



## The End

And so the night  
comes again,  
slowly falling  
on my head  
from the sky  
as on angel's  
leather, bringing  
back memories of  
the past, that  
keeps me awake  
during the night.  
Dreams of others  
fill up my dreams  
with their sorrow  
and my heart with  
the melancholy of  
their sadness.  
I am restless,  
making others so,  
their sleepless  
faces as the one of  
a pale ghost, have  
helped me realize  
how ungrateful of  
my life I was...  
keeping awake  
through the long  
nights,  
the hypocrisy of  
this unfair world,  
made walk away

from my life, regretting  
only not saying good bye.  
Walking sorrowfully the  
path of shadows, with its  
leafless trees in Spring,  
I walk alone until I fade  
away. Smell of salty air  
of endless oceans made  
me forget that its sad  
waters come from tears,  
not from me, but from the  
people in my dreams and  
remind me that I am not  
the same again. Reaching  
the end of that obscure  
path, I find my bed  
surrounded with dead  
flowers that cut through  
my flesh and pierce my  
soul. I sing to myself  
to go back to my ever  
lasting dream of hope  
less sorrow, that in my  
heart feels better than the  
cold reality...  
the whispering of angels  
woke me up and slowly  
as feathers floating in the  
air I open my eyes...and  
I finally realize that I  
was dead.





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*The shaman acts according to desire, and disregards a universal law, thereby ignoring and negating the freedom of the spirit of the other. According to Hegel there are two levels of consciousness ....*

# Religion and Magic

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Sociology of Religion

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**M**agic and religion have different beliefs and perspectives, but in terms of the sacred and supernatural they also have much in common. There are questions such as the following. Do religious people believe that miracles are magic? Do wizards and witches have a higher power in which they believe in something like a God or do they believe simply in their spells? Are spells the same thing as prayers? Are they asking for the same thing? The goal in this paper is to compare and contrast religion and magic from a sociological perspective in order to show both similarities and differences.

When one refers to the concepts of the supernatural, are they referring to miracles and beliefs, or to magic and witchcraft? What most people come to realize is that whether consciously or subconsciously, they are discussing both. Religion and magic hold many of the same fundamentals but are very different in essence. The following will discuss magic and religion separately in order to understand the elements of each.

### Religion

There is no one way to define or understand religion. Even the greatest of minds have not been able to study every aspect of religion. Sigmund Freud was well known for studying the psychological theories of religion. Freud focused on concepts such as people who believed in the existence of spirits. Emile Durkheim, by contrast, was well known for his sociological theories of religion. Durkheim was most interested in the social group and how their society affected their belief. Instead of trying to define religion, this paper will discuss Jean Holm's book *The Study of Religions*, in order to sketch his six basic characteristics that distinguish between individual versus corporate relationships to God.

The first characteristic is belonging. "Is it a corporate activity, or is it a primitive matter between an individual and his maker?" (Holm 1977: 9). In many religions, belonging is the relationship between man and his creator. However in some religions, like forms of Hinduism and Buddhism, there is no such corporate entity. Either way, "There is no religion in the world in which the individual is not considered to be important, either because he has to take responsibility for his own progress towards eventual liberation, as in Theravada Buddhism, or because he is held responsible for carrying out regular observances, as in Islam and Judaism, or because, as in all religions, he has moral responsibilities" (Holm 1977: 9).

The next characteristic is belief. "It is assumed that if a person believes there is a god, he is religious, and if he doesn't, he is not" (Holm 1977: 10). Is belief about what one does? Or how one believes? In religions such as Christianity one's salvation is dependant on his/her belief. Then there are other religions where as long as one does what is expected of them, they are accepted. Every religion has a set of beliefs which forms a coherent system that the individual must keep to in order to be considered as a "believer". However, individuals differ in their knowledge of these beliefs, the degree of acceptance, and in how important they think these are. This does not mean that every person within their religion believes only a specific amount, but that belief is at a different level of importance in every religion. When it comes down to it, however, every person has their own value of belief.

The third characteristic is worship. Worship comes in many different forms. It can be done through meditation, prayers, thanksgiving or sacrifices. Every religion has their particular way of worshipping their god or leader. Congregations are also divided into different roles for the purpose of worship: Cantor; Rabbi; Congregation.

The fourth characteristic is festivals. Festivals are used to re-enforce or re-encounter the religion's most fundamental beliefs. These traditions are mostly based on stories that are either acted out or studied on specific days of the year. For example: "In the season of Lent, Christians are reminded of the "forty days and forty nights" of Jesus' temptation in the wilderness, and on the first day, Ash Wednesday, worshippers in some traditions have ash put on their foreheads to symbolize repentance which is to characterize the period leading up to Easter. . . . Good Friday, the most solemn day in the Christian calendar, is marked by the reading of the account of Jesus' crucifixion, and by meditation on his words from the cross" (Holm 1977: 13). Other festivals celebrate the renewal of nature, a founders' birthday, and mostly the triumph of good over evil. Even though in every religion the festivals and holidays are different, there are always special occasions that make up its religious calendar.

The next characteristic concerns rites and customs. Rites and customs are usually associated with festivals but their role in religion is much wider than that. They

can be used in specific events such as death, marriage, puberty, birth, agriculture, and meals; or in every day life such as ways of dress, eating certain foods or abstaining from eating certain foods, removing shoes in a place of worship, and reading the bible. "Judaism's way of handling the rites of passage is much more definite. The Bar Mitzvah ceremony, for example, when a boy reaches his thirteenth birthday, marks break between childhood and adult life in a completely unambiguous way . . . a boy takes on the responsibility for observing the whole Jewish Law . . . Judaism is equally unambiguous in its handling of death and burial. It has developed elaborate mourning rituals which are designed both to bring home the reality of death and to support those who have been bereaved by recognizing the need to express grief and then by helping them gradually to return to the routine of normal life " (Holm 1977: 14&15). Every religion has its significant traditions that they focus on and then some that are not so important. These rites and customs are handed on from generation to generation in myths, legends, and proverbs. They are other ways in which religious beliefs are expressed.

The last characteristic is sacred traditions. Sacred writings are an important element in every religion. There are two kinds: one that is the principle of the scriptures and the other that is not in the scriptures but still regarded as authoritative. Examples of religions with both types of sacredness are "Judaism, which has the Talmud as well as the Bible; Islam, which has the Hadiths, or traditions of the Prophet as well as Quran . . ." (Holm 1977: 16). Sacred writings are used for purposes like extensive worship, culture, festivals, oral traditions and many more. "But whatever the role of sacred writings, and whatever their form, they help to meditate, directly or indirectly, a religion's beliefs to its adherents" (Holm 1977: 16). These sacred objects and traditions are regarded with the ultimate respect. No matter how religious a person is, the sacred is taken very seriously.

### Magic

There are many forms of magic and they all have a history and meaning within themselves, just as in religion. In order to understand the life of Magic, this paper will focus on one type of magic thoroughly as it is studied in the book *Magic and Witchcraft* by Nevill Drury.

Shamanism is the oldest and most essential magical tradition. Shamanism is the connection to the spirits who rule the natural world. Its nature opens up to forces of good and evil, healing, destruction and renewal. The term "shaman" refers to medicine man. The shaman is mainly known as 'the healer' and has a priest-like authority in his group. He or she is awed and respected by everyone around them. Their 'way of



life' (dances, movement, dress and leadership) is often derived from cave art dated all the way back to 13,000 BCE. They based their way of dress on animal parts like horned headgear and their dances on animal movement. Since the shamans had such a powerful connection to animals they believed they could transform their human consciousness to animal form (Drury 2003).

The most famous anthropologist to study magic was Sir Edward Tylor (1832-1917). Tylor discovered that prehistoric humans believed that there was a soul in almost everything; animals, stones, weapons, plants etc. They believed that their spirits could enter other souls and possess them. Tylor thought that the prehistoric humans had two selves, their waking self and their phantom. Tylor came to realize that the whole primitive people's life was based on spirits, souls and dreams. Durkheim found Tylor's work and definition of religion to be inadequate. Durkheim believed those people to be "undifferentiated hordes" who later formed themselves into clans. Durkheim "believed that the clan came to be seen as the overriding social unit and became "sacred" simply because it represented a higher, more all-embracing reality than the individual" (Drury 2003: 14). There is a very big and significant difference between Tylor's study and Durkheim's study. Tylor's study focused on the altered state of consciousness, its origins, and shamans' magical and religious beliefs. Durkheim, on the other hand, emphasized "religion's role in influencing and reinforcing societal integration – in legitimating society's values and norms by providing divine sanctions for behavior that society defines as normative and by periodically bringing people together for ritual activities that strengthen their feeling of unity" (Johnstone 2004: 28). He continues to argue that it is society's norms, roles and social relationships that determine their value of religion. Durkheim also stressed the concepts of totem and the totemic principle. A totem is an object or living thing that is respected and awed by the group. "Durkheim says the object is not worshiped per se. What is important is what the object represents; what it represents is worshiped. . . Under girding Durkheim's view that society personifies itself in the form of totems or gods to revere worship . . . in his perception of the need of society to reaffirm itself, that is, affirm its legitimacy and worth" (Johnstone 2004: 29).

A shaman is defined as "one who is able to perceive this world by souls, spirits and gods, and who, in a state of ecstatic trance, is able to travel among them, gaining special knowledge of the supernatural realm" (Drury 2003: 17). Shamans are believed to be 'chosen' by a higher power. They take that power and carry out their destiny by studying and practicing the rest of their lives. Different types of shamans believe that they connect their powers to the supernatural in different ways. For example, Chukchee believe that spirits may be contacted in dreams. They believe that in these dreams they

can be told how to heal someone or find the spirits of the deceased. In every country there are shamans that have a base power through a specific element (animals, dreams, plants, healing etc), and in each of these countries these powers are practiced in different rituals.

Magic is acted out in many different ways. A few examples are: dreams that come as a message, connection to spirits of plants and animals, tarot readings and astrology. Every magic has a belief in a spirit, but they each have their own spirit that they believe in and their own rituals to perform. There are not any key specific holidays or festival days; they celebrate whenever they have a breakthrough or healing. A magician must be chosen or born with specific powers. And as in religion, they each have a higher power that they worship.

With the information stated above, we now have a basic understanding of magic and religion. These studies explained magic and religion in their own categories. Religion has a very organized way of life and is followed through by specific routines and a regular calendar. Magic, on the other hand, has an entirely different history and practice. The next question would be, is magic a form of religion? How are magic and religion interpreted when side by side? To study magic and religion together we will use Randall Styers' book, *Making Magic; Religion, Magic and Science in the Modern World*.

Styers (2004) uses Hegel's philosophy on magic's relation to religion. Hegel rejects the claims of English and French deists that religion degenerated from pure origins and instead argues that "religion is spirit realizing itself in unconsciousness" (Styers 2004: 64). Hegel uses two basic forms of argument, "determinate and consummate, and hence finite religions" (Styers 2004: 64). In his typology, Hegel uses nature religion. Nature religion is where the spiritual is shown by the external, natural and immediate forms of particular human beings. Magic is the first stage of this nature religion. Hegel stated over and over again that magic is "unworthy of the name 'religion'" (Styers 2004: 64). "Magic demarcates the boundary of the emergence of the religious consciousness. The primitive magical state can be understood only by the imaginative struggle to place oneself into a human position 'devoid of consciousness of anything universal'" (Styers 2004: 64). He explains that magic's form of religion is based on the efficacy of the shaman over the power of nature. The shaman acts according to desire, and disregards a universal law, thereby ignoring and negating the freedom of the spirit of the other.

According to Hegel there are two levels of consciousness: the first, realizing that there is a soul and spirit within one's self that no other person can control or know about; and the second, realizing that there is a soul and spirit in other living things, such as plants and animals, that other people cannot control and completely comprehend. With this in mind, Hegel emphasizes that magic-worshippers have a lower level of consciousness. He continues by explaining his notion, that since magic-worshippers believe they can control the spirits within others, they are not conscious of the fact this is not possible (Hegel 1988: 223-229). (For Hegel, religion requires contemplation of the universal, primitive nature worshippers do not have this.) Hegel also rejects the comparison of prayer to magic. He argues that magic-worshippers do not use appropriate forms of meditations but they seek force directly from the spirit. In a prayer, human beings turn to their God, who can grant or deny their wish. In a spell, however, they attempt to control spirits or devils to abide by their will.

Hegel notes fundamental components of magic: "Magic marks the boundary of religion (with magic's relation to that boundary an open question); magic is largely a local, ethnic phenomenon; magic is based on unconstrained and arbitrary desire and willfulness; magic lacks any notion of transcendence and universality; magic is linked essentially to non-European peoples, even though it maintains an inexplicable allure even in higher culture" (Styers 2004: 66). Hegel invokes magic as a resource for giving content to idealized notions of religion, such being a foil against which proper religion can be juxtaposed (Styers 2004).

The next step will be taking two different points of view coming from a witch and wizard themselves. They explain their view on magic's relation to religion or lack thereof. The first is an article by Robin Wood "Religion vs. Magic." Robin Wood is a priestess in the practice of the Wicca (also known as the Craft) which is a type of magic. Wood believes her practice of Wicca to be a type of religion. She conveys that the religions that one chooses determines the way in which they relate to the Divine. To Wood, it is not what you believe that makes you religious, but the mere fact that you believe in something. "Magic, seeing auras, energy work, crying, empathy, and all the rest are simply tools that we can use to honor the Gods and help them with the work they would like us to do" (Wood 2005: 2). Wood proclaims that Wicca is a nature religion that worships earth and everything on it. People that practice Wicca treat everything related to nature with a great deal of respect. They harvest for magic and medicine and always leave plants behind so that they do not completely take away from the earth. They respect people the same way and never use anything to harm another person. They do not control any person but themselves. They believe that when a child is young all choices have to be made for them because they do not have the experience

and knowledge to decide for themselves. However, once they become an adult, they must be given the freedom to do as they please no matter how unwise they are. They do not believe in changing another persons' path unless it will harm anyone else around them. Wood quotes a practitioner: "If I see someone about to take another I know is unstable or dangerous as a lover, I won't just stand around. I'll warn the person. I'll not just repeat vague gossip, I'll site dates and times and places, and let them know who to call for corroboration. But if they want that lover anyway, then that is their choice, and I will not do anything about it, because sometimes you have to live through something to understand it. And even if it kills you, you have lived through it, and learned from it, and may not have to do that the next time around" (Wood 2005: 4). They never take any food, money or energy from another person. They can ask, but they can never take.

Another particular thing about this "religion" is that they are all clergy, meaning they are all here to lead others in worship. Wood explains that the real believers understand that they are here to help and the ones that don't "get it" expect something in return. Another interesting factor that most people seem to misunderstand is that witches don't just get what they want, they have to pay back three times of whatever it is they took. In regards to conversion, Wood says, "I have often said that my definition of a cult is any organization that claims to be a religion, but spends more than 50% of its total resources (time, money and people) trying to convert others. I figure that if you are spending more trying to get other people to join than you are worshipping or doing whatever your religion does, it doesn't really count as a religion" (Wood 2005: 5). They believe that religion is a two-way street, you not only ask God for whatever you want, you ask God what he wants as well. When it comes to teaching others about her religion, Wood says, "I will not teach anything beyond basic grounding and centering to anyone until I am sure that they want this knowledge to help and heal, because that's what it is for. I won't teach this stuff to anyone until I think that they understand the rest of the religion. I won't teach it as long as they are talking about controlling others, or taking anything and not putting something of equal value back. I won't teach it... until they understand that they are a part of Earth, and not some kind of superior creature... until it hits them that being a witch means loving, and taking care, and yet allowing freedom...until they know that they are responsible for their own actions... until they 'get it'" (Wood 2005: 5). They believe very much in karma and whatever you do will come back to you whether good or bad. It is very important for them to know and always realize that magic is not their power that they are completely powerless without the knowledge of magic, and that magic is just a tool used for the greater good.

The second view is by a wizard named Taliesin, taken from [www.sacred-texts.com](http://www.sacred-texts.com) "Witchcraft and Prayer." In this article Taliesin argues that magic and prayer are not in any way indistinguishable. Prayer is not used to focus on the power of the mind. Prayer is sent to outside forces. The prayer is beneficial to whatever God or Gods they are sent to. It is also used without definite knowledge of success. No matter what the outcome, it is considered to be "Gods will" and religious people believe that. Taliesin continues to argue that a spell, used to augment psychic abilities, is in no way spiritual. A spell using force to any god or goddess for something specific would not be considered a prayer either. Taliesin does not consider magic to be religion, but rather a science based on natural abilities. Lastly, Taliesin points out that witchcraft is not accepted from a religious point of view because it does not fit their beliefs and cultural biases; and from a scientific point of view, magic is not accepted simply since they do not believe in magic.

These two perspectives show more contrasts between magic and religion than comparisons. The one main comparison is the higher power and spirituality. However, the contrasts are on views from their way of life, the way they raise their children, their ideas on conversion to the enormous diversity between the spell vs. prayer. Robin Wood, on one hand, considered her practice of Wicca to be a type of religion. She believes that it is on the same intensity and that as long as there is a level of belief it should be considered a religion. Taliesin, however, finds a great conflict between the two and has no question whatsoever in their difference. So in essence, is it the belief that makes the religion? Or the practice of which they use it in?

Thus far we have studied many ideas and observation on magic and religion. Each author and philosopher had their own position and notion with regards to this matter. In order to differentiate between the two more systematically, we will use a chart of comparisons and contrasts, based on all the information given above [See Table].

	RELIGION	MAGIC
Belonging	Religious people have two elements of belonging: belonging within a group and belonging with their higher power.	In some cases belong to a cult and in other cases work on their own. There is no sense of belonging with a higher power but rather a mere connection.
Belief	Belief in their text and or God. Belief in higher, universal power controlling the world and their life and doing what is right.	Believe that <i>their</i> power will heal or change something – according to their wishes and expertise. The “spirits” are thus <u>not</u> free.
Worship	They worship what is godly and sacred with connection to their religious belief.	Worship powers related to their practice. In some cases also worship the element that gives them power (ex. animal spirits)
Festivals	Have organized calendar days. Have festivals based on history of their religion and their people in history – moments of triumph and defeat.	No festivals. Occasional celebrations based on their accomplishments, group life or “spells”.
Rituals	Abide by rituals written in their texts or given by their leader. Have rituals in their everyday lives and specific events.	Only use rituals connected with their powers and or spells.
Sacredness	Have sacred objects and days they believe to be <u>holy</u> .	Have sacredness in their work connected to the spirits they use in the magic they perform.
Supernatural	All supernatural (and miracles) comes from a higher power.	Supernatural comes from them and their connection to the higher power. Not the higher power alone.
Destiny	Believe that all is “meant to be” and not in their control.	They control everything and if something goes wrong it is because they did



### Conclusions

In conclusion, from a sociological point of view, religion and magic are indeed different but related subjects. Religion has a foundation of belief in all its elements. Religious people believe in the belonging they have with their group and God; they believe in all the rites, customs and commandments they must follow; above all, they believe in the higher power. Religion's entire basis is that 'God is there', 'God knows best', 'God controls all,' and 'God has all power'. By contrast, magicians believe in themselves. In magic, there is a connection to a higher power and or spirit, but that is not the center of their practice and belief. Their power comes from them and from their connection to that spirit. In magic, the spirit and/or higher power cannot perform without the witch or wizard (whereas in religion the higher power controls all by itself). Their views on life, children, prayers, spells, conversion, worship, holidays, rituals and many more important factors in life are completely diverse. One may consider a connection when thinking of magic and religion collectively, but if they think about all the elements each subject concerns, they'll understand that they truly are different.

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*Due to the shortage of meat, their main staple, men who exchange spouses with a successful hunter are more likely to receive surpluses of food than others. Polyandry, even though it would seem legitimate considering the shortage of women, is rarely practiced.*

# **Sexual Constraint Amongst Native Americans**

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Anthropology of Sex  
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**E**very society deals with sexual constraint in some form or another. Aspects of societal life effect how this sexual constraint varies. Cultures have their own special traits that make their sexuality unique. The Native American people are no exception to this rule. Sexuality varies amongst each specific tribe as much as it does with cultures spread throughout the world. One major factor that could affect levels of sexuality is subsistence strategy. How these Native American tribes have survived over thousands of years affects their sexual constraint levels. All of humankind engages in sex and sexuality in some form or another. The Native Americans are no exception to this rule. In this paper, I will focus on how the subsistence strategy affects the levels of sexual constraint amongst different Native American Groups. I will compare sexual constraint of eight Native American Tribes based on their differing subsistence strategies. The agricultural groups are the Pawnee and Tarahumara. The horticultural groups are the Hopi and Iroquois. The Chukchee will represent the pastoralists. Finally the Copper Inuit will provide an example of a foraging group. By understanding how the survival strategy of these Native American groups effect sexual activity we can perhaps better understand one of the richest cultures in human history.

Native Americans occupied the United States and much of the Western Hemisphere for thousands of years before white and Spanish settlers arrived from Europe. Certain archaeological data, which has uncovered bone and wood from campfire sites in Northern Hemisphere, date as far back as fifty thousand years. These sites can be attributed to the Native American occupation of the continent. To say that the Native Americans have a rich and deep-rooted culture would thus be an understatement. Learning more about the original and how swept aside occupants of our land is an interesting and enriching experience. To understand a culture, which has thrived since the dawn of man is to comprehend a part of our own past, the past of human history. It is in this paper that I will try to understand this part of the Native American culture and way of life.

To begin, the general history of the Native American people needs to be discussed in brief. Since we will discuss tribal life later in the paper, historical context will be put into a general foundation-laying context. The Clovis theory has been the basis of thought on Paleo-Native American people since 1920. The Clovis theory received its name from an archaeological site in Clovis, New Mexico. The theory suggests that eleven thousand years ago, an arctic people related to Native Americans finally reached this geographical location. The original Native American people probably crossed this Bering land bridge from Asia during the time when the bridge was formed. During this time of migration ice formations blocked off mainland Canada from coast to coast for about seven thousand years. During intervals when the ice cleared to form a path the Paleo-Indians migrated south into the rest of the America's. Indians such as the Eskimo stayed up north and did not move south.

The credibility of the Clovis theory is being questioned. Older archaeological sights are being found that discredits the original theory. The archaeological work of men like Tom Dillehay has attempted to refute the find at Clovis. In Monte Verde, Chile, a find is being excavated that proves to be more than thirty thousand years old. This information is being gathered from the remnants of tools and arrowheads. The Clovis theory is also under assault from linguistics experts, who state that Native American languages have taken more than the estimated eleven thousand years to divide into the hundreds of forms they are in now. The original ideas about America's first people are being called into question as well. It is likely that these first occupants were fishermen who migrated here by boat, moving along the coast traveling south, a thesis more likely than trudging past the Canadian glacier. These archaeologists, by constantly finding new evidence, have led certain people to believe that this hemisphere's first people could have arrived here as much as thirty thousand years ago (Petit 1998).

The Clovis theory has not, however, been completely refuted. If these Paleo-Native Americans did indeed arrive here eleven thousand years ago as the original theory states, they were big game hunters. They were skilled hunters and crafted such implements as the javelin. Fossil records show hunting skills because found rarely had greater injuries than minor fractures.

Due to the extinction of some of these big game animals some eight thousand years ago the Paleo-Indians had to make a slow transition from hunting to gathering. Technology moved from a focus on weapons making to more a tool kit type strategy in which baskets and things like axes were used to gather and cook food. Wild game was hunted. However, it was now on equal terms with gathering and fishing for foods. Native people began to band together at this point. They moved seasonally from hunting ground to gathering ground. The more modern period in Native American history starts several millennia after the move from hunting to foraging. Native culture really did not experience its growth and diversity until the adoption of crop planting. They begin to harvest seasonal crops such as corn and squash. This subtle change did such amazing things. It expanded communities' hopes of a bigger harvest, by changing reliance on hunting (dwindling it even more) to farming. Because of the precariousness that goes into a good harvest, it gave rise to the natives' superstition, which probably gave rise to religion (Turner 1979). The tribes to be discussed each have their own distinct personality and may not seem to fit directly into this very brief history, but we have provided a foundation.

#### Agriculturalists

Starting with Native American Agriculturalists, the Pawnee of Central North America will be discussed first. In hopes of understanding how their levels of sexual constraint were affected by subsistence strategy, it is best we first understand the strategy and then the constraints. According to HRAF files on the Pawnee, many of them inhabited



an area around the central United States. In the early nineteenth century the Pawnee Indians in that area numbered over eight thousand. These figures were taken before the U.S. government took control and white settlers spread disease to the natives. The population surely began to decrease as time progressed and the settlers began their expansion. Before the middle of the nineteenth century, the Pawnee had settled down along the coast of the Platte River in four large villages. They lived in earth lodges during every season but summer, when they then moved outdoors to sleep under brush arbors. The Pawnee as an agricultural society subsisted on a mixture of both farming and hunting methods. Their main crop was maize, but also consisted of things like pumpkins and squash. When the Pawnee were on the hunt, their main target, like most of the other Native American groups, was the plain bison of North America. The meat was for eating and the skins had numerous uses including being fashioned into clothing. It is important to note the Pawnee division of labor. Before the resettlement of the Native American population, the women worked in the fields and the men hunted for buffalo. It is important to understand this distinct division of labor in order to get a better grasp of how and why their sexual activity or constraint took place. Things like marriage and interaction during that marriage can usually be a good gauge of sexual constraint among a people.

The Pawnee society was quite patriarchal in many respects. Marriage was no exception. The brother of a son's mother would choose his wife (Pawnee-Basic 1997). The girl had very little choice in whether she wants to marry the boy or not. The choosing of a wife for an arranged marriage was similar to other arranged marriages. The value of the woman was the most important factor. Rarely did youths in the Pawnee tribe have an opportunity to engage in courtship outside of the arranged marriage. If a couple did manage to fall in love they would have to seek the acceptance of the male's family. If it was refused, they usually had no other choice but to run away together. Premarital pregnancy was not taken as a light matter. The Pawnee boy's family would either have to marry the couple who produced the child, or, if the female was not accepted, she would be driven off as an outcast. The brunt of the blame was placed on the female.

Even though there would be rigid controls put over the courtship of unmarried boys and girls, the Pawnee did not seem to have the "white man's" sense of modesty. In fact, during bathing, the whole village was frequently seen nude together in the water. This was probably a matter of convenience, as taking turns to bath and separating the sexes would probably waste valuable time that could be spent hunting or harvesting. After the consummation of a legitimate marriage, the couple took up lodging in the girl's parents' household until the boy proved he was strong enough to protect her. Once this occurred, both sets of parents built the boy a teepee. Sexual interaction also occurred within uncommon marriage forms like polyandry and polygyny. Polygyny would occur only when a powerful male would marry into a family of sisters. If he was able to support marrying each of the sisters then the family would allow him to take them all as brides,

giving him full sexual rights to each of them. Polyandry would occur in cases where a boy would hit puberty. The boy would be made a more formal husband of the uncle's wife and sometimes, the uncle would give the boy sexual rights to his wife.

Now that we have covered a more basic topic which applies to how the Pawnee conducted their sexual affairs, it is necessary review sexual deviance. Rape was not considered a crime among the Pawnee except for forced sex with young girls. If a girl was below a certain age, then it was a crime for the male to force himself upon her. Punishment for rape included being driven from the tribe as an outcast. Adultery as well was considered more of a crime of possessions. One man was taking the possession (man's wife) of another. Hence, adultery was considered a type of theft in which the accused male is punished (Dorsey and Murie 1914).

In conclusion, we can say that native agricultural cultures seem to be patriarchal, but do not neglect the sexual liberties of women altogether. It is a more balanced level of sexual constraint even though male privileges rule over the women's sexuality. Women's sexuality was protected but only because if denied fair protection, as in tribal law against rape, it would infringe on the honor of males. The Pawnee were flexible in their sexual activity, due to the probable rigid time constraints in the following of bison herds and the seasonal crop change. Even though there was no time to waste seemingly in playful sexuality, the Pawnee made their formal sexual exchanges subject to change. Marriage shows this idea when one views all of the forms taken, like polygyny and polyandry. If it was necessary to have multiple marriage partners then the Pawnee bent to this need. The extension of kinship ties through formal marriage instead of the pre marital engagement is important to comprehend as well. We shall see if this type of sexuality is maintained in the Tarahumara Indian group.

The Tarahumara Indians lived mostly in the mountains of western Chihuahua. Their first contact with Europeans was with the Spanish around 1600. Archaeological evidence suggests that the Tarahumara have occupied there are of Mexico for nearly 2,000 years. However, the contact with Spanish missionaries surely influenced their recent culture. The Spanish were notoriously religious and any area they conquered was immediately converted to Catholicism. Their subsistence strategy was normal to their agricultural status. Tarahumara crops consisted of maize, squash, and beans. The near extinction of local deer gave rise to the necessities of rising livestock like cattle and chickens. The crops were planted near the settlements in the canyons or small bodies of water. Male and female labor was split into the usual gender division of labor. Women tended to the children and the home while men contributed more to outdoors activities, like hauling timber and building houses. It is important to note that Tarahumara society was egalitarian (Tara-Basic 1996). In the eyes of Tarahumara law the woman is indeed man's equal.

In searching for sexual constraint activity amongst files on the Tarahumara it must be noted that the most important aspect of their sexuality had to do with infidelity. In marriage, the Tarahumara Mayor or "Norogachic" stated that a man and woman must live together happily forever and infidelity must be shunned. No one of the opposite sex must be thought of other than your partner. Sex, according to Tarhumara religion, should only include husband and wife. Oddly enough, with all the pressure put on couples to stay together, the actual married couples were rather cold to each other. The show of affection even in private, especially in front of the children, was rare and limited to displays like a pat on the back. With this lack of warmth toward one's partner, it is not surprising that many of the Tarahumara engaged in extramarital affairs.

Jealousy was seen as a large part of Tarahumara sexuality. Husbands and wives would frequently follow one another in secret in order to see if they were cheating. If a husband of a Tarahumara wife found that she was cheating he would often beat her. Divorce in their culture was not infrequent. With all the religion being injected into Tarahumara life, with the norm being put on monogamy, the Tarahumara people regularly engaged in "fiestas." These wild parties were held in full knowledge of all the villagers sometimes resulted in intoxicated spouses cheating on their mates. The sexuality involved in infidelity came down to a matter of possession. A male Tarahumara should not be taking another male's possession by sleeping with his wife. All of this infidelity was the result of inexperience and the need to experiment with the opposite sex. The Tarahumara, like the Pawnee, were given rare opportunity to interact with the opposite sex during their youth. Young Tarahumara girls refused to make eye contact with males for fear of some sort of sexual abuse (Fried 1951).

This agricultural group shows an attempt at sexual constraint but a lack thereof in actuality during adulthood. It is true that Tarahumara society was more egalitarian but it seems this egalitarianism lead to such an expression of sexuality in adulthood it could even spark violence toward sexual partners. The agricultural substance strategy shows a pattern of attempted sexual constraint during adolescence with a fiercer stance on things like infidelity. Agricultural groups consider women's sexuality as secondary, even labeling things like rape as more of a crime of a possession.

#### Horticulturalists

The next tribe to be studied is the Hopi of Arizona. The Hopi tribe is used as an example of horticulturist groups. The Hopi were different from both the Pawnee and the Tarahumara. There were about six thousand Hopi Indians in Arizona at time of first contact with European settlers. The Hopi originally lived in seven small villages in Arizona. Before assimilation into American culture, the Hopi Indians were horticulturists. Their main crop, like some of the other native groups discussed, was Maize. There was a division of labor between Hopi men and women. Men would deal with most of the subsistence labor while

the women took care of the processing duties. The women made things like pottery and blankets.

The Hopi tribe was matriarchal. Property amongst the entire Hopi tribe was distributed matrilineally. A clan mother for example, would distribute property amongst the tribe. She handles more important tribal matters than the male elder and would generally be responsible for the well being of the tribe. Even the earth in Hopi dialect is referred to as "mother" (Hopi-Basic 1999).

Their levels of sexual constraint will be measured by activity in marriage and in adolescence. Marriage was done by ordinary courtship. In the history of the Hopi tribe, there are many celebrations arranged to allow for opportunity to find an adequate spouse. Although the Hopi Indians freely courted each other, they did ask their parents for support in their marriage decision. Infidelity was not taken as harshly as in other cultures. There was no punishment by law in Hopi society for sexual infidelity. Even the husband of the woman would not take action against her lover because it was felt men should not quarrel over women. Jealousy did not seem to be a factor here. It should also be noted that the unmarried sexually active girl did not face the scorn of the tribe. She may have received a negative reputation, but a woman who engaged in numerous sexual encounters could make amends with the tribe by finding a steady marriage partner. This rather lax view of sex is expressed in something similar to prostitution. There were some women in each village with whom any men could sleep by bringing a gift (Dennis 1940). There was no negative stigma attached to a woman who expressed her sexuality in this way.

Toward an even greater understanding of Hopi sexuality, it is important to note that their adolescent years were of distinct importance. Even as small children they were regularly exposed to sexuality. Hopi babies' genitals stroked in hopes of soothing or calming them. The Hopi children learned at an early age that there were no taboos related to sexual partnerships. You were free to sleep with whomever you please, even if that person was related to you. Hopi youth were free to discuss sexuality. Both Hopi youth and their parents were free to tell what could be labeled as dirty jokes in the presence of each other. Hopi boys and girls first engaged in sexual behavior when a boy hit puberty. At this time the Hopi boy would move out of his parent's house to live in a ritual hut called a Kivas. He would sneak out at night and call through the window to his lover. They would then sneak off, possible to engage in sexual activity. Hopi girls have been known to have multiple lovers. It should be noted that premarital pregnancy was not looked down upon. The girls got to pick the father of the baby from their selection of lovers.

The only major taboo associated with Hopi was their dislike of marrying widowers. There were many religious myths concerning a negative afterlife if an unmarried Hopi married a widower or a recently divorced person. When these marriages did occur, the Hopi threatened these involved with the thought of punishment in the afterlife (Titiev 1994).

As you can see these horticulturist groups practiced lower levels of sexual constraint than the agricultural. Their freedom of sexuality could be tied into a lack of stereotypical male roles. For instance, the Hopi rarely engaged in the active pursuit of hunting food. The horticultural society in which the Hopi lived gave them a distinct freedom of sexuality, with the exception of a few taboos.

The second Native American horticultural group to be discussed is the League of Iroquois Nation. While most of the Native American groups spoken of above are tribes, the Iroquois were a united front of tribes, which banded together for a type of strength in numbers idea. The league first formed before the appearance of white settlers between 1400 and 1600 but would play a vital role in the Native American dealings with the French and English. The original five tribes involved in the Nation would be the Oneida, Mohawk, Cayuga, Seneca, and Onondaga. For the most part, all five of these tribes practiced horticultural slash and burn techniques for their subsistence strategies. The Iroquois tribes were settled in the Northern United States and Canada. This meant a drastic change in seasonal temperatures where the tribe members had summer homes for crop planting and winter dwellings that gave them a better location for hunting. The five tribe's crops were maize, squash, and beans. The tribes had a division of labor in which the men were responsible for the hunting. The women were given larger roles in which they were responsible for crops, the home, and the children. Women, on a matrilineal line of descent, held the property of the Iroquois. The women had governmental influence in the ability to elect government figures to represent them in the Leagues government. The women, however, never actually held these positions of power but rather voted males into power from their lower position in the tribe.

Marriage was based on individual choice. With matrilineal property holding and inheritance, it was only natural that the mothers began arranging the marriages. After the marriage the couple would move to the home of the mother. The entire family would be composed matrilocally with the sisters and mothers living together with their husbands. The Iroquois, without strict reprimand, allowed divorce. The mother kept sole possession of the children from a divorce marriage. In the case of marital infidelity, it is important to see that the only party that would receive tribal scorn in any case would be the woman. If a court proceeding among the tribal leaders decided that this woman was guilty, she would be whipped publicly. A man in the same position would receive no punishment at all (Morgan 1901). Religiously, the Iroquois practiced rituals in which men and women were separated during intervals of the ceremony. Only modest nudity would be allowed during these religious ceremonies. Only the men went topless. (Iroq-Basic n.d.).

To summarize, the Iroquois may have had lower levels of sexual activity. Little mention is made in the files about their sexuality either due to the silence of the Iroquois or the shyness of anthropologists. It is important to note that the Iroquois were another

horticulturist group, which holds the female sex in a high regard. With the exception of the drastic punishment for female infidelity, women took an active role in marriage practices and the government. Perhaps it is due to their subsistence strategy in which women were responsible for more food gathering than the males. That allowed them some control over their own sexuality in marriage and in government power.

### Foragers

The next example is the Copper Inuit of the Canadian Arctic. The Copper Inuit have separate names for each of the groups within their region, but for the purposes of this paper they will be referred to by the general name. The Copper Inuit occupy areas of the Victoria Islands, which are near the coast of Canada. Temperatures during the winter climates easily drop below freezing to as much as negative thirty-five degrees. During the winter months the Inuits live in icehouses. During the summer they stay in skin tents. Their main subsistence strategy is foraging. The Inuits hunt seal and caribou. The men do all of the hunting while the women participate in fishing and take care of almost all of the domestic responsibility.

To categorize their level of sexual constraint, I will discuss the topic of marriage. The Inuit have a custom of marrying people whom we would consider cousins. After marriage they practice patrilocality. If the marriage were to be arranged the husband stays in the home of the usually much younger girl, under her parents watch. This serves not only to gauge the quality of the husband, but also to use his labor. The married Inuits practice spousal exchange to extend social ties. The idea of letting another man sleep with your wife to be hospitable is not unusual. It is in this way that women's sexuality is objectified. It's as if she is a gift to another man for a night. This serves as practice functional to their subsistence strategy. Due to the shortage of meat, their main staple, men who exchange and spouses with a successful hunter are more likely to receive surpluses of food than others. Polyandry, even though it would seem legitimate considering the shortage of women, is rarely practiced.

Overall, there is a high level of competition for women in general. The Inuit male needs her for sexual purposes and domestic chores like the sewing of his clothes. An Inuit male lacks the time to do these things himself (Inuit- Basic n.d.).

It is important to note the practice of female infanticide in Inuit society. The female sex has been devalued because of their lack of participation in the Inuit subsistence strategy. A male child can participate in the hunt and help to bring home food while a female child is considered a burden. It is ironic that female infanticide resulted in a shortage of women, which in turn prompts the practice of wife stealing (Pryde n.d.). A man takes another's wife away with him in order to help with his own domestic affairs. This often resulted in homicide.



In conclusion, for the Inuit to devalue the female role in their society through infanticide was a survival mistake. The man began to realize how much women are needed only when it was too late. This resulted in more death. Inuit sexuality levels are to be restricted to that of a functional model. Their women are kept around to serve in domestic tasks, but more importantly to engage in sexual activities with their husbands and other males. Inuit sexual practices served to aid survival. Without the practice of spousal exchange, someone might actually starve.

### Pastoralists

Last to be covered, but definitely not least in importance, is the Chukchee tribe. The Chukchee are a tribe that is indigenous to areas in Russia. They were located quite close to the Bering land bridge. They could have been related to our own Native Americans and they shared a lot of similarities with the group. There were two types of Chukchee people who settled in Russia: pastoral reindeer herders and sedentary sea animal hunters. Both groups were located close enough to the Eskimo tribes to have assimilated into their culture at different times. For the purpose of this research I will describe the pastoral Chukchee way of life.

The pastoral Chukchee never settled in one area. They tended to move around in encampments, which numbered from ten to thirty people. They lived in tents made from the hide of reindeer. Even the beds inside these tents were made from the hide of the reindeer, which they herded. To survive, the males brought the reindeer out to pasture in extreme freezing temperatures. Sometimes the men of the tribe had to guard their herds for days on end with almost no rest, food, or shelter.

The Chukchee's main source of survival in such an intense climate would be fire, which was gathered from the roots of a certain tree. During the summer months they had it a bit easier, gathering their firewood from sites on the edge of the forest (Chukchee-Basic n.d.). A woman's life in the tribe was not easy. The man's pre-occupation with herding forced her to carry out all domestic responsibilities. Women were almost considered slaves when taken as wives. The Chukchee nomadic lifestyle made domestic chores much harder than the work of herding, so the women would tend to the harder labor. Women were observed, randomly collapsing from exhaustion. Not only did these women perform all of their own duties but they helped the men with theirs as well. When putting in all this work the women were easily neglected, even being forced to eat after the men. The Chukchee's most valuable commodity, tobacco, was always distributed to the women last. If a wife misbehaved in the eyes of her husband, it often resulted in spousal abuse. Given the Chukchee ideals this did not always result in the male dealing out the punishment. The Chukchee put such a high value on the ideal of women's strength, it was often women who beat or even killed their husbands. Some of these women managed to take their husband's herds upon his death or divorce.

Even with the high level of violence, there was a certain mutual love, which took place between partners. Widowed spouses were known to take their own lives after the death of a partner. Since marriage has given us a good gauge of sexual constraint levels in past examples, we should refer to it again here. Marriages in Chukchee history were often polygamous due to the lack of women. Multiple males marrying one wife was not uncommon at all. A type of group marriage also occurred in Chukchee society in which multiple partners, male and female, were involved all at one time (no homosexuality is involved). Men usually selected their brides based on the sexuality attractive feature of physical strength. Chastity was not a requirement of the bride. Since marriage could occur very early, it was not uncommon for men to have intercourse with extremely young women, even though it would be frowned upon by the rest of the small Chukchee community. The traditional wedding ceremonies consisted of the sacrifice of a reindeer to consummate a marriage. The head of the household then basically provided for all the subsistence of the two partners. The only case where marriage really could not occur was where a physical problem could affect sex. If you couldn't produce any offspring, what purpose would you serve in marriage?

There were certain sexual taboos, sanctions, and proscriptions in Chukchee society. For one, there was no sanction at all on sex during pregnancy although the husband and wife were forbidden to have sex during the ten days after the child was conceived. No men were allowed to witness childbirth, for men coming back from the pasture were said to bring evil spirits. The childbearing woman wanted as little help as can possibly be afforded. After childbirth, a woman's body was bound in order to help it return to form. Doing otherwise would be considered unhealthy. Violence against young women was considered a serious offense against Chukchee cultural mores. Adultery was controlled in the oddest of fashions. If a husband caught another man with his wife, he in turn would sleep with that man's wife. This extended the Chukchee idea of group marriage in that this swapping of partners became habitual, almost like tribal swingers. Cultural law and sanctions against rape were not as severe among the Chukchee as in other cultures. This was due to women being devalued. Rape could in fact be dealt with by actions of the spouse but was often just laughed off by the group as a whole. Incestuous relationships did occur even though the Chukchee tried to avoid getting involved with blood relatives. There were reported cases of uncle and niece living together, with their relationship being sexual in nature (Bogoras 1909).

The complexity of the Chukchee way of life is indeed a fascinating. Their sexual levels of constraint, like their nomadic way of life, varied on certain issues. Women tended to take a backseat, however, in their level of sexual expression and in their level of sexual freedom. The fact that the idea of rape can be taken lightly illustrates the lack of respect given to women's sexuality. This blurs the lines a bit; because Chukchee married couples often had a deep love for each other and in some cases, would die if the other left (usually suicide). There does not seem to have been large taboos on sexual activity, as it was never

discussed as repulsive. This might be due to the fact that mating animals was essential to their survival. They might therefore have had a better understanding of their own sexual activity as it is tied into their own survival, the sexual activity of what they eat.

### Conclusions

It is now necessary to make certain hypothesis on details contained in this report. Facts must be tied in together in order to drawn conclusions about these Native American people. First, horticulturist groups tended to be more liberal in terms of their sexuality. Both the Hopi and the Iroquois exhibited certain levels of sexual freedom that may relate to their subsistence strategy. The focal point on farming instead of hunting in horticulturalist groups has altered the division of labor. Perhaps the respective ideals and sanctions concerning sex for male and female have been blurred as well. This lack of a gendered division of labor increased the penalty for infringing on a woman's sexual rights as well. The more stringent societies that focus on subsistence strategies, which limit women to the role of domestic housework, tend to be more oppressive to the sexuality of women. Levels of sexual constraint and the battery of women tend to correlate as well. The level of jealousy rises in societies where subsistence strategy depends on the gendered division of labor. The freer a woman is to express her sexuality in these cultures, the less she seems to be in danger of physical harm. The pastoralist and forager groups put a premium on having a wife due to the fact that their constant need for movement requires a dual partnership in travel. The husband finds the food while the female tends to domestic chores. In most tribes a man's sexual right to his wife seems to be unquestioned. Never was it read in the files, of cases of a woman denying her husband sexual intercourse. Most tribes discusses, no matter what their subsistence strategy, seem to be pretty comfortable with the idea of sexuality in general. Perhaps this has to do with the Native American's comfort in nature. This comfort level probably translates over to their level of sexuality. What is more natural then sex?

In conclusion, I hope that this paper has enlightened the reader's mind as to the sexuality of some of the world's oldest cultures. It is important to learn about a people who are experiencing their resurgence in American culture as we speak. Their resurgence is probably due to their rich and distinct way of life that has managed to survive for thousands of years. It's even managed to survive an attempted genocide. Perhaps from learning about the sexual habits, customs, and sanctions of a people as old as Native Americans, we can learn something about our own sexuality. American sexuality is in its infancy, while the sexuality of the Native American people reached its full maturity about three hundred years ago. Research about the Native American peoples, through this paper, and other informative sources are still managing to broaden people's horizons, even when dealing with topics like sex.

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*Lou Dobbs only used inductive methods in his logical reasoning to prove his arguments. He didn't use the deductive method at all. None of his rhetorical statements started with a major premise followed by a minor premise and a conclusion.*

# **Lou Dobbs' Method of Persuasion**

Sash Balasinkam  
Speech  
Mentor:: Dr. Cindy Greenberg  
Spring 2005

**M**y research is on Lou Dobbs's methods of persuasion. Lou Dobbs is the anchor of the show, *Lou Dobbs Tonight*, on CNN. The research will focus on the arguments, Lou Dobbs makes on his show and the type of justification he uses to prove them. Arguments include prepositions, which are "statements the speaker is trying to prove" (Peterson, p. 181). I intend to focus on the type of justifications he uses to validate his arguments. The research will attempt to determine how Lou Dobbs uses Aristotle's Logos, Pathos and Ethos methods of proof to persuade the viewers to accept his claims. I will also try to figure out which one of these methods he uses the most. I expect him to use the emotional pathos most frequently in his show. I have viewed his show on several occasions before and have noticed him using pathos significantly to get his viewers to agree with him.

The ancient Greek philosopher Aristotle wrote about Logos, Pathos and Ethos in his work, "Rhetoric" (Crewell, D., p. 1). Logos or logical proof deals with the thinking process that results in an argument. Logos can also be thought of as the reasoning behind arguments. Logical reasoning has two types of statements. They are inductive and deductive (Peterson, p. 181). If for instance a person looks at the fact that individuals of African descent have won the 100 meters in every Olympics since Jesse Owens's victory in the mid 1930's and generalized that Africans are better sprinters than the rest of us, then such a statement would be considered as inductive. Inductive reasoning could be invalid if the observations made were inaccurate or not enough for the generalization. The other type of reasoning is deductive and involves syllogisms. They have three gradual parts that follow one after the other. They are major premise, minor premise and conclusion (Peterson, p. 181). An example of deductive argument follows.

- Capitalistic countries have lower unemployment than socialistic ones  
(major premise).
- Germany is a socialistic country (minor premise).
- Germany has a higher chance of not having low unemployment than a  
Capitalist country like the U.S. (conclusion).

Other deductive arguments do not include the major premise and parts of the minor premise. They are called enthymemes (Peterson, p. 182). An example would be to say, "Germany has a higher chance of not having lower unemployment than the U.S. because it is a Socialist nation." The above statement completely left out the major premise but is indirectly implied. I will analyze Lou Dobbs's inductive and deductive arguments and try to determine which one he uses the most.

Another type of justification for an argument is Pathos or emotional proof. A person who uses Pathos will manipulate the audience's emotions to his or her advantage. For instance, tyrants may incite hatred towards other nations or minorities

to gain and maintain power. Downtrodden groups may also attempt to make the dominant individuals empathize with them and grant them their rights. An example of Pathos is Democratic presidential candidate Howard Dean's constant mention of Enron CEO's campaign contributions to President Bush. Dean clearly used the masses' anger towards the corrupt CEO as one of the ways to gain support for his campaign. Lou Dobbs's use of pathos will be analyzed in my research. I expect him to use it extensively in the show. Peter Bendor-Samuel, CEO of the Everest Group agrees and says Lou Dobbs's persuasion as "strong on rhetoric, tapping emotions instead of dispassionately examining the pros and cons" (Samuel, B., p. 1).

The last type is personal proof or Ethos. This type emphasizes the credibility of the person making an argument. If, for instance, a religious fanatic such as Jerry Falwell claimed that evolution is false, then most educated individuals would clearly consider it as invalid because of his favorable bias towards the pseudo scientific creationism and his incompetence in biology. For an audience to accept a claim they should be able to consider the person making it as someone who is competent in the field. Therefore the individuals who make claims have to become knowledgeable in their respective fields and be able to project it confidently towards the audience in order for them to be accepted. My research will also analyze how Lou Dobbs makes himself look like someone who is "competent to make his claims."

## **METHODOLOGY**

The type of methodology that was used in this research is field observation. I watched the show "Lou Dobbs Tonight" continuously for two weeks. I missed the show on a couple of days but was able to find out what stories he covered on the show by checking CNN's website. On the other days when I watched the show, I also taped it on my VCR. I replayed and paused the tape several times to check if my observations were accurate. I checked to see if there was a pattern that was used on the show. I made note of the kind of stories that were broadcasted. The order in which the stories were shown was also observed. I made note of the stories which Lou Dobbs spent the most time reporting.

I also looked at how Lou Dobbs used Aristotle's Logos, Pathos, and Ethos. The number of times he used each method was recorded. I analyzed how he used inductive and deductive reasoning to make his point. The major premises that Lou Dobbs made during the show were written down and then checked to see if they were accurate. The accuracy of the major premises was checked with the aid of online and electronic journals. I predicted that Lou Dobbs would use Pathos or emotional proof extensively in his show. I made note of the frequency and the method of Lou Dobbs's use of pathos in order to prove or disprove my earlier prediction. The type of visuals used to incite



the emotions of the viewers was analyzed. The Ethos or personal proof used during the show was also observed. I made note of the kind of reports he chose to make and the kind of comments he made to project himself as someone competent to make his claims. The visuals that were used to persuade the viewers by Ethos were noted.

Lastly I recorded the number of guests he had on the show who agreed with his point of view and the ones who weren't on his side. I recorded the type of letters to the show he read on the show in order to see if he only read the ones who agreed with his views or if he gave equal chance to the ones who didn't. The wording of the poll questions that he asked was also noted.

## **RESULTS**

The total number of news stories that was covered in the two weeks was 142. Out of the total, 34 stories (this is 23 %) dealt with the negative effects to the country which have been caused by undocumented immigrants. These kinds of stories were the highest out of the total. 22 reports out of the 34 covered involved criminal acts committed by undocumented immigrants. There weren't any stories that dealt with the positive aspects of undocumented immigrants. In order to compare I recorded some of the other reports that were covered by the "Lou Dobbs Tonight" show. The number of reports that involved national security, which included Iraq, Afghanistan, North Korea, Iran, and domestic threats, was 21 (only 14%). Stories that involved national security was the second highest number. The third largest amount involved social security and was 7%.

Lou Dobbs only used inductive methods in his logical reasoning to prove his arguments. He didn't use the deductive method at all. None of his rhetoric started with a major premise followed by a minor premise and ended with a conclusion. They were all just inductive generalizations. He mostly did this by quoting someone else before going on a break. For instance, he quoted, "The coalition for fair trade says CAFTA is nothing more than an outsourcing deal," and then he cut to a break. By doing this he didn't have to explain in detail why he characterized CAFTA in such a way, but was able to move on to a different generalization.

Out of the 142 stories covered there were 39 incidents in which Lou Dobbs tried to incite the viewers' emotions. After the reporters concluded their reports Dobbs indignantly asked questions. He angrily asked why the U.S. government is not trying to do something about the story that was reported. Following a negative story about Pfizer or Wal-Mart, Lou Dobbs made angry statements like, "These corporations don't give a damn about the American working class." Such statements could make a viewer get angry with a certain corporation and side with him.

The use of personal proof or Ethos was hard to determine. Lou Dobbs portrayed himself as a loyal patriotic American. He always wore a flag pin on his coat. There was always a large American flag in the background. He covered several stories about American soldiers who heroically fought in Iraq and Afghanistan. This patriotic image can be looked as a type of ethos or personal proof. This may give him an advantage during debates because opponents of his views can be perceived by some viewers as being un-American or un-patriotic.

During his shows in the two weeks I observed, Lou Dobbs interviewed 18 guests, and 10 out of the 18 agreed with his point of view in the subject that was covered. Only three guests had an opposing view. The other 5 took a neutral position. His guests included government officials, ex military leaders and members of think tanks. To Lou Dobbs' credit, even though he debated his opponents passionately and sometimes angrily, he ended the discussion in a polite manner. Before the show ended he read only the angry letters that agreed with his hateful point of view and none that disagreed with him. This shows how effective his use of Pathos in persuading individuals to agree with him.

## CONCLUSION

Lou Dobbs is against regional trade agreements like NAFTA. He is also against the trade deals we have with China, India, Singapore and other countries. Dobbs is also against President Bush's attempts to "legalize" undocumented workers. He has clearly stated his positions on his and other shows. His program reflected his way of thinking. As mentioned before Dobbs never used deductive reasoning to prove his arguments. He made statements like "CAFTA, like NAFTA, is bad economic policy," or "Illegal immigrants are bringing down wages," but didn't explain how he came to such conclusions. He also tends to be one-sided most of the time. For instance because he is against freely trading with China, he only talked of the jobs that aren't done in the U.S. anymore and not about the benefits it has brought about for all consumers.

Out of the 18 guests that were on his show only 3 were against his point of view on trade, immigration and social security. When he interviewed the three who were against his beliefs he didn't properly debate them. He dealt with all of them in a similar pattern. When an opponent made a point Dobbs didn't respond to it, instead he ranted about some other aspect of the issue. If the opponent responded to his rants Dobbs would move on to some other issue.

When Dobbs talked to individuals who were on his side he didn't critically question their views. For instance when Kevin Kearns the president of U.S. business and Industry Council was on the show he made claims such as "CAFTA is worse than

NAFTA," or "It'll ruin the American middle class," or "CAFTA will suppress wages." These statements didn't follow the deductive reasoning. It wasn't even inductive reasoning. They were all just statements without proper justifications. Dobbs didn't question Kearn's statements. He just agreed with him and angrily ranted against the US government and corporations for trying to pass CAFTA. The use of Pathos was extensive in his statements. Instead of trying to explain his statements in a logical manner, Dobbs just ranted against his opponents. He clearly knew some viewers would also angrily agree with him instead of thinking about the issue. It's an obvious use of emotional proof to make his point.

Dobbs also used words like "illegals" and "criminals" when he talked about South American migrant workers. I also noticed the faces and the emotions of such workers weren't shown on the program. This might be an effort to portray them as not being fellow humans. Several cases of criminal activities performed by these workers were also shown, but none of their positive aspects like the lower prices we pay at restaurants and supermarkets were talked about during the show. Lou Dobbs did not interview any of these undocumented immigrants and find out why they are risking their lives to migrate to the U.S. This could also be looked at as using pathos. By not showing these workers as humans he is preventing the viewers from empathizing with them.

The source credibility of the show wasn't competent when it came to economic issues. He mostly interviewed leaders of anti-immigrant groups and a few other factions who would lose out from trade agreements. Such individuals would obviously take Dobbs' point of view. They aren't credible sources. During these two weeks of the show, he didn't interview a single economic expert. Lou Dobbs' show probably doesn't convert individuals with even a basic understanding of Adam Smith or David Ricardo, but I am sure it reinforces the beliefs of the leftists or populists who already share his point of view.

I noticed that on Lou Dobbs' Tonight show other reporters didn't take a one-sided view. The only person who did was Lou Dobbs. The reports that were made on issues that didn't involve immigration or free trade tended to be accurate and balanced. The first half of the show covered current events like any other news show. After the first twenty minutes he would begin to cover stories that had an anti free market trade spin to it. There were also higher number of stories that covered the negative aspects of undocumented workers out of which a significant amount were cases where such individuals were involved in criminal activities.

This research has made me realize how important it is to critically evaluate claims made by news anchors, politicians, and even teachers. It's really easy to be manipulated by an expert speaker or writer who knows how to use Aristotle's pathos method of rhetoric. In future studies I would obtain the transcripts of the show to observe his reasoning further and check if it's logical.

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*The cognoscenti of this art world prefer work that is thought-provoking and striking, whether visually, intellectually or emotionally. Being 'deeply moved' by work can mean being enraged, shocked or repulsed, rather than charmed or awed.*

# **Is It Art, Or, Does It Just Piss You Off?**

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Each person has a different way they see the world in which they live and the components in it; each person's life experiences will help shape those views. However, as sociologists have always contended, there are always larger cultural and social forces that make some of these views more dominant and widely accepted than others. In fact, it's these forces, mutual experience, and shared perspectives that bind us together as a society. Religion is a good example of a sociological phenomenon and probably every culture practices some form of it. It binds a group of people who share the same spiritual beliefs and operate under the same moral principles, preserving order and a sense of purpose; hence, religion is a primary source of socialization.

Another cultural and social force that helps to shape our views is art. It has served to either capture the status quo and thus reinforce it, or challenge the status quo, often reinforcing it as well. "In contemporary society, there is no single, established, consensual definition of 'art,' its functions, or its aesthetics. Should art be intellectual, complex, and challenging? Should it glorify the best in society? Should it be beautiful? And, if so, what is 'beautiful'? One common view is that art should uplift the viewer who will find pleasure in looking at it. Art might focus on high moral or spiritual sentiments, or in a more pedestrian vein, it might be pretty or cheerful; but in any case, it should be well executed by someone who has 'more skill than a five year old.' This is not the definition of art held in the avant-garde scene. The cognoscenti of this art world prefer work that is thought-provoking and striking, whether visually, intellectually or emotionally. Being 'deeply moved' by work can mean being enraged, shocked or repulsed, rather than charmed or awed. Both models of art, the aesthetics of soothing beauty and the aesthetics of disquieting stimulation, are valid ways of looking at art works. But they rest on fundamentally different premises" (Alexander 2003: 302).

Art and religion have had in a sense, an intertwined sociological relationship, inasmuch as most religions use art to express their beliefs. Catholicism uses art to tell scriptural stories, design and decorate churches with beautiful stained glass windows and frescos, as well as sculptures and paintings. This kind or type of art is considered sacred and serves to reinforce and perpetuate beliefs. Another form of art, which falls under the more avant-garde definition, is religious in nature, but serves to challenge beliefs and morals and may even seem sacrilegious.

It is my intention to examine the art work of two controversial, contemporary artists, namely, Andre Serrano and Chris Ofili. Specifically, I am focusing on the work in which they used religious iconography in a way that was considered to be sacrilegious and blasphemous, and how society's reaction to this art work serves as a reminder of the sociological purpose of both consensus of belief and challenge of belief.

I visited Artnet.com to research Serrano's art credentials and learned that he was born in Manhattan and went to the Brooklyn Museum Art School. Serrano's, *Piss Christ* is a

photograph of a crucifix immersed in urine that caused huge controversy on two separate occasions. It was shown at first in 1989, and a second time in October 1997, when it was displayed at The National Gallery of Victoria (NGV) during a Serrano Retrospective (Casey 2004).

The first complaint was from the Catholic Archbishop of Melbourne, Dr. George Pell, who applied for a Supreme Court injunction to prevent the NGV from showing Serrano's piece. Although the Supreme Court did not intervene, when two youths tried to attack and destroy the work, the Director of the NGV, Dr. Timothy Potts, canceled the show claiming he was acting out of concern for his staff's safety. Many believe Dr. Potts canceled out of anxiety for the coinciding Rembrandt exhibition. Not only did it cause reactions among The Catholic Archbishop, but the work was also scrutinized by members of the Christian Right, who in 1989 rallied to limit the National Endowment for the Arts (NEA) in awarding grants. Later, the Supreme Court mandated that the NEA must take "into consideration general standards of decency" when awarding grants (Casey 2004).

On May 18, 1989, Senator Alphonse D'Amato ripped up a copy of *Piss Christ* in the chambers of the U.S. Senate, thus launching *Piss Christ* as an icon of excessive liberalism (Casey 2004). *Piss Christ* and other controversial works of art have caused upheavals amongst religious groups, intervention from political leaders, and have sparked countless numbers of heated debates and discussions. People questioning the definition of art, the meaning of religion and why people feel so threatened by the profane when it is a part of our everyday world.

Not too long after Serrano's show, another media amped debate surfaced when The Brooklyn Museum of Art showcased *Sensation*, a variety of contentious and challenging art works from several artists and different medias, in October of 1999. "New York City Mayor Rudolph Giuliani tried to keep the show from opening. He argued that one particular painting - *The Holy Virgin Mary* by Chris Ofili - was a disrespectful, even blasphemous, portrayal of the Mother of God, and thus, was offensive to Catholics" (Alexander 2003: 297). It occurred to me that the Mayor might also have been concerned as to how the Afrikanization of the Madonna would be received by people of color. Not only could the over exaggerated stereo-typical features be offensive to Africans, the black Madonna could also be seen as blasphemous by some Christians. Perhaps this was a way for the Mayor to gain voter support.

Even though the show was supported by private funding, the Mayor cut off city finances for the Brooklyn Museum that provides for necessities such as heating and lighting and went to such extremes as taking steps to evict them from its city owned premises. The Brooklyn Museum fought back with Supreme Court injunctions to temporarily return their funds, but all lawsuits were dropped when another public controversy occurred in the police shooting of an unarmed black man (Alexander 2003).



It turns out that Ofili is a well educated, African Brit, who received his Masters in Fine Arts from the Royal College of Art in London (Artnet.com). He is also a practicing Catholic, who says that the media depicted his work incorrectly, saying it was splattered with elephant dung, thus giving the impression that the artist had desecrated the Virgin (Alexander 2003). Unfortunately, this is our sound-bite culture which thrives on controversy and, rather than explaining the controversy, they often try to escalate it.

In actuality, the painting is eight feet by six feet, and depicts the Madonna as a black female, wearing robes of deep blue. She is before a yellow glittering background and surrounding her are what resembles little butterflies or angels. Upon closer examination one will see that the butterflies are really paper cutouts of female genitals and buttocks from pornographic magazines and her exposed breast is made of elephant dung as is the two supporters at the bottom of the painting. What does this mean? According to Ofili, in Africa, elephants represent power and their excrement is a symbol of fertility (Alexander 2003). Ofili was obviously misunderstood to some extent; however, it was challenging to religious groups. Placing pornography with an icon that is pure and virginal was bound to form conflict.

Strangely enough, the two opposing sides on this argument actually provide to reinforce each other. These so called blasphemous pieces of art actually united the religious community, reinforced their beliefs and morals, and in a way, gave them a cause to unite and fight against. At the same time the reaction gave the avant-garde and more liberated side of this perspective a cause to continue creating controversial art that will stir their society. This is a classic theory of Durkheim (1897-1951); a certain amount of deviance and lawlessness is needed in every society to reinforce norms and beliefs. These instances also sparked a dialogue among the general population about freedom of speech, first amendment rights, and what is considered vulgar. Essentially, in creating conflict, these art works produced consensus among the two different groups.

One ironic factor is that most of the people who went to see the show *Sensation*, did not find the work particularly offensive and about half the people surveyed were first time visitors to the Brooklyn Museum, proving the idea that "controversy sells." A survey conducted by Halle and colleagues at the LeRoy Neiman Center to gauge reactions from people attending *Sensation*, stated that 60% out of the 860 people interviewed, found the show "not offensive at all" and a shocking 4% found it to be "very offensive". Interestingly enough, "the exhibition's audience showed that a disproportionate number identified as democratic (few Republicans came to the show) and about 37%... said they had no religious affiliation" (Alexander 2003: 299).

A sculpture by the Chapman brothers, of naked sexually mutated girls, was disliked more than the Ofili piece. Only half saying the piece was not at all offensive and more than 10% saying it was very offensive. This suggests that the Mayor was wrong about what does

and does not offend people (Alexander 2003). Maybe people can judge better when viewing the works in person, rather than hearing a slanted view from the media; this also suggests that people that are likely to be offended, will stay away. Whatever Giuliani's reasoning was, he had no right to take such a harsh stand. His behavior was totally unprofessional and, in my opinion, showed his ignorance and lack of sensitivity for another's culture.

After learning this information, I began to analyze the meaning of the words sacrilegious and blasphemous. The painting by Ofili and *Piss Christ* (the photograph) by Serrano, seem to fit the description; both mix the sacred and the profane. Serrano takes a powerful religious symbol that represents a group's identity, and immersed it in urine, while Ofili mixes a personal rendition of the Mother Mary and surrounds it with pornography clips. These art works were intended for a certain group and was not forced on anybody, but rather gave people the option to see the work if they chose to do so. Serrano and Ofili, clearly created the art to be viewed in a museum, for a group of people that is not the general public. Then, of course, there is the art that is purely created for religious and spiritual means.

Both groups (religious world and art world) are very similar in that they both have leaders (clergy and the artist), and they both have followers (laity and art lovers/avant-garde). One uses museums and galleries, while the other uses a church. They each have different norms, beliefs, and functions; oftentimes their purposes overlap and at other times they collide.

While unmistakably controversial, Serrano and Ofili truly believed that they had produced a unique and thought provoking piece of art, using unconventional materials. Marcel Duchamp proved how powerful it can be to use a bizarre material in an innovative and creative way. His work simply using a urinal, turning it upside-down and calling it *Fountain*, broke previous boundaries and pioneered the entire modern movement over the past 100 years, influencing artists such as Andy Warhol, Klaus Oldenberg and Jackson Pollock.

As is often the case, what is initially rejected in the art world, eventually becomes accepted – or even famous later on. Take for instance Van Gogh, who never enjoyed public recognition of his work during his lifetime, and now you can purchase a Van Gogh magnet, journal or hand-bag in most souvenir shops. I would venture to say that the high profile, in the media, of the *Piss Christ* and the *Madonna*, actually contributed to their eventual acceptance.

In summation this is an admittedly complex and broad topic. However, there are distinct sociological relationships that can be seen. We notice that both religion and art are primary sources of socialization and neither can exist without the other. There is a push and pull relationship that is created by the dynamic that the avant-garde presents. Each group

helps to reinforce the other. Another relationship made clear is the one that exists between the religious right that embraces the political and moral code and the more liberal left which opposes religion playing a part in politics. Oflin, and Serrano, while they may have tried to break new ground and expand social consciousness, ironically, may have also served to solidify the positioning of those who opposed them.

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*The Revolution of 1905 brought Lenin back to his homeland in November of that year only to have him re-exiled in 1907 giving rise to many different revolutionaries that had fallen through the cracks of the system. The Mensheviks switched their....*

# **Vladimir Ilyich Lenin: Was the Russian Revolution Possible Without Him?**

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Fall 2004

The attempted assassination of Czar Aleksandr III was known as “the Affair of March 1, 1887” (Ulam, 11). One of the would-be assassins who was executed on the gallows on May 8, 1887 was Aleksandr Ilyich Ulyanov, the eldest brother to the first Soviet Premier Vladimir Ilyich Lenin. It can be argued that on that very day Bolshevism was born, the few critical moments that transformed Lenin from an animated bright schoolboy to a committed revolutionary and political reformer.

Lenin was born April 10, 1870 as Vladimir Ilyich Ulanov to Ilya Nikolaevich Ulanov, a school inspector, and Maria Alexandrovna Blank, the daughter of a retired physician and minor land owner in Simbirsk, Russia. Both parents had Kalmyk ancestry, though Maria Alexandrovna also was of German-Jewish descent. They were culturally Russified through the mixing of ethnic Russian with Tartars, Bashkirs, and Kalmyks, as well as being members of the Russian Orthodox Church. Ilya Nikolaevich was devoutly religious; his wife however showed no interest in church. Despite their differing views on faith, the marriage was a successful one that produced six children: Anna, Alexander, Vladimir, Olga, Dimitri, and Maria. The Ulanovs doted on their children but by no means spoiled them. Education was something they treasured and they passed this on to their children, expecting each to excel in their studies. None was more studious than Alexandr. His obsession with mathematics and science made him withdrawn from the family; he was the epitome of the “revolutionary hero.” He converted one of the rooms in the Ulyanov home into a laboratory that facilitated his studies for a career in science, having been enrolled in St.Petersburg University in 1883. But his affiliations outside of the classroom were a source of concern within the family, especially for Ilya Nikolaevich. Shortly before his premature death from a brain hemorrhage in 1886 he’d written son Alexandr imploring him to take care of himself, “if for your own sake.” Ilya Nikolaevich’s pleas fell on deaf ears although Maria Alexandrovna beseeched her eldest to seek out a pardon from capital punishment in the hopes of having his sentence commuted to life imprisonment. Alexandr shouted back incredulously, “Where they let you read only religious books. Would you wish this for me mother?” He took full responsibility for his terrorist actions and used the time during his court appearance to condemn the autocracy.

“Terror... is the only form of defense by which a minority strong only in its spiritual strength and consciousness of its righteousness (can combat) the physical power of the majority... Among the Russian people there will always be found many people who are so devoted to their ideas and who feel so bitterly the unhappiness of their country that it will not be a sacrifice for them to offer their lives” (Ulam, 11).

Then 17-year-old Lenin said upon hearing of his brother's execution, "No, we shall not take that road, our road must be different" (Ulam, 11). He was attending Kazan University to study law, but in late 1887 Lenin was arrested for participating in student protests and was eventually expelled. By no means did he go the Marxist route at the time, and instead of settling into some legal practice, he undertook a detailed study of Karl Marx's literature and in 1891 dedicated himself to the socialist revolution. Rejecting his "privileged" upbringing, Lenin identified himself with the proletariat and the idea of freeing them became his goal in the early years of the revolutionary movement. While Lenin's brother's "martyrdom" hung over him like a dark cloud, he sympathized with Alexandr but refused to see logic behind individual terrorism. He saw Marxism and the class struggle as the only weapon that could topple the government and bring about revolution. In 1895 Lenin's work for the formation of the Union For struggle and Emancipation of the Working Class, a forerunner for the Russian Democratic Party, paid off in the form of arrest and imprisonment, then a year later exile in Shushenskoye, Siberia for three years. Joining him was another political comrade, Nadezhda Konstantinovna Krupskaya. Political prisoners often wanted to be exiled close proximity of each other to conduct revolutionary activities.

Krupskaya's background was far from illustrious; in fact she was from a lower gentry than Lenin. Her father was a slipshod Imperial Army officer who got into trouble after he was found out to be lax on Polish dissenters following the 1863 rebellion. After his discharge he took whatever jobs were available, including a position as an insurance agent. Her mother tried to stabilize the family's income by authoring children's books, but often the Krupskays were forced to relocate. Krupskaya attended school regularly and learn to adapt quickly and cope cheerfully to unfavorable circumstances. Her personality was reflected in her choice of dress: plain, dull clothing and her hair neatly coiffed, typifying the 19<sup>th</sup> Century school mistress she would have more than likely become had she not become a Marxist activist (Service, 115-116).

Originally exiled in Ufa, Krupskaya wrote to Lenin requesting that she join him in Sibiria posing as his fiancée. He agreed to this arrangement in 1897 and had her transferred to Sibiria. Ultimately they had to marry or else she would be forced back to Ufa. "On the whole, our exile was not so bad. Those were years of serious study" (Service, 116). It had been suggested that both Lenin and Krupskaya were emotionally static submitting to a marriage of convenience.

In a scathing 1927 letter to the Bolshevik Party historian Vladimir Sorin, Krupskaya said that true revolutionaries didn't fall in love; rather their union was a rejection of "contemporary bourgeois attitudes towards matters of the heart" (Service, 116). Theirs was a true working relationship. Their rapport was satisfactory enough so that they could

continue to strive for the greater good of the cause rather than superfluous romantic ties that the tradition of subjugating a wife to her husband, religious thought, and economic self-interest.

At the end of 1900, *Iskra (The Spark)* the socialist newspaper made its debut in Germany, given the oppression in Russia. "Out of this spark will come a conflagration," the headline exploded (Ulam, 159). Lenin, then 30, traveled to Munich to work with Georgi Plekhanov, regarded by many as the "father of Russian Marxism." In *The Spark* Lenin's message was clear: the working class's strength might abate under the weight of the prodigious bourgeois machine, but any true socialist party must try to incite the masses and lead them to where their interests lay (Service). They should not be content to remain as passive representatives of the majority. This was an economic as well as a political uphill battle for Russian Socialism.

In 1902 difficulties arose in *Iskra's* publishing and the majority of the editorial board moved to London. Lenin and Krupskaya accompanied Julius Martov, a Russian-Jew who hailed from a well-off middle class family, and who went looking for excitement in illegal circles to free themselves from monotonous provincial Russian life. Others were: Vera Zazulich, who in 1878 shot a Czarist official after he order the flogging of a political figure and was made a famous heroine of enlightened public opinion, and a minor player, Alexandr Potresov. Plekhanov chose to stay in Switzerland. *Iskra's* editorial board stood for international consolidation of the working class, but a split took place during the second congress of the Russian Socialist Democratic Labor Party when the majority led by Lenin and the minority, the Mensheviks, led by Martov, squabbled over a statute clause and the and the governing bodies' make up. The split of 1903 was a (foretaste) on the political differences that would take center stage in the future between revolutionary socialism and reformism. Lenin walked about with *Iskra's* monkey on his back, but he had the choice of abandoning his Bolsheviks, which would sacrifice any revolution taking place.

"Either by truly iron discipline we'll bind together all who wanted to wage war, and through his small but strong party smash the crumbling monster of the new *Iskra* and its ill-assorted elements; or else we'll demonstrate by our behavior that we deserve to perish as contemptible formalists" (Service, 169).

The Revolution of 1905 brought Lenin back to his homeland in November of that year only to have him re-exiled in 1907 giving rise to many different revolutionaries that had fallen through the cracks of the system. The Mensheviks switched their concentration to open legal work that was rebuffing revolutionary pursuits. Had the Bolsheviks chosen to boycott the legal system, this would have also meant the neglect of revolutionary work. Bolshevism was reduced to a small shell of itself and once again Lenin was forced to rely on the small number of willing followers left to evade the movement's annihilation. In 1910 he had no choice but to collaborate with the Mensheviks to publish a short-lived newspaper,



*Sotsial-Demokrat*, with Martov as editor. While the party virtually had no organization, it attempted to help the Bolsheviks on the right path with firm principles, flexible tactics and organizational questioning. At the end of 1910 there was a new revolutionary upsurge that would last until Russia's involvement in WWI in August 1914. In 1912 there was an official breach between Martov and Lenin constituting two established parties, but with the Bolsheviks' launch of a new daily publication, *Pravda (The Truth)*, they won over four-fifths of Russia's organized workers within two years.

Opposed to WWI (1914-1918), Lenin was shocked to find his party's surrender in granting war credits; he thought the official statement in the German Social Democratic paper was a fake. As it turned out the six Socialist deputies who voted in the rigged Duma Elections, betrayed their own party and sided with the capitalists. The Bolshevik deputies vetoed the credits and were deported to Siberia, but only the scarce hardliner Socialists worldwide were subjected to persecution and isolation and would become the leaders in rebuilding international Socialism. Lenin addressed the workers of Switzerland during his exile, characterizing WWI as an imperialist power play for influence and profits. Lenin called upon the working class to "transform the imperialist war into a civil war"; to defeat capitalism for the victory of socialism. He understood that the experience of war paved the way for revolutionary waves, which finally broke in the February Revolution of 1917, with the workers of Petrograd taking to the streets demonstrating under the slogans, "Down With the War!", "Down With Czarism!", and "Give Us Bread!"

But like 1905, the Mensheviks and Social Revolutionaries, who were only interested in reforms rather than taking power from the bourgeoisie, dominated the Bolsheviks. While unconscious of it, power was transferred from the hands of the workers and soldiers who carried out the February Revolution to the reformist powers, who in turn, turned it over to the Provisional Government, a bourgeois stronghold. This "dual leadership" was too unstable to survive. Either the Bolsheviks had to assume total control or there would have to be a counter-revolution.

It would be eight months after the first revolution for the working class to overcome the struggles between revolution and counter-revolution and for them to organize a Soviet Republic under Bolshevik leadership. But this would be no easy feat. Lenin, back from his Zurich exile, arrived at the Finland Station in Petrograd on April 3, 1917 and was greeted by the masses: "Long live the world socialist revolution!" He set out to complete his task outlining his strategy to take control of his own party for the immediate perspective of socialist revolution:

"1) To find the surest road leading to the next stage of the revolution or to the second revolution, which 2) shall transfer the state power from the government of

landowners and capitalists (the Guchkovs, Lvovs, Miliukovs, Kerenskys) to a government that must be organized on the model of the Soviet of Workers' and Peasants' Deputies" (Sewell, 7).

Lenin waged a bitter war with the "Old Bolsheviks" to win over the masses for a second revolution. Still the minority, the Bolsheviks opted to explain their policies to the workers and succeeded winning the majority utilizing slogans: "Bread," "Land," and "Peace." His writings at the time compounded a body of knowledge for Marxism amidst revolution. He completed *The State and Revolution* clarifying the perplexing parallels of reformism and revolution. The Bolsheviks triumphed in winning the majority of the Petrograd and Moscow Soviets. At the beginning of September and on October 25, 1917, the Czarist Romanov regime was decimated, installing a Soviet government composed of Bolsheviks and Left Social Revolutionaries establishing Lenin as Premier and Lev Trotsky as Foreign Minister.

Lenin's presence was ultimately crucial in the Russian Revolution of 1917. His extraordinary talent as an orator and intellect as a scholar and writer did not allow him to give up on the intelligence of the Russian people. He showed films to propagate Marxism to the illiterate peasantry, using the law to his party's advantage for change, and never letting the most lynching state of affairs deter him from the goals he set. Eighty years following his death on January 21, 1924, Lenin continues to fascinate the modern world with his charisma that unified a disenchanted class, commanded with an authority to turn the situation around.

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*The question that the adoptive family must face is how to raise the child so that she will not feel alienated. Some parents seem to favor their child being raised as an American but with a strong emphasis on the child's Chinese heritage and culture.*

# **Adoption of Chinese Babies by Americans**

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English  
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Spring 2005

The story of how and why so many children are being adopted from China, particularly by Americans, is not only interesting and informative, but very heart-breaking, as well. It began in 1979 when China, faced with increasing over-population, rising birth rates, and an acute shortage of food, issued a law forbidding couples from having more than one child. China has strongly defended this policy over the years, claiming that the birth rate is now 1.8, down from 4.8 in 1970 (Post and Forney, 36).

However, this law has presented a problem: if only one child is allowed, most parents would prefer to have a son. The reasoning is that males traditionally earn more money, they continue the family line and they also are expected to care for their aging parents. The Chinese believe that when a girl marries she belongs to her husband's family and therefore is not considered part of her original family any more. There is a proverb in China which states that "raising a daughter is like watering your neighbor's lawn" (Friess, 10D).

As a result, thousands of infant girls are being abandoned each year, left in public places like bus or railway stations, in the hope that someone will find them and bring them to an orphanage. An article in Current Events dated October 15, 2004 stated that there are as many as 160,000 girls now in orphanages in different parts of China. The plight of abandoned orphaned girls drew a wide outcry across the globe. In January, 1996 a Human Rights Watch Group study in Asia reported how unhealthy or retarded Chinese babies were kept isolated in "Dying Rooms." These children were not considered appropriate for adoption, so they were left to die (Bogert and Wehrfritz, 42).

As early as 1989 some foreigners were allowed to adopt children from China, but formal approval for this actually occurred in 1992 when China opened the country for legalized adoptions. More Americans have adopted babies from China than from any other country, and the figures are amazing. Starting with 206 adoptions in 1992, the amount rose significantly with each subsequent year and by 2001 a total of 4,681 Chinese babies were being brought to the U.S. (World Almanac & Book of Facts, 74). In 2002, the rate rose even higher, to nearly 5,100 adoptions (Friess, 10D). The reasons are numerous. Since the Rowe vs. Wade act was passed in 1973 giving U.S. women the right to choose abortion, there has been a sharp decrease in infants available for adoption in the U.S., especially among the white population. Parents considering adoption from China do not have to worry about the "birth" mother reconsidering her choice and trying to reclaim her child. Chinese babies are considered to be healthy, free from the risk of AIDS, drug abuse and "alcohol syndrome" birth. Lastly, and probably the most important reason of all, China does not restrict

adoptions to married couples only; single men and women are also permitted to adopt (Tessler, Gamache and Liu, 76-80).

First-time adoptive parents of Chinese children tend to be older, mainly in their 40's, well-established in their careers and quite affluent. The minimum age China will accept for a prospective adoptive parent is 30-35 years old (Tessler, Gamache and Liu, 71). There are many international adoption agencies, but people wishing to adopt from China may choose an organization that deals only with Chinese children. However, the basic requirements are the same and all documents are ultimately submitted to the China Center of Adoption Affairs (CCAA). The CCAA is the government agency within the Ministry of Civil Affairs in China and they must approve all adoptions.

The process for adoption is a long one and requires the preparation of many documents. Chief among them are an application for adoption and the birth certificates of prospective parents. A statement showing proof of profession, income and property must be provided. It is necessary to have a certificate of health examination as well as a certificate testifying there is no criminal record. Prospective parents must write a report describing in great detail their lifestyle, reasons they want to adopt and whether or not there are other family members, like children or pets. They must also obtain a certificate of approval for child adoption issued by their country of residence. Photographs have to be provided showing themselves and other family members, along with written descriptions. References must be obtained from three people (other than family members) stating that the prospective parents are good with children and these forms must also be notarized (Tassler, Gamuche and Liu, 32-34).

At the same time, prospective parents must apply in advance to the INS (Immigration & Naturalization Services) to get approval so that they will be eligible to adopt. In addition, the state where they reside must be notified of the impending adoption. A study of the family home is an important requirement and entails a visit to the house by a social worker or representative of the adoption agency in the U.S. who will observe the living conditions and speak with the family (Tassler, Gamuche and Liu, 34-35).

It can take three or more months to complete all the forms, have the necessary home study done, and get approval from the INS. All the paperwork is then sent to China and translated into Chinese. Another seven months is probably needed as the information is then examined thoroughly, verified, and approved. A Chinese baby is then matched up with the prospective family and photos and a medical report are sent to the parents. The parents then must make the decision as to whether or not they want to adopt that particular child. They have the right to refuse, but if they do so, the whole process will start over and the wait may be long. If the family does accept, travel approval from the CCAA is needed

and that can take a month. So, all in all this can take up to a year to complete (Tassler, Gamuche and Liu, 37).

Most Americans traveling to China to adopt must go to Guangzhou Province where the American Consulate office is located. The parents do not go to the orphanage itself; Chinese workers bring the babies to the parents at the hotel. Parents must bring with them clothes for the new baby and even when the parents get their child they are required to stay in China for at least two weeks. During that time they must register the adoption and get the necessary documentation such as the child's birth certificate, abandonment decree, adoption certificate and Chinese passport. In most cases the child's birth parents are unknown, since they are abandoned, but a birth certificate is mandatory. Lastly, the family must have a proper medical examination and have photographs taken of the child to present to the American Consulate. These are necessary in order to obtain the child's visa that will allow her to enter the United States. The documents are reviewed at the Consulate and the child is then declared an American citizen (Tassler, Gamuche and Liu, 53-54). The whole adoption process, including obtaining and processing documents, certifications and traveling, can cost up to \$20,000 (Tassler, Gamuche and Liu, 42).

Most babies, especially infants and toddlers, seem to adjust very well to their new lives in the U.S. With love, a caring family and good food the children blossom and learn a new language without any difficulty. The question that the adoptive family must face is how to raise the child so that she will not feel alienated. Some parents seem to favor their child being raised as an American but with a strong emphasis on the child's Chinese heritage and culture. They believe this would enable the child to feel comfortable being a Chinese-American. Other parents also believe that since the child is being brought up as an American it is not necessary to focus heavily on Chinese tradition, while still another group believes it should be left up to the child herself as she grows older. The main thing, however, is that the child should be accepted and not feel out-of-place. The parents hope to avoid problems when their children start school and are questioned by other children as to their nationality: "What are you, American or Chinese" (Tassler, Gamuche and Liu, 111-113)?

Another factor is that since most children are abandoned they don't know who their birth parents are and have no way of tracking them down, even if they should choose to do so at some point. So, adoptive parents say they want to make it as easy as possible for the children when they get older to understand where they came from and why their original families could not keep them (Tassler, Gamuche and Liu, 159).

More adoption agencies are encouraging parents to work with their new child to make sure their daughter is not feeling isolated. To quote Cory Barron, a spokesperson from the Social Services Department in California, who deals with adoptions: "We encourage adoptive parents to let their adopted children keep in touch with the original culture and let



them immerse themselves in the Chinese environment by celebrating Chinese holidays, having Chinese language and culture classes, and so on" (Wang, 16).

Although there is a large cross-section of people from different ethnic backgrounds adopting Chinese babies, recently there has been an interesting phenomenon among the Orthodox Jewish community. Because having children is such an integral and important part of their lives, many Jewish couples who cannot have children of their own are turning to adoption. In Judaic law, the concept of adoption does not exist. The Hebrew word "le'ametz," which means "to strengthen," perhaps comes closest (Haas, 24). But hardly any Jewish mothers put their children up for adoption. Even though the idea of raising a child born to non-Jews at one time seemed unthinkable, the concept is slowly becoming more acceptable to the religious communities.

Even in mixed religious marriages, if the mother is Jewish then the child born of such a union is automatically considered a Jew. Orthodox Jews are much stricter about upholding these laws than the Reform or Conservative sectors. Adopted children are not automatically Jewish just because their new parents are, and can only become so by converting. But Orthodox rabbis contend that children must convert of their own free will, which means they have to be at least twelve years old in order to do so (p.24).

Another problem is that many Orthodox rabbis will not convert children unless the family follows strictly the laws of Judaism, including observing the Sabbath, keeping a kosher home and belonging to an Orthodox congregation. Most Jews who do adopt want to be accepted within the community, so they follow the laws as set forth by the rabbis mainly because they do not want their child to be an outcast (p.24).

One Orthodox woman who adopted a Chinese baby gave her a Hebrew name, Yeira (meaning light), and when she and her husband made a conversion party for their daughter they asked their guests to make donations to orphanages in China rather than giving presents. Every year they celebrate the Chinese New Year with their child and they all wear traditional Chinese clothing. They want their child to be part of the community, to have a bat mitzvah and attend Hebrew school, but they also feel it is important that she know about her heritage. Yet they worry about what might happen when she gets older and starts dating and begins to think about marriage. What will her chances be of meeting a Jewish man and being accepted by his family? At her conversion, her parents read the following beautiful wish for their Yeira: "We will do everything we can as your loving family to help and protect you. But we know that part of your journey will be hard and confusing. Being a Chinese Jewish American cannot be easy. Yet we have faith, Yeira, that your light and your brightness will be your strength and will guide you through" (Haas, 24).

In conclusion, there are numerous negative consequences from the one-child only policy in China. So many baby girls are being abandoned and forced to live in orphanages

under conditions not considered great by Western standards. And even worse is that so many babies are being left to die because they are not considered “appropriate” for adoption. It is also interesting to note that China is now facing a “sow and ye shall reap” repercussion: there is a huge shortage of women! There are currently 19 million more boys than girls under age fifteen in China, and this figure is expected to rise to 40 million by the year 2020. Many young men are now beginning to worry that they will not find a traditional Chinese bride (Current Events, 1). The Chinese government has been making hundreds of thousands of dollars “selling” their baby girls.

However, in the end the good outweighs the bad. Firstly, married couples or single parents who desperately long for a child but cannot have one of their own due to age or infertility are able to adopt. And since China has a fairly lenient policy and there are so many abandoned girls, chances are their applications will be granted successfully. There is a great deal of red tape involved and a lot of papers to be filled out, but it is definitely worth all the inconvenience. A wait of one year is not too excessive considering the joy that awaits them at the end.

But even more important are the children themselves. All of these poor baby girls are being abandoned because their parents want a son. To be adopted by a loving parent is the greatest gift. These girls are being given a brand new life. As stated earlier in this paper, most babies from China are in relatively good health and appear to thrive in their new environment. Who knows what potential these children might have and what they can accomplish in their lives? It is a wonderful and blessed thing for both the adoptive parents and the adopted children!

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*Thousands of people filed past Reagan's closed casket at the Capitol before services that week at the National Cathedral.*

*A social function of ritual is that it serves a revitalizing function – that is, it makes members of the society aware of their common social heritage.*

# **T**radition, Rituals, and Symbols in Papal and Presidential Funerals

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Sociology of Religion

Mentor: Dr. Barbara Walters

Spring 2005

**T**hroughout human history there have been many traditions, rituals, and symbols that have accumulated from century to century to be used in various ceremonies imbued with special meaning. One such ceremony, whose rituals are sacred and followed religiously, is the funeral mass and burial of the “Vicar” of the Roman Catholic Church. The funeral of Pope John Paul II, held recently in April 2005, is an example. A comparable secular example was the funeral of the President of the United States, Ronald Reagan, when he died in June 2004. Grand funerals for heads of state or the head of a religious order point to significant sociological phenomenon. Both men had religious upbringings, and this was reflected in their funerals. One was a Catholic and the other a Protestant. Moreover, one was the head of one of the largest religions in the world, the other the head of the most powerful nation.

### **Pope John Paul II**

John Paul’s life started in Poland and he did not always aspire to be a priest. His leanings were elsewhere. As “Karol Wojtyla he gave up a life in the theater for a life in the priesthood” (Weigel 2005: 3). When he became the Catholic archbishop,

Sociologists of bureaucratic process might have said that a principle of unintended consequences was in effect. Whimsical theologians might regard it as evidence that the Holy Spirit has a wicked sense of humor. His appointment as archbishop of Krakow was influenced by men who quickly realized that they had made a serious mistake. The graybeards of the Polish communist leadership would have thought him, at 42, a boy, unseasoned, someone who could be manipulated” (Weigel 2005).

As Pope he was very charismatic, a public figure and of great renown, thanks to the electronic media, which he cultivated. His funeral was seen worldwide and was full of pomp and circumstance as befits the leader of over a billion Catholics. Durkheim’s view on charismatic leaders is: “If [society] happens to fall in love with a man and if it thinks it has found in him the principal aspirations that move it, as well as the means of satisfying them, this man would be raised above the others and, as it were, deified” (Sanders 2000: 26). Pope John Paul fit this ideal very well; his funeral was spectacular and one of this caliber has not been seen in years.

Therefore, following tradition and using religious symbols that have been in existence for hundreds of years in papal funerals, the funeral of the Pope was grandiose. Many rituals were performed with much pageantry, some were done in private. “After a doctor certifies his death, tradition calls for the Vatican camerlengo run the Vatican until a new pope is chosen, to call out his baptismal name three times. He then strikes the pope’s forehead with a silver hammer to ensure he is dead. The hammer is then used to destroy the papal ring, the symbol of his authority” (Fisher, 2005: 1).

Once this ring has been disposed of, the camerlengo then proceeds to continue the papal rituals by sealing the papal apartments and preparing for the pope's burial. The Vatican Archbishop, Leonardo Sandri, then "Told a crowd of 70,000 gathered in St. Peter's Square in the Vatican, 'Our Holy Father John Paul has returned to the house of the Father'" (Lucadama and Siesmaszko 2005: 2). Then the ritual of St. Peter's bells tolling in mourning signifies the pope's death. Prior to his death there were hundreds of thousands of people in St. Peter's Square holding a vigil and praying for the Pope's health and many were still there when his death was announced. People from all walks of life, nationalities, ethnicities and countries were present. The wailing, praying, crying and hand clapping in his honor showed the love, respect and pride they had for his papacy. The Vatican flags were now lowered to half-staff. At this time, the silence in the air was palatable. Because of these rituals the people in the crowd were made aware that this man of grace will no longer be in our presence and this is painful and sobering.

The funeral was held according to church rules, as well as the pope's written instructions of February 1996. He requested that a few items go to family and friends. Also that an "M" be inlaid into his casket, honoring Mary, the Mother of Christ. What was going to happen was the following: "Under Church rules, the pontiff's mourning rites will last nine days" (Lucadama and Siesmaszko 2005: 2). "The Vatican said the body of John Paul II will lie in state for public viewing at St. Peter's Basilica" (Fisher 2005: 1). A mass was held in St. Peter's Square outdoors and televised worldwide. "Before the funeral, Archbishop Stanislaw Dziwisz will place a silk veil over the late pontiff's face and recite a prayer before the coffin is closed. It will be the last public act for the man he served as private secretary for more than 40 years," (Katz 2005: 14). These practices are among the most obvious features of any religion – obvious because they consist of behavior rather than beliefs or attitudes and perspectives. They consist of the performance of rituals and the host of other activities generated by its beliefs" (Johnstone, 1997:12). Other traditions were being observed also. One was the election of a new pope and all that it entails, and Cardinals play a major part in this process.

Cardinals from around the world traveled to Rome to elect the next pope. They were sequestered and voting was done daily and in secret. The ritual of burning the paper votes every day is an old one. When the smoke in the smokestack came out black, this let the world know that a pope had not been chosen. When one candidate received more than two-thirds of the votes from the cardinals, the public was informed by white smoke symbolizing that a new pope was chosen. Everyone cheered, bonded, and felt worthy of witnessing religious history in the making. The effects of a new pope being chosen so publicly made people feel like they belonged and were part of a group who came together as one. Religion is beneficial for social solidarity.

"Religion is seen as a *functional* element in society. Religion performs a beneficial function within society, for all religious acts (in Durkheim's view) tend to reaffirm

society's legitimacy and to bind its members more closely together. One primary *social function* of ritual is that ceremonial ritual provides a cohesive function – that is. It brings people together, reaffirms their common bonds, and reinforces a social solidarity” (Johnstone 1997: 30).

Sociologically this huge event brings together thousands of devout Christians who waited and prayed together in the square. Some were not Christians but wanted to witness this religious phenomenon. Catholics faithfully believe that Pope John Paul II's spirit is in heaven, at peace, in God's graces, and surrounded by angels. Christians believe this since “religion began at that point when man found he was able to picture a supernatural being, and the first supernatural being thus imagined was a spirit. This other self – this double, is the spirit. Death is merely a longer separation of these two beings: what characterizes it is that its length is indefinite” (Spenser, 1975: 1). This belief is relevant to many religions, not only the Catholic faithful. Once people started believing in a supernatural being, they were able to follow the teachings and doctrine of a religion and pray with those representing this supernatural being, (which may be Jesus Christ or Jehovah). Those representatives speaking the “word” could be popes, priests, deacons, ministers, imams, or rabbis, among many in existence from different religions.

One common bond Catholics shared was that they mourned a religious leader and a humanitarian. They spoke to one another, shared their grief and talked about their religion with reverence. Whatever culture they came from, this event brought them closer together because they shared a common bond, the death of a man of peace who was universally loved and a charismatic leader who bore a saintly stature. The group dynamics are very strong here. They marveled at everything that Pope John Paul II had accomplished. Here was a quiet man from Poland whom no one really heard about or knew until he was appointed the Vicar and Prelate of the Catholic faith. Totemic principles apply here: “A group regards an object or living thing with special awe, reverence, and respect. Durkheim says the object is not worshipped per se, what is important is what the totem *represents*; what it represents is worshipped. The totem is only a symbol of something more fundamental. Society itself is the real object of worship” (Johnstone, 1997:29). Pope John Paul II embodied Roman Catholicism's doctrine of piety, love for all mankind, and the religious following of Jesus Christ's teachings: Christians from all over the world. It all fits into the concept that “Religion includes law, morality, and political institutions” (Durkheim 1893b: 324). Thus, Roman Catholicism's institution dictates that a grand funeral be held for the death of its head, the pope. A grand funeral like this can be compared to a funeral for a deceased American President.

### **President Ronald Wilson Reagan**

Presidential funerals are also steeped in historical and traditional rituals. An American president's state funeral is not so common and it involves many months of



planning. Prior to his death on June 5, 2004, former President Ronald Reagan had requested a grand state funeral. It is customary for Presidents to have a funeral plan on file so Reagan made these arrangements with his wife Nancy's help while he was still alive and had left the presidency in 1989. Reagan's funeral requests were written in a book 128 pages long. This is similar to what Pope John Paul II did before his death, preparing his funeral requests in advance.

State funerals in the United States were never done until "the first state funeral was initiated in 1841 for President William Henry Harrison" (Kilian 2003:3). He died unexpectedly after one month in office: the shock and grief were so overwhelming that a state funeral was initiated and planned for the first time. Thus began a tradition of "effusions of pomp and circumstance" (Kilian 2003:3) for presidential deaths. Reagan's funeral was full of symbolism, and religious rituals due to his religious upbringing.

He was raised to worship God, and was involved in a formal method of religious socialization when he was a young boy. "Ronald Reagan was baptized at age eleven by the Disciples of Christ, went to their college, taught Sunday school, and he asked for God when he was near death from an assassin's bullet" (Ask. com, Rev. Cizik: 1983). Paul Kengor, a Professor of Political Science at Grove City College stated, "As president, his faith spiked after the March 1981 assassination attempt." Some Protestants are fundamentalists and very conservative and feel that divorce is usually wrong but Reagan and his first wife divorced. His later group affiliation was with the conservative Protestant Evangelists and his commitment to his religion was dormant.

Military and ceremonial rites accompany the religious rituals for state funerals of the Commander-in-Chief: "The protocol for presidential state funerals involves salutes of rifle volleys and cannon fire, ceremonial lyings-in state, lofty orations and religious observances. There are also somberly compelling military processions – at times punctuated by strident drum beats – in which the president's body is borne by a horse-drawn artillery caisson (Kilian 2003: 2).

Other recent state funerals that took place were in 1973 for President Lyndon Baines Johnson and prior to that for President John F. Kennedy in 1963. President Dwight D. Eisenhower's was in 1969 and President Franklin Delano Roosevelt's in 1945. The last state funeral was over thirty years ago. There is always much pageantry and these funerals are always steeped in history and military custom. The following took place for Reagan's funeral:

An official day of mourning is declared and flags are lowered and state offices are closed. Reagan's body was flown in from California where he died, and his flag draped casket was transferred to a horse-drawn caisson. The four wheeled ceremonial caisson built in 1918 was drawn by six horses two abreast, with riders only on the left side in an old Army tradition. Behind an honor guard and in front of the limousine was a riderless horse with a pair of Reagan's boots, knee-high and brown, strapped on backwards, symbolizing a commander's look back at the troops he will never again lead. Overhead rumbled 32 Strike Eagle F-15 fighter jets, an F-16 in the last formations

suddenly banking vertically to signify a man who had gone missing. At this time, flights around the area were halted. A 21-gun salute greeted the procession at the Capitol amid ‘Hail to the Chief’” (June 2004, *St. Louis Dispatch*).

Thousands of people filed past his closed casket at the Capitol before services that week at the National Cathedral. A social function of ritual is that “[i]t serves a revitalizing function – that is, it makes members of the society aware of their common social heritage. It links them to the past; what we do has a history; we ourselves have a history. Such awareness can provide motivation to carry on” (Johnston 1997:30). All four former living Presidents Gerald Ford, Jimmy Carter, George Bush Sr., Bill Clinton and the current President George W. Bush attended Reagan’s three-day funeral, as well as leaders and dignitaries from around the world. President Reagan lay in state in the rotunda and then a mass was held at the National Cathedral in Washington, D.C. Bells then tolled 40 times to honor the 40<sup>th</sup> president.

Reagan’s family, friends and his religious faith were very important to him. Therefore, “[f]ormer Senator John Danforth had been asked by Reagan to preside at his funeral service and to deliver the homily, from the gospel of Matthew, 5:14-16: “You are the light of the world, a city set on a hill cannot be hid,” a passage that Reagan often quoted to project his view of America as a beacon of freedom and hope (Ask.com). Reagan also requested his favorite Psalm; “Danforth read the 23<sup>rd</sup> Psalm: “The Lord is my shepherd I shall not want. He leadeth Me...” (KTVI, Channel 2). This Psalm is used many times in religious ceremonies.

At his burial in California ‘Amazing Grace’ was played with bagpipes. “It is an American service, and it is as American as Ronald Reagan. There are some touches that go back to his Irish-English background,” said Frederick J. Ryan Jr., the chairman of the board of the Ronald Reagan Presidential Foundation, who helped plan the funeral (June 8, 2004, *Milwaukee Journal Sentinel*).

### **Summary**

These two events are similar and are steeped in religion, politics, and ritual. There is a relationship between church and state. “Politics and religion are social institutions and consist of subgroups, norms and people. They interact with one another and sometimes overlap in their functions and sometimes involve the same people. The total separation has no empirical cases. Religion serves the soul and the state serves the body” (Johnstone 2005:36). The comparisons and similarities of the Pope and Reagan’s funerals are varied and they both “serve as an integrating influence in society, meaning it serves a reinforcement function. It teaches and emphasizes the same norms and values as the society at large” (Johnstone 1997: 351). In religious institutions one of many values taught is the respect for legitimate authority and faithfulness to one’s role (Johnstone 1997: 351). Following the teachings of Christ through his Vicar, the Pope, attending church regularly, and being a good human being is extremely important to Catholics. Following in Reagan’s footsteps, respecting others, and obeying the laws of

one's government are an integral part of one's integration into a good society. These two large funerals celebrated the lives of two individuals, one the head of the church and the other the head of the state. They both represented the best in our society and they were role models who followed their religion and might be considered "societal heroes and models for behavior" (Johnstone 1997: 352). People attended these funerals and applauded the way these two men were committed to their jobs and how well they conducted themselves. They left a spectacular legacy in this respect. These funerals also brought together many people from around the world and this integration of different groups bodes well for interpersonal contacts and relationships. Having rewarding relationships in these groups makes one feel better about oneself and others.

The ambience and spirit reflected in attending such funerals, and the rites and traditions followed reaffirms the values and norms these men represented to their adoring public and society at large. People in crisis can come to these funerals, pray, and deal with the devastating and emotional effects of having someone who played such an important part in their lives; it gives them closure and helps them deal with their grief (Johnstone, 353). These funerals serve the society through ceremonies with rituals, traditions, and symbols, which function to bring many members and groups of people together.

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*These economists believe that social security will not survive the test of time because there will be fewer people adding to the social security "pot" and more people taking money out, destroying social security entirely.*

# **Saving Social Security or Bust**

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Macroeconomics

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Social Security has been around for decades, but for the past thirty years or more economists have doubted the future of social security. These economists believe that social security will not survive the test of time because there will be fewer people adding to the social security “pot” and more people taking money out, destroying social security entirely. There has been greater emphasis on the future state of social security over the past four years. This scare has led many economists, as well as President George W. Bush, to believe the only way to prevent the collapse of social security is through the privatization of it. That however is not the best solution for social security; this will not help the American public’s future economic situation. It will no doubt have the same effect on the American people as the privatization of health care, but worst.

Social Security was not developed first in America; in fact the earliest form of a social welfare program was in Babylonia in the eighteen century BC. King Hammurabi created the Code of Hammurabi, which was a body of laws that in part discussed social support. The code gave rights to widows and orphans, which allowed them to have the estates of their relatives (Social).

In the sixteenth century, England established the first publicly financed systems, known as the poor laws. These laws were “...to offer relief to people unable to work – mainly those who were ‘lame, impotent, old, blind’...” (Poor). The government would build a “poorhouse” (Poor); these housed large numbers of people that were too old or unfit to work (Social). These laws would have been considered a form of welfare today but it set a guide “...for social insurance in Europe and Social Security in the United States...” that would later provide support for the “...elderly, the disabled, and the unemployed” (Social). When the British settlers came to the west, they established the poor laws in the colonies to bring social support to Canada as well (Social).

On June 29, 1934 President Franklin Delano Roosevelt created “...a Committee on Economic Security to draft a program of guaranteed social support for the U.S. citizens who were economically vulnerable during the Great Depression of the 1930’s” (Social). This wasn’t the first time FDR “...demonstrated interest in social security during his years in New York state government. State Senator Roosevelt voted for workers’ compensation in 1910. After the economy collapsed during the Depression, Governor Roosevelt proposed and signed into legislation the beginning old-age pensions and unemployment insurance” (FDR).

On January 15, 1935, the Committee on Economic Security submitted its draft report to the President (Berger, 11). This report was the basis for the administration’s

proposed legislation, the Economic Security Act, written by several groups of people from the CES and the Cabinet departments, and edited and compiled by CES counselor Thomas H. Eliot. (FDR) “This draft consisted of 11 titles, or subjects. Six of the titles detailed specific programs, while the others established methods of taxation to fund the programs, formed the organization of the controlling government body (the Social Security Board), and established guidelines for the creation of public health facilities” (Social). According to FDR and the Origins of Social Security, the document:

.....Outlined [in the] old-age insurance: The “Social Insurance Board”, to be established in the Labor Department, would administer the program. It would begin paying old-age insurance benefits in January 1942 to retired workers 65 or older who had paid into the system for at least 200 weeks. The CES decided that most Americans would agree that workers who earned higher salaries—whether more skilled or more industrious—and paid more contributions, deserved a higher benefit in retirement. Under the plan, workers with 35 years of participation would receive a maximum benefit of \$60 per month. However, workers who began participating in old-age insurance before 1942 would retire to higher benefits. Monthly benefits for this group would reach \$60 after just 20 years of participation. By this design, benefits paid in the early days would be too high, considering the amount of the beneficiaries’ contributions.”

At the time of its creation \$60 was enough to live off of for a month unlike the payments today. Averaging \$700 a month, which is not enough (Myers, 88). Since the average rent is \$700 leaving \$0 for groceries and medical costs, which usually puts people in the red zone, spending more than what they make and have. The funding for social insurance comes from payroll taxes (6.2% comes from the employee and a matched 6.2% comes from employer) levied on workers and/or their employers. As mentioned in FDR and the Origins of Social Security:

“Politicians and bureaucrats often euphemistically call these taxes ‘contributions,’ and a term frequently associated with social insurance is contributory. Social insurance is not means tested. In other words, regardless of their means—rich, poor, or anywhere in between—workers and their families receive payments from social insurance if they fulfill a set of pre-defined requirements....Today, the Social Security Administration administers three social insurance programs: retirement insurance (originally known as old-age insurance ), survivor



insurance, and disability insurance—usually collectively called Social Security.”

In 1982 when Saving Social Security was published the statistics showed that the present “...and future projections by the Census Bureau and the Social Security Administration (SSA) show that federal policies have been largely successful in eliminating grinding poverty among the elderly” (Berger, 39). With that said, why would anyone want to change such an amazing reform for the elderly in America? The answer to that question according to many economists, including President George W. Bush is very simple: baby boomers. These are persons who were born post World War II (1945-1960).

Based on the most current information from the Social Security Administration as of 1980 there will be “.....64, 925, 000 older Americans in 2030.....” (Berger, 41). That’s a total 16.4 percent increase, which is a major jump. These statistics are based solely on life expectancy and fertility rates. As of right now, the life expectancy rate is about 85 years old and the fertility rate is about “....1.8 children....” per couple (Berger, 42).

After 2010 we will see the first of the baby boomer generation begin to retire, and “...revenue-producing workers will stagnate.....” and by 2030 the last of the baby boomers will retire (Berger, 45). This would be okay but the problem is the combined taxable payroll would have to be at least 25 percent but could be as high as 36 percent (Berger, 45). This is what some economists believe might happen leading to bankruptcy. “[T]he old age, Survivors and Disabilities Insurance fund is expected to take in \$155 billion and pay out \$167 billion – shortfall of \$12 billion” (Berger, 48). This increase is nearly 3 times the amount of the past few years. Since 1975 Social Security costs have exceeded revenues each year (Berger, 49). This fear has led many including President Bush to believe we need to privatize social security to save it.

On December 9, 1999 then Presidential nominee George W. Bush proposed a plan to “save” social security by privatizing it. “Low-income workers are being forced to pay 12.4 percent of their money into a Social Security system that will provide a near negative rate of return, is not inheritable, and to which they have no legal ownership rights” (Privatize). Through privatization, according to Bush, “.....workers would receive something of value in exchange for their payroll contribution: an opportunity to accumulate real wealth. Payroll taxes invested in private capital markets through individual accounts will provide higher retirement benefits – three to five times higher according to research by the Cato Institute” (Big). Bush believes that he is helping the middle class and the poor by privatizing social security.

“Unlike personal savings, pensions, and independent retirement accounts, all of which are stores of wealth, Social Security is a misguided political construct, wherein one’s retirement benefits are dependent on the willingness of future workers to be taxed” (Retiring). Since the legal requirement to pay Social Security taxes prevents workers from investing the money lost to those taxes in higher earning assets, more people might be reluctant to continue paying them (Retiring). “Beyond that, the unsound financial foundation of the system virtually ensures that the promised benefits, low as they are, will be reduced even further. In the past, when Social Security’s financial precariousness was addressed, the legislative response was to increase taxes and reduce benefits. Such responses not only failed to solve the problem, they exacerbated it” (Retiring). This is a clear example of someone paying pay more to get less: gambling on your financial future is not an option for Bush.

His solution allows citizens the freedom to invest their Federal Insurance Contributions Act (FICA) taxes in financial assets such as stocks and bonds. Since history shows that the financial return on those instruments meets retirement needs at a fraction of Social Security’s cost, this would be better economically for everyone, (Retiring). “[A]ssuming historical rates of return, if individuals born in 1970 were allowed to invest in stocks the amount they currently pay in Social Security taxes, those individuals could receive nearly six times the benefits that they are scheduled to receive under Social Security, as much as \$11,729 per month. Even a low-wage earner would receive nearly three times the return on Social Security” (Retiring). Now that the explanation of this ridiculous plan is in place, let’s go into why it won’t work and will not benefit the poor or anyone for that matter.

The strength of social security comes from the trust of two generations. “I pay into Social security to support my parent’s generation in their retirement because I trust that my children’s generation will pay into social security to support my generation in our retirement” (Really). Privatization screws up a good organized practice. The money once taken into private accounts will not be able to benefit the previous generation that are still living and depend on those social security payments to fulfill a very simple basic need, surviving.

As previously mentioned the whole point of privatizing Social Security is to prevent taxes from going up and benefits from decreasing. The surplus, which we had, could have covered the citizens that would not be covered once social security is privatized, but the Bush administration has depleted the surplus fund with its war in Iraq. That surplus could have been invested as well (Really). That depletion along with privatization would leave “.....76 million baby boomers.....in deep doodoo” (Really).

The wonderful allure of privatizing social security is that the American public has control of its own finances. How much control would you really have? Well, the President's Commission to Strengthen Social Security wouldn't allow that. They would want you to only invest in investment options they approve of. That doesn't really seem like a realistic choice. They would limit these choices to only a few to keep costs down (Privatization). All this shows is that one of the reasons for privatization is to save the government money but it would severely hurt everyone, especially the middle class and the poor. You are not protected against inflation either: the current social security plan leaves us protected.

Blacks and women get hurt the most from this "wonderful" change in policy. Currently "[a]lmost 80 percent of Blacks 65 or older depend on their monthly Social Security checks" (Bush's). This is because of biases in the past toward Blacks in America. According to Dr. Rockey Moore in Bush's Social Security Privatization Adversely Affects Blacks:

"Historically, black men and women worked all their lives—when they could get work that is—at the hardest jobs for the lowest pay. Because of historical patterns of discrimination in the U.S. education system and labor market, black voters are more likely to have experienced spells of unemployment or underemployment, and are more likely to retire with less income from private pensions, assets or personal savings."

This privatization plan so far discriminates against minorities and immigrants, but they are not in the worst position: women are. Women stand to lose the most if Social Security is privatized. "Compared to the average man, the average woman.....works fewer years outside the home, earns less per year, and lives longer after retiring (Twelve). The amount of money they put into payroll taxes over the years is less than a man because of the few years in the work force and the lower pay. Due to social inequalities women are forced to depend more on the benefits social security will provide. Without the support of present day social security more than half of the women over the age of 65 would be way below the poverty level (Why).

Women also suffer because they live longer. There are fourteen women for every ten men aged 62 or older. Above age 85, this ratio reaches twenty-four women per ten men.....Fewer than half of them had incomes in 1997 above \$1,000 per month. Without Social Security's guaranteed benefits, the already marginal income security for older women would be much worse" (Twelve). This means if you are a woman you will not survive privatization.

The one group that hasn't really spoken up against social security is the youth

of America. "...[T]wo recent studies show that if Social Security is converted to a system of private accounts, younger generations will be the ones who bear the costs of transforming the program." (Twelve). This is because the youth must bear the cost of transforming the program from the current form to the private. Even "...[a]ccording to the Congressional Budget Office, "to raise the rate of return for future generations by moving to a funded system, some generations must receive rates of return even lower than they would have gotten under the pay-as-you-go system" (Twelve). This means no matter how hard youth tries they still will be left high and dry when they reach retirement age.

The number one reason that privatization isn't a good idea is that it has failed so many times. It has failed in Chile and other Latin American countries. One might say, well these countries are worse off than America and they are not a good comparison. The best comparison in privatization failure is the United Kingdom. According to Greg Anrig, Junior and Bernard Wasow:

"...the United Kingdom, which began encouraging workers to divert payroll taxes to personal investment accounts in 1978, many citizens were victimized by poor investment choices as well as unscrupulous brokers. The national government was left with substantial new administrative expenses, lost tax revenues, and responsibilities to bail out some failed private pension plans. Indeed, the problems were so wide-ranging that even the most enthusiastic supporters of private accounts now say that the United Kingdom simply did not do it right....A British government commission headed by Adair Turner reported in October 2004 that Britain had been living in "a fool's paradise" by thinking it had solved its pension problems. According to pension experts at the Organization for Economic Cooperation and Development (OECD), the Adair Turner report has sounded alarm bells. 'What looked like a very good idea from a financial perspective in incurring costs has put pensioner poverty, which had been all but eradicated, back on the agenda.'"

When President George W. Bush hails that privatization is exactly what President Franklin Delano Roosevelt wanted for social security, he's completely delusional. No matter how you look at it privatization is not a good idea. It will destroy our nation's economy when it fails. It has been tested for almost three decades in the United Kingdom and it has failed. Do not sentence yourself to an early grave because you cannot support yourself. Say NO to social security privatization while you still can.

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*Sheepshead Bay...is a multiethnic community characterized by a diversity of cultures ....The spectrum of ethnicities and cultures represented includes...people originally from Ireland, Italy, Germany, Poland, Russia, China, Middle Eastern countries, and, to a lesser extent, the Philippines, the Dominican Republic, and Puerto Rico.*

# **Ethnicity and Religion: Catholicism and Methodism in Sheepshead Bay**

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Sociology of Religion  
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O'Dea and Aviad state, “religion provides support, consolation, and reconciliation...” and that “Humans need emotional support in the face of uncertainty...and reconciliation with society when alienated from its goals and norms” (O’Dea and Aviad 1983: 14), then this overall trends/changes in immigration and ethnicity makeup in Sheepshead Bay should be related to some of the social behaviors of Catholic and Methodist communities in this Brooklyn neighborhood. However, it will ultimately be seen that these behaviors are not necessarily what we might expect, given the fact that the subject of discussion here is the practice of religion as the basis for these behaviors—and religion typically posits the significance of the treatment of all men as equals in the eyes of God. The wider implications of this disparity in behavior ARE presented in the conclusion.

### Sheepshead Bay

Sheepshead Bay, like many New York City neighborhoods, is a multiethnic community characterized by a diversity of cultures juxtaposed with one another. The spectrum of ethnicities and cultures represented includes (or has included) but is not limited to people originally from Ireland, Italy, Germany, Poland, Russia, China, Middle Eastern countries, and, to a lesser extent, the Philippines, the Dominican Republic, and Puerto Rico. One of the most critically relevant factors in this context is, as noted, the juxtaposition of these cultures. Many of the first and second generation representatives of any given culture have never before experienced day-to-day life with those of another culture, much less a diversity of other cultures. This multiple ethnicity co-existence imposes a unique set of stresses and/or issues on residents in this category—i.e., those habituated to living only in their own culture, typically, as noted, first and second generation individuals.

The Canadian Report of the National Conference on Psychology as a Science, issued by the Canadian Psychological Association, states that:

“At the national level, countries with an explicit multicultural policy, such as Canada, provoke less acculturative stress among immigrants and refugees than do those with a strong assimilationist ethic for incorporating newcomers” (Canadian Psychological Association 1997).

With the understanding that the United States has, for better or worse, historically adopted the assimilationist ethic referred to in this statement, it is not difficult to understand that acculturation is more difficult for recent immigrants to the United States—especially when living amongst a diversity of other cultures—than would be the case in Canada, for example. The American “by default” social approach regarding immigrants is essentially; “This is it. Adapt or don’t.”—based on, as noted by Fernando (echoing the Canadian report cited above), the fact that in Canada, “Unlike in USA, assimilation is not expected of immigrants at a greatly accelerated pace” (Fernando 2001).



Sheepshead Bay is a predominantly white community (70%), which is in the upper middle class category, as identified by median annual income. The remaining 30% of the population is a mixture of Hispanic, Asian, and black ethnicities (New York League of Conservation Voters). The population, after falling dramatically through the 1980s and 1990s, increased by 2000 to near the 1970 level (Demographia). It is important to note, in this context, that to a great extent, the increase in population is attributable to a great extent to the influx of new immigrants. The ethnicity/cultural makeup of these immigrants is a critical point, as we shall see—they were primarily Russian, but also, to a lesser extent Asian and Hispanic. We will return to this point later.

#### Catholics and Methodists in the United States and in Sheepshead Bay

As Jay Dolan asks in his study of Catholics in America, “Is the religion of Catholicism compatible with American culture? Are these two traditions at odds with each other or can they complement each other?” (Dolan 2002 : 7). This is a critical question because inasmuch as the vast majority of Catholics in the United States were immigrants who arrived in the last 150 years—as opposed to the “established” population of Protestants—several cultures brought with them their own brand of Catholicism (Germans, Irish, Italians), which was based on what Dolan calls “the traditional European monarchical model” of Catholicism, that clashed with what he terms an “American republican model” (Dolan 2002 : 6). This “American republican model” was previously and is currently based on the high-pressure assimilation society typical of the United States, cited above. This conflict can best be characterized by noting that while the laity and lowest order clergy, upon first arrival to this country, espoused the “European monarchical model,” within a relatively short time period it evolved into the “American republican model,” based on day to day life which, as noted, is fueled by the pressure to assimilate. But what is classically referred to as the Roman model of Catholicism still, for the most part, holds sway among the upper level clergy (i.e., bishops and cardinals) since they are more directly in communication with and accountable to the Vatican.

The Catholic population in the United States, as of the 2000 census, was approximately 50 million, or approximately 18% of the total population. Contrast this with the Methodist population, also as of the 2000 census, which was approximately 14 million, or approximately 5% of the population (US Bureau of the Census). Unlike Catholics, Methodists can be said, in essence, to be an integral part of American culture inasmuch as they belong to the Protestant family of religions—the religion category of the original settlers of the American colonies—which is markedly different in its tenets from Catholicism, and, at least initially, were not represented by a diversity of cultures

and/or ethnicities, as was and is true of Catholics. (This has markedly changed, but only in the last 50 years or so—excluding the AME Church which was started in 1787). Indeed, as Hardt points out, Methodism was in the New York colony as early as 1766, brought directly over from Britain where it was founded by John Wesley (Hardt 2000: 25).

The dramatically smaller percentage of Methodists compared to Catholics in the U.S. is echoed in Sheepshead Bay where there are 6 Catholic churches and 1 Methodist church. One of the Catholic churches is St. Mark's Roman Catholic Church, located at 2609 East 19<sup>th</sup> Street. I had the opportunity of interviewing Rosemarie Weber, RCIA (Roman Catholic Initiation for Adults). While indicating that there had been no census of the congregation in 35 years—a gap which the current pastor was now trying to remedy—she was able to provide some information on the congregation and changes in its makeup. Approximately six hundred families comprise the current congregation but, as she noted, this number has gone down in the two years she has been an employee of the church. She attributed this decrease in church attendance to three factors: 1) the passing away of the older members of the congregation; 2) the moving out of the neighborhood of former members of the congregation; and 3) the influx of newer immigrants who, unlike the prior immigrant population of Irish, Italian and Polish—all Catholic—were Russian, Asian, and Middle Eastern, none of which are typically Catholic. Additionally, she noted that the congregation is somewhat more female than male in makeup, and that, according to her; they are largely Caucasian and working class.

The Methodist church, also called St. Mark's (United Methodist Church, located at 3087 Ocean Avenue) is much smaller and poorly manned, and while there was no capability of providing an interview, information was obtained through external observation of the church itself and by extrapolating the information from the interview with Ms. Weber to derive pertinent data. Here is what is known: 1) the overall ratio of Catholics to Methodists in the United States holds true for Sheepshead Bay; 2) there has been a recent (last ten years) influx into Sheepshead Bay of various ethnicities and cultures, none of which are Methodist; 3) not only is there only one Methodist church in Sheepshead Bay, but it is noticeably smaller than St. Mark's Roman Catholic Church; and 4) the makeup of the congregation at the Methodist church is, although similar in race to that of the Catholic church (Caucasian), decidedly more homogeneous in ethnicity. While the congregation of St. Mark's Roman Catholic Church is a mixture of Irish, Italian, and Polish (predominantly), the Methodist church's congregation has a pronounced Anglo-Saxon Protestant composition.

This last fact touches on an extremely critical point in the context of this paper. In neighborhoods such as Sheepshead Bay (and inclusive of many others as well), a specific church is identified with a specific ethnicity or set of similar ethnicities. For example, at St. Mark's Roman Catholic Church, although the congregation is a mix of people of Irish, Italian, and Polish descent, the entire congregation is well past first or second generation status. Thus, they all speak English fluently and are completely assimilated into the American way of life, conforming to Dolan's "American republican model" of Catholicism. Contrast this with recent immigrants who are, for example, Puerto Rican or Dominican. They may or may not speak English and are very likely not assimilated into American culture and, as well, have a closer connection to the European monarchical/Roman model of Catholicism. It is not the case that St. Mark's would turn them away if they came to worship. What is instead true is that they would not tend to go to a church like St. Mark's because they would not feel comfortable surrounded by members of a congregation who are clearly not of the same ethnicity *or* race, and clearly, not as well assimilated into American culture. The more likely scenario is for recent immigrants to attend a *different* Catholic church whose congregation already includes either other recent immigrants of the same race and ethnicity, or others of the same race/ethnicity, regardless of immigrant or citizen status.

Following through on this same point, it is interesting to note that in Brooklyn, there is a Catholic church whose congregation is almost exclusively black, St. Peter Claver, which is located outside of Sheepshead Bay. The likelihood, in fact, is that if a black Catholic lives in Sheepshead Bay, he/she will be more likely to attend services at St. Peter Claver than at St. Mark's Roman Catholic Church. Again, this is *not* related to any inherent racial prejudice on the part of St. Mark's, but instead to the tendency of ethnic minorities to attend Catholic services at an institution that, in essence, "caters to" members of that same ethnicity/race.

Yet this is not completely true. In Astoria, Queens, for example, the Immaculate Conception Roman Catholic Church holds Sunday Mass at different times in different languages—there is an earlier mass in Spanish and a later mass in Italian. However, even though different ethnicities/races attend the same church, it is critical to note that they do not attend *together*. There is no such issue at the Methodist church, because, as noted, the congregation is decidedly more homogeneous in nature. In that this separation of races/ethnicities is the primary theme here, I will now return to one of the initial concepts introduced in this paper.

It can be inferred that, at least based on congregational makeup, Catholics have an innate preference to attend church with others who are as ethnically close to them as possible. What, then, in this context, is the implication of O’Dea’s and Aviad’s statement about the need of humans for religion to provide support and reconciliation? The previous point regarding the American society’s intense pressure to assimilate can now be cited. The contention here, in fact, is that it is this extreme requirement to assimilate that itself has caused Catholics to group themselves by race/ethnicity “set,” and that in turn is correlated with religion directly providing support and reconciliation. The O’Dea-Aviad statement linked support to uncertainty, and reconciliation to alienation from society’s goals and norms. What is the uncertainty in this context? It is the uncertainty of what to do in the face of this extreme requirement for assimilation. What is alienation from society’s goals and norms? It is, during the period of a recent immigrant’s burgeoning assimilation/acclulturation, the feeling and understanding that because of non-existent or incomplete assimilation, the individual is to one extent or another isolated from mainstream society.

The objection will quickly arise—yes, but a large percentage of Catholic congregations are already assimilated. Without question that is true. Yet, what is also true is that even as all these people are completely assimilated into American society, they continue to encounter, be surrounded by, work with, and deal with many people who are not assimilated—outside of the church they attend. The separation of races/ethnicities in the various Catholic churches does not carry over into life outside the church. Thus, a different category or one might say, style of uncertainty arises; a different style of alienation is experienced. It is the uncertainty of, even though I am completely assimilated, I know my roots; I know I am from immigrant stock. Will these unassimilated people be the same as me? Will they do whatever they can to assimilate also, or will they do something else? With the alienation that arises is, how can there continue to be more immigrants? How can the United States keep letting in these people? How can I feel like I am part of a society that will not stop this endless cycle of immigration/assimilation?

The Methodist, in large part, does not experience this because of the previously cited reason—he/she tends to be, for the most part, Anglo-Saxon, thus not originally of immigrant stock (the exception to this is that a noticeably small percentage of Hispanic immigrants are, in fact, Methodist, but this percentage is vastly outnumbered by those who are Catholic). Thus, a consideration of assimilation concerns for a Methodist is typically irrelevant, although for this small percentage of Hispanic Methodists, the same concepts apply.

American society is very different now from what it was even 10 years ago, much less 50 or 100 years ago, when great waves of immigrants flocked to the United States and while they were not necessarily met with open arms, the feeling of excitement and anticipation on the part of the immigrants was a real part of life. Today, many if not most, immigrants come without this excitement because it is a different world. It is a world infused with economic recession—even in the United States—with selfishness, with more greed and corruption than has ever before been true in this society and with a far higher incidence of random personal violence as well than has occurred previously. No doubt the larger issue of uncertainty is directly correlated with these phenomena, but in the context of this paper, the psychology is really the same: Who is causing the recession? Is it due to people coming to this country looking for work, trying to take away my job? Is it due to companies outsourcing their work to people in countries overseas, who are not even U.S. citizens? Who is causing all this violence, even here in the U.S.? Are they citizens or aliens? Why are people being so selfish? Are they afraid of other people and so they hide behind their selfishness? Who are they afraid of? Are those they are afraid of immigrants or citizens?

The increasing malaise in the world today is due in large part to an undercurrent (or in many cases, an overt display) of xenophobia that is unrivalled in history. This is reflected to some extent in the separation of church-going attendees by race and ethnicity, as is true in Sheepshead Bay. If we now refer back to the opening statement quoted from the work of O'Dea and Aviad, specifically that "religion provides support, consolation, and reconciliation...", it is not difficult to conclude that the support, consolation, and reconciliation provided in Sheepshead Bay, at least judging by the behaviors as observed and discussed in this paper, really refer to support from other members of the congregation that restriction of membership along lines of race and ethnicity is acceptable; consolation from these members as well for the unofficial sin of prejudice by default, and reconciliation of this behavior—on the part of, in essence, the entire congregation—with their other acceptable behaviors that more closely approximate the teachings of the religion followed by these believers. Thus, if it is true, as O'Dea and Aviad state, that "Humans need emotional support in the face of uncertainty", the uncertainty referred to is that described in the immediately preceding paragraph—of a society changing based on growing numbers of immigrants from countries significantly different from those from which came members of the congregation described here.

Let us hope that with time, this xenophobia can dissolve and that one small step of progress will be seen when every church—whether Catholic, Methodist, or any other denomination—not only allows people from every race and ethnicity through its doors, but actively encourages their attendance. Until then, we can watch and wait. Until then, we can try to do whatever we can to combat this rampant xenophobia in our own actions. That is what we can do.

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*Supposing you know that most teachers are women and most women love children, then would it be true that most teachers love children? Respondents were offered a choice of yes, no, and maybe.*

# **Which Gender Better Evaluates a Speaker's Gender?**

Anna Gueara

Speech

Mentor: Dr. Cindy Greenberg

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The question for my research is: in a given dialogue with no names of people speaking provided, which gender will be able to evaluate better who is speaking, a male or a female? My hypothesis for this research was as follows. I think that women will be better at evaluating the given dialogue, and they will have more of the question correct than the men will. As Gurer (2001) states, "There are many examples of highly successful and brilliant women performing all manners of science."

#### Section 1: Research Question & Literature Review:

The only credible research I was able to find relevant to mine was research done by E.P. Brandon, from the Department of Educational Studies, UWI, and Mona, Jamaica performed in 1987. The research was titled "Gender and Competence in Deductive Logic." Brandon's research goal was to "investigate average levels of competence at various sorts of simple deductive reasoning, under various conditions." He stated that logicians have studied this particular topic ever since Aristotle formed a theory that included some simple but significant types of deduction. What he wanted to do was to use a format of a test that addresses both the proper and some of the content related features that were formed by Robert Ennis in the course of his extensive investigation in the U.S.

The tests are made up of multiple-choice questions of the following nature: Supposing you know that most teachers are women and most women love children, then would it be true that most teachers love children? Respondents were offered a choice of yes (It must be true), no, and maybe. They were informed that their choice must be made on the basis of what they are told they know, and no other information was to be given or considered.

The questions observed unusual logic formation, with 6 questions similar to the example above. In order to confuse these people Brandon used some of the everyday content, but often one of his questions would be a clearly false statement while another used some symbols. However Brandon thought that in order for these tests to be accurate and to prove themselves, the people taking them actually had to use their logic. And he thought that they wouldn't. "It need not be assumed that people employ the logical principles in their actual thinking. There is considerable evidence that they don't in fact" (Brandon, 1987).

These tests were first used in Jamaica. They were distributed to students in a comprehensive school in Hanover, as well as other small school groups in Jamaica. They were also given to trainee teachers at St. Lucia, and a lot of the tests were given to teachers who have applied for the Mona Faculty of Education courses. After extensive calculations and analysis of these tests, Brandon and Ennis came to a conclusion. The tests performed showed that there are no differences or very few differences in deductive logic reasoning ability between the sexes.

Nonetheless the test did show a slight, though statistically insignificant, male advantage. When they examined different classes within the school, girls were a little ahead in the majority of them, but the boys caught up in grade 11 (in Arts Vocational classes). Although he does mention that when you are evaluating so many tests, it is likely that some groups will turn out statistically different by chance.

### Section 2: Methodology

The methodology that I chose for my research was similar to a questionnaire. Instead of a questionnaire I prepared a dialogue between two unknown individuals and asked respondents to identify for each sentence who they thought was talking, a male or a female. I distributed this dialogue at my job and felt that they should take this seriously. I didn't want someone to put an F or M at random. This research meant a lot to me, and also had me really interested. I gave the dialogue to the people that were working with me that day. The females that I gave the dialogue to were four medical assistants and one receptionist. The males that I gave the dialogue to consisted of one anesthesiologist, one medical biller, one driver, one receptionist, and one manager.

Frankly, I was planning on analyzing a lot more dialogue, but it just so happened that some people took off. This definitely did not in any way come between me and my research. I gave the dialogue to exactly ten people, which is good because it is an even number, and easy to work with. The ages of the people that participated in the research were relatively the same. The male group was in their mid twenties to thirty, though some of the people in the female group ended up being a little younger than the males. The female group was split in 3 parts. Two girls were 20, one was 31 and one was 42. However, I think the age difference is good for analysis.

The ethnicity of the people in this research is the same. They were all Russian people, who spoke both English and Russian fluently. Of course all of the people came from different parts of Russia, but I don't think it mattered much in this particular case.

The gender of the people was split in exactly half. Five were females and five were males. In order to see both points of view you have to have both sides of analysis.

### Section 3: Results

After analyzing all of the filled out papers, I found that the men were neither good at evaluating the given dialogue, nor thinking logically. Truthfully, I have no idea what they were thinking when they were filling out these questionnaires. For example Russell put an F for the first sentence that says, "Hello, How are you?" Then he puts F again for the second sentence that says, "Ok, I've got this horrible headache though," and then puts M for the third sentence, "You need a vacation." What's the logic in that? Did he think that the first two sentences were two females and then just a male and female? I am not quite sure what he thought, but whatever it was, it was wrong.

Another very unique example was that Alex thought it was a conversation between two females. He put F for every sentence. When I asked him why he did so, he replied, "It seems like women's conversation." However Max thought that because I put the bullets to separate the dialogue, that it was three different conversations between six completely different people.

Tannen (1994) claims that differences influenced by gender receive particular attention. This is not only because these are differences people most want to hear about (although this is so and is a factor), but also because there is something fundamental about our categorization by gender.

The women, on the other hand, had almost all of the sentences right, and seemed to be more logical in their answers. The only person that got everything right was one of the women. After adding up all of the sentences that the men got wrong, and the women got wrong, the results were that the men had forty-five sentences wrong overall, and the women only twenty-three. The men had almost half more wrong than the women.

The Study of Who is Better

	Wrong	Right
Mike	4	14
Russell	15	3
Alex	9	9
Leo	10	8
Max	7	11
Elena	8	10
Dorina	0	18
Veornika	4	14
Roxana	9	9
Ilona	2	16

#### Section 4: Conclusions

As I predicted in my hypothesis the women evaluated the given dialogue better than the men and had more questions correct. Also the women showed a little more logic filling out this dialogue. So my hypothesis was correct. The results also show that the men were either not focused when they were filling this research out or they just don't have as much logic as they say they do. But what are the odds of five completely different men, answering all of the questions wrong because they were not focused? Ajani (2003) states that men listen with only one side of their brains, while women use both, according to information on brain imaging presented on November 2002 at the 86th Scientific Assembly and Annual Meeting of the Radiological Society of North America (RSNA).

Based on this research the males were not good at following directions, were not focused, or did not apply their logic when needed. I see that they are not good at following directions, because on the top of the page it says, "Please read the following dialogue and then answer," but for some reason I don't think any of them did so. According to Pearson-Nelson-Tritsworth-Harter (2005) one way to think critically is to analyze the communication situation, or the context in which communication is occurring. Maybe they did but once again they were not alert, because if they were perhaps they would have answered differently.

If I do this study in the future, I would probably not put the bullets to separate the dialogue. I noticed it confused some individuals. I would pick people more randomly, and maybe of the exact same age category, and almost certainly an older group. I don't think that their age differences had a big effect on my research, but now I believe perhaps people of the same age and an older group would react differently to this dialogue or to this study in general.

If I were to perform another study like this, it would most likely be about gender roles in our society. For example, how would men and women portray one another's role in our society today? This is exactly what (Shem & Surrey 1998) were talking about in their book: "Our focus is not on every aspect of gender but on gender in relationship: how gender affects men and women as they try to relate." That seems like an interesting topic and I would love to do some more research on it, and find out what people think about each other's genders.

I had a really a good experience doing this study. It was definitely a lot of fun making up the dialogue and giving it to my co-workers to see what the results were and how they would react. I would say it was intimidating at times and I was really anxious to see who would do better. I thought I could answer the question: "who is smarter, men or women?"

This research definitely helped me realize several things about myself and others. For example I have never really given too much thought to the fact that everyone has a different outlook on things. Ten people looked at this dialogue and they all saw it in a completely different light. Maybe if ten more answered it they would see it their own way as well.

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## APPENDIX

Please read the following dialogue and on the left side where you see the empty space based on your decision on who is making the statement/question, please write M or F, which stands for male or female. On the top right of this page please write only your age. Thank you for your cooperation.

\_\_\_ Hello, How are you?

\_\_\_ OK, I've got this horrible headache though.

\_\_\_ You need a vacation.

\_\_\_ I'd love a vacation!

\_\_\_ You know i am not sure but I think we are working together next week?

\_\_\_ Yes we are.

\_\_\_ I have been working so hard this year, so I bought myself a present.

\_\_\_ What?

\_\_\_ Mercedes Benz.

\_\_\_ Good for you.

\_\_\_ I am trying to save money to pay off my mortgage, you know with the kids everything is hard; they always want new clothes or new toys.

\_\_\_ Yeah well you still have to enjoy life.

\_\_\_ Oh yeah! I am trying but.

\_\_\_ But what?

\_\_\_ Wait let me finish! But there is always something that comes up and ruins everything right?

\_\_\_ Listen, that's life. You need to get with it or you won't have it.

\_\_\_ Well, I think I'll be going now. See you tomorrow maybe.

\_\_\_ Yeah see you tomorrow.



*The calendar is a tool that unifies both physically and spiritually this religious group. The origins of the holidays come from both the Bible and the history of the people.*

# **The Role of the Calendar and Holidays in the Jewish Religion**

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Sociology of Religion

Mentor: Dr. Barbara Walters

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*“Human beings are social creatures. Separated from their kind at birth, they never become human; yet living with others, they are often barbaric. (Smith 1991: 286)*

The calendar has never been more of an integral part in a religion than in Judaism. It is more than just a series of days, weeks, months, and years. It can be looked at as a table that is composed of numerous major and minor holidays from both biblical and rabbinical origins. It is one of the key features that – at least on the surface – make the Jewish religion what it is. More importantly, it provides the framework for key symbols that unite all Jewish people.

The main component of the calendar that is examined here is holidays. These unique days on the calendar hold special meaning to the Jews of the world. Throughout the history of the Jews, there have been times of struggle, despair, happiness, and exile. The one thing that essentially ties the Jews together regardless of their place in the world is the calendar and its holidays.

Jews have been a nation that historically has suffered more often than not. A quote from Isaiah: “I have given you as a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness” (42:6-7). Today’s world is drastically better (in some ways) than in the past and this is a key reason for some of the more historically based holidays. Remembering those who suffered and how and why they did so ensures that the future generations do not.

#### The Basics of the Jewish calendar:

To understand the role that the calendar plays in the Jewish religion, you must first take a look at the setup of the calendar and how it differs from the Gregorian. The calendars across religions have the same basic concepts but execute them in different ways and for different reasons. Below is a table that covers some of the basic differences between the two main calendars used today – the Jewish calendar and the Gregorian calendar.

Jewish		Gregorian
Lunar (follows the phases of the		Solar (calculates the year as the mean
Based on the moon, so a new day begins at sundown until sundown the next day.	Day	Based on Roman reckoning of time where a new day begins at midnight
Hebrew for "seven" and each day	Week	Is a seven-day period with unique
The "seventh day" where work is prohibited and punishable by death	Sabbath	Considered Sunday in most religions and is a day of rest; degrees of restrictions vary for different Christian denomination.
Beginning at the first sighting of a new moon. A month is 29 ½ days and most alternate 29-30. The first day of a new month is considered holy.	Month	Tends to follow a numerical order, where a new month follows the last day of the previous month and always the same every year. (29-31 days except February which varies 28-29 days)
A compromise between solar and lunar. Usually 12 lunar months (354 days) but because of biblical decree that holidays follow seasons a cycle of 19 years with periodic leap years (3 <sup>rd</sup> , 6 <sup>th</sup> , 8 <sup>th</sup> , 11 <sup>th</sup> , 14 <sup>th</sup> , 17 <sup>th</sup> , 19 <sup>th</sup> ) all which have an	Year	Most of the religions and the world use the calendar established under Julius Caesar that consists of 365 days a year (and 1 more every 4) as modified by Pope Gregory XIII in 1582.
Jews do not accept Jesus as the messiah so refer to B.C. as B.C.E. and A.D. as C.E. and adds 3760/3761 to the Gregorian calendar year	Dating System	System is based on the approximate date of the birth of Jesus; <i>Anno domini</i> , or A.D., refers to the year of our Lord; B.C. (before Christ) or B.C.E. (before the common era) refers to time before Jesus.
Have biblical and/or historical significance and some are punishable by law or are looked at as a sin if not followed.	Holidays	Many secular and religious holidays depend on location; Catholic calendar distinguishes between events in the life of Jesus and Saint's Days.
A steady date of the 15 <sup>th</sup> of Nisan. This (as every Jewish holiday) fol-	Passover vs. Easter	Easter is the first Sunday after the first full moon after the spring equinox (this fol-

Made by J. Meisel using information from:

<http://www.churchpages.org/fortheloveofthefamily/articles/sermons/feastsofthelord01.htm>

The Jewish calendar is a complex and intricate phenomenon. One has to keep track of the days and months by following the new moon, and the years in order to know when it is one of the selective years into which a month is added. In the old days it was also vital to communicate this once a new moon was established by a rabbinical counsel. This process is highly involved, and also cherished; it further shows the devotion to the calendar by the Jewish religion and its placement in the whole scheme of things.

### Socialization:

The calendar is a tool that unifies both physically and spiritually this religious group. The origins of the holidays come from both the Bible and the history of the people. Sometimes they are to celebrate or commemorate something and other times they are to remember a time of suffering. Regardless of its origin or significance many members of the Jewish religion use the timing of holidays as a means to get together with family and friends. The significance of the calendar is imparted to the new members of the group through a lifelong process of socialization. Socialization is a fundamental social process of teaching and training the person in the what, who, why, when, and how of a religion. There are both formal and informal methods to this process.

A child that is born into the Jewish religion (because his/her parents – or at least mother – are Jewish) might be considered a Jew by birthright, but he or she still needs to learn a great deal. This is normally done through some time of formal education, whether it is by going full-time to a yeshiva or part-time to Hebrew (or Sunday) school. Throughout the years these students build up their knowledge base in many areas involved in the Jewish religion and the calendar with its holidays is a key part.

The formal education socialization process is enhanced both at a young age and throughout life by the more informal socialization process of group interactions. This occurs both in the family and outside, at home, in school, and in synagogues. This method is a key component to socialization. “[T]he primary and certainly most effective and long-lasting method of teaching what the group stands for and wants done is through imitation and emulation, through mimicking and role taking” (Johnstone 2004:58). This art works in all age groups – we understand and comprehend more when others do the same thing more easily than if we just read it or are told it is true.

This is seen via the rituals and customs of the Jewish holidays. One of the best holidays to use as an example is that of Passover – a holiday full of customs, rituals, and storytelling that has both a historical and Biblical background. This holiday is celebrated by more Jews than any other holiday (Kolatch 1981). This is a holiday that is full of stories of struggles and perseverance, rewards and punishment. The rituals that are involved make people active participants in the holiday and especially involve the children with the use of the Afikomen (with a present for hiding it) and the ever-popular singing of the Ma Neshemah (The Four Questions). Foods are particularly symbolic on this holiday as well. Through this holiday, the rituals and customs of the Jewish religion – especially evident in the holidays – embody a key socialization factor in both teaching new members as well as re-teaching already existing members.

Holidays are also a source of bringing people together. Families use holidays as an excuse to invite relatives and friends to join together. The rate of attendance in synagogues goes up – sometimes drastically so – during certain key holidays. Some reasons attributed to this rise are the socialization factor that people want to be near others that are like them at this time of year.

You must remember that the Jewish religion has essentially consisted of a scattered group of people throughout history. What once was a centrally located group of people has now become a predominant religion throughout the world. Other religions may differ slightly or drastically in different regions of the world, but Judaism has a central set of beliefs running throughout its people regardless of location.

“ [H]istory was important for the Jews...nothing in history happens accidentally” (Smith 283). Holidays are a key to remembrance. Sometimes this is a group thing – Passover, Purim, and Chanukah – where you tell stories, celebrate events and people and are generally a happy and joyful occasion. Other times, it is more of a personal and introspective event – Rosh Hashanah, Yom Kippur, some of the key fast days – where you might be in the presence of others in a synagogue or at home, but it is essentially a somber holiday and a time of reflection upon yourself.

Group bonding is never more in evidence than when you are looking at Jewish people around a holiday time. It is a time of gathering, interactions, teaching and learning. It helps to strengthen the group and the individual and allows the religion to grow and continue.

The calendar is more than just a series of days. The calendar is an integral part of every Jewish person’s everyday life. It is a mental component of being a member of the religion. A member of the religion has to keep track of two calendars on a daily basis. The Gregorian or Christian calendar that is used worldwide is used to track the days, weeks, and months of the year, as well as the holidays and special days of that religion. The holidays and special days that are unique to the Jewish religion are also unique to the Jewish calendar. They come under a different set of rules and practices and help to add a different and spiritual connection to the member’s daily lives. The constant juggling of a double calendar on a daily basis helps to reinforce who you are and where you come from. The use of the calendar in socialization, both with those born into the religion and those that convert later in life, is further enhanced and accelerated by the formal and informal usage of the calendar. With it come rules and regulations, rituals and remembrances. The importance of the calendar as a tool in the everyday lives of the members leads to the conclusion that without it there would be no glue to hold religious people together. The calendar is essential as a unifying force for all members of the religion – regardless of location.

The Gregorian calendar, on the other hand, is a more universal yet less formal tool in religious socialization. The holidays and special days unique to the Christian religion are kept track of within the calendar, but its role is not as formal in the area of socialization. The importance of this calendar is more generalized throughout all religions of the world and has the same strict standards as the calendars specific to those religions.

Those that use the Gregorian calendar as their main source of information are less likely to be constantly aware of religious holidays other than those holidays that

have special significance, like Easter and Christmas. There are no mental or spiritual ties in this calendar when compared to the Jewish one. The Gregorian calendar's main purpose is to keep the dates in order universally. The 7-day weeks, 12 months a year originates from the creation of this calendar back in the days of Caesar. The holidays are not a steady date for the most part. They fall in the same pattern – whether that is a certain date or a certain number of days into the month – but there is no consistency as compared to the Jewish calendar.

The role of both calendars is instrumental to the daily lives of the Jewish religion. The Gregorian calendar keeps track of the day-to-day activities, while the Jewish calendar keeps track of those unique Jewish dates. The calendar is so instrumental in the lives of the Jews that without it there would be chaos especially in the socialization process.

As you can see, the calendar is a mental as well as spiritual component of the Jewish religion. It plays a vital role in day-to-day life as well as in the socialization process of both natural born Jews and of later-in-life converts. The use of the calendar in the socialization process is a unique feature to the Jewish religion. All members of the religion are essentially tied together via the calendar, something not always seen in many other religions of the world.

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