also offers a Senior Institute, where students compile portfolios of learning, make presentations to their graduating committee, and prepare for the next stage of their lives. Thus, with the same budget and infrastructure as a typical city public school, Meier and her colleagues were able to proffer a completely reimagined form of schooling that functions as a true community of learning. "We can do such things," Meier writes, "not because we are more caring than other teachers or other schools. Not at all. It's because we have *a structure and style* that enables us to show our care effectively"[1494] (emphasis mine).

By prophetically reimagining CPE and CPESS, Meier and her colleagues went beyond mere school "reform"; what they brought forth instead was school *redemption.* They created not just a different academic culture; they surrounded their children with true community, creating the space both for celebration and for grief, believing, as Meier articulates, that "we cannot convince kids that we cherish them in settings in which we cannot stop to mourn or to celebrate"[1495] (in fact, CPE and CPESS became, even for its alumni, places where students and faculty could turn when they lost loved ones, lost jobs, or fell on hard times). They created a culture where those who led did so not by coercion, fear, or intimidation, but by "raising issues, provoking reflection,

[1494] Ibid, location 1058
[1495] Ibid, location 1764

inspiring people, holding up standards of work and competence,"[1496] and thereby gaining the respect and trust of those governed.

CPE and CPESS are places, unlike those described earlier by Santoro, where burn-out and the dehumanization of teachers does not occur, primarily because teachers at CPE and CPESS are themselves given the time to develop within an intellectually stimulating environment surrounded by colleagues engrossed in the other's work. Believing that "we will change American education only insofar as we make all our schools educationally inspiring and intellectually challenging for teachers,"[1497] the faculty at CPE and CPESS are given time to work with outside professionals, visit other schools, and to speak and write about their own practice. There is a constant and consistent emphasis to train up teachers who possess a "self-conscious reflectiveness about how they themselves learn and how and when they don't learn; a sympathy towards others, an appreciation of differences, an ability to imagine one's own 'otherness'; a willingness for working collaboratively; a passion for having others share their own interests; and a lot of perseverance, energy, and devotion to getting things done right."[1498] It is a place where teachers are given the support necessary to take risks, to "waste" time and money on ideas that might not pan out, to access expertise, to reflect, examine, redo. It is a place where teachers are given the years necessary to see deep, organic growth occur. As such, both for students and faculty, CPE and CPESS are

[1496] Ibid, location 1994
[1497] Ibid, location 2193
[1498] Ibid, location 2184

places where "the motivator par excellence is our heart's desire, for experiencing daily the way a changed mind-set feels."[1499]

And what success has come of reimagining schooling in this way? For the students and alumni of CPE and CPESS, the results are clear: the percentage of CPE kids who go on to graduate high school, attend college, and hold interesting jobs is far greater than statistically probable: fewer than five percent drop out or move away; and 90 percent go directly to college and stayed there. Attendance at CPE and CPESS is extraordinarily high, with students traveling across the city to attend. Both students and parents show up at family conferences. Violence is rare; indeed, as Meier writes, "the children are willing to let us catch them acting like nice young people who want to be smart."[1500] More importantly, however, is the connection students feel to CPE and CPESS long after they are gone, a connection, they report, influenced by the relationships they built with their peers and adults over their years at CPE and CPESS, the school's respect and nourishing of their own personal interests and passions, and the strong ties the school forged with their families.[1501] Students under the care of CPE and CPESS "never became past tense for us."[1502]

Meier writes that, "Over the twenty years we've been involved in creating the CPE schools, we've changed our minds about many things, scrapped some ideas and returned to others. But we haven't for a moment ceased insisting that schools should be respectful and interesting places for every one of us—children, teachers, even

[1499] Ibid, location 2172
[1500] Ibid, location 1003
[1501] Ibid, location 50
[1502] Ibid

principals."[1503] It is that core commitment to the power of unleashing ideas—ideas of compassion, curiosity, play, wonder, intellectual engagement—that transformed the physical space of Central Park East into another city on a hill in the redemption of education.

The point of highlighting the efforts made by Wood and his colleagues at FHHS, and Deborah Meier and her colleagues at CPE and CPESS is not to point out specific things that every school must do, nor is it to call out Wood and Meier as heroes (indeed, both would claim that they are not). Indeed, these two examples function, for our purposes, much more like parables (in the sense N.T. Wright gives of inviting people into the new world that is being created[1504]), highlighting both how prophetic leaders create the space necessary for imagination to occur, and what it can look like when that happens. By examining the work of these two prophets (very unremarkable in their humanity, and yet, very remarkable in their moral courage) and their respective prophetic reimagining of schooling, we can dare to do the dangerous yet critical work of reimagining schools in service to a different god than Mammon. What both Wood and Meier point out is that schooling *can* serve a different god; it *can* speak a new language; it *can* make the seemingly impossible possible. Prophetic imagination coupled with moral courage can speak into the profane places in order to usher in new potentialities, new ways of seeing and being in the world. By reimagining what schools could be, Wood and Meier prophetically redeemed the powers and principalities that typically govern schooling, turning them from barren places of anxiety, stress, and demoralization into places where hope, dreaming, and life flourished once more.

[1503] Ibid, location 2103

[1504] Wright, *Jesus and the Victory of God,* 176.

Conclusion:

To the Angel of Schooling, Write….

"Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete. Remember what you have received and heard; obey it, and repent"
Revelation 3:2

T. Scott Daniels, in his book, *Seven Deadly Spirits: The Message of Revelation's Letters for Today's Church,* points out that the author of the Book of Revelation, before he gets into his apocalyptic vision of the New Jerusalem, pens a series of letters to seven different churches throughout Asia, addressing each one, by way of introduction, "To the Angel of the Church in (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, respectively), write…". What Daniels highlights is that the Revelator does something unique in these letters; rather than addressing them to the leaders, to particular members, or even to the congregation at large, he addresses them "to the Angel" of that particular community. He does this, Daniels writes,

> because he recognizes something profound and complex about the way churches are formed as communities. The seven churches of Asia—like all communal bodies—are more than the sum of the individuals that make up that community. Communities, like the individual persons from which they are formed, take on a kind of spirit, personality, or 'life of their own' that becomes greater than the sum of their physical parts. The seven angels of the churches, to whom John writes, are neither disconnected spiritual beings nor merely a colorful way of describing nonexistent realities. Instead, the term 'angel' signifies the very real ethos or communal essence that either gives life to or works at destroying the spiritual fabric of the very community that gave birth to it.[1505]

Daniels goes on to state that, "I believe the angel of each church is not a leader or another material individual within the church or a purely spiritual entity guarding,

[1505] Daniels, *Seven Deadly Spirits,* 17.

keeping, and possessing the church without its knowledge; the angel is not separate from the congregation but rather *emerges* from its corporate life, representing and shaping its life in community"[1506] (emphasis in original). Walter Wink describes the angel in this way

> It would appear that the angel is not something separate from the congregation, but must somehow represent it as a totality. Through the angel, the community seems to step forth as a single collective entity or Gestalt. But the fact that the angel is actually addressed suggests that it is more than a mere personification of the church, but the actual spirituality of the congregation as a single entity. The angel would then exist in, with, and under the material expressions of the church's life as its interiority. As the corporate personality or felt sense of the whole, the angel of the church would have no separate existence apart from the people. But the converse would be equally true: the people would have no unity apart from the angel.[1507]

This angel, then, is not something flapping around in the sky, nor is it sent from heaven in a Miltonian sense; rather, as Daniels and Wink argue, it is the corporate personality of an institution or organization formed out of the mixture of personal and communal parts (including everything from its architecture ["buildings…are both an explicit statement about the values, prestige, and class of a community and a force that continues to shape those values into the future"[1508]], power structures, leadership styles, attitudes towards authority, and perception of itself).[1509] This corporate identity takes on a life of its own and shapes the attitude, climate, and future trajectory of the institution, for, as Daniels writes, "although this spirit or ethos is dependent on the members [of the institution or organization] for its life—for they birthed it into existence—this angel has now emerged in such a way that it influences and shapes the corporate life of [the

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[1506] Ibid, 24.
[1507] Wink, *Unmasking the Powers,* 70.
[1508] Daniels, *Seven Deadly Spirits,* 27
[1509] See Wink, *Unmasking the Powers,* 73-77 for a complete list of the forces that give rise to an institution's angels.

institution or organization] for good or evil."[1510] The Revelator, in addressing his letters to the *angels* of these churches makes clear that they reflect either a healthy or diseased condition of the institution of the church as lived out within the specific economic, cultural, moral, and political environments in which they found themselves.[1511]

As the biblical writers point out, a nation's sin is incarnated (quite literally) in its social structures, forming an "all-comprehensive and all-pervasive organic structure"; a "civilizing totality of sin" that creates a "culture of injustice and of the crushing of men carried to extreme perfection and systematic refinement."[1512] This all-pervasive structure carried to systematic refinement is what the biblical writers identified as the *cosmos*. It is this *cosmos* that comes under the sway and dominion of the *archai kai exousiai* (powers and principalities) Paul describes. It is this *cosmos* that is ruled over by the angels to whom John addresses his letters.

The point of this dissertation, then, is to draw attention to the ways in which the Angel of Schooling, suffering from the pathologies of avarice as embodied in the deification of Mammon, is sick. Though the hopes, dreams, and wishes of school reform are to see students succeed, when they are couched in and driven by the worship of Mammon, no amount of reform will change the moral, spiritual, economic, cultural, political, relational, and psychological crises we face. Joshua addresses his people with the charge that they may, if they so choose, worship whichever narrative of ultimate significance they desire; however, as Yeshua points out, one cannot serve Mammon and

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[1510] Daniels, *Seven Deadly Spirits,* 27.

[1511] As a reading of Revelation 2:1-3:22 shows, four of the churches were deemed "sick" by John (for reasons ranging from what Daniels refers to as boundary keeping, consumerism, accommodation to power, apathy, fear, and self-sufficiency), and two were deemed "healthy" because of their compassion and persistence against the "beastly" forces of the Roman empire, Ibid, 30-31.

[1512] Miranda, *Marx and the Bible,* 182, 250.

any other god. By serving Mammon, the Angel of Schooling has contracted a cancerous disease that gets passed down throughout the bloodstream of the entire institution (from policy makers to administrators to faculty to students and back, recursively, into the communities that give shape to the institution). What is needed, therefore, as I have argued throughout this dissertation, is not reform, but redemption found in the prophetic reimagining of the entire *telos* of schooling.

In the spirit of John the Revelator, this entire dissertation has been a letter to the Angel of Schooling, a letter which recognizes that, though there are many who labor long in the fields, doing the great (and often thankless) task of bringing forth future generations of human beings who might not suffer from the ruthless inequalities of their forbearers; educators who, with all-too-often limited resources, countless hours, and demanding pressures (from within and without), must take in the vast array of humanity that enters their doors everyday, students hailing from all walks of life (all ethnicities, socio-economic brackets, neighborhoods, genders, sexual identities, ages; the tired, weary, hungry, hopeful masses aching to be known, to be heard, to be valued; who bring with them their own unique gifts and graces, yet bearing their own private burdens); educators who, through their own hard work, faith, and perseverance in the face of, at times, almost insurmountable odds (budget cuts, distal mandates, almost unenforceable high stakes and severe standards, and the slander of those who, despite all this, would hold them accountable for every societal ill), must still spin straw into gold, the great problem, as the Revelator writes to the church in Ephesus, is that the Angel of Schooling has lost its first love.

In choosing to worship Mammon, in choosing to proffer pedagogies whose ends are rooted in avaricious consumption, the lampstand of schooling has gone out. As Neil Postman writes, "There is no surer way to bring an end to schooling than for it to have no end";[1513] serving Mammon, as I have labored to show, indeed has no end other than its own ruin, regret, demise, and death. Schooling, like the church in Thyatira, has been led by false prophets—Jezebels—who mislead us into believing that schooling is not spiritual, it is business. By insisting on being in the world and *of* the world (by insisting on preparing students for the "real" world, rather than to be architects of repair for a *better* world; by filling their heads rather than engaging their hearts), schooling has either forgotten or forsaken the reality that formative institutions are *always* spiritual and *always* religious in nature, binding future generations to specific ways of seeing and being in the world. Schooling, therefore, is never just business; it is *always* personal.

The work of this dissertation is to call the Angel of Schooling, as the Revelator does to the angels of the churches to whom he writes, to change course. John writes to the angel of the church in Sardis, "Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete. Remember what you have received and heard; obey it, and repent" (Revelation 3:2); to the angel of the church in Ephesus, he writes, "Repent and do the things you did at first" (Revelation 2:5); and to the church in Laodicea, he writes, "Be earnest, and repent" (Revelation 3:19). This, then, is the call to the Angel of Schooling: to wake up and to repent.

The Revelator invites those who "have an ear to hear, let him hear" (3:22) the words of rebuke and of life being spoken to the angels of the seven churches in Asia. He

[1513] Postman, *The End of Education,* 4.

does this so that their angels might be transformed and, ultimately, redeemed. Daniels writes that "the transformation of the deadly spirits begins when we are able to name the spirit of the [institution], call that spirit to repentance, and then embody a new spirit in community."[1514] The word for repentance throughout the New Testament is the Greek word μετάνοια, which means "to think differently after"; to have a change of heart; to turn from one way of life to another. Repentance, then, is more than just feeling sorry for something one has done; it is to recognize that the direction one is headed is the wrong direction, and to turn around and begin going in the proper direction. If schooling as it is currently construed is headed in a direction that ultimately leads to wrack and ruin, ramping up speed, efficiency, and productivity in the name of "excellence" only serves to lead the entire institution (and all those connected to it) off the cliff sooner rather than later. Like John of Patmos, the work of this dissertation is to call the Angel of Schooling to a change of heart, to move in a different direction altogether.

The Angel of Schooling has worshipped the false idol of Mammon long enough. Repentance for schooling means that we acknowledge that the old order, the old means, the old ends of schooling results in devastation both for individuals and for communities. It is to acknowledge the deeply gendered ways in which we have deified a masculine way of achieving power, status, and dominion over others that leaves a trail not only of violence, bloodshed, and slaughter, but of dehumanization both for women *and* for men. It is to acknowledge that the *telos* of consumption has left our planet denuded, our resources exploited, our communities bereft, our relationships estranged,

[1514] Daniels, *Seven Deadly Spirits,* 128.

and our humanity negated. It is to recognize, as the Revelator writes in his letter to the angel of the church in Laodicea, that, "You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked" (3:17).

Repentance is more than merely acknowledging a laundry list of sins; it is also committing to a new way of seeing and being in the world. It is to work towards the shaping of the *kardia* through a baptism of the imagination that leads to new practices and new habits. As Daniels writes, "the destructive spirits…come to us through embodied practices of a destructive kind. So in contrast, life-giving spirits can be renewed in us only by learning new sets of practices together as a community."[1515] This, then, has been the work of this dissertation: calling those involved in the institution of schooling (at all levels, but, in this work, particularly those involved in school leadership) to name the spirits that hold schooling in bondage, and then, in a spirit of repentance, to move (like Meier and Wood) towards new visions of radically transformed practices that shape radically transformed community.

The goal of this dissertation is to call the institution of schooling to wake up to the ways in which it is complicit in legitimating, replicating, and perpetuating dominant, patriarchal, consumptive ideologies and theologies that end in oppression and injustice, and to repent of the damage this has caused. It is to call the institution of schooling to remember its sacred calling both of *poiesis* and world-weaving, and move, like the Cistercian monasteries of old, towards the formation of the rightly ordered desire of

[1515] Ibid, 138.

compassion. It is to call schools to do more than provide information glut; they must, instead, see their work as the formation of *kardias* towards the proper end of *shalom.*

Repentance is but the first step towards redemption. If schools are to be redeemed, they must work to shape a people capable of dismantling the myths of the empire, rousing the slumber of the numbed, and igniting the righteous indignation that is capable of contesting the culture of silence that permits injustices to be committed daily. If we teach the language of the marketplace throughout our schools, students come to see themselves as inhabiting one of two roles: those who make their living off of the inequality of others (the oppressors—the Wolves of Wall Street, the *oretmecgas*) or those neglected, abandoned, discarded and ruined by the marketplace (the oppressed—the prey of Wall Street or the *oretmecgas*); roles, as we have seen, that are destructive on both ends. Schooling must see its purpose not as being mere repositories of information, but as social institutions where students can learn to recognize oppression and injustice, regard as paramount the concerns of the other, become passionate about the human and environmental costs of the status quo, and learn to dismantle the dominant consciousness of the culture.

Redeemed schooling must serve to stir up again the pathos for an unfinished history that is lived, in its present moment, in injustice, exploitation, and inequality. Redeemed schooling wrestles with deeper questions than college and career readiness; instead, it asks such questions as: Is the end goal of our labor success in the marketplace alone or do we have a sense of the prophetic desire to educate students to "learn to do right. To seek justice" (Isaiah 1:17); to work towards a world where nations will "beat their swords into plowshares and their spears into pruning hooks" (2:4), to "encourage

the oppressed, defend the cause of the fatherless, plead the case of the widow" (1:17); to learn to "act justly, love mercy, and walk humbly" (Micah 5:8)?

If schooling is to function as redeemed workshops of desire, if it is to help see "human uniqueness, human action, and the human spirit rehabilitated"[1516] (to quote Vaclav Havel), it must become an entirely different institution altogether. Havel writes

> Man's attitude to the world must be radically changed. We have to abandon the arrogant belief that the world is merely a puzzle to be solved, a machine with instructions for use waiting to be discovered, a body of information to be fed into a computer in the hope that, sooner or later, it will spit out a universal solution. It is not that we should simply seek new and better ways of managing society, the economy and the world. The point is that we should fundamentally change how we behave.[1517]

For too long, school reform has tried to spit out better ways of managing society, the economy and the world. The problem is that, without a fundamental change of heart, without a reorientation of desire, we continue to be left with more of the same: more violence, more brutality, more oppression, more injustice, more famine, more heartache, more anxiety, more distress, and more ruin, only at an ever-accelerating rate. The problem, as Edna St. Vincent Millay writes, is that "Wisdom enough to leech us of our ill / Is daily spun; but there exists no loom / To weave it into fabric."[1518] What is needed for the redemption of schooling is the prophetic voice of the peace-weaver, spinning into fabric new social imaginaries, new ways of seeing and being in the world.

If, as Hunter reminds us, the pathologies of institutions penetrate into the very mythic fabric of a social order such that it reorganizes "the structures of consciousness

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[1516] Vaclav Havel, "The End of the Modern Era," *New York Times,* March 1 1992, accessed March 21, 2015. http://www.nytimes.com/1992/03/01/opinion/the-end-of-the-modern-era.html
[1517] Ibid
[1518] Edna St. Vincent Millay, *Huntsman, What Quarry* as quoted in Daniels, *Seven Deadly Spirits,* 129.

and character, reordering the organization of impulse and inhibition,"[1519] so too may a reweaving of new ways of organizing impulse and desire be woven into our social order through a redeemed and healthy institution like a prophetically reimagined institution of schooling. The institution of schooling must be that agent which works to educate, to bring forth, rightly ordered loves. It must be that agent in society that, as John Dewey wrote, keeps even the most civilized society from falling into barbarism and savagery.[1520] It must, in short, accept the extremely difficult challenge to reimagine itself as an institution rooted in the eschatology of *shalom*, believing that, by so doing, its angel may be at last redeemed.

Now, it must be pointed out here that the work of this dissertation is but a step (feeble as it is) in that direction. It leaves unfinished the work of such facets of institutionalized schooling as colleges of education (where both teachers and administrators are formed) and the politics of legislated school reform agendas (where pedagogical and curricular mandates get handed down). It barely touches the role of prophetic teachers in shaping classrooms of *shalom.* It does not deal with issues of local versus state (or federal) control, nor does it deal with concerns of classroom management, school discipline, budget, athletic programs, transportation issues, or any

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[1519] Hunter, *To Change the World,* 45.

[1520] Dewey wrote, "Mere physical growing up, mere mastery of the bare necessities of subsistence will not suffice to reproduce the life of the group. Deliberate effort and the taking of thoughtful pains are required. Beings who are born not only unaware of, but quite indifferent to, the aims and habits of the social group have to be rendered cognizant of them and actively interested. *Education, and education alone, spans the gap*. Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into it, social life, could not survive. Yet this renewal is not automatic. *Unless pains are taken to see that genuine and thorough transmission takes place, the most civilized group will relapse into barbarism and then into savagery,*" *Democracy and Education,* 5 (emphasis mine).

of a host of day-to-day realities faced by those in particular schoolhouses. It does not address the very important question concerning how prophets come to be formed in the first place (what gave rise to Wood and Meier?).

In fact, this epistle to the Angel of Schooling serves as but an introduction to the prophetic work of redeeming both the narrative and the pedagogy of schooling. It is but the first rousing from the slumber of our numbed indifference; there are many more wake up calls to be had. However, what it provides is the hint of a new *telos,* the whisper of a new vision, the knocking at the door, the first sighting of a distant shore where, in the final words of the Revelator, we see at last a new heaven (a new *cosmos*—a new social imaginary) and a new earth (the realization of that social imaginary in *every* institution) where there might be no more death or mourning or crying or pain, for the old order of things (an order predicated upon the Religion of Mammon) has passed away, and all things are being made new.

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