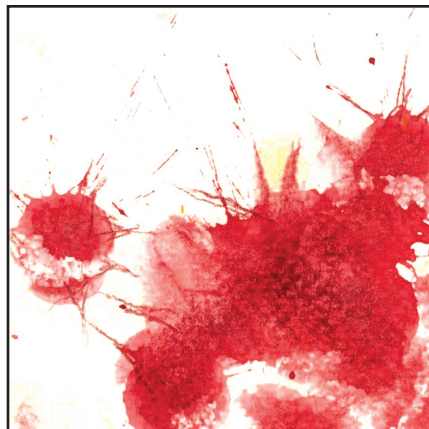
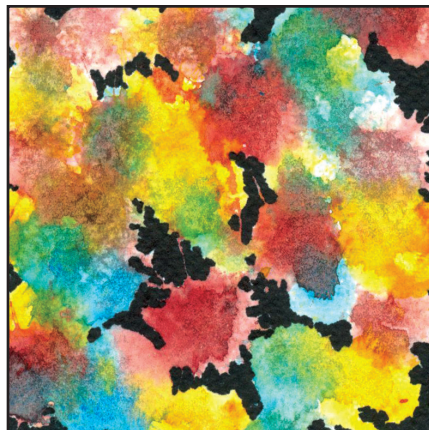


DISTINCTIONS

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Artwork by Ji Eun Choi



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**In Honor of Dr. Eric Willner
Director of the Honors Option Program**

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LETTER FROM THE EDITOR

Working with students, faculty, the administration, and staff to create *Distinctions* has provided enormous gratification to me and to others, thanks to the involvement and participation of so many extraordinary people. I thank Student Editor Aline Bernstein, who has labored with me on the journal from its inception in Fall 2005. Ms. Bernstein received the much deserved “My Hero” award in 2007 for her work as Student Editor of *Distinctions*, an all too modest reward for her significant contributions. Without her invaluable editorial skills, astute judgment, and friendship the journal would be a far less rich resource than it has become today. I also thank Liane Naber, Student Editorial Assistant, who has worked with us again on this issue. The extended breadth of participation owes much to Ms. Naber.

Each student whose paper appears in the journal has worked diligently to achieve excellence, often revising many times. Thank you for your contribution and congratulations on this achievement. We also thank the faculty mentors upon whom the authors of these papers have relied for guidance and inspiration. Thanks and congratulations to Ji Eun Choi for the artwork that appears on the cover, to Professor Judith Wilde, her mentor, and to Professor Olga Mezhibovskaya, who designed the cover using her work. Thanks to Professor Silvea Thomas, Chair of the IRB, and the other members of the IRB for working with us to develop a fair and efficient communication protocol that allows students to learn about research that involves human subjects by doing it and to publish their class research projects.

Thanks to our administration and staff who provide invaluable assistance in producing the journal: Mr. Joseph Tammany and the Office Services staff for making copies under much time pressure, Dean Reza Fakhari for his sound advice on the wide range of issue, and Academic Vice-President and Provost Stuart Suss as well as President Regina Peruggi for their continued support. Finally, we thank Dr. Eric Willner, Director of the Honors Option Program, to whom this issue is dedicated. Dr. Willner shared in the founding of the journal and has been an indispensable source of vision, advice, and wisdom for everyone involved with the Honors Programs.

In this issue of *Distinctions* we have published for the first time a paper from one of the high school students who participated in our BEH 70-71 course, Amanda Fried. Ms. Fried placed as a semi-finalist in the national Intel competition with her paper and will be attending MIT in Fall 2007. Congratulations to her and to her mentors.

Again, thanks and congratulations to everyone. This is a wonderful team effort and I am grateful for the opportunity to bring so much talent together.

Dr. Barbara Walters
Faculty Mentor and Editor
Distinctions: An Honors Student Journal
May 2007

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Red-figure kylix by Peithinos (detail).
Late sixth century BC
Located in Staatliche Museen, Berlin

Christianity and Same-Sex Marriage in the United States

Liane Naber


ANT 39: Sex and Culture

Mentor: Professor Suzanne LaFont

Fall 2006

The world is not divided into sheeps and goats. Not all things are black nor all things white.... Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning sexual behavior the sooner we shall reach a sound understanding of the realities of sex.

- Alfred Kinsey, *Sexual Behavior in the Human Male*, 1948 (as cited in QuoteGarden.com, 2006)

 One of the most controversial issues facing America today is that of same-sex marriage and the implications of its legalization. Although marriage is an issue of state law, homosexual unions have provided fodder for the religious right and are on the forefront of hot topics being debated today. However, with the separation of church and state being one of the founding principles of the U.S. constitution, this paper questions the appropriateness of combining religion and politics in this way. Should appeals to God's will carry a higher moral weight than appeals to the basic rights of all citizens? Before we can pass judgment or reach any conclusions, we must first gather as much information on the topic as possible.

First, we must examine the history of same-sex marriage as well as homosexuality itself, in order to assess the background and societal stigma related to it. In addition, we will need to weigh both the pros and cons of homosexual marriage on many levels including economic, social, and religious-cultural and the broader ramifications. Also, we need to evaluate the impact of the debate itself on society as a whole since both ends of the spectrum have mobilized movements that place this item at the center of their respective political agendas. To look to the future we must remember the past, so let us start with history.

Homosexuality: A History

The very general occurrence of the homosexual in ancient Greece, and its wide occurrence today in some cultures in which such activity is not as taboo as it is in our own, suggests that the capacity of an individual to respond erotically to any sort of stimulus, whether it is provided by another person of the same or of the opposite sex, is basic in the species.

- Alfred Kinsey, *Sexual Behavior in the Human Male*, 1948
(as cited in *American Journal of Public Health*, 2003)

Homosexuality is not something new. In fact, homosexuality extends well into history, with instances of it even expressed in Greek art. One example is that of a woman considered to be one of the greatest Greek lyric poets, Sappho. Of her, Plato wrote: "Some say nine Muses-but count again/ Behold the tenth: Sappho of Lesbos" (Barnstone et al., 1992, pp. 30). As many of her poems were love poems to women, it was believed that she carried on sexual affairs with her female students. In fact, her relationships with her students inspired our word *lesbian*, as Sappho was born and resided on the island of Lesbos (Barnstone et al., 1992). It was not only the artistic types on the fringe that carried on in this fashion, but a significant portion of its population as well. Some Greeks not only accepted homosexuality but considered it to be an ideal relationship—perhaps because ancient Greek men were taught to consider women inferior (*World Book Encyclopedia*, 1990). Even influential leaders like Alexander the Great were rumored to partake in homoerotic relationships. In her article "Alexander's Sexuality," Dr. Jeanne Reames-Zimmerman touches on whether or not there is enough documented evidence to prove that the conqueror was homosexual, although she admits that most of it is purely circumstantial. However, she does state that "ancient societies where homoerotic desire was freely, sometimes emphatically, expressed, intense friendship might well develop a sexual expression" (Reames-Zimmerman, 2004).

Despite the fact that homosexuality has been practiced both as homoerotic friendships between equals and in forms of pederasty throughout history, tolerance has almost always been coupled with moral resistance. One of the first forms of open negativity and hostility to homosexuality came in the form of condemnation from the Christian church in the Early Middle Ages. Neither Roman religion nor Roman law had recognized any real difference between homosexual and heterosexual eroticism, but rather "subjected homosexual activities to most of the same restrictions imposed on heterosexual acts" (Brundage 1987: 48-49) under the *Lex Julia de adulteriis* of 18 B.C. Later laws took no legal measures against the practice of homosexuality between free adult males, with the exception of sanctions against the passive male sexual role. However, "When Christianity emerged as the most favored religion of the Roman Empire during the early decades of the fourth century, many characteristic features of earlier regulation of sexual behavior in the Mediterranean world began to undergo a profound change" (Brundage 1987: 50). In 538, the Byzantine Emperor Justinian invoked the *Lex Julia* to condemn

homosexuality, emphasizing that such practices brought down the wrath of God (Spielvogel, 2005). His imposition of the death penalty was cut short in application by the invasion of the Germans and were cited again for the first time, if only in passing, in the twelfth century.

The coupling of homosexuality with crimes against God and nature through new legislation peaked in the thirteenth century. Although the church condemned homosexuality in the Early Middle Ages, it was not overly concerned with homosexual behavior, an attitude also prevalent in the secular world. By the 13th century, however, these tolerant attitudes altered drastically. Between 1250 and 1300, what had been tolerated in most of Europe became a criminal act deserving of death. The legislation against homosexuality incorporated the belief that such activity was a sin, as St. Thomas Aquinas, a philosopher and theologian, argued that the purpose of sex is only for procreation, and homosexual sex does not allow for this possibility. Hence, homosexuality was “contrary to nature” and a deviation from the natural order established by God. This argument and laws prohibiting homosexual activity on pain of severe punishment remained the norm in Europe and elsewhere in the Christian world until the 20th century (Spielvogel, 2005).

Homosexuality and Law in Contemporary America

This brings us to today, in which many cultures of the Western world consider homosexuality immoral and unnatural. Until the late 1970's, homosexuality was classified by the American Psychiatric Association as a mental illness. In 1961, Illinois became the first U.S. state to abolish its laws against homosexual acts. In addition, several U.S. and Canadian cities passed laws in the 1970s banning discrimination against homosexuals in many fields including housing and employment. In 1986 the Supreme Court of the United States ruled that private acts of homosexuality are not protected under the Constitution and this ruling upheld the constitutionality of state laws that make private acts of homosexuality criminal offenses under state law. Yet, despite this ruling, all but thirteen states had done away with sodomy laws. Of these thirteen states, four -- Texas, Kansas, Oklahoma and Missouri -- prohibited oral and anal sex between same-sex couples (CNN, 2003). However, as of 2003, a ruling by the Supreme Court in the case of *Lawrence and Garner v. Texas* decided that “all sodomy laws in the US are now unconstitutional and unenforceable when applied to non-commercial consenting adults in private” (Sodomy Laws.org, 2006). Though this was a win for the homosexual community, it was

considered a detrimental action by those affiliated with anti-gay and Christian faith-based groups, like Rev. Louis P. Sheldon, chairman of Traditional Values Coalition, who called this decision a “defeat for public morality” (as cited in Traditional Values Coalition, 2003) It is the shift from acceptance to crime of the state and crime against God, to Constitutional battle for equal rights that brings us to our current predicament. So what are the stances taken by both sides of this ongoing battle?

Against Same-Sex Marriage: The Religious Right Agenda

“Thou shalt not lie with mankind, as with womankind: it is abomination.”

-Leviticus 18:22, King James Version

It is the position of many religious groups, primarily of the Christian faith, that homosexuality, let alone same-sex marriage, is a sin. Along the lines of Aquinas’ argument of homosexuality being contrary to nature and that of Emperor Justinian claiming that it has “provoked Him to anger,” the religious perspective is that it is simply against God’s design (as cited in Spielvogel, 2005, pp. 205). In fact, a similar or complementary view is shared by George W. Bush. In a statement made by the Republican National Committee (GOP) on their website, the organization claims “the President is in agreement with the Vatican that the sanctity of marriage between one man and one woman must be protected and he supports a Marriage Protection Amendment” (Republican National Committee, 2006). In addition, the President himself made a statement to that effect which was released by the Office of the Press Secretary on The White House website. It reads: “Marriage cannot be severed from its cultural, religious and natural roots without weakening the good influence of society. Government, by recognizing and protecting marriage, serves the interests of all. Today I call upon the Congress to promptly pass, and to send to the states for ratification, an amendment to our Constitution defining and protecting marriage as a union of man and woman as husband and wife.” He goes on to say that “America is a free society, which limits the role of government in the lives of our citizens. This commitment of freedom, however, does not require the redefinition of one of our most basic social institutions” (White House, 2004).

It is widely known that President Bush is a self-proclaimed “born-again” Christian, maintaining close ties with faith-frontrunner Billy Graham, whom he recently honored at an awards ceremony in Texas. The President credits Graham with having “saved” him from his destructive lifestyle. “What he has meant to me and to my family is too personal, too emotional,” the President said of Graham, “When my soul was troubled, it was Billy I reached out to, for advice, for comfort, for prayer” (as cited in Meacham, 2001). When he is not consulting with the President on his personal religious journey, Graham is at the forefront of the Evangelist movement, a movement strongly supporting the traditional family and thus against homosexual rights. With a President in office that is a devout Christian with close ties to a central leader of American religious conservatism, is it a surprise that in the battle for same-sex marriage, religion and religious values have taken a center stage position in the debates?

The primary argument put forth by the evangelical Christian fundamentalists centers on their interpretation of “God’s will.” According to the Bible, God’s will is made very clear. “God blessed them, and God said unto them, Be fruitful, and multiply...” (Genesis 1:28, King James Version). Adam and Eve were created in God’s image and it was God’s design for them to procreate. That being the case, it seems unlikely that the concept of two men or two women make sense to a believer of the Christian faith. If one engages in sexual activity without the intent of procreation, then it must be a willful resistance to God’s will. These arguments alone are enough for most devout Christians to consider homosexuality a sin.

A very common argument to emerge from the anti-gay-rights rhetoric is that of the “slippery slope”. It is believed by some that giving rights to homosexuals will open a floodgate for far worse. Anita Bryant, a singer and anti-gay advocate, was quoted as saying: “If gays are granted rights, next we’ll have to give rights to prostitutes and to people who sleep with St. Bernard’s and to nail-biters” (as cited in QuoteGarden.com, 2006). This a common belief among many of those opposed to same-sex marriage, including the anti-gay religious organizations. The assumption is that if one is given leeway to marry someone of the same sex, it is only a matter of time until polygamous marriages and marriages with animals and even inanimate objects are legalized.

For Same-Sex Marriage: The Homosexual Agenda

“What is straight? A line can be straight, or a street, but the human heart, oh, no, it’s curved like a road through mountains.”

-Tennessee Williams, *A Streetcar Named Desire*, 1947

(as cited in QuoteGarden.com, 2006)

The fight for equal rights in the homosexual community is ongoing. First it was the right to simply be, which it still is for some, but for many it is the fight to live in marital unions with their partners. If the main argument against homosexuality and homosexual marriage is that it is unnatural and against God’s will, then how does one explain the incidence of homosexuality among animals? The bonobo, a primate of the pan genus, engages in homosexual activity. Both males and females participate in genital rubbing with members of both sexes (de Waal, 2003). Another example of homosexuality in the animal kingdom is the penguins living in the Central Park Zoo in New York City. Roy and Silo, two chinstrap penguins, are completely devoted to each other. For nearly six years now, they have been inseparable. They exhibit what in penguin parlance is called “ecstatic behavior”: they entwine their necks, vocalize to each other, and have sex.

Silo and Roy are, to anthropomorphize a bit, gay penguins. When offered female companionship, they have adamantly refused it (Smith, 2004). Just in case one example isn’t enough – perhaps a fluke – there are more examples of this sort of activity. The Central Park Zoo also had Georgey and Mickey, two female Gentoo penguins who tried to incubate eggs together. And Wendell and Cass, a devoted male African penguin pair, live at the New York Aquarium in Coney Island. Indeed, scientists have found homosexual behavior throughout the animal world (Smith, 2004). This begs the question: If homosexuality occurs in the animal kingdom, then why is it so “unnatural” for people?

If something being “contrary to nature” is not the argument, what is left? There are theological issues put forth by “the word of God,” instead of anything inherently substantial. It is the idea of God’s intention with Adam and Eve and his decree of homosexuality being an abomination that remains. As for reproduction, women and men alike are often unable to procreate, even through heterosexual intercourse. When such a shortcoming is realized, it is

also known as God's will. If reproduction is a moot point for such people, should they then remain chaste and celibate all their lives?

As mentioned before, when the issues of "What is next?" and "slippery slopes" come up, the matter of consent will surely follow. While one can argue that to give an inch leads to a mile, it is not quite as logical as some would like to think. If a man chooses to marry another man of legal consenting age, each of their own free will, how is that in any way similar to attempting marriage to a goat or a desk, neither of which can provide consent? Such an issue is often thought of as a last ditch effort at an argument other than "God's will." This view allows for the implication that not all counterpoints to same-sex marriage are purely religious.

Same-sex marriage activists assert the arguments put forth by religions have no bearing on the law itself. The sanctity of marriage being maintained is a major stipulation, but who decides such a thing? A major contributor to the concept of "sanctity of marriage" is, in fact, the Catholic Church. However, the separation of church and state maintained in the Constitution would negate the values of religion, in turn not allowing them to impact a person's ability to seek a legal union between themselves and another consenting adult of either sex. This separation is put forth by the First Amendment of the Constitution of the United States of America, which is part of what is known as the Bill of Rights. Although there is argument over the intent of the specific wording itself, due to the lack of the exact term "separation of church and state", it is debated that the objective was clear. The actual words found in the First Amendment read:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances" (National Archives, n.d.).

As there is nothing within the Constitution or the Bill of Rights specifically limiting the sex of marriage partners, it should not be assumed that a lack of expressed permission implies restriction. In light of this, how is it possible for religious views to supersede the personal freedoms of citizens which the Constitution is meant to protect? It seems that the same-sex couples are not fighting offensively as much as defensively. They ask simply for the freedom to marry the one they love; a consenting adult of their choosing, which

is a right that is constitutionally afforded to them. However, as a result of societal stigma and religious views, they are forced to fight for that very right.

One position taken by gay and lesbian rights organizations is that it is the right of every human being to enjoy marriage to any other consenting adult of their choosing. An example of this is the organization Freedom to Marry, a gay and non-gay partnership, which is helping to spearhead a campaign for marriage equality in the United States. Freedom to Marry honors “The Marriage Resolution,” as put forth by the book *Why Marriage Matters: America, Equality, and Gay People’s Right to Marry* by Evan Wolfson, which states:

“...because marriage is a basic human right and an individual personal choice, the State should not interfere with same-gender couples who choose to marry and share fully and equally in the rights, responsibilities, and commitment of civil marriage.... the freedom to marry movement is about the same thing every civil rights struggle has been about, taking seriously our country’s promise to be a nation its citizens can make better—its promise to be a place where people don’t have to give up their differences or hide them in order to be treated equally” (2005, p.1).

The American Civil Liberties Union (ACLU) also supports equal rights for gay couples concerning marriage. So now that we have seen some of the heated arguments volleying back and forth between both sides of this controversial debate, let us take a look at the points and counterpoints provided by each side.

Arguments Concerning Same-Sex Marriage

With all of the arguments put forth throughout this paper, as well as the detailed list below, do we have enough information to make an informed decision or reach a conclusion about same-sex marriage based on fact? No, probably not. This issue is laden with conflicting values and emotional fervor creating a tangled mixture of fact, fiction, and fable which is difficult to untangle into something called truth. But from where I stand, personally, I can not imagine why anyone, from religious believer to atheist, would choose to get involved in restricting the love between consenting adults or in whom another person would choose to marry. As the Greek dramatist Euripides said, “There is just one life for each of us: our own” (as cited in QuoteGarden.com, 2006).

For Same-Sex Marriage

- ✦ Denying them is a violation of religious freedom (civil and religious marriages are two separate institutions).
- ✦ Marriage benefits (such as joint ownership, medical decision-making capacity) should be available to all couples.
- ✦ Homosexuality is an accepted lifestyle nowadays with a proven biological causation.
- ✦ Denying these marriages is a form of minority discrimination.
- ✦ It doesn't hurt society or anyone in particular.
- ✦ The only thing that should matter in marriage is love.
- ✦ It encourages people to have strong family values and give up high-risk sexual lifestyles.

Against Same-Sex Marriage

- ✦ Most religions consider homosexuality a sin.
- ✦ It would weaken the definition and respect for the institution of marriage.
- ✦ It would further weaken the traditional family values essential to our society.

It could provide a slippery slope in the legality of marriage (e.g. having multiple wives or marrying an object could be next).

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Lutheran Communion

The Sociological Implications of the Eucharist in Catholicism and Lutheranism

Giuseppe Scudiero

Soc 39: Sociology of Religion

Mentor: Professor Barbara Walters

Fall 2006



Catholic Communion

Martin Luther was excommunicated by the Catholic Church in January, 1521 (*Britannica* 1990). 485 years later the Catholic and Lutheran churches remain divided. Many other churches arose from this Protestant Reformation, the movement begun by Luther. And yet of all the Protestant churches founded, Lutheranism is considered to be one of the closest to Catholicism in practice and belief. They have many points of disagreement, but in comparison to other Protestant bodies, the Lutheran church remains close to Catholicism on many issues.

One example of the closeness *and* the division between the two churches is their stance on the Eucharist. The sociological significance of this question of the Eucharist - its creation of closeness and division between these two churches - is twofold: 1) it is an interesting example of the importance of rituals in religion, which provides a revitalizing and euphoric function (Johnstone 2004), and, 2) it is an example of a doctrinal or theological dispute that reflects and led to sect formation (Johnstone 2004). In this essay I will demonstrate how analysis of the historical and theological question of the Eucharist in these two churches is informed by these two sociological concepts.

Both the Catholic and Lutheran churches believe that the Eucharist was instituted by Jesus Christ at the Last Supper, as written in the New Testament.

“And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” (Luke 22.)

The Catholic Church holds the Eucharist to be one of its seven sacraments. Catholics believe in the doctrine of Transubstantiation. Transubstantiation is “The doctrine that during the celebration of the Mass the substance of the bread and of the wine is converted into the actual or real body and blood of Christ” (Noss, 1963: 65). According to the *Catechism of the Catholic Church* (1994):

“In the most blessed sacrament of the Eucharist, the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.”

In other words, the Catholic Church believes that when the priest consecrates the bread and wine he totally transforms them into the body and blood of Jesus; the bread and wine are there, only in appearance (*Encarta* 2005).

Lutherans also believe in the real presence of Jesus in the Eucharist, which along with Baptism is one of their two Sacraments. According to Article X of the Augsburg Confession (Luther 1530):

“Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.”

Lutherans represent one of the few Protestant groups that believe Jesus is truly present in the Eucharist. A majority of Protestant churches believe that Jesus’ words at the Last Supper were symbolic, and that the Eucharist is also symbolic, not a literal transformation of bread and wine into Jesus’ body and blood. According to Braaten (1983: 90), “Luther was so adamant in his opposition to the left-wing Protestants who denied the bodily presence of Christ that by contrast he could declare himself in essential agreement with

the Roman Catholic side.”

Luther himself said “The amazing thing, meanwhile, is that of all the fathers... not one has spoken about the sacrament as these fanatics do.... Actually they simply proceed to speak as if no one doubted that Christ’s body and blood are present” (Braaten 1983: 92). By this Luther means that, in his view, none of the Church Fathers ever denied the real presence of Jesus in the Eucharist, and that the other Protestants of his time, in Luther’s opinion, were truly breaking from all of Christian history. Luther, on the other hand, saw himself as standing “in continuity with the classical tradition of the church catholic” (Braaten 1983). Luther even stated, because of his agreement with Catholicism on the Real Presence, that “I content that in the papacy there is true Christianity, even the right kind of Christianity” (Braaten 1983: 91).

But Lutherans do disagree with the Catholic Church on the question of Transubstantiation. According to Noss (1963: 674) “Luther insisted that, while there is no transubstantiation in the Lord’s Supper, the body of Christ is spiritually present in, with and under the elements of bread and wine (consubstantiation).” This belief in Consubstantiation was present in Luther’s writings, though the word “Consubstantiation” itself was used by Luther’s younger contemporary Melancthon (*Encarta* 2005).

Hence, this difference in doctrinal belief, a difference that might seem trivial to outsiders, is one the main source of division between Catholics and Lutherans on the issue of Holy Communion. Those Lutherans who believe in Consubstantiation believe that Jesus’ body and blood is present with, but is not totally replacing, the bread and wine. The two exist side by side.

There are other doctrinal points related to Holy Communion that divide Catholicism and Lutheranism. A central teaching in Catholicism is the belief in Apostolic Succession. This doctrine is crucial, since without it there would be no priesthood, no sacraments, and no pope. Apostolic Succession means that a bishop, through the laying of the hands in the sacrament of Holy Orders, becomes a successor to the Apostles. This is important because, to the Catholic Church, Catholic teaching can be verified by the demonstration of this continuous succession, beginning with the Apostles, who received their authority to teach and administer the sacraments from Jesus himself (*Britannica* 1990).

Some Lutherans also believe in Apostolic Succession, like the Lutheran Church of Sweden, for example. But despite this, the Catholic Church does not recognize their claim to Apostolic Succession (*Britannica* 1990). This is important because this is the reason, along with the Lutheran rejection of Transubstantiation, why Catholicism does not allow Lutherans to receive Communion in a Catholic Church.

Another important aspect of this Sacrament in both churches is the ritual ceremony behind it. In Catholicism, the Mass is the central ceremony of worship. During the Catholic mass prayer, singing, reading of scripture, preaching, and other rituals are performed. The Catholic Mass focuses on the Eucharist, where the bread and wine are consecrated.

Before Vatican II only the bread alone was distributed to the parishioners during a Catholic Mass, which was one of the points of discord between Catholicism and Lutheranism. Article XXII of the Augsburg Confession (Luther 1530) states:

“To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.”

Despite this initial controversy between the two churches, the Catholic Church has loosened its stance on this issue. Since the Second Vatican Council, distribution of the wine in the Catholic Church has become increasingly common (*Encarta* 2005).

The Lutheran liturgy is called the “divine service” (*Encarta* 2005). According to *Encarta Encyclopedia*, “In comparison with the Roman Catholic mass and the Orthodox liturgy, Protestant liturgies are simpler and place greater emphasis on preaching. The reformers established services in the vernacular languages and introduced the singing of hymns by the congregation.” According to the *Catholic Encyclopedia* “Lutheran public worship is based on the service-book which Luther published in 1523 and 1526. He retained the first part of the Mass, but abolished the Offertory, Canon, and all the forms of sacrifice. The main Lutheran service is still known

as "the Mass" in Scandinavian countries. The singing of hymns became a prominent part of the new service. Many Catholic sequences were retained."

The two churches have similar church services. They both say the Lord's Prayer, the Agnus Dei, and other prayers during their services. They both share the same "Words of Institution" which transform the bread and wine into the body and blood of Jesus (*Wikipedia*).

Nonetheless there are disagreements between Catholicism and Lutheranism on the nature of the mass and the question of the Eucharist's ability to purge sin (*Wikipedia*). According to Article XXIV of the Augsburg Confession (1530):

"Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass takes away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow."

In his Defense of the Augsburg Confession (1531) Melanchthon states:

For in our Confession we have shown that we hold that the Lord's Supper does not confer grace *ex opere operato*, and that, when applied on behalf of others, alive or dead, it does not merit for them *ex opere operato* the remission of sins, of guilt or of punishment.

This means that since Lutherans believe that man is justified by faith in Jesus, the Mass and the Eucharist cannot purge man of sin. According to *Wikipedia* there is a Confession at the Divine Service, which confers grace to the parishioners. But this grace comes from faith in Jesus, which "is what receives the forgiveness and salvation won by him and imparted to the confessor by the word of absolution" (*Wikipedia*). The Augsburg Confession is stating that the consumption of the Eucharist itself cannot purge sin, because only faith can justify man. In Catholicism sin is absolved generally after private Confession, another Catholic sacrament. But it also can be purged by the consumption of the Eucharist, according to the Catechism of the Catholic Church (1994):

“Holy Communion separates us from sin. The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins.”

A greater source of controversy is the question of the Sacrifice of the Mass. Luther believed that this belief was not Biblical. According to Luther in his “A Prelude on the Babylonian Captivity of the Church” (1520):

“But there is yet another stumbling-block that must be removed, and this is much greater and the most dangerous of all. It is the common belief that the mass is a sacrifice, which is offered to God. Even the words of the canon tend in this direction, when they speak of ‘these gifts,’ ‘these offerings,’ ‘this holy sacrifice,’ and farther on, of ‘this offering.’ Prayer also is made, in so many words, "that the sacrifice may be accepted even as the sacrifice of Abel," etc., and hence Christ is termed the ‘Sacrifice of the altar.’”

“2.70 We must resolutely oppose all of this, firmly entrenched as it is, with the words and example of Christ. For unless we hold fast to the truth, that the mass is the promise or testament of Christ, as the words clearly say, we shall lose the whole Gospel and all our comfort. Let us permit nothing to prevail against these words, even though an angel from heaven should teach otherwise. For there is nothing said in them of a work or a sacrifice. Moreover, we have also the example of Christ on our side. For at the Last Supper, when He instituted this sacrament and established this testament, Christ did not offer Himself to God the Father, nor did He perform a good work on behalf of others, but He set this testament before each of them that sat at table with Him and offered him the sign. Now, the more closely our mass resembles that first mass of all, which Christ performed at the Last Supper, the more Christian will it be.”

Luther shows in this quote that, like all Lutheran belief, the Lutheran view of the Eucharist and of the Mass is based on Scripture; which is the main authority in Lutheranism. Luther seems to view the concept of a “Sacrifice of

the Mass” to be an invention, and not biblical. Catholicism on the other hand does view the Mass as a Sacrifice. Hence, this is another prominent example of the doctrinal division that the question of the nature of the Eucharist causes between Catholics and Lutherans.

With these doctrinal differences in mind, the sociological implications of this Eucharistic question can now be stated. In terms of the closeness that the Eucharist brought in these two groups; I would say this is an example of the revitalizing and euphoric function of rituals. According to Durkheim, rituals cause societies to become aware of their common social heritage and their links to the past (Johnstone 2004). “What we do has a history; we ourselves have a history” (Johnstone 2004: 33).

This common belief in the real presence of Jesus in the Eucharist may not have brought very much unity between these two groups. But it is fascinating that during the Protestant Reformation, a dangerous, revolutionary and violent break between the Protestant and the Catholic churches despite this atmosphere of divisiveness and danger, the mere fact that Catholics and Lutherans shared the Eucharist, and shared belief in the true presence, was enough to make Luther take a middle position between the Church he was breaking from and condemning and the more radical Protestant groups. It gave him a sense of common heritage and a common link with the past between his church and with Catholicism. At least on this one issue, Luther’s respect for Catholicism on this ritual was enough to make him quarrel with his own Protestant contemporaries, the people whose movements he had inspired, and to take the side of his mortal enemies. This provides a strong example of the bonding effect that rituals can have on a group of believers.

In terms of the division that this controversy over the Eucharist caused between these two churches, we see many examples of the innumerable doctrinal and theological squabbles that led to the break of Lutheranism from the Catholic Church. This is an example of sect formation. According to Johnstone (2004: 66) “Potential sect members are likely to talk about the loss of true Christianity in the parent denomination – about how doctrine has become liberalized and people are not living their Christianity the way they should.”

This in a very real way describes the feelings of Lutherans in regards to the Catholic Church. On the issue of the Eucharist, the Lutheran view was that Catholicism had distorted the true meaning of this sacrament by adding theological concepts to it that were not found in the Bible. Hence, to the Lutherans, the Catholics had walked away from true Christianity, and it was the job of Protestants to restore this doctrinal purity.

Johnstone (2004) states that these theological disagreements are often a façade for other grievances, which are referred to as “deprivations.” And certainly the Protestant Reformation had nationalistic, economic, social, and “psychic” deprivations behind these theological disputes. But in terms of the doctrinal dispute itself, in my opinion the differences between these two groups over questions like the Eucharist were still a major part of the sect formation that led to the breaking away of Lutheranism.

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"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.
Henry David Thoreau

Louisa May Alcott: Transcendentalism, Her Life and Work

Aline Bernstein

ENG 74

Mentor: Professor Jane Weiss

Spring 2006

Louisa May Alcott, from a very early age, was influenced by Transcendentalism. Her father, Bronson Alcott, was very active in the movement and she grew up with an intense love of nature. This paper analyzes the influence of this movement in her writing, and especially in her character development of Christie, the protagonist of her novel, Work.

In her writings, Alcott reveals an intense inner lifelong struggle between two choices: marriage or independence. On the one hand, she had a great love of family. She believed strongly in domesticity and love of home, husband and children. Marriage would mean also security and protection from having to face the world alone as a spinster. On the other hand, however, Alcott, as a Transcendentalist, very much wanted her independence. Her love of nature was intense. This becomes clear in her novel, Work. Even though Little Women was perhaps her best-known book, she put more of herself and her thoughts into the later Work, which was written in 1873. The protagonist of Work is called Christie and it is interesting to compare Alcott's life with that of her fictional character.

Transcendentalism stressed the divinity of man and nature. In his famous essay entitled "Nature," Emerson wrote: "We will walk on our own feet, we will work with our own hands; we will speak our own minds. A nation of men will for the first time exist, because each believes himself inspired by the Divine Source which also inspires all men."

Alcott loved to be alone with her thoughts and with nature. "It does me good to be alone. The door that opens into the garden will be very pretty in summer and I can run off to the woods when I like" (Myerson, Shealy, Stern, 59). She got some of her love of the woods from Henry David Thoreau, who took the Alcott girls for long walks and pointed out different plants and flowers to them. Her journals are filled with endless descriptions of trees in all seasons.

Like Alcott, Christie, her protagonist, was passionate about nature and, also like Louisa, she was a Transcendentalist. She loved the country, she loved flowers and she loved animals. She also had an independent streak and she wanted to go out into the world and make her own way.

Alcott kept a journal her whole life. She wrote in it constantly, putting down all her hopes and fears and longings. She felt that inside her she had the makings of an author. The fictional Christie never had any desire to write, but she knew she wanted to make a life for herself and not just be someone's wife.

Christie came from a strict background. She lived with her Aunt Betsey and Uncle Enos. While she loved her auntie dearly, Christie was well aware of the fact that Betsey's husband ruled over her with an iron fist. Enos did not believe in frivolities and was very tight with his money. Alcott also had hardships with her own family life. Her father, Bronson Alcott, attempted to start a communal farm in Harvard, Massachusetts which he called "Fruitlands." He was very strict about the conditions for living there, which included a great deal of self-denial. Cotton was forbidden, because cotton was picked by the slaves down south, and only linen tunics could be worn. The diet consisted mainly of vegetables and fruits and definitely no meat was allowed. Baths were allowed only in ice-cold water. It was not an easy existence and it failed after only six months (Myerson, Shealy, Stern, 4). He was also part of The Transcendental Club which was formed in Cambridge, Massachusetts in 1836. Ralph Waldo Emerson, Henry David Thoreau, Margaret Fuller and Theodore Parker were among its illustrious members.

Christie, the protagonist, is an amazing woman, full of spirit and life. She is the only one to defend Rachel and is outraged at the pious hypocrisy shown by Miss Cotton and Mrs. King at the sewing shop. Poor Christie is eventually worn down by life. She comes very close to committing suicide. Alcott describes the mist and cold and rain. It is nature, and all nature is to be loved, but the grim setting fits Christie's state of mind perfectly. Christie comes to life again when she goes to stay with the Wilkins family. Just the sight of the sun alone is enough to restore her shattered confidence. Light returns to her life and her love of nature saves her.

Christie, like Alcott, is very interested in social issues and she has no use whatsoever for frivolous people. While she is working for the Stuarts, Christie thinks: "Good heavens, why don't they do or say something new and interesting, and not keep twaddling on about art, and music, and poetry and cosmos? The papers are full of appeals for help for the poor, reforms of all sorts and splendid work that others are doing." Alcott, as well as her Transcendentalist friends, believed passionately that slavery was wrong, and has Christie befriend a former slave, Hepsey, who tries desperately to free her mother from bondage.

It is mainly when she goes to live with the Sterlings, however, that Christie truly becomes alive again. Alcott's description of the flowers in the Sterling greenhouse is absolutely breathtaking. "All manner of beautiful and curious plants were there; and Christie walked among them, as happy as a child who finds its playmates again" (Alcott, 177). Christie blossoms, just like the beautiful flowers Alcott describes.

I would now like to discuss Alcott's views of marriage. Alcott herself was not very keen on getting married. When Little Women was published and became a huge success, she received many letters from female readers asking her to please let the March girls get married in the next book. Alcott, although she did marry off her characters, replied: "Liberty is a better husband than love to many of us" (Burke, 79). Alcott again showed her ambivalence here. She loved home and domesticity but her intense love of Transcendentalism, with its emphasis on individualism, seemed even stronger. She wanted very much to be an individualist but she also wanted to take care of her family. In 1872 she wrote in her journal: "Home and begin a new task. Twenty years ago I resolved to make the family independent if I could. At forty that is done. Debts all paid, even the outlawed ones, and we have enough to be comfortable. It has cost me my health, perhaps, but as I still live, there is more for me to do, I suppose" (Myerson, Shealy, Stern, 183).

Similarly, in Work, Alcott has Christie turn down several proposals. Christie refused an offer of marriage to a wealthy neighbor because "she found it impossible to accept for her life's companion a man whose soul was wrapped up in prize cattle and big turnips" (Alcott, 13). Later on, she also turns down a

proposal from the rather obnoxious Mr. Fletcher. He is extremely wealthy and can offer her a good life, but his pompous and condescending attitude irritates Christie and she cannot find it in her heart to accept him as a husband. “The sacrifice would not have been *all* yours, for it is what we *are*, not what we *have*, that makes one human being superior to another,” she tells him (Alcott, 70).

Alcott met Henry David Thoreau when she was a young girl and must have had strong feelings for him. Even though he was quite a bit older, they shared so many ideas. Chief amongst these was, of course, Transcendentalism. Thoreau enjoyed being by himself and with his beloved flowers and trees more than any human being. He also was totally and strongly against slavery, as was Alcott, and she brings out this fact in Work. As noted above, Christie vigorously opposes slavery and she treats Hepsy as an equal. Thoreau was the model for male characters in two of Alcott’s novel. The first was in Moods, which was published in 1864. Alcott has this description of Adam Warwick: “He is broad-shouldered, strong-limbed and browned by wind and weather. A massive head, covered by waves of ruddy brown hair, gray eyes that seemed to pierce through all disguises, an eminent nose and beard. Power, intellect and courage were stamped on face and figure” (Burke, 68).

This is very similar to the description that Alcott uses to describe David Sterling in Work: “Not the faintest trace of the melancholy Jacques about him; nothing interesting, romantic, pensive, or even stern. Only a broad-shouldered, brown-bearded man, with an old hat and coat, trousers tucked into his boots, fresh mold on the hand he had given her to shake, and the cheeriest voice she had ever heard” (Alcott, 175). David is as ardent a Transcendentalist as Thoreau.

It is interesting to speculate why Alcott allowed Christie and David, after many misunderstandings, to finally marry only to have David killed in the Civil War. More speculation might be appropriate here. Perhaps Alcott was fulfilling her own ambitions to have a child while avoiding the constraints of marriage. Clearly, she portrays Christie as fortunate in that she had a little daughter to comfort her. This child made a big difference in her life and helped her to go on. Christie also finds the courage to speak out on behalf of women, especially spinsters, the “forgotten women.”

The speculation is corroborated in Alcott's apparent envy of her married sister, May. There are two very revealing entries in her journal. One is from April 1879, speaking about May's marriage. "How different our lives are just now. I so lonely, sad and sick; she so happy, well and blest. She has always had the cream of things and deserved it" (Myerson, Shealy, Stern, 209). The second entry was in May/ June of the same year, when May was living in Paris and expecting a child. "She sits happily sewing baby clothes in Paris. Enjoyed fitting out a box of dainty things to send her. Even lonely old spinsters take an interest in babies" (Myerson, Shealy, Stern, 215).

There seems to be more than a hint of bitterness in Alcott's attitude. On the one hand she does love her sister very much, but she also appears jealous. She had already achieved a great success with her own writings, and had stated many times that she was not particularly interested in being a wife. So it is revealing that she became so wistful when writing about her own sister's happiness. When May dies not long after giving birth to a daughter, Alcott becomes guilt-ridden because she is now not only an aunt, but like a mother to her little niece.

Alcott seemed to have been strongly divided within her own self. She was fiercely independent and yet she loved and advocated domesticity and the warmth and security of love and home and family. She believed that women should be able to work, if they so desired, but she also felt that home was the core of a woman's life.

Perhaps this is why she allowed Christie to marry David. Then, by having David killed she was showing that Christie would be able to survive. This is only speculation, of course, but perhaps Alcott would have liked to share her life more fully with Thoreau. Maybe she even had dreams of being his wife. Christie had her daughter, the same as Alcott had her niece, and there was much comfort in the child. Christie, like Alcott, suffered and came out a stronger woman. Christie, like Alcott, had her freedom and the means with which to support herself: Alcott with writing and Christie with speaking out for women's rights.

Above all, for both women, nature and freedom were both beautiful and uplifting. Alcott and her fictional character took great comfort and pleasure in

the beauties of nature. In the end, Transcendentalism gave meaning and hope to Louisa May Alcott and she, in turn, as an author was able to give the same peacefulness to Christie.

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"The anger that remained, though, was better than the complete blankness I had felt with the loss of my grandmother. Anger was a supple feeling, too, capable of both expansion and contraction.... It shouldn't have been this way, and I don't know why it was." Elizabeth Stone

Dear Grandma Tan-Tan

Helianne Duke

ENG 24

Mentor: Professor Robert Blaisdell

Fall 2006

Dear Tan-Tan,

I don't know how you are doing or where you are, but I hope there are a lot of flowers and, if there are, I know that they are well taken care of because I know how much you liked flowers and tending to them. Then I know for sure you are busy and happy doing what you love best. I just wish you had treasured me the way you did your garden, the time you spent watering, cutting, pruning, transplanting and feeding them. Even the way you delicately handled the soft petals of your tall white rose plant taking every precaution not to prick your fingers on its thorns. Sometimes I wonder if you were worried about your finger getting hurt. Anyway, there were days when I would wish with all my little heart that I was that rose plant; I may even say that I was overcome with jealousy of that stupid rose bush. I am all grown up now and I try to pay attention to the simplest smallest details of my children's lives the same way you did with your tall white rose plant. I really just wish you had taken a little time out for me; maybe we could have gotten to know each other better and found out that we had a lot more in common than we realized. Then this project might not have been as difficult as it is now and probably I would have been a bit more eager and excited to do it, but I am really not. My professor is really insisting so I have to open up Pandora's Box and research its contents. I don't even know where to start. Can you imagine that although I lived with you from about the age of four until I was about nine, I don't know the basic information such as your birthday, anniversary age and even when you died?

Anyway I called Carla today, you remember her? Of course, what a stupid question. She is what, as you used to say? Oh yes, your favorite granddaughter. She still lives in Miami, Florida. The funny thing is that although she was your favorite and seemed closer to you, she didn't know much more than I did. She did say however, that she was going to call mommy to see if she could get more information. I guess you have figured out by now that I am talking about your daughter Voy, because I lived with her until I was sixteen years old and called her mommy ever since. My mother Gertrude still lives here in New York, but she lives in Staten Island now, which is

approximately a forty-five minute drive from my house if there is no traffic. I don't think she ever forgave you for the way you treated her, especially when she found out that she was pregnant with me.

The first time I heard the tale of when you first met me, I am sure that the things that I thought and felt were close to or exactly what my mother felt. She was probably feeling low and disgusted, maybe angry or confident, or just wanted to say something but out of respect didn't. My mother could have cut off you and the entire family; I could not only imagine but could visualize her actions, reactions, comments, expressions and emotions. When she was close to her final days of carrying me, burdened with rumors and suppositions that I wasn't my father's child, I dare to ask: did you have anything to do with where that rumor started? Despite everything that was going on, she endured the agony of childbirth and welcomed me into her life. At first moment's glance, my mother's sigh of relief – I looked so much like your son it was uncanny. Not that she wasn't sure he was my father – oh, she was a hundred percent sure; it's just that everyone, including you, who had a doubt would see the truth that lay in plain view.

A week had now passed and you and your family had not even made an attempt to see me. I guess your curiosity got the better of you and you decided okay, it's time, and so you took a cool stroll across the way, out to prove that I wasn't your grandchild. Your tools? A keen eye for the DeFreitas family's distinctive features. As you entered the house, washed your hands and embraced my tiny body, do you recall what you said? The most blunt words, "Yes you really belong to us, I didn't come before because I really didn't think that you were ours." I was a baby then and I don't know if I can ever forgive you for that, but we will see.

Day by day I am learning to let go of things and learn forgiveness because I am now trying to live a spiritual life and have been doing so for about eleven years. I guess all those days in church and Sunday school really paid off, huh? Remember how I used to try everything under the sun to get out of going to Sunday morning worship? Even a particular Sunday I came running into the kitchen yelling, "Tan-Tan, the rain is falling really hard and it is very windy, the trees and all are scared," and you said, "I don't care, we are still going to church

this morning and you still have to go to Sunday school come three o'clock." I would have to be literally comatose to escape it. As a matter of fact, the worst thing I could have said was that I felt sick since you would respond by saying that this was even a better reason to go because God was there and he can cure, fix or heal anything and anyone; he can even raise the dead. You used to say, "Helianne, it's simple, Sunday is the Lord's Day and we are spending it at the Lord's house, so get used to it". (You just had to have your chocolate tea every Sunday morning, no deviation. Here in New York we call it hot chocolate). You would also make sure that we cooked before we left for church; we always had to have callaloo, macaroni pie (here, baked macaroni and cheese) and some kind of beans or peas. As long as it was not raining, you would often say we could walk to church and back. At three o'clock sharp you would give me that eye that meant it was time to leave for Sunday school.

I am really tired now, I had a very long day and I'm about to go to bed, so I'll continue writing tomorrow. Today it is so nice outside; it is sixty-eight degrees at the end of November – unbelievable. You wouldn't know what that means because you have never been to New York; as a matter of fact you have never been outside of Trinidad and Tobago, where it's constantly eighty degrees or higher every day. The good thing about it is that there is no humidity here. You did say that you did not like to fly, but I don't know why – now I probably never will. Maybe we could have traveled together since my mother usually sent for me to spend summers and holidays with her. I could have held your hand if you were scared. As small as they may seem, children do emanate a certain sense of comfort to the biggest of people. You could have seen a whole different side of life than the one seen in Charlotteville, the small fishing village in the country where we lived. You could tour every square inch of it in about two hours, but you would be very tired because you always had those bad knees and the hills would make it worse. I could still smell that green stuff in the short bottle you always told me to bring to you. What was the name of it again? I can't believe that I don't remember the name, it will come to me. I would often watch you sitting at the edge of your bed or chair as you poured the right amount in your frail hand palms and slapped your knees from left to right. Those sounds you made when you felt some relief were very unpleasant to me. Oh, alcoholado, that's it. See, I told you it would come to me.

Don't get me wrong, I love the village, especially the beaches. Every time that there was no running water, I would opt to take my bath at the beach or the river and you know I knew every shortcut to take to get me there in the fastest time, which was about five minutes. All the fruit trees we had in the yard, I wonder if they are still there. The last time I visited was about five years ago. We had mango, tangerine, plum, orange, cherry, banana, and avocado trees. Remember how angry you used to get when all day long I sat under the different trees and picked the fruits off and ate, and then I wasn't able to eat lunch or dinner because I would be so full? Now I have to buy those fruits here and they are so expensive, even though they don't even taste as sweet and are not as fresh.

I am taking a break now to go comb my daughter Anna's hair. I've learned to braid quite well. I know you used to have a lot of trouble combing my hair, you were always complaining about how thick it was. Anna is somewhat like me, she loves to read and run track, she is very good at it too. Remember when the school had sports day and I ran in all the races and you would tell me, "My lap cannot hold any more prizes, how many more races do you have to run?" and I would say, "Only a few more!" and you smiled. You know I always wondered and still do whether or not you were proud of me then or at any point in your life. I wonder about that now. I am going to Kingsborough Community College and so far I have a perfect grade point average, have made the Dean's List twice, received a few scholarships and awards for leadership and academic excellence, served on several committees, and I'm doing an internship in a senator's office, all while still having to do almost everything at home.

As you know, Terrence still has a lot of problems with his back, and he has gone home to Tobago to see if anything can be done. I spoke to him today and he told me he saw mommy (Voy), and she told him that she was adding on two more apartments to the side of the house, as if it isn't big enough. I am guessing that you would hate staying there long, now more than ever because the house is on a hill and has many stairs to climb inside and outside. You used to dread having to use the bathroom since they were all on the second level and you had to climb stairs if you had to go and your knees were not able to. Are your knees still bothering you? There were so many changes when I went back

there the last time. The library that you sent me to has now closed and a bigger one was built next to the post office and fire station. The old jetty we used to jump off of has been renovated and cruise ships are now allowed to dock off shore and smaller boats leave the jetty and bring tourists ashore. The savannah where I ran all those races has also been renovated. I am sure that there are more changes by now; I was hoping to go pretty soon but with all the six children it is very expensive so I don't know when I will be able to go. Oh yes, there are six of them now – you have only met four of them and seeing that you can never see or meet them again, I will tell you a little about each of them.

David, he is thirteen years old now, he is still the quietest of them all as you remember. He is taller and weighs more than me, likes to draw, play chess and run track. He wants to be an artist; maybe he can do a sketch of you one day. Elijah is eleven and such a daredevil. On the other hand he is short and runs very fast like me and plays chess. As a matter of fact, except for the last two, they all play chess and run track. Anyway he likes to play the flute and wants to become a gymnast. His chances are pretty good; every one says he is amazing. On to Anna, who plays the piano and drums; she is the mini mommy, also very intelligent. She scored 740 out of 800 on her statewide reading test recently. Then there is Joshua; he has had asthma since he was two years old. He got that from his dad who suffered from it when he was younger. Joshua hasn't made up his mind yet as to what he wants to do; he is only eight so he has some time still. Now I will tell you about the two that you have never met. Rachel is a mini version of me; she is also the only one that resembles me and she always says that she wants to be like me and she is very bright. Right now she is at the top of her class. She loves gymnastics and is very flexible; she is also a Pisces like you, born in February. Last but certainly not least is Jediah, three years old and thinks he is grown; already he is showing signs as to what he wants to be. Since he was about eighteen months he has this fascination with baseball (it is something like cricket), even though no one in the family plays, watches it or has any interest in the game. He is in a league of his own. I am very proud to be their mother and I make sure that I support and encourage them in everything they do. I wish that you and the rest of the family had shown a little bit more interest in me and supported me in the things that I participated in.

I spoke to Carla again today and of course she didn't even find out the information that I asked her for. She gave me some feeble excuse as to why she didn't. So, I really didn't find out much more than what I first started out with, but at least I had the chance to get a few things off my conscience and reminisce, although it was unpleasant at some points. Here are some of the things that I sought to find out but didn't and hoped you could have helped me with. How old were you when you died? At what age did you get married and how long were you married? Because you and grandpa seemed to me like such a mismatch. He was short and you were tall, he was skinny and you were fat, you were African American, he was Portuguese, he smoked, you did not, you went to church every Sunday, I don't think he went once, he was quiet and you were not. I don't know, I guess opposites attract. How far did you get in school, which one did you go to? I know your hobbies were gardening and crocheting, but what else did you do for fun? Did you accomplish most of the things you wanted to do in life? And most important of all, did you ever love me?

I am sorry that I didn't attend your funeral, but I couldn't afford it at the time and my husband was sick. I just had too many things going on then that needed my undivided attention. Carla did tell me that you had hypertension (high blood pressure), but she doesn't think that's what you died from. I don't think so either because I looked it up and the book said that if managed well (diet, medication) you can live a long life. I hoped they sang your favorite hymn, "Precious Memories" which you used to sing on Sunday mornings while we were cooking. Carla told me your dress was blue, I know you liked that color. I have to go now, but I am sending some photos, the only one I have of you, which is when you came to my wedding. I know you wouldn't like it because you said you looked ugly in that picture. There's also one with your six great-grandchildren and one that was taken at my wedding. I am also including some pictures of Charlottesville and a white rose bush. Hope you enjoy them. Take care now. Bye.

Your granddaughter,

Helianne

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"Sticks and stones could break my bones but words may do me more harm." Words are not powerless; they hold as much power as we consciously or unconsciously assign them.

Words: Who Gives Them Their Meaning and Power?

Carlene Williams

ENG 24

Mentor: Professor Janine Graziano-King

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Sticks and stones could break my bones but words can do me no harm." I recited this line many times as a child. But is this really true? Are words as powerless as we say they are? In "Queer" Evolution: Word Goes Mainstream and The Meaning of a Word, Martha Irvine and Gloria Naylor give their perspective on some words that could indeed affect how people feel. Some words are used to categorize people and many are laden with affective meanings that hurt, degrade, or otherwise separate people. S. I. Hayakawa and Alan R. Hayakawa in *Words with Built-In Judgments* call these words "loaded words"; they can convey factual information and pass judgment at the same time (230). When a word is used to categorize people, the word "abstracts from a concrete reality some feature...," according to Gordon Allport in *The Language of Prejudice*, and this type of classification compels us to ignore all other features that may more adequately represent the person or group (218). Such "impaired vision" allows easily the isolation of people. Authors Irvine and Naylor address the issue of the affective meanings of queer and nigger from different angles.

Irvine traces the various meaning given to the word queer over time. She notes that although originally meaning odd or unusual, queer has transitioned into "an anti-gay insult" in the last century (329). Naylor, on the other hand, had a personal experience – she encountered the word nigger being flung at her by a white classmate while in the third grade. Although she was used to hearing the word, she had only then just "heard" it for the "first time" (238). The word was said in such a way as to distort the positive concept she had of it; for the first time she realized it could mean something "bad." When black people referred to each other as nigger there was no racism involved, no discrimination, which is what Naylor experienced in the classroom. Queer, nigger, communist, jap, cripple, these and suchlike words can be compared to "shrieking sirens" states Allport (218). He claims that these words can be so deafening that one is unable to hear the "cries" of other qualities or attributes that can truly help define the whole individual. These, he

went on to say, are “labels of primary potency” (219). Hayakawa and Hayakawa aptly noted that loaded words with their negative connotations may severely affect and shape the way people think.

Words with negative affective meaning play on the emotions; the way in which a word is said and by whom (context) gives added weight to it. This has been the case with the word queer, which Irvine quoted Ward as saying was still “very context sensitive” and that he thought it was wise to use it cautiously (230). Ethnic labels such as Jew and Italian can have emotional underpinnings, as does their “higher key equivalents: wop, kike, [etc],” claims Allport (221). When Naylor was called nigger, it was meant to demean her and she felt the emotional sting that went along with it. Naylor felt stigmatized, and perhaps humiliated. Similarly some people who are gay are emotionally charged when labeled queer. The flip side of this phenomenon is when the negative tone is rendered useless, being replaced by a meaning that is more tolerable to the group against whom it was previously used. This was the case with the word nigger which was used in the Naylor household in a different way.

In the Naylor household nigger was used in varying contexts; for example it could have been used in the singular to signify approval for a man’s strength and intelligence, or as a possessive term used by a woman for her male companion. Used in the plural, it negatively referred to some defiant group within the community (as defined by her family). Nigger was never used in a way that suggested that being black was a bad thing. The people who frequented her house rendered the word nigger to be ineffective with regard to the degradation and symbol of worthlessness it was entrusted with by white people. African-Americans used the word among kin and the like to promote strength of character, respect, or camaraderie. It was a word that was embraced in the black community as a way of defying the original meaning that denoted lack of respect, racism, and separateness. The people in Naylor’s grandparents’ house did not let the word nigger define who they were or how they lived. A comparison can be made with the gay activists Irvine spoke about, who embraced the word queer and used it in a slogan to announce their unwillingness to fade into obscurity. Power can be given or taken away from words; thus over time words can change in meaning.

Hayakawa and Hayakawa noted that the negative connotation of words sometimes changes in meaning because of “deliberate changes in the way they are used” (230) – as with the way nigger was used by blacks such as those in Naylor’s family. Close observation has revealed the fact that words do indeed harm, or at the very least create discomfort; another way of taking away the power given to a word is to replace it with another word. In present day life this fact rings true with a number of “politically correct” terms coming at us from every angle.

Irvine and Naylor show how words can affect people, and also how people can take a “negative” word and change the meaning and make it work for them. Naylor was disturbed by the word nigger that was being used against her, whereas Irvine apparently had no reason to be offended by the word she wrote about. Instead she seemed somewhat intrigued by the evolution of the word queer; however, she told of persons who were offended by the negative connotation of the word, as well as those who were less offended by it. Naylor’s experience with the word nigger was positive until she heard the negative tone fed into it by a classmate. Again, Irvine took the position of observing the way queer changed in meaning or connotation over the course of time. This word that had created such a stir at one time was now being integrated into mainstream society, even being used in the title of television shows such as “Queer Eye for the Straight Guy.” She was pleasantly surprised to see the word filtering into the day to day conversation of people she knew.

Irvine and Naylor noted how affected groups can and have changed the affective meaning of words, thereby taking away power from these words and reclaiming their own dignity, power and strength, as opposed to arguing a position on the meaning of words. After considering Irvine and Naylor’s work, I am of the opinion that if you choose to look at a word in a certain way then it would affect you accordingly. People give words power by means of who, where, why, and how they speak them, as well as to whom. As a black person, I have encountered prejudice, being called black and ugly by persons who were lighter colored. I have been called stupid, crazy, and more; and I experienced the emotional pains that those labels brought. Like the people of Naylor’s household and those of the gay community mentioned, I too have undermined the power of some words that once were a “thorn in my flesh.” Now after

many years of successfully struggling to negate the effects of words that once hurt me, I can recite my childhood jingle with more accuracy: "Sticks and stones could break my bones but words may do me more harm." Words are not powerless; they hold as much power as we consciously or unconsciously assign them.

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Euthanasia has stirred a great deal of controversy all over the world up to the present day. The questions it poses are numerous. Is it ever right? When is it right? Who should decide? Are we playing God?

Euthanasia

Alex Repetti

PHI 74

Mentor: Professor Martin Schisselman

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Throughout life we are endlessly faced with choices. The decisions we make affect our lives, the lives of loved ones, and, sometimes even the lives of strangers. We must pick and choose carefully, listen to reason, and find the courage to stand by our choices in life. Sometimes a major decision is required that does not affect life, but more pressingly, the ending of it. Sometimes we must choose, in other words, whether to end a life for merciful reasons: euthanasia. The decision may result in the ending of a loved one's life or a patient's life, if you are a doctor. Such a decision affects one's own life and is not an easy one to make. When faced with such decisions, what is legal is often what guides us. In my view, we are often misguided in these cases for that reason. Thus, I argue in this paper that most forms of euthanasia are immoral and ought also to be illegal.

Euthanasia has stirred a great deal of controversy all over the world up to the present day. The questions it poses are numerous. Is it ever right? When is it right? Who should decide? Are we playing God? How can we know for sure? What if the person cannot decide, because of coma, lack of a mind, or lack of a will? Should euthanasia be legalized? Is euthanasia morally acceptable in some cases, even if not currently legal? These are not easy questions to answer, as we shall see when analyzing situations concerning euthanasia in various forms and circumstances. In this paper, I examine euthanasia from moral, religious and legal perspectives, and weigh the major pros and cons to determine if a reasonable and rational conclusion can be reached regarding this very delicate dilemma.

Let us first clarify our terms. Euthanasia is generally defined as: "Painlessly bringing about the death of a person who is suffering from a terminal or incurable disease or condition" (Boss, 181). Boss presents four classifications for euthanasia: *voluntary euthanasia*, *involuntary euthanasia*, *active euthanasia* and *passive euthanasia*. Let us review each type.

Active involuntary euthanasia refers to cases wherein a person who is unable to make a decision for him/herself is given a lethal injection to end his/her suffering. For example, when a person in a coma, such as Terry Schiavo (whose case was all over the news last year), is "put to sleep" without her consent, this is a case of "involuntary" euthanasia, since Terry could not

voluntarily elect or consent to suicide. If her death was caused by lethal injection, it would be “active” involuntary euthanasia, since injecting a poison is an invasive action designed specifically to terminate the life of the recipient; if it was caused simply by removing her body from life support, however, then it would be “inactive” involuntary euthanasia since no invasive action would be taken. Rachels (Boss, 194), questions the moral relevance of the active/inactive (or passive) distinction, since the same results may be intentionally brought about by active or inactive means.

Active voluntary euthanasia is when a patient requests a lethal injection to end suffering for him- or herself. For example, patients requesting the services of Dr. Jack Kevorkian, the so-called “Dr. Death”, invite death through active invasive lethal injection with full informed consent, or voluntarily. As we shall see, there are concerns about this. First, this is a form of suicide, which is against the law because suicide is a permanent solution to what is often a temporary problem. Another reason, offered by Susan Wolf (Boss, 219) is that women may be unduly conditioned in male-dominated societies to consider themselves burdens on their families and thus to elect suicide. These are but two initial reasons to doubt the propriety of this category of euthanasia.

Passive involuntary euthanasia refers to cases in which medical treatment or life support is withheld when such is an option and the patient is unable to request this for him/herself at the time. For example, some babies born with severe birth defects are also born with blocked intestinal tracts which in ordinary babies are typically repaired by means of minor and inexpensive surgery. These babies are so severely handicapped doctors have been known to offer the families the option of letting these babies die from the blocked intestinal condition as a (rather convenient, however inhumane) “solution” to the family’s ‘problem’ (presumably, the ‘problem’ of having to deal with such a child). It is the disparate treatment between these and normal babies with intestinal tract blockages that causes Rachels to reject the active/passive distinction as a rationalization. In the case of handicapped babies the “omission” is chosen to bring about the death of the baby (Boss, 219) for reasons of convenience.

Finally, *passive voluntary euthanasia* refers to cases where a critically ill and incapacitated patient has directly requested or has a living will that specifies if he or she cannot make the decision at the time due to medical incapacitation, no medical treatment or life support should be given in order to keep the patient alive. For example, a person with emphysema or severe kidney disease does not want to live on a respirator or dialysis and signs a legal document expressing this wish when in a sound state of mind. Later, when that person winds up in need of such life-support, it is withheld due to the patient's living will. The presumed justification for this is that it is elective, involves informed consent, and makes a distinction between natural living and living on artificial life supports. It is intuitively doubtful that we have a moral right to enforce life support on anyone who has elected not to use it. This category seems unproblematic; while I can imagine abuses here, I think it is generally morally appropriate and thus should remain legal. I will express what few doubts I have about this category below.

In the United States, active euthanasia is illegal. However, physicians are permitted to withhold medical treatments and to withhold or remove life support devices from dying patients (if requested by the patient at the time or through a living will prepared in advance). Likewise, most Western European nations do not legally support active euthanasia. The Netherlands is an exception and legally allows euthanasia. The Netherlands makes very little distinction between passive and active euthanasia in its laws, but apparently not for the sort of sensitive reasons Rachels raises.

"On April 10, 2001, a Dutch law permitting both euthanasia and assisted suicide was approved" (www.internationaltaskforce.org/hollaw.htm). This law actually was put into effect on April 1, 2002. Summarizing, this law basically states that the procedure must be done in a medically appropriate way or fashion. Living wills or statements are acceptable if the patient is unable to make and communicate such a decision. The patient must be sixteen years of age or older and a parent or legal guardian must be involved in the decision process although parental/guardian approval is not required. For children ages 12 to 16, parental/guardian permission is required in order to end the child's life in this fashion. The only time euthanasia or assisted suicide is allowed in this age category is if a doctor concludes that the patient's suffering is unbearable

and he or she is terminal. There are various stages and checks on this process; however, there are questions as to how well-monitored these situations actually are.

Many critics of euthanasia point out that “Involuntary Euthanasia is Out of Control in Holland” (www.euthanasia.com/holland99.html). Reports indicate that as many as one out of five assisted suicides are performed without consent in any shape or form. This is very frightening to many who live in The Netherlands. Many elderly people are actually afraid to go to the doctor or to go into the hospitals or nursing homes available to them. Others are said to carry with them, at all times, statements saying that they do not want assisted suicide performed on them under any circumstances. This is quite alarming! The Netherlands is considered a very liberal country due to the fact that prostitution and marijuana are legal there. These practices of euthanizing people against their will lay at the base of a slippery slope that starts with the legalizing of euthanasia in any form. The evidence from the Netherlands definitely supports my personal belief in this and that most forms of euthanasia should never be legalized in the United States, or anywhere else, for that matter. Although there are many cases which bring to the forum sympathy and understanding when a person assists a loved one in their death, we must look at the long-term effects of legally or morally condoning euthanasia. Again, as we have seen in The Netherlands, legally permitting euthanasia has led and could lead to disastrous long-term effects.

One case that comes to mind that definitely triggers sympathy and could almost make one temporarily agree to legalize euthanasia or at least be lenient in punishment, is the case of Tracy Latimer. Tracy Latimer lived on a farm in Saskatchewan, Canada. Due to a defect in a fetal heart monitor doctors didn't know that Tracy's oxygen supply was being cut off as her mother, Laura, was giving birth to her. This deprivation of oxygen left Tracy with severe cerebral palsy and many related problems. At the age of twelve, “Tracy weighed less than 40 pounds; she was described as functioning at the mental level of a three-month-old baby” (Rachels, 8). Tracy had received numerous (presumably painful, expensive) surgeries and was scheduled for more; however, nothing seemed to help Tracy. Just imagine the suffering in her caring parents' lives!

On October 24, 1993, Robert Latimer, father of Tracy Latimer, killed his daughter by putting her in his truck and letting her die from carbon monoxide poisoning. This was a mercy killing in order to free his daughter from her suffering according to Mr. Latimer. Mrs. Latimer stood by what her husband did and even said that she wishes she would have had the courage to do it herself in order to alleviate Tracy's suffering.

This case arouses strong emotions of sympathy and compassion for Robert Latimer. Many people to this day support and sympathize with him. However, the question becomes: Even in a case like this, a case where we know that we are not dealing with a cold-blooded killer, can we excuse this act of mercy killing? According to the law the answer is unfortunately for Mr. Latimer a clear "No!"

In my view, if we allow Mr. Latimer a lenient punishment, which is what was initially adjudicated, this will eventually take us down yet another slippery slope, not unlike the one that we have seen at the sad bottom in The Netherlands. While slippery slope arguments are often invalid because we cannot foresee the results and therefore we base our predictions on fear or simply project our attitudes into a frightening unknown future, in this case we do know what lays at the bottom of the slope from exemplar of The Netherlands: it is very negative.

Defenders of the rights of people with disabilities made their arguments forcefully in this case, and their basic rationale was a slippery slope argument, not unlike the one I have referred to above. More and more people will wish to take the law into their own hands when they, too, feel it is warranted, perhaps for moral reasons.. As has been shown in the example of The Netherlands, this will lead to detrimental results.

Returning to the Latimer case, the law in Canada remained in effect and Robert Latimer was ultimately sentenced to the mandatory 25-year prison term for murder. Again, we must be clear on the legal/moral differences here. It must be made clear that I am not simply arguing that it is illegal and therefore it is immoral, or that it is immoral and therefore it ought to be illegal. While in some cases the illegality of an action is sufficient for its immorality (and vice versa), that is not always so. To assume it is so is to equate the legal and the

moral. To the contrary, what I am arguing is that the legalization of Robert Latimer's action would realistically be expected to lead to disastrous social and highly negative moral consequences. Thus, I am making the more complex argument to the effect that since the moral consequences of legalization would be disastrous, we have very strong moral reasons to avoid legalization. I am making the argument of the form: it would result in immoral consequences in the extreme if it was legal, so it should be illegal. This might be said to be the consistent general ethical principle from which I deduce my judgments in these cases. Therefore, since it is (immoral and thus rightly) illegal, and this case is an instance of it, this (Latimer) case was properly decided, to preserve the value of this (moral) law.

Another case that is sure to invoke sympathy is the Matthew Donnelly case. Matthew Donnelly was a physicist that worked with X-rays for many years. "Perhaps as a result of too much exposure, he contracted cancer and lost part of his jaw, his upper lip, his nose, and his left hand, as well as two fingers from his right hand. He was also left blind" (Rachels, 94). Mr. Donnelly was in constant pain and doctors gave him about a year to live. He so desperately wanted to end this constant pain. Unable to kill himself due to his actual limitations from his cancer, he asked his three brothers to end his life. Two of the three brothers, although they wanted Matthew's suffering to end, could not bring themselves to kill him. The third brother, Harold, came into the hospital and shot Matthew to death in order to relieve his brother's suffering. Harold Donnelly, just like Robert Latimer, was convicted by the law, for murder. This certainly arouses strong emotions. However, legally, murder is murder. Although this is an absolutist standpoint, it is consistent.

So, the law was consistently applied in these two cases, but what about our moral intuitions? Morally speaking, is what Harold Donnelly did acceptable? To many moral thinkers, the answer is yes. According to Classical Utilitarianism (Boss, 20-24), the act was morally permissible: The greatest amount of good/happiness was achieved in this case. This might sound radical; however, Utilitarians are not concerned with anything other than happiness. The three brothers were happy to see Matthew relieved of his pain, and Matthew was happier to the extent that he was freed from pain. Some ancient Greek Philosophers, such as Plato, believed in euthanasia. They believed that

good health was an essential part of life, and without health people's lives were of no use. Others, like Plato's student Aristotle, did not believe in euthanasia. (Recall, however, that Aristotle did not have to think about things like life support.) He believed that in life we must live by virtue. He believed one must face pain and suffering bravely.

Thus, different moral theories support each side of the controversy. What about religious beliefs on the topic? What is the dominant religious view? According to the Judeo-Christian-Islamic belief system, only God gives life and only God should take life away. Any type of killing is wrong, according to their views. It is widely accepted by theologians that "the intentional killing of innocent people is always wrong" (Rachels, 94). Although we may feel sympathy and compassion for Harold Donnelly, just as we did for Robert Latimer, for theologians killing is wrong.

After considering some of these very different perspectives, the question remains unanswered. In the United States, we allow living wills in order to give people the right to choose not to be saved when diagnosed as terminal and in unbearable pain (*passive euthanasia*). However, active euthanasia remains illegal. Should this change? In my opinion, the United States is correct to make active euthanasia illegal.

Our laws are based on the dominant religious views of the Judeo-Christian-Islamic tradition, which opposes *active euthanasia*. In fact, not too long ago even passive voluntary euthanasia was prohibited. It is only in recent years that we are allowed to be taken off of a respirator. Before this change, humans were forced to live in a vegetative state - powerless to change their fate. This is the one area where I agree with the change that legalized a living will; I would not want anyone that I love to live for years and years in that state. But, to take a life, even of a loved one, by aggressive, invasive means rather than letting nature take its course (say, without life support), is in my opinion, immoral. Humans should not be given that type of power or authority over anyone's life. It will only lead to disaster.

Life is precious. In many cases, there are miracles and people recover. Although in many cases there are no miracles and people suffer, we must not open a door to chaos. Allowing *active euthanasia*, I believe, would be opening

that deadly door. Nonetheless, in the cases mentioned earlier regarding Tracy Latimer and Matthew Donnelly, I do think it is wrong to treat Robert Latimer and Harold Donnelly in the same fashion as cold-blooded killers. They are not dangers to society the way a serial killer is. To contrary, there is an obvious sense in which they were trying to be morally heroic, trying to do the right thing even if it meant breaking the law and committing “crimes of conscience.” Although they need to receive enough punishment to deter others from doing what they did, we need to be realistic.. We put people in prison for 25 years to life because they are a danger to society. In other words, they could repeat their actions. These two men, these criminals of conscience, are not going to kill anyone else.

I believe that a lighter but still harsh-enough sentence would send out the message that what was done is wrong. A slap on the wrist would be too lenient. There will always be arguments on both sides. The question is which argument is better. Our case is complex because of the intermingling between the moral and the legal dimensions of cases. Issues of this scale and importance cannot be divorced from the context of legality (as mere moral issues).

So, where do we go from here? As far as the law is concerned: nowhere. I think our laws should engage our moral thinking in ways that reflect back and forth between the inseparable legal and moral. The judgments we make ought to reflect the contours of the subject, and the locus of the subject is in intricately interwoven complexes of legal and moral issues. Morally speaking, one ought to examine both sides and come to a conclusion. When doing so, one must be open-minded, impartial, and use reason in a fair and intellectually honest way – that is, in a way that is not uneven, lop-sided, or self-serving.

For instance, one cannot simply ‘call’ oneself a “criminal of conscience” to justify what might be a crime motivated by “convenience.” Instead one must act on the best reasons, be sincere and look at what might result long term. I believe that if one does this, the answer is quite clear. Morality is not something that comes easy, but it’s worth the struggle. Life is precious, so we must take the time to understand the value of it. As Socrates said, “The unexamined life is not worth living.” Examine euthanasia, then, and if you do so in earnest, I believe you will agree that in all but the most exceptional of euthanasia cases, the motto to make our universal law will be this: Live and let live!

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The Invasion of the Cellular Phone and Its Effects on America

Marsha Allen

HIS 82

Mentor: Professor Abraham Edelheit

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During the course of any given day, when we least expect it, we are often surprised by screeching screams, the theme sound of a known movie, the buzzing of a vibrating battery, or some other electronic noise. While sitting in a crowded room or just taking a simple stroll along any street, we may notice that nearly every other person is either having a conversation, sending or receiving a text message, changing a ring tone, or fiddling with some other gadget on their cellular phone.

In 1947 Dr. Martin Cooper, a project manager at AT&T Bell laboratories, introduced the concept of cellular communication. He and his co-inventors looked at crude mobile (car) phones and realized that by using a small range of service area with frequency reuse they could increase the traffic capacity of mobile phones substantially. However, at that time the technology was non-existent and was under strict restrictions of the Federal Communication Commission. The FCC allowed only twenty-three simultaneous conversations in the same service area and did not reconsider this position until 1968. The first cell phone prototype was tested for the FCC in Washington in 1973, and with its success Dr. Cooper and Motorola took the new technology back to New York for a public showing. On April 3rd 1973 near the Manhattan Hilton, Dr. Cooper attempted his first private call on his two- pound cell phone before going to a press conference in the hotel. He stated, "As I walked down the street talking on the phone, sophisticated New Yorkers gaped at the sight of someone actually moving around while making a phone call. Remember, in 1973 there were no cordless telephones, let alone cellular phones. I made numerous calls, including one where I crossed the street while talking to a New York radio reporter - probably one of the more dangerous things I have done in my life" (About Inventions, Cooper, Martin, p. 1).

By 1982 the FCC finally authorized commercial analog cellular technology service for the United States of America. Cooper started the 10-year process of bringing the portable cell phone to the market. Motorola introduced the 16-ounce "Dyna TAC" phone into commercial service in 1983, with each phone costing the consumer \$3,500. It took seven additional years before there were one million subscribers in the United States. Today, there are more cellular subscribers than wire line phone subscribers in the world, with mobile phones weighing as little as 3 ounces" (About Inventions, Cooper, Martin, p.1).

The use of the cell phone grew tremendously with many new discoveries affecting the product. The cellular phone is one of those technological discoveries that have now been accepted and embedded as a necessity. The cellular rage does not have any restrictions to age, sex, race, or religion, but it gives its owners the opportunity to express their personal style with the flamboyant array of colors, shapes, sizes and accessories. It has now become a "one-stop-shop" making it much easier to live in a fast-paced world. The cellular phone has greatly reduced the use of the wire line since its introduction to the communication market, and now it is being produced in combination with the world's most used technology: for example, internet access, the digital camera, and text messaging. According to Raymond Betts, author of *A History of Pop Culture*, "The cell or mobile phone is a triumph of electronic instrumentation; small enough to fit in a pocket or purse, the cell phone is a multi-media wonder, threatening to make the personal computer a modern dinosaur."

With every advance in technology there are some negative effects. The use of the cell phone prompted the question, "Will its use affect our health?" It is a known fact that cellular phones emit electromagnetic waves. The companies that promote cellular use have thus pitched shields as protection against the radiation the phones emit. However, the Federal Trade Commission (FTC), the nation's consumer protection agency, concluded "current claims for the shields are 'all talk'.....there is no scientific proof that the so-called shields significantly reduce exposure to electromagnetic emissions." The agency in fact states, "products that block on the earpiece –or other small portions of the phone's signal, causes it to draw even more power to communicate with the base station, and possibly emit more radiation" (FTC Consumer Alert, Radiation Shields: Do they "cell" consumers short? www.ftc.gov, February 2002). This elicits, "how much damage has been done to consumers, and will continue to do especially with highly accelerated pace at which this technology is being sold?"

Cellular companies compete using the phone functions, such as local and long distance calling special rates, text messaging, access to the internet, ability to store music, games, digital camera photo ability and many more functions to capture the attention of current and potential users. Today's

cellular market in America is dominated by the price of the phone itself, and depends on the model, the talk plan (most plans range from \$29.99 upwards- and consumers also have the option to purchase prepaid pay-as-you-go phones), and the different functions of the cell phone. Because of the widespread use of cellular technology, as of September 26, 2006, the Federal Communication Commission (FCC) adopted annual reports on the state of competition and growth in the wireless industry. According to its 2005 analysis revenue per minute, which can be used to measure the per-minute price of mobile telephone service, fell 22 percent during 2005 from \$0.09 in 2004 to \$0.07 2005. The J.D. Power and Associates 2006 Wireless Call Quality Study found that the quality of mobile telephone service improved in the past year, with reported problems per 100 calls reaching the lowest level since the inaugural study in 2003 (FCC News, FCC adopts annual report on state of competition in the wireless industry, September 26, 2006, www.fcc.gov).

Another FCC report shows that competition among wireless carriers continues to afford many significant benefits to consumers. During 2005, the number of mobile telephone subscribers in the United States rose from 184.7 million to 213 million, increasing the nationwide penetration to approximately 71 percent. The amount of time mobile subscribers spend talking and text messaging on their mobile has also increased; the volume of text message traffic grew to 48.7 billion messages in the second half of 2005, nearly double the 24.7 billion in the same period in 2004. As a result, revenue per minute, which can be used to measure the per-minute price of mobile telephone service, fell 22 percent during 2005 from \$0.09 in 2004 to \$0.07 2005. The J.D. Power and Associates 2006 Wireless Call Quality Study found that the quality of mobile telephone service improved in the past year, with reported problems per 100 calls reaching the lowest level since the inaugural study in 2003 (FCC News, FCC adopts annual report on state of competition in the wireless industry, September 26, 2006, www.fcc.gov.)

Since its introduction to the consumer market “cell phone etiquette” has been an issue of confusion. Because of the massive growth in its use in such a short period of time, it seems that the “do’s” and “don’ts” have not yet been established. The creation of the no-cell- phone sign, which looks quite similar to the no smoking sign, has been adopted in libraries, churches, museums,

business offices and many other places. The signs are sometimes altered to suit different surroundings, but the point remains the same: no cell phones allowed in the area.

Even though the main purpose of the cellular phone is communication, anywhere and at any given time, its use may be considered disrespectful and inconsiderate. Additionally, people are finding new ways to use the cellular phone. An article called "Reach Out and Touch No One" discusses how "People are turning to the technology on its head...They are taking a device that was designed to talk to people who are far away from each other and using it to communicate with people who are directly around them." The people that practice this are called "Cellphonies." The article goes into further detail saying "Some stage calls to avoid contact, whether with neighbors, panhandlers, co-workers or supervisors, Greenpeace canvassers or Girl scouts," (Amy Harmon, *The New York Times*, "Reach Out and Touch No One," Thursday April 14th, 2005). Other reasoning behind fake calls may be fear when a person thinks he/she is in physical danger, to impress someone within an ear shot, and to teach cell phone users with bad etiquette a lesson by annoying them in the same manner they annoy others and sometimes worse to get the point across.

Another question that has arisen since the mass use of cellular phones is: "Do we still have privacy?" Cellular phones can be turned into microphones and used to eavesdrop on conversations in the vicinity, and cellular digital cameras which are built in to cell phones are very easy to use; in most cases people cannot tell if someone is taking a photo of them or just making a call. However, even if we are losing privacy, we are gaining security in some cases. In 2005 the Federal Communication Commission mandated that the majority of wireless providers be able to locate 911 calls within about 100 feet of the originating cellular phone so that emergency services can find callers. This feature is called E-911: (www.privacyrights.org/fs/fs2b-cellprivacy.htm).

Using cellular devices while driving is now regarded as dangerous since it has contributed to too many vehicular accidents in America. New York State was the first in America to implement a law against talking while driving. The law states "No person shall operate a motor vehicle while using a mobile telephone to engage in call while the vehicle is in motion;" the law also states

that “Violation of New York’s Cellular Phone Law is a traffic infraction, which may result in a fine of up to \$100 plus court administration fees”

(New York Division of State Police, http://www.troopers.state.ny.us/Publications/Traffic_Safety/Text_Only/CellPhones07-2002.cfm). There are some exceptions to this law:

- The operator uses a hands-free mobile telephone, which allows the user to communicate without the use of either hand.
- When the sole purpose of the phone call is to communicate an emergency to a police or fire department, a hospital or physician's office, or an ambulance corps.
- Police officers, fire fighters and operators of other authorized emergency vehicles while in performance of their official duties.

It is surely amazing to see how humans have evolved from conversing through grunts, sending carrier pigeons, coding and decoding telegrams, connecting tin cans to pieces of string and all the other efforts by humans to express themselves to others. We have actually created inventions that only a few short years ago were technology on our favorite sci-fi television shows. It has been amazing to observe the history of the cellular phone, from its introduction to the present where it has been entrenched as an essential part of our daily activities providing us with accessibility and comfort to perform customs. It is one of those inventions that make us ask ourselves: “How did we ever live without it?”

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FGM is practiced in countries all around the world by people of various ethnicities and religions. FGM is a ritualistic practiced used to control female sexuality. The procedure is very dangerous and painful.

Female Genital Mutilation

Kwesi W. Blackman

ANT 39

Mentor: Professor Suzanne LaFont

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Female Genital Mutilation (FGM), sometimes called female circumcision, is the practice of removing part and sometimes all of the female external genitalia. FGM is inflicted upon many different women in countries all over the world, often against their will. There are many different reasons why FGM is practiced, including cultural and religious reasons, and it is also performed to control female sexuality. Although FGM is practiced in primarily Islamic countries, it is not an Islamic practice. FGM is a ritual that cuts across many ethnicities and religions.

Types of FGM

The World Health Organization (WHO) has divided FGM into four types. The first is called “clitoridectomy.” Clitoridectomy consists of the removal of the clitoral hood along with part of the clitoris. The second type of FGM is called “excision.” Excision involves the removal of the clitoral hood, the clitoris, and part or all of the labia minora (inner folds of the vagina). Excision and clitoridectomy are the most common types of FGM, accounting for up to 85 percent of all cases in Africa. The third type of FGM and the most dangerous is called “infibulation.” Infibulation consist of the first two types of FGM (clitoridectomy and excision), but also includes the cutting of the labia majora (outer folds of the vagina) to create raw surfaces. The raw surfaces are then stitched together using thorns and thread. This is done in order to form a cover over the vagina when it heals. A small hole is left to allow urine and menstrual blood to escape. The fourth type of FGM includes any other form of altering the female genitals, such as angurya cuts in which the surface surrounding the opening of the vagina is scraped down and gishir cuts in which the vagina is cut and corrosive substances are introduced in order to cause bleeding and make it tighter and narrower (WHO 2000).

The Procedure

The age at which FGM is carried out varies. It is performed on infants, female children, and in some cases on mature women. WHO has reported that FGM usually occurs between the ages of four and eight, hence, the girls are often very young and do not necessarily understand what is happening to them. Often, FGM is carried out as part of an initiation ceremony, a ritual that marks the transition of young girls into womanhood. The person performing

the mutilation may be an older woman, a traditional midwife, healer, a barber, qualified midwife, or doctor. The procedure is usually done in very unsanitary places, such as the girl's home or a designated tree or river. In some cultures, the young girl might sit in cold water to numb the area before the procedure. More commonly, no steps are taken to reduce the pain. The girl is held down with her legs opened by older women. The person designated to perform the procedure then begins to cut her using broken glass, a tin lid, scissors, a razor blade, or other cutting instruments. In the process of infibulation, thorns and stitches are used to sew together the two sides of the labia majora. The young girl's legs are then tied together for up to 40 days so the wound can heal. She may be taken somewhere to recover and receive traditional teachings. This is Hannah Korama's, a young woman from Sierra Leone, account of her ordeal:

"I was genitally mutilated at the age of ten. I was told by my late grandmother that they were taking me down to the river to perform a certain ceremony, and afterwards I would be given a lot of food to eat. As an innocent child, I was led like a sheep to be slaughtered.

Once I entered the secret bush, I was taken to a very dark room and undressed. I was blindfolded and stripped naked. I was then carried by two strong women to the site for the operation. I was forced to lie flat on my back by four strong women, two holding tight to each leg. Another woman sat on my chest to prevent my upper body from moving. A piece of cloth was forced in my mouth to stop me screaming. I was then shaved.

When the operation began, I put up a big fight. The pain was terrible and unbearable. During this fight, I was badly cut and lost blood. All those who took part in the operation were half drunk with alcohol. Others were dancing and singing, and worst of all, had stripped naked.

I was genitally mutilated with a blunt penknife.

After the operation, no one was allowed to aid me to walk.

The stuff they put on my wound stank and was painful. These were terrible times for me. Each time I wanted to urinate, I was forced to stand upright. The urine would spread over the wound and would cause fresh pain all over again. Sometimes I had to force myself not to urinate for fear of the terrible pain. I was not given any anaesthetic in the operation to reduce my pain, nor any antibiotics to fight against infection. Afterwards, I haemorrhaged and became anaemic. This was attributed to witchcraft. I suffered for a long time from acute vaginal infections" (AI 2004).

Hannah's story is just one description of how FGM is performed. This scenario is played out almost everyday in countries that practice FGM; thousands of young girls go through the same procedure as Hannah.

Many people may think FGM only takes place among poor uneducated people. On the contrary, the wealthy also have their daughters undergo procedure; the only difference is that it is performed under anesthesia by a doctor in a hospital.

The Affects of FGM

The effects of FGM vary according to the type and severity of the procedure performed. There are physical, psychological, and sexual side affects associated with FGM. During the procedure, the physical effects are pain, shock, hemorrhage, and infections that can lead to death. Damage to the organs surrounding the clitoris and labia can also occur. As mentioned earlier, most FGM procedures are performed without anesthetics and conditions are usually unsanitary. The fact that un-sterile cutting instruments are repeatedly used leads to the spread of infections and diseases, especially HIV. Long-term effects of FGM include chronic urinary tract infections, stones in the bladder and urethra, kidney damage, pelvic infections, infertility, excessive scar tissue, keloids, and reproductive tract infections due to obstructed menstrual flow.

The psychological effects of FGM are feelings of anxiety, terror, humiliation, and betrayal. Women/girls who undergo FGM are often calm and docile, and in societies that practice FGM such female characteristics are valued.

These women/girls are more accepted by their community and considered ready for marriage. Those who do not undergo the procedure are shunned by everyone. They rarely get married and are considered to bring shame to their families.

The sexual affects of FGM vary. In addition to the obvious pain of being cut open to have intercourse, there is also the lack of sexual pleasure because of the removal of the clitoris. The constant cutting open and closing makes the vagina stiff, thus, penetration is often difficult and painful. Usually a young woman's first sexual encounter is on her wedding night. She is opened by her husband, who may not know what he is doing and can consequently cause serious damage to his wife. During childbirth the excessive scaring in infibulated women can cause tearing, resulting in extreme pain and death. After having a child, the woman is then sewn back up to make her tight for her husband.

Reasons Why FGM is Practiced

FGM is used to control female sexuality. It is often believed that un-mutilated women are more promiscuous and are unable to control themselves in regards to having sex. The honor of a girl's entire family may rely on her undergoing FGM. A girl that is mutilated also fetches a bigger bride price when she marries; this give her family even more reason to have the procedure done.

Although many people believe that Muslim societies are the main groups that practice FGM, it has been shown that FGM predates Islam and the majority of Muslims do not practice it. In Africa, FGM is practiced by many religions: Muslims, Christians, and Ethiopian Jews (AI 2004).

Tradition is the most widespread explanation for FGM. Many people who live in societies that practice FGM believe that FGM defines them as a culture. They associate it as an important part of their ethnicity and believe that outside influences are trying to change their culture. This makes them more unwilling to stop performing FGM. They believe that they are preserving their culture.

What is Being Done?

Organizations such as the United Nations Children’s Fund (UNICEF), the United Nations Development Program (UNDP), WHO, and the United States Agency for the International Development (USAID) have lent their support along with financial aid to many Non- Governmental Organizations (NGOs) throughout the world to help stop FGM. Many religious organizations such as the Presbyterian Church of East Africa and various Protestant and Catholic churches have also condemned and discouraged the practice of FGM (AI 2004).

Many governments of countries such as Kenya and Egypt have passed laws that outlaw the practice of FGM. In 2001, the Kenyan parliament passed the Children’s Act Law, making it illegal for FGM to be practiced on girls younger than 18 years old. There are currently no laws protecting girls over the age of 18. The passing of the Children’s Act Law has done little to stop FGM in Kenya, it has merely driven it underground and the law is rarely enforced. However, under civil law many young women have sued to prevent their parents from forcing them to undergo FGM and have won (OSCIWI 2001).

In 1997, Egypt’s highest appeals court upheld a government ban on FGM, decreed by the Egyptian Health Minister in 1996. The ban prohibited public and private medical and non-medical practitioners from performing FGM. Under the ban anyone caught could lose their medical license, face criminal charges, and if the young girl died, they would be charged with manslaughter (OSCIWI 2001; Ogodu 2006; UN 2006).

Much is also being done to stop FGM by NGOs in countries like Kenya and Egypt. Along with the help of the Kenyan government and international support, NGO’s have been making great strides in eradicating FGM in Kenya. They have begun public awareness and education campaigns. They are trying to educate people on the risks associated with FGM. They believe that education is the key to preventing FGM. NGO’s have also been instrumental in helping pass anti-FGM policies and legislation. The Maendeleo Ya Wanawake Organization (MYWO) has also been promoting alternative rites of passage for young women that exclude the cutting of the girl’s genitals (UN 2006).

There are also many NGO's in Egypt committed to ending FGM and are fighting vigorously to stop the practice. In 1994 a task force was formed by the National Commission for Population and Development in order to address the issue of FGM. The task force focused on educating and raising awareness of FGM (OSCIWI 2001).

Circumcision Through Words

In the article "Unmasking Tradition: A Sudanese Anthropologist Confronts Female 'Circumcision' and Its Terrible Tenacity," Rogaia Mustafa Abrusharaf (2003: 128) states:

"Barbaric though the ritual may seem to Westerners, female circumcision is deeply enmeshed in local traditions and beliefs. Treating it as a crime and punishing offenders with jail time would in many cases be unfair. Mothers who bring their daughters for the operation believe they are doing the right thing—and indeed, their children would likely become social outcasts if left uncut. You cannot arrest an entire village."

Many people think like Rogaia Mustafa Abrusharaf; laws forbidding FGM are doing little to stop it from being practiced. The laws are forcing parents to have the procedure done to their children at earlier ages and driving the procedure underground. They also prevent girls who suffer complications from seeking medical care (Ogodo 2006).

There is another way to fight against FGM without such harmful results. In Kenya an alternative rite of passage ceremony has been practiced since 1996. It is called "Ntanira na Mugambo" in the language of the Ameru, it means "circumcision through words." The alternative ceremonies show communities that no one is against their culture, just FGM. During the week long "circumcision through words" ceremony, young girls are secluded and taught traditional lessons on their future roles as women, parents, and adults in their communities. They are also taught about their personal health, reproduction, hygiene, and other things. It is basically the same as the traditional ritual except none of the girls are mutilated. At the end of the week on a day called the

“coming of age”, political, religious, and government leaders are invited to make speeches. Everyone from the girls’ communities is invited to the ceremony. The girls are showered with gifts and everyone sings, dances, and eats with the newly initiated women (UN 2006).

Since the first “circumcision through words” ceremony in 1996 in the Gatunga village, many such ceremonies have been performed in other communities such as the Maasai and Kalenjins. The alternative ceremony has given parents another option to FGM, and the amount of people choosing it is growing, giving a lot of people hope for the future (UN 2006; Nzwilil 2003). Even with this alternative, FGM is still being practiced everyday on young girls. It is deeply ingrained in many cultures all around the world and will be very difficult to eradicate, but there are many people and organizations fighting very hard to protect the victims of FGM.

Priscilla Nangurai, the headmistress of African Inland Church Primary Boarding School in Kajiado, said:

“We need to tread carefully since female genital mutilation is deeply rooted into the culture. We can end it through education, advocacy and religion” (Nzwilil 2003).

Ms. Nangurai is trying another approach in order to eradicate FGM. She is aware that ordering people to stop performing FGM will not work as well as educating them on why FGM is wrong.

The Maasai

Even with all the efforts of NGO’s and the government, some Maasai communities still refuse give up FGM. As noted earlier, some Maasai communities participate in the alternative rite of passage ceremony, but not all. The Maasai are a nomadic culture which moves around central Kenya and northern Tanzania in search of pasture and water for their animals. The Maasai are a self-sufficient people; they rely on their cattle for most of their needs. They believe very strongly in their culture and are against changing their practices (IRIN 2006).

Ninety-nine percent of Maasai girls have undergone type I FGM (clitoridectomy). The Maasai are aware of the alternative ceremony to FGM, but many do not practice it because they believe it will not repress a young woman's sexual desire as effectively as FGM. Although the Maasai are rigid on the matter of changing their practices, recent studies by the MYWO have shown that only 14 percent of FGM procedures are done with the same knife. The Maasai are aware of the dangers of HIV and stopped the practice of using the same knife on every girl in order to stop the spread of HIV. This offers hope to the many anti-FGM groups trying to work with the Maasai. If they can be made aware of the dangers of HIV, maybe one day they will realize the dangers of FGM (IRIN 2006). The Maasai are one of the few remaining African cultures that have resisted change and have refused assimilation. Many anti-FGM groups struggle with how they can eradicate FGM from the Maasai without changing their culture.

Conclusion

FGM is practiced in countries all around the world by people of various ethnicities and religions. FGM is a ritualistic practice used to control female sexuality. The procedure is very dangerous and painful. Several countries, in addition to the two specifically mentioned, have taken steps towards eradicating FGM. Countries such as Benin, Burkina Faso, Central African Republic, Chad, Côte d'Ivoire, Djibouti, Ethiopia, Ghana, Guinea, Kenya, Niger, Senegal, Tanzania, and Togo have passed laws criminalizing FGM. The penalties for those who continue to perform FGM range from a minimum of six months to a maximum of life in prison and monetary fines are also imposed. Although FGM is ingrained in many cultures, a lot is being done to eradicate it, and maybe one day young girls around the world will not have to fear undergoing FGM (CRR 2005).

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Many Catholic women reported having a female role model or mentor in the church, actually more than in the Episcopal Church. Equally interesting, Catholic and Episcopal women were identical in terms of their responses to level of satisfaction in their respective roles.

Women at the Cross:
Commonality and Difference in Female Roles
in the Catholic and Episcopal Churches

Catherine Granton

SOC 39: Sociology of Religion

Mentor: Professor Barbara Walters

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This paper will explore the possible roles of women in the organized Roman Catholic and Episcopal Churches. What do the roles of women in each of these churches illuminate regarding their respective church's beliefs relating to women and their sacred role in the church? Who ultimately decides a woman's role in her church of choice? Is there a significant difference in the way women perceive themselves in their respective churches? Let me begin by giving a brief summarization of the organization and belief systems of both churches.

The Roman Catholic Church is organized as an Episcopal-type hierarchy (See Johnstone 2007: 48) with the Pope as its ultimate spiritual authority and its administration governed by varying levels of bishops overseeing local parish priests. The church traces its inception to Jesus and His twelve disciples with particular emphasis on the apostle Peter as being the first pope. The Roman Catholic Church ascribes to the doctrine of *Apostolic Succession* asserting that its current hierarchy is the "spiritual" progeny of the original apostles being able to trace their consecration to the origins of the early church (*Encyclopedia Britannica* 2006). It is this entirely male chain of command that has determined the boundaries that frame potential roles for women in the Catholic Church. How does this leadership lead?

The Catholic Church around the world is divided into dioceses which are governed by bishops with individual parish churches being led by priests commonly known as pastors. Ordained leadership roles within the church include pope, bishop, priest and deacon. A major watershed in Catholic Church history occurred at Vatican II (1962-1965). The results of this convening of the Ecumenical Council of the Catholic Church were extensive. The formally heretofore stoic headship altered its viewpoint on key Catholic doctrine and began to encourage active participation by the laity in liturgy and parish life including liturgical celebration in native languages. This is but one of numerous changes instituted by the Church post-Vatican II. Clearly this was Rome's response to the social, political and economic upheaval of the time seen in the civil rights, anti-war and feminist movements that were in the public forefront predominantly in the Western World. Roman Catholic membership is estimated to be approximately 1 billion people with more than half residing in Latin America and more than 65 million in the United States of America.

The primary beliefs of the Roman Catholic Church include: the existence of God as a Triune Being, Father, Son and Holy Spirit; the Divinity of Jesus Christ; God's loving interest in man and His creation; the existence of an after-life for which man is held accountable by his actions here on earth and the infallibility of the Pope. The core teachings of the Church are outlined in the prayer known as "The Apostles Creed" which sets forth the basis of the Catholic catechism. The catechism incorporates practices which are deemed essential including: the seven sacraments (Baptism, Holy Communion, Confirmation, Holy Matrimony, Reconciliation, Holy Orders and Holy Anointing); the Ten Commandments, weekly attendance at Mass as well as personal prayer. Catholics are strongly encouraged to follow the teachings of Jesus in their personal life and are committed to sharing with society at large their Christian values while maintaining a vital loyalty and allegiance to the Catholic Church.

The Episcopal Church finds its roots in the Church of England and in the United States as part of the Anglican Communion. The Episcopal Church is organized into dioceses that are governed by bishops. Dioceses are comprised of congregations, or individual churches that are self-sustaining. The ordained priest of a congregation or parish is known as the rector. It is the rector and the lay leadership which comprise the vestry, which governs that local church. The official head of the Episcopal Church is the presiding bishop who is elected by the General Convention which is comprised of both clergy and laity. The structure of the Episcopal Church, while Episcopal, (Johnstone 2007: 48) is closer to the Presbyterian-type than the Roman Catholic Church in that the laity has a stronger voice in the government and administration of the Church at large and particularly at the local parish level. In the United States, membership in the Episcopal Church is approximated at 2.5 million people.

The primary beliefs of the Episcopal Church include a firm belief in Scripture; the declarations made in the Apostles' Creed and the Thirty-Nine Articles of the Church of England. It was precisely these Thirty-Nine Articles declared in 1563 that set forth the major discrepancies in Anglican versus Catholic doctrine. There is a variety of Episcopal liturgy from which to sample ranging from "High Church" with traditional hymns and vested clergy to "Low

Church", a more informal worship, with no one particular form being held as the official rite. Episcopalians are encouraged to follow the teaching of Jesus Christ particularly with regard to social justice in today's global village.

A few of the basic differences in beliefs systems between the churches include the Catholic doctrine of transubstantiation (the actual presence of the living Christ in the Eucharist) whereas the Episcopal church offers communion in the form of bread and wine to all Christians; the liturgy of the Catholic Mass seen as a *sacrificial offering*; the immaculate conception of Mary the mother of Jesus, predestination (the extent to which God determines one's destiny); scriptural authority; a congregational voice in church governance; Episcopal church with a potentially married clergy and the relatively new advent of female clergy. This is by no means an exhaustive list.

Prior to the Council of Laodicea in the year 352 roles for women in the Roman Catholic Church appear to have been more flexible, with women having the right to preach and abbesses being ordained and blessed by local bishops. The Laodicean Council successfully narrowed those options forbidding women from the priesthood or overseeing a church. The fifth century Council of Chalcedon further restricted the ordination of deaconesses which obviously would have been tolerable at the time. Saint Augustine, in his teachings, found women to be redeemable, nevertheless conferred on women most of the guilt for the fall of man (nice blame-shifting there). Augustine's interpretations were furthered by the writings of Saint Thomas Aquinas. Women henceforth were subjugated under male authority and successfully excluded from any formal leadership role when it came to administration of sacraments and direct church governance. This exclusion of women from ordained or titled church authority has preserved Roman Catholic patriarchy and has limited women's position within the Church. Women who have desired to live a set-apart Christ-centered life of service within the Catholic Church have had the option of becoming a nun. Religious orders of sisters/nuns differ in their obligations by taking a series of vows. These vows can range from that of monastic prayer and silence to orders dedicated to teaching and caring for the infirm. Women traditionally served in roles of service including wife, mother, teacher, and nurse to the sick and aged, caretaker of youth and lives of monastic prayer.

The Episcopal Church governance being integrated with both clergy and congregation has clearly made the easier path for the ordination of women within its ranks. Women always had a voice and society was not kept at such a fretful distance as seen in the Roman Catholic hierarchy. The arrival of the Anglican church to America's shores, the proximity and role of independence from Great Britain combined with the autonomy of individual churches which include lay participation gave women vast breathing room. Donald Holmes (1994) speaks of the essential role of Episcopal women in both the missionary and the social gospel movement.

The Catholic Church is making what it would deem as efforts to further include women as active participants in church life. Consider this quote given at the Intervention by the Holy See on the occasion of the 50th Session of the Commission on the Status of Women, March 2, 2006: "The women's movement has been described as "the great process of women's liberation." This journey has been a difficult and complicated one and, at times, not without its share of mistakes. But it has been substantially a positive one, even if it is still unfinished, as all people of good will strive to have women acknowledged, respected, and appreciated in their own special dignity" (Vatican Holy See 2006). Within this statement lies true sentiment, however Rome talks the talk but does not walk the walk and as James' letter to the early church so eloquently puts it "Faith without works is dead" (*Spirit Filled Life Bible* 1991: 1898) Listen to the words of author Ruth Wallace regarding women's role in the Catholic Church: "Given the patriarchal structure of the Catholic Church and the conservative stance of the current members of the Roman Curia regarding the role of women in the Church, we would not expect to see women appointed to significant leadership positions" (Wallace 1992: 1). Inroads in attitudes toward women in the Catholic Church cannot be ignored particularly Harvard law professor Mary Ann Glendon's appointment to head the Pontifical Academy of Social Sciences during the tenure of John Paul II, however the continued exclusion of women from the governing Church body fosters continued patriarchy.

The advancement of women in the Episcopal Church is skyrocketing in our lifetime. The church accepted the ordination of women in 1976 and in 1988

elected its first woman bishop. In her forthcoming book, When Women are Mentored, the Reverend Bonnie Brown has cited mentoring as a major cause for the rise of women. She indicates that it was two older lay Episcopal women who helped foster her spiritual journey; however, it was mentoring and encouragement from a male pastor that convinced her to pursue ordination. In June 2006, Katharine Schori was elected as Presiding Bishop of the Episcopal Church. She is the first woman to hold this position. We cannot easily ignore the fact that Episcopal women's acceptance and ability to vote in the choosing of their Presiding Bishop led to this astonishing breakthrough for Schori.

Women's role in Christianity has been one of choice since its inception. "God sent the angel Gabriel...to Nazareth...to a virgin named Mary...Gabriel greeted her...the Holy Spirit will come upon you, the power of the Holy Spirit hover over you, therefore, the child you will bring forth will be called Holy, the Son of God...And Mary said...*Let it be with me just as you say*" (The Message Bible 2003: 1863). It is in women responding to Jesus Christ's (A.D. 33) request first given to Mary Magdalene "to go and tell them I have risen" that the authentic work of the gospel is achieved, with or without title. This is a world-changing work.

With this in mind I designed a questionnaire aimed at discovering women's attitudes toward their roles in their respective church for Roman Catholics and Episcopalians (see Appendix A). I will share the results of the interviews and then draw conclusions.

Method

Participants were 20 female friends and relatives from various ethnic backgrounds ranging in age from 22 to 60. All participants reside on the East Coast of the United States. Ten females identified themselves as Roman Catholic and ten identified themselves as Episcopalian. The questionnaire was comprised of five items designed to gauge the participant's attitude toward their role as women in their respective churches. Questions were based on *yes* or *no* answers.

Procedure

I approached participants by phone and in person, and inquired as to whether they would be willing to respond to a short questionnaire on the role of women in their church. I assured them that their participation was entirely voluntary and that their responses would be anonymous to the readers.

Analysis

Since there was an even number of participants easily dividable into 100%, I chose to count only the “yes” responses calculating each “yes” as equaling 10%. Table 1 represents the distribution of responses. Column 1 to represents Catholic responses; column 2 to represents Episcopalian responses.

TABLE 1

	Catholics	Episcopalians
Do you perceive your role in the church as a sacred	50%	50%
Did a woman serve as your role model/mentor in your indoctrination into the	70%	30%
Have you considered prac-	20%	60%
Are you fulfilled/satisfied with your current role in	60%	60%
Have you ever considered	60%	40%

Conclusion

The results of the questionnaire responses were surprising and did not support my hypothesis. Many Catholic women reported having a female role model or mentor in the church, actually more than in the Episcopal Church. Equally interesting, Catholic and Episcopal women were identical in terms of their responses to level of satisfaction in their respective roles. However, Episcopal women have considered practicing another faith in greater numbers. This may be due to the increasing inclusiveness of the Episcopal Church. Also interesting is the fact that more Catholic women considered joining the clergy whereas there are now far more female role models available in the Episcopal community. However, the age range of the majority of survey participants may have skewed the result and the small number of women surveyed limit this study in terms of the extent to which the results might be generalized. More systematic selection of a larger sample in future investigations might also include the question: "Do you currently have a women role model/mentor in your church?"

Appendix A

Question # 1

Do you perceive your role in the church as a sacred role?

Question # 2

Did a woman serve as your role model/mentor in your indoctrination into the church?

Question # 3

Have you considered practicing another faith?

Question #4

Are you fulfilled/satisfied/happy with your current role in the church?

Question # 5

Have you ever considered joining the clergy?

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Encyclopedia Britannica

Effects of Religiosity on Academic Motivation

Deania Lafeuillee

Soc 39: Sociology of Religion

Mentor: Professor Barbara Walters

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INTRODUCTION

What is religiosity? What is motivation? Does an individual's religiosity affect his or her drive to accomplish educational goals? This paper explores these relationships.

Defining religiosity has been problematic: Johnstone defines it as "the intensity and consistency of a person's practice of their religion" (2004: 96). There are many ways to measure an individual's religious commitment, such as prayer frequency, church attendance, and belief in a divine power. Using a multidimensional approach, Glock and Stark (cited by Johnstone 2007: 105) developed five approaches to assessing religiosity: ritualistic (participation in rituals), experiential (connection with holy being), consequential (outcomes shown in conduct), ideological (devotion to beliefs) and intellectual (how educated the person is in formal beliefs). The five dimensions often correlate, but there may also be differences between them. For example, a person may show that he/she is committed and has experience and portrays a good behavior and still lack knowledge on basic things about his/her religion.

Motivation is a psychological term, and is defined according to the *Oxford Dictionary* as an "inducement," a "stimulus," an "incentive," an "attraction," a "lure," or an "enticement" (Abate 1997: 516). Motivation may also be referred to as "any organismic state mobilizing activity that is in some sense selective, or directive, with respect to the environment" (Campbell 1998). It is this impelling influence that stimulates a person's interest in an activity. A student who works hard to maintain good grades and complete assignments even though they seem uninteresting or difficult, is described as being "highly motivated." College students are frequently bombarded with projects, exams, home assignments, and other school activities which occupy a wide portion of their time span. How do they deal with it? Some students procrastinate, others just simply give up and a few might continue onwards to successfully completing that particular task.

However, does this mean that those who fail to complete or never complete tasks are less connected to God? Does students' religiosity propel them to strive for higher standards such as better grades? Most people might respond negatively to such a question but there may be times when a person's faith affects him or her pursuing a particular goal. To the contrary, there may be those, who are strongly opposed to religion or faith and continue to excel at whatever endeavors they set out to achieve. These questions have inspired this project which studies possible relationships between measures of religiosity and academic motivation.

LITERATURE REVIEW

Many studies on the relationship between religiosity and education have examined religious belief and college attendance. One study's goal was to understand how college influences students' religious beliefs and convictions. I found information from this study relevant because my project focuses on the motivation of college students and their religiosity. Results showed that although college has a secularizing influence on some students, the majority demonstrated stronger faith (Lee 2002). Faith, according to Lee, increased in many students despite the secular environment at a college. Unfortunately her study focuses on religious beliefs and makes no connection with educational motivation and religiosity.

Another study examined the affect of religious beliefs on attitudes toward work (Chusmir and Koberg 1988). The report discovered no correlation between religiosity and job-related attitudes among respondents. The earliest studies on this topic found a correlation between religious beliefs and attitudes toward work but the more recent studies did not. In relation to my project, feelings toward a job are linked to educational motivation. College gives students a sense of the working environment and students who are motivated at work are more likely to be motivated at school.

Regarding religiosity and psychological adjustment, studies have shown both positive and negative correlations between the two. Past researchers proposed three ways of coping with problematic situations: (1) the *collaborative style* (active personal exchange with God, intrinsically motivated), (2) *deferring style* (passive approach which waits for God for answers, extrinsic motivation),

and (3) self directing style (emphasizes the freedom God gives people to direct their own lives) (Gorsuch and Schaefer 1991). The authors state, "The relationship between beliefs and motivation seems to make sense theoretically. The individual's motivation would be important to behavior but not influence the direction of that behavior. However, a person's belief content could directly influence the direction of the behavior" (1991: 451). In other words, Gorsuch and Schaefer demonstrate that both motivation and level of devotion encourage someone's activities, but the more important effect comes from belief content such as religious affiliation (moral prescriptions). Consequently, religion acts as a problem solver and allows a person to cope in a collaborative way. This is supported by other researchers who have found, "religious motivation appears to have positive and comprehensive significance for the church/synagogue member's self-attitudes, world-attitudes, and coping skills" (Pargament, Steele, Tyler 1979).

These findings from these prior studies have fostered this study on the effects of religiosity on academic motivation. In relation to my topic, their three findings may mean different things. In Lee's study, college students displayed a higher degree of religiosity but whether or not these students were highly motivated was not mentioned in the study. This does not provide sufficient information because it deals with the school's population as a whole and it is likely that within this population, motivational levels vary. Chasmir and Koberg reported no connection between religious beliefs and attitudes toward work, a finding related to my research questions since attitudes lie intimately with being motivated. Results for my study might correspond to that of Chasmir and Koberg's or they may refute them. Gorsuch and Schaefer support a relationship between religiosity and psychological adjustment. The two researchers believe that motivation plays a role in directing behavior but the main source of control comes from an individual's belief content. As a result, religious individuals cope with situations better.

According to these results, can we conclude that students with a high level of motivation are more likely to be religious? Can piety be the coping tool that encourages students to perform well academically? These questions and more will be answered in this study.

METHOD

To collect information for my study I developed a questionnaire that measures religiosity and academic motivation among students at Kingsborough Community College. The questions for religiosity were primarily based on questions that were asked in previous studies (Roberts 2004). The survey questionnaire included twelve questions; seven of which tested religiosity and the remaining five on academic motivation. To measure religiosity, participants were assessed on beliefs, church attendance, church membership, church related media activities, prayer frequency, and importance of religion. Motivation of respondents was evaluated by checking absences per semester, study hours weekly, GPA, determination to graduate, and level of motivation at school.

There were a total of twenty four participants in this study. Participation was completely voluntary, consent forms were distributed before taking survey, and participants were totally anonymous. I distributed the questionnaires to students in an honors class after the professor left the room. The professor had informed students before leaving that participation in the survey was voluntary and no records were kept regarding who completed the questionnaires. Students from a second class who took the survey were also told by the professor that participation was voluntary and they too, received consent forms before taking survey. Students were informed that the purpose of the survey was to learn about religiosity and educational motivation before and after distribution. Questionnaires were administered to these students in two different classes and were also handed out randomly to a few students at the school's cafeteria. A total of twenty four questionnaires were distributed, received, and analyzed.

RESULTS

The results for this study showed that the majority of respondents displayed a belief in a divine power. Results showed that 66.2% of the subjects indicate that they believe in God, 12.5% sometimes believe, 16.7% were uncertain, and the remaining 8.4% expressed doubts about the existence of a deity.

The item on church attendance shows that 12.5% of students attend on a weekly basis; 8.3% attend church monthly; 25.0% attend only on special occasions, and 54.2% hardly ever attended or never attended a church service.

Results for prayer frequency indicate that 25.0% pray several times daily, 12.5% pray once daily, 20.8% who pray several times weekly, another 20.8% pray less than once a month, and another 20.8% who never pray.

These outcomes for the three important religiosity measures were to some extent surprising. Why do so many participants believe in God and yet still not attend church or pray frequently?

With regard to educational motivation, the majority of Kingsborough students reported high GPAs. 37.5% of students had a GPA between 3.6 and 4.0, 41.7% between 3.1 and 3.5, 8.3% between 2.6 and 3.0, and the rest 12.5% with a GPA between 2.0 and 2.5. This reflects in part a sampling problem, since I selected volunteers through the Honors Program. Based on these results, I was not surprised that 95.8% of students were very determined to graduate and 4.2% were not too determined.

A cross tabulation of church attendance and GPA showed that 15.5% of students who hardly ever or never attended a religious service had a GPA of 3.0 and below. 84.5% of students who hardly ever or never attended had GPAs above 3.0. Among respondents who were present at church at least every week, 33.3% had GPAs of 3.0 or below and 66.7% had GPAs above 3.0. Therefore, church attendance in this study shows no affect on a student's GPA.

The amount of time students dedicated to studying showed the following percentages: 25.0% studied less than one hour per week, 58.3% studied one to three hours per week, 8.3% studied four to six hours per week, 8.3% studied seven or more hours weekly. In relation to attending a religious service, 16.7% of respondents who hardly ever or never attended church, studied for more than four hours per week. 83.3% of students hardly ever or never attended studied for less than three hours. These results indicate that most students who rarely attend church studied for three hours or less. In addition, results showed 100% of participants who attended a religious service frequently (every week) spent three hours or less studying per week. 66.7% of

students who went to church on special occasions studied for three hours or less and the remaining 33.3% studied for four hours or more. These results show a very small relationship between religiosity and educational motivation.

Results for how motivated students were ranged from being highly motivated to being not too motivated. 70.8% of respondents were highly motivated, 25.0% were motivated and the remaining 4.2% were not too motivated. This shows that the bulk of the participants for this study were extremely motivated.

DISCUSSION

Is there a relationship between religiosity and academic motivation? The answer, according to this research is no. The majority of respondents for this study were strong believers in God. However, the strong believers spent very little or no time attending a church service, and not too much time praying. Results for “never” and “hardly ever” attending a church service were as high as 54%: more than half of the participants. Only 37.5% prayed on a daily basis. But why do these students not dedicate some time attending church or praying if they believe in God? A first reason may be time availability; students may be unable to find the time because of busy work or school schedules. Secondly, students may have been brought up to believe in God by family members and still continue to do so. Thirdly, students may be non-practicing believers.

Results confirmed that the majority of students who hardly ever or never attended a religious service had GPAs above 3.0. Only a small percentage of students who did not attend religious services had GPAs below 3.0. This suggests that church attendance has no connection with GPA levels among this group of students because students who hardly ever or never attended have GPAs both above and below 3.0. Although there were students who attended frequently (every week) the percentages were small. 33.3 % of those who attended weekly had GPAs below 3.0 and 66.7% who attended weekly had GPAs above 3.0. These students may have received inspiration from church but they represent only a small portion of the group of students who were part of this study. There differences between the groups were quite small, thus, showing that attending church regularly has no relationship with level of GPA among the students studied.

In a cross tabulation of study hours and attending church, the majority of students who did not spend their time going to church, spent less than three hours a week studying (motivated ones). Most of the weekly attendees also spent less than three hours studying per week. This indicates that religion might not be an influence on an individual's educational motivation. A student may attend church every week and not be as motivated. What about the student who attends on special occasions? The four main special days of the year celebrated by almost everyone include New Years Day, Christmas Day, Thanksgiving Day, and Easter. Only four days and if other religions celebrate other days beyond this four, they usually do not exceed ten, out of a 365 day year. Thus, it may be fair to state that students who are present at church only on main holidays are the same as the group that almost never attends. What about those who attend monthly? There are twelve months in a year and this shows that respondents are at the house of worship for roughly twelve days. They, too, are not frequent attendees. Subsequently, given the facts that less than a quarter of participants dedicate their time to several hours of studying and more than half of the students scarcely go to church (this includes students who study most of the time and those who do not), religiosity has no apparent relationship with school motivation.

Overall, the level of motivation is similar for students who frequently attend church and students who do not attend. The level of faith among students had little influence on a student's motivation. We can deduce from these data that, no relationship exists between church attendance and GPA among the students interviewed in this project.

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