

*Free Thought/Pensamiento
Libre*

Journal of the History and
Philosophy Honor Society



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In the name of the History and Philosophy Honor Society, many thanks.

Finally, this issue wants to recognize Philosophy Professor, Saul Kelton. After serving our college for over forty years, he decided to start a new trip. We wish Professor Kelton best of luck on his future endeavor and we hope to have him back soon. Wisdom is always welcomed and necessary.

History and Philosophy Honor Society

Created in 2015, The History and Philosophy Honor Society engage members into the arts of teaching and researching memory and traditions of thought. By empowering and fostering students' interest on History and Philosophy, we aim to strengthen our members' ability to transfer to history and philosophy programs around the nation, and ultimately to graduate school. Trusting on our students' abilities, interests and passions is the soil upon which this organization thrives.

Creada en 2015, La Sociedad de Historia y Filosofía busca exponer a sus miembros al arte de enseñar e investigar la memoria y tradiciones de pensamiento. A través de fomentar y empoderar el interés de nuestros alumnos en la Historia y la Filosofía, buscamos fortalecer la habilidad de nuestros alumnos y así facilitar su acceso a programas de pregrado así como postgrado a lo largo y ancho del país. La confianza en las habilidades, intereses y pasiones de nuestros alumnos es la piedra angular de esta organización.

Cristóbal Espinoza-Wulach, Society's adviser

Participant Faculty for academic year 2015-2016

Vincent Ianuale, Terrence Corrigan, Sabrina Misirhiralall
and Joseph Margiotta.

Members for academic year 2015- 2016

Tyler Kerekgyarto, Miles Firestine, Logan Germano,
Stephen Mallamaci, Katie Lanigan, Heather Rhodes and
Bavandeeep Singh.

Members' biographies

Tyler Kerekgyarto is a history major whose main areas of interest include 20th century America and the classical period, specifically Rome. He will be transferring to Kean University in the fall to pursue a degree in history, career undecided but leaning towards teaching. Through his time at Middlesex County College, Tyler has been working with Professors Corrigan and Espinoza who have helped him advance his interests in History.

Logan Germano hopes to transfer to Rutgers University or The College of New Jersey. He hopes to continue to study History. He hopes to teach or research in the field as a future occupation. He hopes to at least obtain a Masters Degree. He is currently working with professors Espinoza and Margiotta in their respective classes.

Miles Firestine is majoring in physical education at Middlesex County College. On the academic year 2015-2016, he focused on a new idea, spirituality practices, within physical education. Miles presented a paper at the Mid-Atlantic Region American Academy of Religion. On that paper, Miles discussed the role of physical education on assisting students to become a whole being. Miles wants to thank his professor and mentor Dr. Sabrina MisirHiralall for all of her guidance, teaching, and utter confidence in him. Without her guidance this paper would not have been possible.

Stephen Mallamaci is a history major at Middlesex County College. He plans on transferring to UCLA or Colorado Boulder University upon graduation. With the endless support and help from Professor Joseph M. Margiotta M.A., Stephen plans on becoming a future college educator and actor

Katie Lannigan is a history major at Middlesex County College and plans to transfer to Montclair State University. Her long term goal is to become a teacher. During the academic year 2015- 2016 she closely worked with Professor Vincent Ianuale.

Heather Rhodes is a graduate of Middlesex County College. Currently she is a junior at Rutgers University. She is majoring in History and hopes to be selected to join Rutgers Five Year Masters programs to receive her Masters. Her goal is becoming a teacher.

Bavandeep Singh is graduating on May from Middlesex County College. He is a U.S military veteran who is pursuing a degree in Public Relations. He hopes to join St. Johns University in New York, and expects to establish his own business someday.

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Philosophy Glass

Escape from Prism
Subject colored views to a
Philosophy Glass

You've seen the light, but is it white? Maybe.
Depends on attitudes inside your head.
For when white light's unlocked by prism's key,
The spectrum ruins from violet to red.

And that's the visible spectrum alone!
Much more remains unseen or else unheard.
Despite the subtle instruments we own.
Much that remains unknown must be inferred.

Clearly, things are not as they may appear.
The origins of things remain obscure.
Philosophers and tourist hold most dear
Not final destinations, but the tour

So join the game, don't settle for arrest
Because it's not the quarry, but the quest!

By H. Ian Smith
Professor of History and Philosophy at Middlesex County
College from 1964 to 1988

Fictionalizing Failure in China. The One-Child Policy's Effect and Decline Predicted

Tyler Kerekgyarto

On Thursday, October 29, 2015, the Communist government of the Peoples Republic of China declared it would be ending the controversial and problem-wrought One-Child Policy, which has plagued the nation since its inception. Created as a response to skyrocketing population, the One-Child Policy was supposed to slow birth rates to prevent overpopulation. The now infamous policy has created more issues in China than it solved, and has become an extremely controversial issue, leading China to revoke its former One-Child policy in favor of two children per family. In literature, there have been societies dreamt up that follow the same kind of population law, one of those being the alternate society presented in Margaret Peterson Haddix's novel *Among the Hidden*. The novel presents many situations that a family in China would have to deal with if they had an illegal child. In the novel, Luke Garner, a third child made illegal

by a government with a two child per family system, sheds light on the plight and struggle brought upon families in China under its One-Child law. What is the One-Child policy, how did it come about, what effects has it had on China, and how can a novel have predicted the failure and subsequent revocation of the policy.

The restrictions on birth were unofficially implemented in 1978 in China, championed by Deng Xiaoping, one of the highest-ranking officials at the time. The rules were originally a response to the first communist chairman of China Mao Zedong's belief in large families, on which he spoke in 1949, "Even if China's population multiplies many times, she is fully capable of finding a solution; the solution is production."¹ Zedong's theory was correct, and it had led the population of China to nearly double to one billion people since 1949. Beginning as a voluntary program which suggested a maximum of two children, it evolved in 1979 to one child, but was not very well enforced or applied. The Chinese

¹ Fitzpatrick, Laura, "China's One-Child Policy." Time, July 27, 2009.

government officially instated the policy on September 25, 1980, which is recognized as the date the One-Child policy officially took effect. Its regulation and enforcement is the responsibility of the National Population and Family Planning Commission. The policy and commission take a reward or punishment form of enforcement, as stated by John Bryan Starr in his informational book *Understanding China*, "The One-Child policy tries to limit population growth by rewarding families with a single child and penalizing larger ones."² The idea is that limiting children would lower the birthrate, and over time, would even out the population. And while the policy has lowered the birth rate, it has had adverse effects on China as a whole. The problems for China arose during the reign of Chairman Zedong, whose previously stated theory implied that the more children people had, the more empowered the nation would become. The government, which was communist, went as far as to ban the use and

² Starr, John Bryan. *Understanding China: A Guide to China's Economy, History, and Political Structure.* (New York: Hill and Wang, 1997), 225.

importing of contraceptives. Zedong's policies on population led to faster growth than food production, which led to famines, death, protests, and governmental intervention to control births. This was the beginnings of the One-Child Policy, which created great economic growth for China, but it is starting to deeply affect the nation socially and economically.

A nation which was told to have as many children as possible will be hard to convince to do the exact opposite, and because of this, methods of enforcement could often get out of control. The most obvious way to coerce people is with monetary incentives, which the government attempted. "To encourage compliance with the One-Child policy, the government is prepared to offer an array of incentives. In Guangan County, Sichuan Province, for example, these included cash rewards. Although the subsidy came to no more than a dollar a month, this constituted a 3 percent increase in household income there."³ However, money will only take you so far

³ Ibid., 231.

when you are forcing people to change their mindset, and in that case, the next most effective step is violence and forced compliance. In many places, women were given orders to be sterilized or have abortions, as Ma Jian observed when he visited villages in China over the last several years. Jian states that he discovered “Almost every one of the pregnant women I spoke to had suffered a mandatory abortion.”⁴ To anyone from a first-world nation like the United Kingdom but especially the United States where abortions are still illegal and unpopular in some area, forced abortions sound extremely barbaric and unnecessary. And of course, the focus then shifts to how these forced abortions are carried out. In her observations, Jian also came across a woman who was 8 months pregnant when she was forced to have an abortion, which she graphically described.

⁴ Jian, Ma. "China's Brutal One-Child Policy." The New York Times, 22 May 2013.

“Family planning officials dragged her to a local clinic, bound her to a surgical table, and injected a lethal drug into her abdomen. For two days she writhed on the table, her hands and feet still bound with rope, waiting for her body to eject the murdered baby. In the final stage of labor, a male doctor yanked the dead fetus out by the foot then dropped it in a garbage can. She had no money for a cab. She had to hobble home, blood dripping down her legs and staining her white sandals.”⁵

The scene that was described seems to be the common tactic in China, and it is carried out by usually unnamed government workers who will inspect villages like a well-trained platoon of soldiers, looking for any slight wrinkle in a uniform. One of these inspections was described by Starr in his book, and he says the locals refer

⁵ Ibid.

to their inspector as Mrs. Liao, “who marched into a remote rural community in south-central China, lined up the village women, singled out those with the most children, and told them that unless they reported to the local clinic for sterilization, their houses would be blown up.”⁶ The methods for compliance described by Jian sound like they are put to use in a place like North Korea, but they are indeed in place in China.

As with anything, the law has its consequences. For the One-Child Law, they are truly starting to rear their ugly heads recently. The consequences from this law are related to the loss of growth caused by the control, which has led to a waning workforce. Because there have been gradually less children being born since 1979, there have been less and less young people joining the workforce. Because of the declining supply of manpower and the advance of technology, businesses in China have had to turn to robots in order to make up the difference, as Keith Bradsher explained, “Chinese businesses and government

⁶ Starr, 232.

are responding by designing and starting to install large numbers of robots, with the goal of keeping factories running and expanding without necessarily causing a drop in overall employment."⁷ The population law creates several large problems for China, especially when it comes to events that cause wide-scale destruction and death. As Andrew Jacobs describes, over 10,000 children were killed in the May 12, 2008 earthquake in China due to several schools completely collapsing. For 10,000 families, their only child was now gone, and they turned to the government for answers and a solution. Jacobs states that "In response to inquiries from grieving relatives, local officials announced Monday that parents whose only child was killed or grievously injured in the May 12 earthquake would be exempt from the country's One-Child policy."⁸ While the government agreed to let them have another child, many of the people may be over child-

⁷ Bradsher, Keith. "Cheaper Robots, Fewer Workers." *The New York Times*, 24 Apr. 2015.

⁸ Jacobs, Andrew. "One-Child Policy Lifted for Parents of China Quake Victims." *The New York Times*, 27 May 2008.

bearing age, and therefore this so-called consolation from the government is doing nothing to help their grief, and has also lowered the population even further. The further problem that mainly affects the countryside of China is a deep religious sentiment among villagers. Confucianism prefers that offspring be a male, which had led to many in the rural parts of China to begin favoring males and discarding female babies, and as Jian pointed out, has led to a massive gap in the number of each gender. "Under family pressure to ensure that their only child is a son, women often choose to abort baby girls or discard them at birth, practices have skewed China's sex ratio to 118 boys for every 100 girls."⁹ Their religion also comes into play later in the child's life, when they are getting some form of higher education. Confucianism tells its followers that the educated do not dirty their hands with manual labor. Because of this, university students are more likely to search for higher-up jobs than settle for something such as manufacturing, and if they are going to work in a factory,

⁹ Jian.

they want to be doing things like design and management. Bradsher connects the two points by stating that “Workers are scarce partly because of the government’s One-Child policy and the rapid expansion of the university system.”¹⁰ The overall consequences of the One-Child law seem to be a reduction in the workforce which will begin to have serious economic implications in the near future is something is not changed.

As barbaric, uncivilized, and heinous all of these practices sound, it isn’t too far off from what is presented by Margaret Peterson Haddix in her alternate society in *The Shadow Children* series of books, the first of which being the 1998 novel *Among the Hidden*. In this novel, Haddix imagines a future where overpopulation has caused a massive socio-political shift and the government has become totalitarian in order to control the population. The branch of the government in the novel responsible for the enforcement of their two child policy is the Population Police. The Population Police is very similar to the

¹⁰ Bradsher.

National Population and Family Planning Commission, and much like the inspectors in China; the Population Police would do whatever they can to ensure compliance with the law. As Luke's mother explains to him, the propaganda that was run by the Population Police convinced her to keep him hidden, for fear of what they would do to the both of them. "They started running all that on TV about the Population Police, and how they had ways of finding out everything, how they'd do anything to enforce the law."¹¹ From this passage, the parallels between China and the book seem to suggest that China may have been Haddix's inspiration for the book. The plot of the series follows a boy named Luke Garner, who is an illegal third child. With the help of a double-agent, Garner is able to infiltrate the Population Police and cause enough internal uproar to tear down their control by the final book, the 2006 novel *Among the Free*. While the plotline is pure fiction, the setting could not be more real. The anti-

¹¹ Haddix, Margaret Peterson. *Among the Hidden: The Shadow Children*. (New York: Simon & Schuster Books for Young Readers, 1998), 10.

policy sentiment in both china, as seen earlier, and Garner's world are fierce, as described by villager to Garner's character "I am through cooperating with the population police. You said if we followed your rules, obeyed your laws, we'd have peace and prosperity."¹² In both the book and China, the enforcement had become so incredibly evil, so heinous, and the consequences on the society so massive and controversial that the people's opinion overpowered their respective totalitarian governments and caused each policy to fall, with Luke Garner exclaiming "We did it. Everyone's free now!"¹³

As stated at the beginning, the One-Child policy in China has been brought to an end. The government has switched to allowing two children per family because the population has been skewed both gender wise and age wise, creating a large and quickly growing elderly generation and an ever-smaller working age generation which has taken a toll on China's economy. However, the

¹² Haddix, Margaret Peterson. *Among the Free: The Shadow Children*. (New York: Scholastic, 2006), 20.

¹³ *Ibid.*, 194.

policy has had an interesting effect on the people of China. The forced society of one child and the condition of China's economy have made many people prefer smaller families, even prefer one child, and this is explained by thirty-six year old Chen Feng, a worker at a medical equipment company, "Before I had my first child, I was hoping for the relaxation of the One-Child policy...I changed my mind after I gave birth to my daughter"¹⁴ Feng goes on to explain that she wants to be able to provide a good future to her child, and that it is difficult in China which is what spurred their decision. So easing of the laws to allow for more children may not solve China's problem as quickly as they hope. To show further to see how reluctant the Chinese population is to have more children, one can look back at 2013, when "China eased some restrictions in the One-Child policy... allowing couples to have two children if one of the spouses was an only child."¹⁵ This policy seemed common sense to the

¹⁴ Buckley, Chris. "China Ends One-Child Policy, Allowing Families Two Children" *The New York Times*, 29 Oct. 2015.

¹⁵ *Ibid.*

government who hoped that it would stop the declining population while still giving them control. “By May (2014), about 1.45 million couples had applied to have a second child under the relaxed rules announced in late 2013, but that was only about 12 percent of the number eligible.”¹⁶ For reference, 1.45 million is 12 percent of approximately 12 million people who were supposedly eligible. Those numbers show just how suppressed and unable these people were, that not even allowing them what they wanted made them do it. This is mainly because the idea has been drilled into them for almost 40 years and they just don’t have the means to support more than 1 child. However, even though they cannot actually do what they are now able, whether it be because they can’t financially or are still in fear, the policy has been lifted because of the effect it had on the nation as a whole, and will possibly in the somewhat near future allow China’s population to even out.

¹⁶ Ibid.

Luke Garner is a prime example of what limiting population, like what is being done in China, can do to a person and a family who are in hiding. The Population Police in *The Shadow Children* series and the National Population and Family Planning Commission in China seek to limit population by whatever means necessary in order to combat problems in their respective countries. However, the inception of their policies leads to more problems which seem to overshadow their usefulness and create disruption and controversy in the country itself and throughout the world. While the government and policy as a whole fell because of the people in *The Shadow Children* books, China has only made a small leap with the allowance of a second child per family, when many people there just want to have their reproductive rights back like most countries in the world. Both of the societies stand as an example of how people can be powerless against their government and how government can easily overstep its bounds and convince you to follow suit.

The Connection of the Body and Mind through Spiritual Pedagogy in Physical Education

Miles Firestine

Currently, physical education curriculums¹⁷ in American public schools focus on mostly sports related activities that are geared towards physical fitness. Because some students are better at sports than others, this often creates a distinction between “jocs” and “non-athletes”. To prevent this segregation of students, physical education curriculums need to focus on not only the physical fitness of students but also the spiritual well-being. Administrators may argue that spirituality has no place in public schools. However, Lodewyk, Lu, and Kental state,

“Distinct from moral or religious beliefs, spirituality engages interactively with the psyche, body and sociocultural setting to influence human

¹⁷ "Model Curriculum." Model Curriculum. Accessed December 15, 2015. <http://www.state.nj.us/education/modelcurriculum/>.

functioning, holistic health, and moral outcomes like altruism and well-being."¹⁸

As a future physical education teacher, I plan to integrate mindfulness¹⁹ into my spiritual pedagogy to consider the whole being of my students. My ideal physical education curriculum employs mindfulness to move towards a less sports oriented curriculum and towards a curriculum that focuses on the whole being. I plan to endorse activities such as Tai Chi, meditation, and other mindfulness activities as I concentrate on the entire being of my students as opposed to just mere physical fitness. I will relate my spiritual pedagogical framework that influences how I plan to combat the social stigma of "jocks" and "non-athletes". To do this, I will use a curriculum that focuses on connecting the mind and the

¹⁸ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 170.

¹⁹ Nhất Hạnh, Mobi Ho, and Dinh Mai Vo. 1987. *The miracle of mindfulness: an introduction to the practice of meditation*. Boston: Beacon Press.

body in a manner that creates a peaceful, non-combative learning environment that is optimal for students to engage in not only physical but also spiritual development to nourish their whole being.

To begin, I will point to the distinction between religion and spirituality. According to Lodewyk, Lu and Kentel,

“Religion tends to be more institutionalized (adherence to formal doctrine or rituals), theological (in relation to a higher power or God), and sociological (community or church)”.²⁰

Religion is an institution where guidelines are given and it is up to the individual to either follow it intensely, or loosely. Alexander W. Astin states that spirituality.

²⁰ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 171.

“Has to do with the values that we hold most dear, our sense of who we are and where you come from, our beliefs about why we are here-the meaning and purpose that we see in our work and our life.”²¹

While religion looks for worship to a superhuman entity, spirituality instead places belief in one's own self and finding what one's purpose is. With that being said, I plan to incorporate spirituality practices in my curriculum so students can participate without the fear of indoctrination into a particular religious framework. Some may argue that spirituality has no place in public schools or even higher education, but how do we expect our students to learn from us when they do not explore the core of their inner selves first?

²¹ Astin, Alexander W. "Why Spirituality Deserves a Central Place in Higher Education." *Spirituality in Higher Education Newsletter*, April 2004, 1.

Spirituality teaches students to just simply be aware of themselves or to look inwards. The First Amendment states,

“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.”²²

This indicates that an establishment such as a public school cannot teach a class that takes part in religion. Thus, I am well in my right to develop curriculum that will focus on the students as a whole being. In order to do that, my curriculum needs to pass the Lemon Test. What the Lemon Test does, is it puts a class or curriculum under a light with a few questions in

²² "First Amendment." [Www.law.cornell.edu](http://www.law.cornell.edu). Accessed March 1, 2016. https://www.law.cornell.edu/constitution/first_amendment.

mind. First, there has to be a significant secular purpose. Second, the activity must not have the primary effect of advancing or inhibiting religion. Lastly, there cannot be an excessive entanglement between government and religion. What I plan to offer my students has nothing to do with religion. My goal is to first build the awareness with the students, not only with themselves but the other students as well. I feel the perfect environment to incorporate this idea is within physical education classes. Mijares & Khalsa say in their article:

“Physical educators can model inclusive lessons (e.g., accounting for various abilities, cultures, body sizes, and genders) and structure physically and emotionally safe setting in which students can be more authentic, function with a caring community, and speak openly about what matters to them.”²³

²³ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 173.

When I attended school, all my physical education curriculums consisted of more sports-oriented activities. As I matured, it seemed that there was this distinction between the more athletic students or “Jocs” and the non-athletic students. This began to show that not all students see P.E as a learning environment. Instead, some students feel shunned or embarrassed that they may not perform as well as the other more athletic students. As a future physical education teacher, my plan is to implement spirituality practices into my curriculum to bring students together in community. To quote Lodewyk, Lu, and Kentel

“Physical Education has the potential to provide experiences that can allow students to understand ways that thinking, willing, feeling, and responding can stem from and be tools for bringing about meaningful existence and balanced living.”²⁴

²⁴Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 174.

Giving the students the ability to think and feel connected is something that I personally feel has slowly but surely faded in schools. In order to combat this lack of inward understanding, I plan to incorporate such teachings as meditation, Tai-chi, and yoga into my class. Students may have the preconception that meditation is sitting in the dark with your eyes closed. However, meditation comes in many different forms. For instance, Thich Nhat Hanh in his book *The Miracle of Mindfulness* talks about different meditations varying from sitting, walking, eating, and even washing the dishes. Meditation helps to not only connect with our inner selves, but it allows a person to connect to the world around them. This is a skill that can benefit students in their other classes as well. For instance, students that suffer from test taking anxiety can use the breathing methods taught in meditation to not only calm them but also help in problem solving through the feelings of clarity that meditation fosters.

My professor, Dr. Sabrina D. MisirHiralall, showed me that it is possible to integrate meditation into my pedagogy. When I first attended Dr. MisirHiralall philosophy class I didn't know what to expect but once we began the meditation Dr. MisirHiralall made me not only feel comfortable but something I've never felt before as a student was relaxation while in a class setting.²⁵ This inspired me to rethink how I would instruct my students. I would implement meditation into my class in the following way. In the beginning of the class, I will ask my students to arrange themselves in a manner that is most comfortable. Then when the students are prepared, I will dim or turn off the lights and play relaxing music engaging students to shake their stresses off. I will use secular music in the meditation genre. I would then ask them to think about not only why they are in school but also to think of their purpose in life. The focus of this is to

²⁵ MisirHiralall, Sabrina D. Middlesex County College PHI 121 Philosophy Spring 2015; MisirHiralall, Sabrina D. Middlesex County College, PHI 123 Ethics Fall 2015 and Spring 2016; "Contemplative Pedagogy at MCC with Dr. MisirHiralall." YouTube. Accessed March 16, 2016. <https://www.youtube.com/watch?v=LbqR-rxrje4>.

show the students that each one is important and is connected to not only myself but also to the other students as well.

I also plan to incorporate Tai-Chi as a part of my spiritual pedagogy.

“Tai-Chi is centuries-old, related mind and body practices. It involves certain postures and gentle movements with mental focus, breathing, and relaxation.”²⁶

I experienced Tai-Chi for the first time this last year, having no idea what to expect but when the lesson began I instantly could feel calm focused and relaxed. The slow pace really gave me the ability to connect to my body. What I also realized was that after a while, I began to break a light sweat. So within my class after the

²⁶ "Tai Chi and Qi Gong: In Depth." National Center for Complementary and Integrative Health. June 2006. Accessed March 1, 2016. <https://nccih.nih.gov/health/taichi/introduction.htm>.

meditation, I would inform the students to find a space out on the floor far enough away enough where the students will not come in contact with other students, but together enough to still feel connected to the class. After the students took their places, I would begin with slow consistent movements to have the students focus on their breathing and being keeping a relaxed yet consistent with their movements. This I hope will bring a sense of togetherness to the class environment, and also bring the students tranquility and relaxation from the constant stresses of being a student.

As a future Physical education teacher I plan to incorporate a teaching style that not only looks at the physical fitness, but also spiritual well-being. It is crucial for me as an educator to create a safe learning environment that helps students connect to themselves. According to Lodewyk, Lu, and Kental

“Infusing more holism into the physical education curricula could help students recognize the whole person and fuse the boundaries of the mind, body, and spirit”.²⁷

Physical education classes’ focus more on physical fitness of a student’s rather than focusing on the students as a whole. Now in this moment is when mindfulness and spirituality can really benefits students as Lodewyk, Lu, and Kental explain

“In physical education, the dispositions of students’ naturally vary. Yet physical educators may have encountered individuals who despite often challenging circumstances, manifest joy,

²⁷ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 173.

compassion, grace, caring, perseverance, hope, and integrity while others do not.”²⁸

I plan to create a curriculum that will benefit a student for many years even after they are done with school. In some countries as Lodewyk, Lu, and Kentel state

“For example in the educational systems of England, Wales and New Zealand physical educators are mandated to teach prescribed spiritual elements in the normal curriculum such as self-awareness, the search for meaning and purpose, and to assist in developing qualities and attitudes necessary for inner well-being.”²⁹

²⁸ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 170.

²⁹ Lodewyk, Ken, Chunlei Lu, and Jeanne Kentel. 2010. "Enacting the Spiritual Dimension in Physical Education". *Physical Educator*. 66 (4): 173.

I plan to show academia that a student must begin to learn from a young age how to be aware of themselves. Learning about being aware of their actions, feelings, even just finding a purpose are just as important to me as learning how to do equations in math or science. I also would implore other educators not just within my field to incorporate a more holistic approach into their lesson plans to engage their students because the more student are introduced to something the better they become.

In conclusion, a student's future should always be an educator's top priority, giving students the equipment to begin a life of their own and peruse their dreams. Physical education is very important class because we learn tools for life such as teamwork, sportsmanship, and healthy competition. I plan to focus on my students as a whole being and reconnect the mind and body through spirituality. I also plan to introduce a curriculum to combat the segregation between athletes and non-athletes and bring students into an environment that will not only be safe, non-combative, but also comfortable. Instead of

focusing on only the student's outer selves, meaning their physical fitness, I will also incorporate more holistic teachings to focusing on their inner selves. My curriculum will insure that students are treated as whole beings. Incorporating body, mind, and spirit into Physical Education will not only better the students within school but will also better prepare the students for the outside world.

A modern look at Wilsonianism

Logan Germano

Thomas Woodrow Wilson, 28th President of the United States of America, is often forgotten in modern times, despite the fact that under his leadership, the stage of the world was set for the next century and beyond. This reorganization greatly influenced by Wilson was decided by what he believed in as an individual. This idealistic Wilsonian foreign policy would greatly govern the post-World War I world, and forge new nations out of war torn Europe. However, did this worldview work? Was it a worthwhile pursuit? Was it an effective diplomatic policy, and what aspects of it can be applied today? The purpose of this paper is to find out just that. Since Woodrow Wilson was president in an interesting time in American history, there is a rare opportunity to see Wilsonian ideals put through the test in times of peace and war, and analyze them, and use the past to help decide whether it is practical to adopt some of his ideals in today's world. The

methods used for the collecting of information on this topic was by use of various books and articles written by qualified individuals, as well as examining various speeches made by President Wilson himself, in order to further understand his worldview. Other documents that Wilson had a hand in were also consulted. This paper will mainly focus on Wilson's foreign policy. Wilson's life prior to his presidency will also be covered in this paper, as it will allow for possible explanations for his positions on world affairs. Topics such as Wilson's domestic policy will generally be avoided, as this paper is focusing more on foreign policy. Furthermore in the confines of this paper, Wilsonianism will be defined as the beliefs of president Woodrow Wilson, which generally used to describe the viewpoint that adheres to the belief of active foreign policy promoting democracy abroad, coupled with internationalism.

The objective of this paper is to determine whether Wilsonian foreign policy did work under Wilson's

administration, and whether or not Wilsonian ideals could feasibly be used in modern times.

In order to have an accurate understanding of Wilson's beliefs, one must go back to see at is life to fully grasp where and these ideals were formed, and why. Thomas Woodrow Wilson was born in Virginia, as a son of a minister. His early childhood was remembering the wounded Confederate soldiers being treated in his father's church. In Thomas J. Knock's book on Wilson, *To End All Wars*, Knock writes, "As his eighth birthday approached, he witnessed the solemn march of thousands of Confederate on their way to defend the city against Sherman's invasion. He watched the wounded soldiers die inside his father's church and pondered the fate of the ragged Union prisoners confined in the churchyard outside. Soon he would see Jefferson Davis paraded under Union guard through the streets and would recall standing 'for a moment at General Lee's side and looking

up into his face”³⁰. Because he was a son of a minister, it is no surprise that Wilson was a deeply religious man. It is also safe to assume that due to this, and his experiences seeing some of the horrors of war, that he was one that did not wish to use violence. He had a strong sense of morality, steeped in religion, and often saw the world in terms of good and evil³¹. Again, no doubt because of the duality of the Bible, with God seen as a source of all good, and the devil, the source of evil. One can tell the huge impact Wilson’s childhood had on him, because he once remarked that “[a] boy never gets over his boyhood, and the subtle influences which have become a part of him”³². This deep theological part of Wilson would continue to contribute to Wilson’s beliefs. According to Knock account of Wilson, it is noted:

Dr. Wilson taught young ‘Tommy’ that even individual success inhered in obedience to divine law.

30 Thomas J. Knock, *To End All Wars: Woodrow Wilson and the Quest for a New World Order* (Princeton, Princeton University Press, 1992), 3.

31 Knock, *To End All Wars*, 7.

32 Knock, *To End All Wars*, 3.

Moreover, in a world filled with the struggle of good and evil, service to God was that much more imperative. Wilson dutifully venerated his 'incomparable' father and dutifully appropriated the lessons. For example, shortly before graduating Princeton, he wrote in his journal, 'If God will give me the grace I will try to serve him [...]to perfection'³³.

Once more Wilson's deeply pious nature is revealed, along with the theme of good and evil that will remain in Wilson's thought process for the rest of his life. Wilson would eventually become a great intellectual, with a penchant for "constitutional order," in government or otherwise. Wherever he went as a student, some organization would be brought about and organized by his hand. He studied law at the University of Virginia, and political science at Princeton, as well as John Hopkins University. As a career, he was a professor at many universities authored many political papers, and his academic career would eventually culminate in him

³³ Knock, *To End All Wars*, 4.

becoming president of Princeton University³⁴. As a result, Wilson is considered an intellectual. According to Shi and Tindall's *America: The Essential Learning Edition*, "Wilson himself considered himself a, "amatuer politician," who was asked to run for public office, first as Governor, and then for President. According to Shi and Tindall, "he often displayed an unbending self-righteousness and a fiery temper, qualities that would prove to be his undoing as president. Over the course of his presidency, he would sometimes mutter, 'God save us from compromise.'"³⁵. He disliked those who disagreed with him, believing them to be fools, who did not know better ³⁶. With an idea of Woodrow Wilson's past, and personality, we can now delve into how these thing forged Wilson's political thought.

34 Knock, *To End All Wars*, 6.

35 David E. Shi, and George Brown Tindall, *America: The Essential Learning Edition*. Vol. 2. (New York: W.W. Norton &, 2015), 733.

36 Dan Carlin, *Blueprint of Armageddon V*. (Audio blog post. Dan Carlin Hardcore History)

During his studies as a professor and intellectual, Wilson came to various conclusions on his political views. Wilson believed in "Political Development." The idea that various people were only able to handle certain political ways of self governance, the pinnacle of which would be self governance in the form of democracy³⁷. This view is a racist one, as it assumes that some peoples are less developed than others, but is to be expected. Wilson was a racist, and it is unsurprising, since he came from the Confederate South. Another view Wilson held was that the world should be more united as one. In Wilson's world view the great powers of the world should work together. He believed in the Brotherhood of Man, where race and nationality did not matter, tied together by international free trade, Christianity, and the Common origin of Roman law. He also believed in the God given rights of man, that should be guaranteed by International law, which he thought should be based in a moral and legal system. All of these things working in tandem would

³⁷ Knock, *To End All Wars*, 7.

create world peace, in Wilson's mind³⁸. In this regard, Wilson was a true internationalist, arguably the first presidents with a stance like this, although when he was elected, he ran on a platform of isolationism, especially in the election of 1916³⁹. Although widely regarded as a peace-loving person, Wilson, unlike his Secretary of State, William Jennings Bryan, was not a pacifist, and would consider military actions if he believed them necessary⁴⁰. However, as idealistic as some stances are, he was less idealistic in other regards when it came to international policy. Wilson did consider himself an Imperialist. He was initially against taking the Philippines, but when America had control, decided they might as well keep them⁴¹. He did believe in Self-Determination, but mostly for European ethnic groups under the empires of Europe, and not so much for the people under the domination of the

38 Knock, *To End All Wars*, 8.

39 Shi and Tindall, *America: The Essential Learning Edition*, 736.

40 Knock, *To End All Wars*, 21.

41 Knock, *To End All Wars*, 9.

West in oversea colonies⁴². Also, Wilson saw the United States as a “beckon of light” in the world. It was in his eyes what all nations should strive to be, and he thought that it was only under democracy could a society be closest to following the will of God, and capable of true morality⁴³. Finally, the epitome of Wilsonian diplomacy are his famous 14 points, the most notable of which are outlined by Wilson himself, when addressing congress on the Conditions of Peace, included:

Absolute freedom of navigation upon the seas[,] [...] the establishment of an equality of trade conditions among all the nations[,] [...] guarantees given and taken that national armaments will be reduced[,] [...] A general association of nations [...] for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.⁴⁴

42 Carlin, *Blueprint of Armageddon V.*

43 Knock, *To End All Wars*, 20.

44 *Fourteen Points Speech*, (Wikisource, the Free Online Library.)

These notions, along with the various points pertaining to self determination in Europe, are all the fundamental underpinnings of Wilsonianism, packaged as 14 points.

Now with an understanding of the basics of Wilsonianism, one can begin to more closely examine its practical uses, when it was put to the test under Wilson's administration during his time. Although Wilson's first election was mainly focused on domestic policy, when he assumed office, Wilson was thrust quickly into the world stage for the first time due to the Mexican revolution. With the bloody conflict raging south of the border, Wilson was left with the task of dealing with this situation. The situation is further described by Lucas N. Frank, a writer of *The Historian*. He states, a case study of Woodrow Wilson's foreign policy towards the Mexican Revolution offers a unique perspective on his driving principles and goals and the lengths to which he was willing to go to achieve them" Frank continues this line of thought. It is noted:

When President Wilson assumed office, he faced the immediate task of formulating a policy towards the degenerating situation in Mexico and possessed a clean slate with which to work [...] [t]he early years of Wilson's first term are more revealing than the bitterly contested First-World-War and postwar periods, because Wilson confronted the Mexican Revolution in 1913 and 1914 relatively unconstrained by domestic and foreign concerns⁴⁵.

As we can see, with a fresh start, Wilson was able to deal with the situation relatively care free about factors at home, as he was just starting out as president, and as a result can examine the purest form of Wilsonianism. Frank mentions, "In 1913, when Wilson's cherished currency and tariff reform bill's fate was hanging by a thread on the Senate floor, he had an opportunity to garner Republican support by modifying his policy towards Mexico, but he did not. Wilson refused to give

⁴⁵ Lucas N. Frank, "Playing With Fire: Woodrow Wilson, Self-Determination, Democracy, And Revolution In Mexico." *Historian* 76.1 (2014): 73-74.

ground on the issue of Huerta's recognition to facilitate his domestic reforms"⁴⁶. Wilson himself spoke on Mexico, stating, "We shall yet prove to the Mexican people that we know how to serve them, without first thinking how we shall serve ourselves"⁴⁷. Here we see for the first time the idealistic nature of Wilson as president in motion on the international stage. Wilson was "presented [...] with an opportunity to follow his moral compass and demonstrate the proper way for powerful states to act upon the international stage"⁴⁸. Wilson was equally prompt in establishing and maintaining a foreign policy independent of the interests of US citizens and businesses residing in Mexico. [...] [H]e repeatedly stressed that Washington would not allow US business interests to dictate its policy"⁴⁹. Wilson refused to recognize a "government of

46 Frank, "Playing With Fire: Woodrow Wilson, Self-Determination, Democracy, And Revolution In Mexico." 75.

47 Henry Steele Commager, *Documents of American History: Volume II, since 1898*. (Englewood Cliffs, NJ: Prentice-Hall, 1973), 88.

48 Frank, "Playing With Fire: Woodrow Wilson, Self-Determination, Democracy, And Revolution In Mexico." 74.

49 Frank, "Playing With Fire: Woodrow Wilson, Self-Determination, Democracy, And Revolution In Mexico." 76.

butchers,” that came to power when Victoriano Huerta seized power in Mexico⁵⁰. Although Wilson generally believed that it is easier to “reform than reconstruct”⁵¹, Wilson believed that non-intervention was the answer to this crisis, and that “A radical revolution was the only cure”⁵². It is clear that Wilson believed that the Mexicans alone had to fight for their freedom, to defeat their societal ills. However, as situation in Mexico continued, Wilson decided to get involved by using the Navy to occupy the city of Veracruz, and pressure Huerta to step down⁵³. Thus we see that his willingness to stay out of the conflict came to an end, and intervention will become a theme of his presidency, most notably of course, in the United States’ entry into the First World War.

Despite all of his noble intentions, Wilson’s forays into Mexico can be seen as a failure. It is notable that he

50 Knock, *To End All Wars*, 25.

51 Knock, *To End All Wars*, 8.

52 Knock, *To End All Wars*, 6.

53 Knock, *To End All Wars*, 78.

ignored businesses in America, and followed what he believed in, it did not work out. With the famous Pancho Villa's raid on to United States soil, and the fact that Wilson had to retaliate by sending General John J. Pershing into Mexico for 9 months with the armed forces, demonstrated that Wilson had failed in Mexico, with the deaths of Americans living by the border in New Mexico, as well as the fact that to this day, Mexico is generally regarded as unstable compared with the United States.

America's intervention into World War I under Wilson, and the resulting peace at the Treaty of Versailles in 1919. Although at the time when he arrived in Europe, the people their cheer for him, as a "savior," or "God of peace"⁵⁴. However, at the peace talks he was almost doomed to fail. "Tough-minded European statesmen who shared neither his lofty goals nor his American ideals. In fact, they resented his efforts to forge a peace settlement modeled on American values. In the end, the European leaders would force him to abandon many of his

54 Shi and Tindall, *America: The Essential Learning Edition*, 767.

objectives”⁵⁵. The treaty itself incorporated some Wilsonian ideals, but failed to achieve what he wanted. Mainly, it used his goal of self-determination to weaken the central powers, by releasing nations like Poland from Germany, and dismantling the various ethnic groups under Austria-Hungary. The only possible exception to this is the creation of the League of Nations, an organization to promote peace, and bring some semblance of international order to the world (Treaty of Versailles). As an internationalist, this was Wilson’s dream that he devised early in his life, finally come to fruition, except for one minor snag. It was not approved by the United States Congress⁵⁶. Again, like Mexico, Wilson’s attempts to bring peace through his ideology failed. Not only did he fail to bring about the majority of his tenets in the hall of mirrors, but he failed in instituting a “peace without revenge”⁵⁷. Unfortunately, Wilson died a broken man. Despite how hard he campaigned for the League of Nations, speaking

55 Shi and Tindall, *America: The Essential Learning Edition*, 768.

56 Shi and Tindall, *America: The Essential Learning Edition*, 773.

57 Shi and Tindall, *America: The Essential Learning Edition*, 769.

to American across the country, Wilson's health declined, and eventually collapsed, when he suffered a stroke. Essentially crippled while in office, he eventually died in February 3, 1924⁵⁸.

Now let us see if any of Wilson's ideology has any place in the modern world. Obviously his bias towards Europe, and Christianity must be eliminated from what we can salvage, since the world is now filled with nations with various religions, and is not dominated by a handful of imperialist powers. His racist viewpoints must also be done away with, since they are plain wrong, from both a morally, rationally, and pragmatic point of view. It is hard to conduct diplomacy and foster international goodwill if you consider peoples racially superior to others. It cannot be done. However, some kernels of usefulness can be gleaned from Wilsonianism. One is that unilateral interventions rarely work. We see this in Wilson's intervention into Mexico with the US army to apprehend Pancho Villa, and it ended as an embarrassment to

58 Shi and Tindall, *America: The Essential Learning Edition*, 773.

American military prestige, as well as the fact that it almost lead to war with Mexico after the occupation of Vera Cruz. This level of interventionism not only can be compared with the military interventions in Vietnam, Afghanistan, and Iraq, but it was Wilson who set the precedent for them, after American entry into World war I. In his speech to Congress asking for war to be declared on the German Empire, Wilson essentially ended American isolationism with the following:

Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances. We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments

that are observed among the individual citizens of civilized states.⁵⁹

Here we see the basic tenets of Wilsonianism come to light. The end if neutrality, and a more active role in world affairs, even resorting to the use of the armed forces. Wilson also brings up a theme that is common in interventionist rhetoric following the previous except from the same speech:

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be determined upon in the old, unhappy days when peoples were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow men as pawns and tools. Self-governed nations do not fill

59 "Woodrow Wilson's" *The Heritage Foundation*.

their neighbor states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest.⁶⁰

The concept that we are at war with the oppressive regime of a country and only wish to see that its people can flourish under self rule is a one that is similar to those in Saddam Hussein's Iraq, When President George W. Bush vowed to “disarm Iraq and free its people”⁶¹. This notion can also be seen in every confrontation the United States has entered. The US generally claims to have these Wilsonian ideals at heart in many of its actions, although many do dispute that these are the true motives.

Again similar to Wilson's foray into Mexico, many argue that American interventions in the wars in Afghanistan, Iraq and Vietnam were failures. South Vietnam fell shortly after the United States Withdrew, Afghanistan has yet to stabilize, and militants still

60 "Woodrow Wilson's" *The Heritage Foundation*.

61 "Saddam's Life and Times: Struggle for Iraq." *BBC News*. Accessed March 12, 2016.

threaten the region, despite billions of dollars pumped into the country for “nation building,” and one only needs to have a vague notion of the events in the Middle East to understand that our nation building their, and our attempts to create a democracy where the Iraqi people could thrive are in ruins. It took years to capture Osama bin Laden, who eluded the United States, much like Pancho Villa did. The power vacuum we created by eliminating Iraq as a regional power has made the situation in the Middle East deteriorate to new lows, with the emergence of the Islamic State and the tug of war for influence between Saudi Arabia and Iran, as well as the intervention of Russia in Syria supposedly against the Islamic State. The region is filled with sectarian violence, ethnic hatred, especially in the case of the Kurds, and civil strife, and although these things all occurred previously to the American intervention, it was nothing on the scale of the current situation⁶².

62 "What Is 'Islamic State'?" - BBC News." *BBC News*. Accessed March 12, 2016.

Previously, I have mentioned “Political development” in this paper. The idea that some peoples are not able to handle democracy, and societies need to reach a certain level in order to achieve this. Obviously, the way Wilson perceived this was in a racial and ethnic way. It is likely that he was referring to those in the colonies of Imperialist powers, considering that in his famous Fourteen Points, under territorial issues, he only focuses on European nations and Turkey. Only these Europeans deserve the right to self-determination, and he completely ignores the people living under European rule. This said, there is a grain of truth in this belief. People cannot just have democracy thrust upon them. It cannot be done. Society has to reach this on its own. Weimar Germany failed, Iraq’s government failed to make an inclusive governing body causing dissatisfaction among its Sunni population, leading to the rise of ISIS. Afghanistan’s government is unstable at best. The South Vietnamese government was corrupt and dictatorial under Diem’s regime. Generally, a nation that has a less

corrupt government is one that has decent education, and a semblance of national unity, sharing similar values. It also requires some levels of tolerance, because if a people cannot stand to be tolerant of others' beliefs, and unwilling to listen to them, they can hardly be a democracy, since they are denying that all important right of free speech. This does not happen overnight. America had many years of tradition in some forms of democracy, given their self rule as colonies. The United Kingdom slowly allowed more and more liberal reforms to increase the voting franchise. France went through decades of upheaval and various republics to achieve its current status. No amount of money pumped into a country, or good intentions are enough to create a viable democracy. The people need to at least value what they have, and their needs to be a well crafted government, which is easy said than done. The populace needs to be somewhat educated, and willing to perform their civic duty and vote. One could even argue that the population of the United States is not ready for democracy, due to the often low

voter turnout⁶³. Even older democracies have trouble functioning, so it is unfair to assume that a people can alter course so quickly, to a system they are not accustomed to, without some sort of transition. All have undergone some period of struggle for freedom, so the society values it. Perhaps what we are seeing in the Middle East is a part of that struggle.

President Wilson was also a proponent of free trade. He felt that it would bring the world closer together. This is a major topic today, especially with the emergence of the Trans-Pacific Partnership deal that is currently in the works. Although lower tariffs in Wilson's time made sense, because America was a major manufacturing powerhouse at the time, it was felt that foreign competition would lower price at home, as well as the idea that free trade would be encouraged, and more American exports would be bought overseas. This is no longer the case today. The small amounts of manufacturing that take place in our country, along with

63 "Voter Turnout, Fairvote." *FairVote.org* Accessed March 12, 2016.

other sectors in our economy are threatened by cheaper foreign labor. Many would argue that free trade is no longer very prudent to pursue, and will cost American jobs⁶⁴. Therefore in modern times, this Wilsonian policy may not be the most beneficial to adopt.

Wilson's second point out of his fourteen is far more practical. Freedom of Navigation, or freedom of seas is generally agreed upon by the international community. However, with the recent developments in the South China sea, and the many disputed claims over territorial waters, coupled with the construction of artificial islands by China, this principle is under threat (New York Times). Freedom of Navigation allows for more shipping, and a more open world, where travel is not restricted. Although the oceans are generally not needed for the transport of people, it is still immensely vital to the cargo shipping that keeps the global economy going. Therefore this principle should be enforced, and has a place in today's world.

64 "TPP: What Is It and Why Does It Matter? BBC News." *BBC News*. Accessed March 12, 2016.

The League of Nations was to be Woodrow Wilson's crowning achievement, but as mentioned before, it failed. The legacy of it is the United Nations, so we are able to see what an assembly of nations is like in the modern age, so we can put Wilson's fourteenth point to the test. The UN rarely is effective. It relies on the world to act in concert, and that hardly ever happens. It failed in Rwanda, in its attempts to prevent the genocide there, and mainly is a place that is all rhetoric and no action, again, similar to the league of nations. We see that Wilson's concept of the brotherhood of man is not really viable at this time, since nations still have varying interests, and suspicions of each other. With different economies, imports, exports, and ideologies, the world rarely works in tandem. United Nation Peace keeping forces are generally just showcases, to make the cause seem more just. In the Persian Gulf war, when the international community worked together to free Kuwait from Iraqi aggression, it is reasonable to assume that even if the international community did not care, the United States

would have unilaterally struck. We know this because of our unilateral strike under George W. Bush under the idea that they may have possessed weapons of mass destruction. Having amounts of international troops just makes the effort look better, and lends international goodwill to the mission. In the Korean war, the only way the UN could send troops to support the South was because of the USSR's protested absence. These things clearly demonstrate the futility of the UN as an effective peacekeeping organization, as well as one meant to unite the peoples of Earth in a closer manner. As stated previously, Wilsonian doctrine is globalist in nature, so it is this idealistic belief is not really compatible with the modern age.

The tragedy of Wilson is just that, a tragedy. An idealistic man, who had both his ideology and physical health fail him at the end of his life. His lofty goals went unfulfilled. Therefore, it is safe to assume that Wilsonian foreign policy was a failure. It was too idealistic to succeed, and

did not include the realism needed to navigate the world of diplomacy properly. He was too stubborn, and focused on achieving his own goals, and never seemed to think to take into account other people in this worldview, since Wilson was generally one who was extremely hardheaded. Wilson's world view that good and evil existed is not a wise thing, as it risked alienating other nations and elements, who he may have considered evil. Wilson's view on a Christian world united was a failure, because there are many religions around the globe, so that is a foolish, ignorant goal. However, are there some things that Wilsonian policy that we can take from? Some ideals and practices are both pragmatic and idealistic, like the notion of freedom of seas, and international trade preserving peace. Self-determination helps reduce ethnic tensions, reduce warfare on a global level, and interventionism can be a tool used for good, if applied appropriately. An internationalist attitude adopted by mankind could bring us closer together, and transcend the limitations of nationalism, though as it seems very

unlikely. Generally though, Wilson's world view was seen through a lens of 100 years ago, so not much of it should be applied today. He used too much passion, and not enough cool calculation that needs to be used when acting on the world stage. For that reason, Wilsonian foreign policy was not an effective diplomatic policy overall, and should not be used as a model for modern times, although a few ideals of Wilson's, we can benefit from, and can possibly adapt some of his beliefs to use. In the end, Wilson's world view would only be possible in a world of Woodrow Wilson's, not in the present reality.

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The Ancient Greeks at Home and at Work. (San Diego, California: Lucent Books) 2004. 112 pages by Don Nardo.

Reviewed by *Katie Lanigan*

The Ancient Greeks at Home and at Work, was written by historian Don Nardo. Nardo's text is written for college level students. His subject matter in various parts of the book is very mature and not meant for a younger audience. For instance, Nardo's in depth analysis of woman in prostitution is meant for a mature reader⁶⁵.

In Nardo's book, he breaks down the various aspects of life and home in ancient Greece. Throughout the fiction, Nardo constantly compares the gender roles of the Athenians to the Spartans. Nardo details the type of houses the people of ancient Greece live in. For example, the country houses, their contents and the use of same in which reside common citizens. Townhouses are also discussed, from the same type of materials used to make the home to the various rooms and their significance as

⁶⁵ Nardo, Don. *The Ancient Greeks at Home and at Work*. 94,95

well as the privileged citizens who resided in them. He explains the housing differences while comparing their connection to a central water system. Next Nardo discusses in depth the family life in ancient Greece. He compares the roles of men and woman during this time period. To continue with the family life, Nardo describes children's roles in the family as well as education in the ancient world comparing a young boy and a young girl. Next Nardo goes into describing the role of slaves, ranging from their duties in the home to society, their various tasks and how they were treated. Nardo also writes about the home life and their diets, including the importance of olive oil and wine. The Greeks wore clothing, robes and accessories. Greeks also had private worship for their religious beliefs. For different gods there were different types of rituals performed and what type of sacrifices that were made. Finally Nardo describes the occupations of a Greek citizen, comparing the roles of the rich and poor, both male and female, during this time period.

Don Nardo is a reliable historian. Don Nardo has written and edited many volumes about the ancient Greek and Roman worlds. In 1965, Nardo went to Syracuse University and studied theatre. In the mid-eighties Nardo was a member of the Cape Cod Symphony Orchestra. In the early nineties, Nardo produced the movie "In Deadly Heat". Later in his career, he had written hundreds of books about the ancient world, including biographies of Homer, Euripides, and Sophocles.

The Ancient Greeks at Home and at Work has many themes and interpretations. For example one of the themes in the book is male dominance, as it affected every part of Greek life. For instance in the first chapter, Houses: Their Structure, Layout, and Contents, there is much evidence of male superiority, much of which depended on the male's job. If the male was a farmer his family lived in the country houses⁶⁶. If the male was an official, his family lived in townhouses⁶⁷. Most homes, those of the wealthy

⁶⁶ Nardo, 18

⁶⁷ Nardo, 19

and average citizens, had an exclusive dining chamber for the male head of the house called an andron⁶⁸. Because men and woman did not eat in the same room, the men had their own rooms in which to eat which were forbidden to any women. The only exception to this rule was if the head of the house was throwing a party and he brought in entertainment such as hetairai (high class, highly educated prostitutes)⁶⁹.

In chapter two, *The Family: Men's vs. Woman's Roles*, men were always dominant in family life. "The family was invariably patriarchal, which reflected the political and legal superiority of men in society in general"⁷⁰. The men set forth rules in the household and in society. In Athens male citizens were designated *politai*, meaning "citizens with political rights"⁷¹. Men would also engage in military affairs and leave the woman to take care of the home. Men had the right to arrange marriages for their

⁶⁸ Nardo, 23

⁶⁹ Nardo, 25

⁷⁰ Nardo, 29

⁷¹ Nardo, 29

children. Women were not allowed to pick their husbands. Men had total control over the females in their life.

In contrast, another theme throughout the book is female inferiority. In ancient Greece, women had very little rights while men controlled their lives. Women had a gynaeceum, (a room in the home to themselves), and had to take care of the home⁷². Women were rarely allowed out of the house unless they had a male escort⁷³, however, they could have highly respected jobs such as a seller for various homemade goods⁷⁴. Other non-respectable jobs would include prostitution. Women were very restricted in this society to what they could or could not do and it is very evident throughout the book.

Don Nardo did indeed support his interpretation of the book with factual information. Nardo frequently uses long quotes throughout the book to give a more in depth analysis as well as citing his sources. Pages 97-99 are

⁷² Nardo, 100

⁷³ Nardo, 31

⁷⁴ Nardo, 93

notes from each chapter. Nardo made use of a glossary for the Greek terms he used throughout the book on pages 100-101. In addition Nardo has a Works Consulted page with all the major works including primary and modern sources. Nardo went in depth in his research to give the most historically accurate information for his readers.

Nardo was also fair and objective in his book as he presented the good as well as the bad aspects of the life and home of the Greeks. The Greeks were an incredibly sexist society and Nardo did not sugar coat any of the information. Nardo went in full detail of the unfair treatment of woman during this time period. Another example of Nardo's honesty is evident as he discussed women's professions, particularly that of prostitutes, and how women would make their living. Nardo did not use flowery language to cover up the meaning, he was very blunt. Nardo's work was neither biased nor one sided as he outlined the lives and roles of the men and woman during this period of time.

Nardo presented the subject material in the proper setting as it corresponded to the major forces of the time. Throughout the book he only referred to the past with no relation to the present. Nardo simply wrote about the ancient Greeks at home and at work.

In my personal opinion I felt that the book is very insightful to the world of ancient Greece. I did enjoy reading this book. I find ancient Greece to be very fascinating and to read in depth about their life and at home was a pleasure. Nardo's attention to detail was excellent, being a very detailed oriented person I find comfort in the small minute details. One such detail was when Nardo wrote how the homes in ancient Greek were constructed from the types of materials that were used to where the houses were located based on the direction of the sun⁷⁵. However, my only criticism toward this book is that Nardo did not have a proper conclusion. He wrote about women's occupations and without any transitions and went into an abrupt paragraph that he classified as a

⁷⁵ Nardo, 19

conclusion. It felt rushed and did not pull the main ideas together. I was highly disappointed.

Don Nardo's book did indeed contribute to my understanding of the subject of ancient Greece. Going in depth within the life and home aspect of ancient Greece allowed me to understand the mindset of the Greek people. For me, learning about the trials of Greek women, from their poor treatment to their restricted movements to their confined way of life was very interesting. The book showed that the ancient Greek male had total power over all aspects of a woman's life, including their choice of jobs and marriage. Reading and learning about these various aspects of Greek life has helped me as a student to better understand the ancient world.

Behind Enemy Lines: The True Story of a French Jewish Spy in Nazi Germany. (New York; Harmony Books) 2002. 282 pages by Marthe Cohn and Wendy Holden

Reviewed by Katie Lanigan

Behind Enemy Lines: The True Story of a French Jewish Spy in Nazi Germany is written by the heroine Marthe Cohn along with Wendy Holden. Cohn's and Holden's audience for this memoir are advanced high school and college students. Cohn describes her life and involvement during World War II. This autobiography starts with Marthe's simple childhood in France and continues to the period when the war strikes and follows her adventures as an unlikely spy. These events pull the strings of the readers' hearts, however, the graphic details are not meant for younger readers.

The memoir is about the life of Marthe (maiden name Hoffnung-Gutgluck) Cohn beginning with her humble picturesque childhood in Metz. The reader becomes immersed in her life. Cohn writes about her seemingly

perfect childhood, however, hints of racism follow the family because they were Jewish. Racism was rampant “‘Dirty Jews!’ one of them shouted, spitting on the ground at our feet”⁷⁶. As the Nazi’s rose to power and occupied France, Marthe’s life will never be the same. Her sister Stephanie was arrested without any reason⁷⁷. With the Jewish people under attack, the family risked their lives and fled many times to avoid losing any more family members. However, Marthe’s major turning point was losing her beloved fiancé Jacques who was shot to death because he was involved in the resistance⁷⁸. The loss of these loved ones changed Marthe; she wanted to enlist in the army. Following many failed attempts to enlist due to her religion, Marthe finally becomes a social worker. On the job her boss finds out Marthe can speak fluent German and asks her to help with intelligence work⁷⁹. Marthe trains and becomes a French spy and travels into Nazi

⁷⁶ Holden, Wendy, and Marthe Cohn. *Behind Enemy Lines: The True Story of a French Jewish Spy in Nazi Germany*. 11

⁷⁷ Holden, 60

⁷⁸ Holden, 116

⁷⁹ Holden, 136

Germany to gain information to assist the Allies. After the fall of Nazi Germany Marthe becomes a nurse on the Pacific front and saves many lives. The end of the war came and she decided to take a risk, traveled to America where she stayed and started her family⁸⁰.

Marthe Cohn is many things, yet she is not an historian. This memoir is a basic retelling of her life and all the events that had occurred. In the Author's note, it is written that in her old age Marthe remembered many exact dates, names and location. According to Holden, "where that was not possible, we have substituted details we feel are closest to the real thing"⁸¹. The bibliography cites the sources Marthe Cohn and Wendy Holden used. Holden had written many books and is a celebrated journalist. Although neither are historians, Holden helped Marthe express and share her wartime experiences, which together brought to life an incredible memoir.

⁸⁰ Holden,278

⁸¹ Holden, n,p

In *Behind Enemy Lines: The True Story of a French Jewish Spy in Nazi Germany*, there are a few themes that become apparent to the reader. The first theme is family. From the early chapters of the book, the reader can tell that the Hoffnung-Gutgluck family is strong. Their love for each other is extremely relevant. For instance, Marthe and her sister Cecile were in Elby going to their store when Cecile had to go to the station for supplies. While Marthe arrived at the store there was a bombing near the station. Because Marthe loves her family so much she fled straight to where the bombings were occurring, risking her own life to see if her sister had survived⁸². Later in the book, the family had to flee their homes again to avoid persecution. Although Marthe's family is ready to flee, her grandmother resisted moving as she did not want to be a burden to the family. Marthe insisted that she travel with them to ensure the family stays intact⁸³. Marthe also made various plans for her sister Stephanie to escape from

⁸² Holden, 32-33

⁸³ Holden,75

Auschwitz, even though Stephanie was not willing to follow through⁸⁴. After the war when all the prisoners were released from the concentration camps, Marthe searched throughout Europe to find out if Stephanie survived Auschwitz to fulfill her mother's fantasy to unite their family⁸⁵.

In addition to the actual Hoffnung-Gutgluck family group, there was another example of family: the Jewish community. During World War II, many Jewish people came together as a family. Throughout the course of the book, Marthe's family takes in many Jewish people who are trying to escape the Nazis. On several accounts in the book, Marthe writes about these strangers. Even on the opposite end of the spectrum, when Marthe was doing intelligence work in Germany, the German people welcomed her as they believed she was one of them⁸⁶. Many of the people she encountered gave her food, shelter and clothing. "Stepping forward nervously" Marthe

⁸⁴ Holden,86

⁸⁵ Holden,227

⁸⁶ Holden,189

explains “she handed me a long green skirt with an embroidered hem”⁸⁷. They assume “she is good Aryan girl”⁸⁸. All the houses she stayed in and all the places she went the people often welcomed her with open arms without realizing she was the enemy.

Marthe Cohn and Wendy Holden did support their information with actual facts. In the author’s note, it is stated that for information that Marthe did not recall, they researched the facts to fill in the correct information. The authors did include their citations in the bibliography. The rest of the information is taken from Marthe’s life.

Marthe Cohn and Wendy Holden wrote the book from the Marthe’s experience during World War II. The book is written from the perspective of a French Jewish woman for the vast majority of the book. Based on this perspective, it projects the German Nazi’s as horrible criminals. Yet, when Marthe is an undercover spy in Germany, the readers get the brief perspective from that

⁸⁷ Holden,189

⁸⁸ Holden, 199

of the German people. Through being an undercover spy Marthe discovers that many of the German people were kind hearted people and not that different from her. Many of them just wanted safety and security for their families, just like the French did. Adding these two perspectives adds dimension not only to Marthe but for the readers as well.

Cohn and Holden's work cover all aspects of Marthe's life, the good and the bad. Although Marthe is a French hero, her life is not completely perfect. Marthe is very open in her book about the tragedies she faced beginning with the racism that she experienced for being Jewish. From the time she was a young child to adulthood, anti-Semitic prejudice followed her. This prejudice is also evident when Marthe gets accepted into the army, since she is later demoted to a sergeant because she is Jewish⁸⁹.

Marthe Cohn loses loved ones during the war. Her resistance fighting fiancé is captured and shot⁹⁰. Marthe

⁸⁹ Holden,133

⁹⁰ Holden, 116

also loses her sister Stephanie, who is unjustly arrested and sent to the Auschwitz gas chambers⁹¹. Losing these two very important people emotionally cripple Marthe, however, this loss also inspires her to make a difference and enlisting in the war effort. When she loses hope along the way in Germany or in the Pacific she thinks of Stephanie and Jacques and wants to make them proud. She was not just fighting for her country, she was fighting for them.

The authors did interpret subject matter in the proper setting. From reading *Behind Enemy Lines: The True Story of a French Jewish Spy in Nazi Germany*, the reader felt as though the book was written almost as a diary. All the events were in a chronological order as they happened. There was no reference to the present whatsoever in the plot. Even having a certain knowledge of World War II, the reader is analyzing the rich story and wonder what is going to happen next. Cohn and Holden write this book in terms of the setting. In the epilogue at the end of the

⁹¹ Holden, 228

story, Marthe reminisces about her life which adds additional insight to her story without hindering it.

There are not enough words to describe how much I enjoyed reading this incredible story of Marthe's life. This story tugged at my heart in so many directions so many times. From Marthe's early childhood memories, which were light and beautiful, to the ultimate love of her family, to her losses and final involvement in the war, I enjoyed every minute. So many emotions were brought out in her story. Marthe is an incredible inspiration to so many people. She has contributed so much to society and changed so many lives, I now look up to her.

Being a history major with a desire to teach, I particularly find 20th century history to be the most fascinating. Even from a young age I enjoyed learning about World War II. So the time period Marthe's life takes place and all the events that occur around her give the subject such a real perspective: from having her sister Stephanie ripped away by Hipp in the beginning of book to having her fiancé shot by the Gestapo. All the atrocities

of the Nazi regime suddenly become more real after reading Marthe's story.

Marthe's story also gave me an incredibly new perspective on World War II, covering both the European and Pacific front. I am inspired to now look into other people's experiences from the War. I believe that reading and getting more insight on a period in history I find to be extremely intriguing would help me as a future history teacher. The more information I gain will undoubtedly help me and inspire me to share my love of history with others.

Rev. Jonathan Mayhew and the Theo-Political Origins of
“No Taxation without Representation”

Stephen Mallamaci

The period of history that falls within the parameters of British Colonial America is arguably one of the most distinct periods of American history. As a result, it has proven to have been a vital seed in the growth of the modern day United States of America. Great Britain, a European powerhouse, piloted by greed, money, religion and power, dominated and instilled seemingly limitless control over the colonies of the newly emerging and fragile America colonial identity. Within several hundred years following the inception of colonial American settlements, both immigrants and emigrants from all around Southern America and Europe came to the land of North America in a lustful search for new life and lucrative economic opportunity.

Throughout the history of pre-Revolutionary America, we can observe complex societies teeming with clashing cultures, convoluted politics and remarkable

innovations to create a new, almost utopic world in which to live. Under British control however, colonial mistrust against the mother country was propagated by Great Britain's extensive dominion over the colonies. British sovereignty over the colonial realm was an important issue for the settlers of the newly engendered American cultural mindset, as talks of revolution and insurrection caused the fomentation of revolutionary ideologies. The period of time dating from British colonial foundations and leading up to Revolutionary fervor which broke out among the colonies against British hegemony has long endured to be one of the most defining phases responsible for tempering the course of U.S. History forever.

In the year 1750, a sermon was held for before the colonial Bostonian populace, in effort to create a discourse concerning unlimited submission and non-resistance to divine providence and other higher powers. Issues such as tyranny and oppressive rule were galvanized to the forefront for deliberation. Jonathan Mayhew, a widely renowned American minister, rendered vastly imperative

principles contributing to a spectrum of understanding resulting in questions that generated opposition toward monarchy and the totalitarian relationship between Great Britain and colonial North America. Within this Sermon, the famous phrase “No taxation without representation...” was plausibly coined by Rev. Mayhew, and later on became the DNA behind the genome of patriotism rampant among the colonies in the American Revolution. In addition, it became the cornerstone of the anti-British slogan uttered by James Otis in 1763: “Taxation without representation is tyranny.” Throughout this Analysis, excerpts and primary accounts will be critiqued and reviewed to find the imminent parallels between both Jonathan Mayhew and politician James Otis.

PREFACE: Reverend Jonathan Mayhew is ascribed little credit regarding the phrase “Taxation without representation is tyranny.” However, in his celebrated 1750 sermon titled “Assessor of the civil and Religious

Liberties of his Country and Mankind," Mayhew introduces such a thesis. In dissecting this document, one can find it undeniable that Jonathan Mayhew's disquisition, albeit arguably, influenced James Otis' phrase "Taxation without representation is tyranny." The Mayhew sermon regarding tyranny begins with the following paragraph:

"The ensuing discourse is the last of three upon the same subject, with some little alterations and additions. It is hoped that but few will think the subject of it an improper one to be discoursed on in the pulpit, under a notion that this is preaching politics instead of CHRIST. However, to remove all prejudices of this sort, I beg it may be remembered that "all scripture – is profitable for doctrine, for reproof, for CORRECTION, for instruction in righteousness. Why then, should not those parts of scripture which relate to civil government be examined and explained from the desk as well as others? Obedience to the civil magistrate is a Christian duty: and if so, why

should not the nature, grounds and extent of it be considered in a Christian assembly?"⁹²

Within this statement, we can understand Mayhew's assertion and attempt to determine the relationship between politics and religion. He begins to explain that he will be preaching politics under the discourse of Christ, though he hopes his fellow assemblymen will not think of the subject as "improper". Mayhew elaborates by saying that parts of scripture are up for correction and revision, though part of the scripture deals with "civil government" and "civil magistrate". With this being said, Jonathan urges to seek the connection between the "civil magistrate" and Christian duty, thereby asserting the conviction that both scripture and politics may be discussed in a "Christian Assembly".

⁹² Rev. Jonathan Mayhew, *Assertor of the Civil and Religious Liberties of his Country and Mankind*, National Humanities Center Resource Toolbox *Becoming American: The British Atlantic Colonies, 1690-1763*

Mayhew promulgates that “Civil Tyranny is usually small in its beginning, like the “drop of a bucket”, till at length, like a mighty torrent or the raging waves of the sea, it bears down all before it and deluges whole countries and empires.”⁹³ Within this specific part of the sermon, Reverend Mayhew introduces the subject tyranny into his testimony. In order to proceed, however, we must first identify the substance by which tyranny is defined. Among the laity, tyranny may be defined by repressive and absolute rule that is generally backed by a cruel or powerful regime. Yet, according to Jonathan Mayhew, “...tyranny isn’t an imminent threat to society in its early stages.”⁹⁴ The importance of this statement fosters the idea that one must recognize that tyranny will only become unmanageable once the regime becomes all-powerful. He supports this by highlighting that tyranny “...bears down all before it and deluges whole countries and empires.”⁹⁵ This quote simply showcases a

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

resemblance of the true power of tyranny. Countries that are susceptible to civil tyranny will be thrown into mass chaos and demoralization. At the time of Mayhew's sermon, civil tyranny has been introduced by the Hanoverian monarch George III and as such, will lead to the American Revolution.

To understand Mayhew's conviction as to how truly detrimental the effects tyranny would have on a society, we must observe Mayhew's in-depth continuation of the previous statement:

"Tyranny brings ignorance *and* brutality along with it. It degrades men from their just rank into the class of brutes. It damps their spirits. It suppresses arts. It extinguishes every spark of noble ardor and generosity in the breasts of those who are enslaved by it. It makes naturally strong and great minds, feeble and little; and triumphs over the ruins of virtue and humanity. This is true of tyranny in

every shape. There can be nothing great and good where its influence reaches.”⁹⁶

Tyranny, as Jonathan Mayhew understood it, is a relentless, malevolent force; a force with which no mortal man should reckon. Tyranny may literally and figuratively degrade and completely ravish the small notions of artistic capability, agile protracted minds, and the souls that make man humble and alive.

Next, Jonathan urges his assemblymen to seek the truth when it comes to facing tyranny with the connection through God and Christianity. Mayhew cites “For which reason it becomes every friend to truth and human kind, every lover of God and the Christian religion, to bear part in opposing this hateful monster.”⁹⁷ With the support of Christianity, Mayhew cultivates the connection that speculates the good within his religion compared to the evil spawned by tyranny and injustice. Within this part of

⁹⁶ Ibid.

⁹⁷ Ibid.

the analysis, Mayhew provides a full inquiry from ROM.XIII.1:8. (Letters of Saint Paul to the Romans).

I have met the following seven statements in the letter from Saint Paul to the Romans with careful scrutiny. The first reads "Let every soul be subject unto the higher powers for there is no power but of god: the powers that be, are ordained by god." In⁹⁸terpretively, a person must submit their souls to god, and must obey them in every way, shape, and form. Without the submission to god, there would be no power, therefore signifying the importance and all-mighty power of god himself. The second reads "Whosoever therefore resisteth the power, resisteth the ordinance of god, and that they resist, shall receive to themselves damnation." ⁹⁹ If one were to reject the presence and power of god, he will be damned into hell for eternity. Once again, this quote is symbolic of the power of God, and that all must follow his will. As a person, you must become merciful and will-full, an

⁹⁸ Ibid.

⁹⁹ Ibid.

example of one that can completely submit to God no matter what. The third reads “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.”¹⁰⁰ For this quote, absolute rulers are viewed as barbaric and inherently evil. The saying then proceeds to ask if thou will be afraid of the power; which immediately addresses the concept of tyranny. Perhaps, I may address the question of power in both contexts: the power of God, or the power of tyranny. Both sides of power are formidable, but they are conceivably different within the quote. In the last sentence, the theme is “good”. It would follow then that if one is good, and has praise, one will be treated with the similar reverence. The fourth states “For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him

¹⁰⁰ Ibid.

that doth evil". (¹⁰¹ Once again, we are presented with the context of good vs. evil in explaining that if one were to perform for God, he will be saved, yet if he may be evil, someone will strike him down with the strength of the devil. If one doesn't "beareth" the sword in vain, that is also a foreshadowing that the devil will strike him down with revenge. The fifth of the seven reads "Wherefore ye must needs to be subject, not only for wrath but also for convenience sake." ¹⁰² In other words, one must subject himself to God and religion not only because that person is bound by its necessity but more importantly it would be much easier to be a part of a functioning society. Within this society, there would be a common flow of energy and lack of disagreement, thus symbolizing the "convenience" aspect. The sixth claims that "For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing." ¹⁰³ In other words, one must pay constant tribute to the lord all the time,

¹⁰¹ Ibid.

¹⁰² Ibid.

¹⁰³ Ibid.

especially because God's ministers are always doing so. God's ministers may be referred with those of common belief, or to those who hold positions of power such as priests. Quite frankly, it may work both ways, but continuous worship is a definite must within Mayhew's Christian ethos. Finally, the seventh sentence instructs that one must "Render therefore to all their dues: tribute to whom tribute is due; custom, to whom custom; fear to whom fear; honour, to whom honour." ¹⁰⁴ Within the context of this last quote, one may be given the invoked impression that others should be treated the way they treat you, or vice-versa. Tribute when tribute is due, custom when custom needs to be applied, fear when fear is needed, and lastly, honour when one must honour. There seems to be a stronger context of connection between the people and not the God, therefore explaining what to do to fellow people within society.

In a minimally summed conclusion for these letters addressed to the Romans from Saint Paul, these

¹⁰⁴ Ibid.

convictions reject high power and tyranny and in theory, merely signifies the importance of worship to god and the significance of being “good” within the society. Jonathan Mayhew presumably presented these letters in his Sermon for the sole purpose of supporting his claims against tyranny and oppression. Because he is a devout religious follower, and because religion is still a major influence in colonial North America at this time, it is through religious vernacular and the word of God that Mayhew is able to invoke an antithesis to the totalitarian rule the colonists are beginning to face, as a crime and “evil” against society. As a result this makes his argument stronger.

Subsequent to quoting versus from St Paul’s letters to the Romans, Mayhew goes on to summarize the apostle’s position in the New Testament concerning man’s duty to obey governmental rulers... Mayhew concludes “*THAT the end of magistracy is the good of civil society, as such:*”¹⁰⁵ This may mean that the end of the certain authority results in the good of civil society. In Mayhew’s

¹⁰⁵ Ibid.

case, this is American society with strong British authoritative control over the colonial liberties. Mayhew's statement "*THAT civil rulers, as such, are the ordinance and ministers of God; it being by his permission and providence that any bear rule; and agreeable to his will, that there should be some persons vested with authority in society, for well-being of it:*" ¹⁰⁶ further exemplifies his Theo-political agenda. Mayhew is concluding that there should be rule in a society, but it should be the type of rule that follows the will of God and will benefit the society of the people who worship God himself. Mayhew cultivates the idea that British rule did not have these intentions; for they not only controlled but curtailed all facets of colonial freedoms with extensive economic burdens on the very people from whom loyalty to the British crown was being exhibited. Furthermore, Mayhew's statement "*THAT which is here said concerning civil rulers, extends to all of them in common: it relates indifferently to monarchial, republican and aristocratical government; and to all other forms which truly answer the sole*

¹⁰⁶ Ibid.

end of government, the happiness of society; and to all the different degrees of authority in any particular slate; to inferior officers no less than to the supreme:" ¹⁰⁷ also condones his sermon's underlying tonality. For civil rulers, all must take things into consideration due to the common way of ruling society. One must be rational, and must be no less weak than the supreme. All of this however, contributes to the happiness of a functioning society and indifferently doesn't relate to monarchical and "aristocratical" forms of government. One who is a civil ruler however, may fall into corruption and greed. Moreover, the quote "*THAT disobedience to civil rulers in the due exercise of their authority is not merely a political sin, but an heinous offense against God and religion"* ¹⁰⁸ adds to the depth of Mayhew's argument. Simply translated, a civil ruler who possesses the power to rule a society may provide significant disobedience and intolerance in a society. This in turn, offers an extreme punishment and offence to God and religion, as stated above. Intolerance as a ruler is understood to be both a

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

political sin and religious sin, which can both serve severe punishment. As a further consideration, Mayhew spews *“THAT the true ground and reason of our obligation to be subject to the higher powers, is the usefulness of magistracy (when properly exercised) to human society, and its subserviency to the general welfare.”*¹⁰⁹ The true reason behind the actions of worship to higher powers is the usefulness of having someone in an authoritative position that is fair and just within a society. This was the exact opposite regarding the colonists and the Parliamentary perception of “virtual representation.” Generally, subjection to higher powers can either be to God, himself, or a leader (as mentioned previously). *“THAT obedience to civil rulers is here equally required under all forms of government, which answer the sole end of all government, the good of society; and to every degree of authority in any state, whether it be supreme or subordinate.”* is another testament to the sermon’s influence on James Otis. Obedience is, no matter what, expected to civil rulers no matter the decree

¹⁰⁹ Ibid.

of rule (supreme or subordinate). How can we relate this to the oppressive British government of America? The people of America must obey their civil rulers (British) to maintain the good of society and to withhold the authoritative structure.

Let us look at another declaration in Mayhew's sermon which reads *"THAT if unlimited obedience and non-resistance be here required as a duty under any one form of government, it is also required as a duty under all other forms; and a duty to subordinate rulers as well as to the supreme."*¹¹⁰ In terms of the New American standard for government, this saying may hold beneficial value correlating to politics. It is required to have unlimited obedience and non-resistance even IF one were to be a ruler (subordinate or supreme.) This therefore in change, provides a society with a working and happy political system. In 1750's America, this wasn't the case, for the British abused their powers instead of honoring their duty.

¹¹⁰ Ibid.

Mayhew concludes *“AND lastly, that those civil rulers to whom the apostle enjoins subjection, are the persons in possession; the powers that be; those who are actually vested with authority.”*¹¹¹ With this last quote, we can infer that through the subjection of the civil rulers instills them as the people in possessive powers. However, if vested with authority, that is where the true power lies... within the people themselves. In connection with British Colonial America, this statement speaks volume. The American people are beginning to become rather indignant and convulsed at the British, and action will be taken soon. The action could be, per say Revolutionary measures?

To follow up and conclude on the information distributed thus far, let me summarize and consolidate the addressed text: Jonathan Mayhew makes voluminous attempts to address tyranny and the dangers authoritative control can potentially engender. He supports his argument through scripture, God, and of course, obedience to the ascribed divine providence - a higher all

¹¹¹ Ibid.

mighty power. With this agreement of obedience, a happy, fruitful, and working society will arise and sustainability for certain freedoms will be at play. Mr. Mayhew then proceeds to quote letters to the Romans from Saint Paul of Tarsus and 8 verses of the New Testament from the Holy Bible, also contained in his sermon. By doing this, we can learn that rule through submission will create a working society, but rule by the supreme may do more harm than good. Both the supreme and subordinate rule must follow the same code of worship as the people, for that prevents injustice and tyranny. A primary example of this would be British rule over America and the defining concept of "No taxation without representation," that arose as a result of British tyranny. Lastly, Mayhew warns that with the tyrannical government facing the colonists, dangers are to be imminently predicted resulting in the aggression of seeds sowed for revolution. As Mayhew's Sermon is only an introduction to question the British rule among the

colonies, the next few decades to follow led to capacious decisions that changed the history of America forever.

As the Sermon continues, Mayhew moves on by inquiring to a very specific issue that had not yet been addressed. He attempts to delineates a juncture that questions the extent of the subjection to the higher powers: “the extent of that subjection to the higher powers, which is here enjoined as a duty upon all Christians.”¹¹² As an active Christian, as previously highlighted by Mayhew before, one must completely obey the higher powers, for that is the primary duty of being a Christian. The question Mayhew now presents is whether Christians must obey a civil ruler. Though the Holy Bible and general code of society, respect and obedience is always given to the ruler. However, in Mayhew’s argument, he states that “In the case of very great and general oppression...to rise unanimously even against the sovereign himself in order to redress their grievances; to vindicate their natural and legal rights: to break the yoke

¹¹² Ibid.

of tyranny and free themselves and posterity from inglorious servitude and ruin.”¹¹³ If a rule is non-conforming to the already established Christian ethos, and oppresses the people within that society, can it be true that Mr. Mayhew thinks action against government is essential? From an educated standpoint, it may make seamless sense to take action against a government poisoned with tyranny. Unfortunately, back in Colonial America, this was not the case, for there must be an opposition to the principle due to religious morals and dedication.

Within Mayhew’s Sermon, there seems to be an on-going struggle between religion and political rule. He begins his next statement by providing: “But in opposition to this principle, it has often been asserted that the scripture in general (and the passage under consideration in particular) makes all resistance to princes a crime in any case whatever.”¹¹⁴ Mr. Mayhew expresses his concerns

¹¹³ Ibid.

¹¹⁴ Ibid.

that because of the scripture, crime is bad and will not go unpunished. Though it is right to rebel and take action, at the same time according to Mayhew it may not be right and just. He also quotes "And if these methods fail of producing redress, we must not have recourse to any other, but all suffer ourselves to be robbed and butchered at the pleasure of the Lord's anointed: lest we should incur the sin of rebellion and the punishment of damnation." This quote further more supports Mayhew's claim as to whether taking "just" action will be punishable by god. As inferred, the fear within society of God's wrath was all to say, real. "Punishment of damnation" is an extreme principle and characteristic of religion, and for Mr. Mayhew, he is torn as to whether believe in unjust and disobedience for a better future for his society. But perhaps as just mentioned, disobedience will lead to a safer and more productive and fair environment to live in? These are the main questions Mayhew reports and asks to his fellow assemblymen. As he concludes with this statement, he ends his speech with the following

saying: “whether disobedience and resistance may not be justifiable in some cases... is an inquiry in which we are all concerned; and this is the inquiry which is the main design of the present discourse.”¹¹⁵ To conclude, Mayhew recognizes and fully understands that the colonial dynamics are in struggle with the proverbial Leviathan as exemplified by British tyranny and precarious issues with many logistics involved. He makes a point to understand that in some cases, injustice is not justifiable, but to others it may very well be. The colonial situation in 1750, was beseeching to consign the matter and deliberate it. Now that both religious and political morals are discussed, critical thinking within the sermon increases as Mayhew continues to make several more pressing, important infractions within his theory.

As Jonathan Mayhew further elaborates upon his inquisition, he is now, at a point in which he must try deliberate with himself as to decide if direct action is needed, regardless of religious persecution. Within this

¹¹⁵ Ibid.

next quote I stress the importance of Mayhew's deliberation with himself, along with the men he is addressing:

“I now add, farther, that the apostle's argument is so far from proving it to be the duty of people to obey and submit to such rulers as act in contradiction to the public good, and so to the design of their office, that it proves the direct contrary. For, please to observe, that if the end of all civil government be the good of society; if this be the thing this is aimed at in constituting civil rulers, and if the motive and argument for submission to government be taken from the apparent usefulness of civil authority; it follows, that when no such good end can be answered by submission, there remains no argument or motive to enforce it; if instead of this good end's being brought about by submission, a contrary end is brought about, and the ruin and misery of society effected by it.”¹¹⁶

¹¹⁶ Ibid.

Within the aforementioned statement, the immense controversy of whether one should be submissive to his ruler continues and strengthens. Society will always be effected by the unjust tyrannical rule, and that the end of all civil government will bring upon the good. Once there is nothing that can be done through submission and worship, there is only one thing to fulfill. "A contrary end", meaning the end of the oppressive rule must be enforced, for there is no other option. Mayhew, after his conclusion on enforcing the overtaking of an unbalanced system, now backs his claim with an example using God:

"Suppose God requires a family of children to obey their father and not to resist him; and enforces his command with this argument; that the superintendence and care and authority of a just and kind parent will contribute to the happiness of the whole family; so that they ought to obey him for their own sakes more than for his. Suppose this parent at length runs distracted and attempts, in his mad fit, to cut all his children's throats. Now, in this case, is not

the reason before assigned, why these children should obey their parent while he continued of a sound mind, namely, *their common good*, a reason equally conclusive for disobeying and resisting him, since he is become delirious and attempts their ruin? It makes no alteration in the argument whether this parent, properly speaking, loses his reason; or does, while he retains his understanding, that which is as fatal in its consequences as anything he could do, were he really deprived of it. This similitude needs no formal application."¹¹⁷

In scrutinizing the above quote, we can assimilate what roles are given and compared in 1750's America. The People of America are the children, while the father represents the British government. He makes a point, saying that the kids must obey the father, but in this case, the father is "mad fit" and wants to cut all of his children's throats. Is it fair for the children in this case to forcibly submit to having their throats cut? This parallel is shown

¹¹⁷ Ibid.

through intense British control over all the land of the newly emerging colonial identity predicated on Lockean liberalism. Great Britain is metaphorically slicing the throat of the American people through rampant taxation methodology. Some include complete totalitarian control over all economic flow and hardships, oppressive laws with rules, especially as seen in the Intolerable or Coercive Acts, and the fanatical control over taxes (stamps, tea, sugar, etc.) Referring back to the example with God, Mayhew asks his colleagues whether the “common good” for the children is to disobey their father, which in result will save their lives. If worded in such a way, according to Mayhew, it would utterly be blasphemy to sit and obey in such an extreme case. Mayhew makes this comparison as real as possible, and in many ways, his example directly corresponds with their current state of affairs. What can one conclude of such comparisons? Jonathan Mayhew pondered this notion, but in his final conclusion on the example, he believes that there must be action taken and submission in this case, must be overlooked.

As Jonathan Mayhew's sermon resolves, his discourse demonstrates the very nature of the situation. His saying goes as follows:

"If we calmly consider the nature of the thing itself, nothing can well be imagined more directly contrary to common sense than to suppose that millions of people should be subjected to the arbitrary, precarious pleasure of one single man (who has naturally no superiority over them in point of authority) so that their estates, and everything that is valuable in life, and even their lives also, shall be absolutely at his disposal, if he happens to be wanton and capricious enough to demand them."¹¹⁸

Within Mayhew's annotation, one man who has complete control of over millions of people is completely unmerited and iniquitous. This one man can be connected to the King of England, who is currently forcing shameful, abysmal laws and regulations on the people of America.

¹¹⁸ Ibid.

Mayhew proceeds to seek common sense and truth in the matter, for one man who has a “precarious” pleasure in controlling and demanding unjust legislation. At the disposal of millions of people, this concept is looked upon as wrong, for it is simply just unfair in every fathom or spectrum of life. Mayhew consequently provides a game-changing quote in his sermon; “What unprejudiced man can think that god made ALL to be thus subservient to the lawless pleasure of ONE, so that it shall always be a sin to resist him.”¹¹⁹ In laymen’s terms, what men in their right-mind could possibly subject themselves and submit to such tyranny? It is a sin to resist him, so because of this, we can make a conclusion off of the unfair ratio Mayhew had preached. Utilizing a projected one million to one ratio, Mayhew decides to oppose his theory once again by addressing submission and obedience to the higher powers; “But then, if unlimited submission and passive obedience to the higher powers, in all possible cases, be not a duty, it will be

¹¹⁹ Ibid.

asked, ““HOW far are we obliged to submit? If we may innocently disobey and resist in some crises, why not in all? Where shall we stop? What is the measure of our duty...?””¹²⁰ The main question Mayhew introduces is how should one may go to disobey submission? It can be argued that if they disobey innocently because of an oppressive situation they currently face, when could there be a fine-line to distinguish boundaries of some sort? Each certain crisis has its realities, and set-backs, but when is it just to act unjustly? If millions of people can act against a certain obstruction in one case, why cannot the other million act in the another? Mr. Mayhew’s point presents the fine division as to understand how far one must go to take action in a safe way, without jeopardizing the underlying value of submission.

Given deep consideration and thought to all of Mayhew’s arguments and thoughts, a conclusion is to be made. As stated, Jonathan’s final conclusion reads as follows:

¹²⁰ Ibid.

“To conclude: Let us all learn to be free, and to be loyal. Let us not profess ourselves vassals to the lawless pleasure of any man on earth. But let us remember, at the same time, government is sacred and not to be trifled with. It is our happiness to live under the government of a PRINCE who is satisfied with ruling according to law, as every other good prince will – We enjoy under his administration all the liberty that is proper and expedient for us. It becomes us, therefore, to be contented and dutiful subjects. Let us prize our freedom, but not use our liberty for a cloak of maliciousness. There are men who strike at liberty under the term licentiousness. There are others who aim at popularity under the disguise of patriotism. Be aware of both. Extremes are dangerous. There is at present amongst us, perhaps, more danger of the latter than of the former. For which reason I would exhort you to pay all due Regard to the government over us; to the KING and all in authority, and to lead a quiet and peaceable life. – And while I am speaking of loyalty to our earthly Prince, suffer me just to put you in mind to be

loyal also to the supreme RULER of the universe, by whom kings reign and princes decree justice. To which king eternal immortal, invisible, even to the ONLY WISE GOD, be all honor and praise, DOMINION and thanksgiving, through JESUS CHRIST our LORD. AMEN.”¹²¹

Within this final conclusion, Mayhew expresses his deepest thoughts on the matter. He wants the people to be free, and to be loyal to those who deserve it. He urges to not profess and submit to those who seek “lawless” pleasure on earth, for they are according to him, purely evil. Mayhew has no problem living under a government or a “prince”, as long as all within that society are happy and healthy collaboration is established. The people may enjoy the liberty they are given, and will lawfully submit without a problem. According to Mayhew, this can only be made possible if the oppressive government falls and is overthrown, all at the same time while worshipping the

¹²¹ Ibid.

“supreme ruler of the universe” which is God. In Mayhew’s perspective, this goal is attainable, though he stresses to be aware and avoid any extremes that may go against his belief on the matter. After all is said and done, eventually Jonathan Mayhew becomes an instantaneous monumental figure during this time in American History. The famous concept, “No taxation without representation” was undoubtedly derived from Rev. Jonathan Mayhew’s sermon and later coined by James Otis in the form of “Taxation without representation is tyranny.” which becomes the forefront of revolutionary avidity which eventually led to the Revolutionary war in America. It is due to Jonathan Mayhew’s 1750 sermon, that the course of history had been diverted.

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Returning Mindfulness to the Spiritual Dimension of Religion.

Bavandeep Singh

Individuals in today's society often engage in the Buddhist practice of mindfulness to achieve enlightenment and ultimately nirvana.¹²² Even the famous Thich Nhat Hanh once stated, "You are not an observer, you are a participant."¹²³ With this working definition in mind, the mindfulness movement in the West tends to focus on meditation, yoga, and even therapeutic practice.¹²⁴ The mainstream view of mindfulness insinuates to neglect the full capacity of the practice as a part of Buddhism.¹²⁵ A spiritual dilemma occurs due to

¹²² The term "nirvana" refers to eternal bliss in Buddhism.

¹²³ Nhất Hạnh, and Arnold Kotler. 1987. *Being peace*. Berkeley, Calif: Parallax Press.

¹²⁴ Mascarelli, Amanda. 2014. Educators, physicians embrace mindfulness to ease stress, cope with pain and control emotions. *The Washington Post*, March 11, 2014, sec HEALTH.

¹²⁵ Nhất Hạnh, Mobi Ho, and Dinh Mai Vo. 1987. *The miracle of mindfulness: an introduction to the practice of meditation*. Boston: Beacon Press.

the clash of lifestyle between the East and West. One cannot pick and choose when it comes to this practice.

In the West, daily life does not conveniently allow for the full efficient use of mindfulness as a guide to combat our depravity, which in Eastern religions are often known as lust (kaam), anger (krodh), greed (lobh), worldly attachment (moh), and false pride (ahankar).¹²⁶ To briefly and aimlessly engage in mindfulness practices, without understanding these vices, makes the process misunderstood. Furthermore, some argue that mindfulness does not require any spiritual conclusion. However, without the spiritual complex, mindfulness has no revelatory meaning, especially pertaining to its all-inclusive intent. I propose that mindfulness practitioners maintain an awareness of the religious dimension because fully secularizing mindfulness practices debilitates it.

Mindfulness is a compound spiritual belief that ideally derives from traditional Buddhism. In Buddhism,

¹²⁶ Tulasīdāśa, and R. C. Prasad. 1990. *Shri Ramacharitamānas*. Delhi: Motilal Banarsidass.

it is simply known as Sati¹²⁷, which Buddhists consider pre-symbolic¹²⁸ by nature. To clarify, I do not refer to Sati as the practice of widow-burning that occurred in India. Instead, I refer to Sati as a Buddhist concept. *Sati makes up just one piece of many devotional customs that conclude to an improved life, and eventually nirvana (eternal bliss). Zen Buddhist Master Thich Nhat Hahn is considered one of the most renowned researchers in the field of Buddhist studies, and highly respected in both the East and West. Many scholars utilize his teachings as instructional seminars for the front-face of new-age Buddhist theories. He states,*

“In Buddhism, we speak of five true powers, five kinds of energy. The five powers are faith, diligence, mindfulness, concentration, and insight.”¹²⁹

¹²⁷ Gunaratana, Bhante. "Mindfulness (Sati)." Mindfulness (Sati). Accessed March 02, 2016.

http://www.vipassana.com/meditation/mindfulness_in_plain_english_15.php.

¹²⁸ “Pre-symbolic” means communicated without the use of symbols.

¹²⁹ Nhat Hanh. 2007. *The art of power*. New York: HarperOne.

Fully grasping the notion requires an understanding of the other integral components that go in unification with it, such as the rest of the five energies, known as Panca Bala.¹³⁰ Of the five powers, Sati is considered the leading force. Mindfulness, or “awareness of one’s present state and intent” is a vital piece for guiding the rest of the powers within. Hahn states again, “Mindfulness is being fully present in the here and now, being in touch with what is going on inside us and around us.”¹³¹ However, this definition of mindfulness is only a fragment of its entire core.

Mindfulness is a disciplinary concept in Buddhism, and is something that is never easy to achieve. It is ironic to say that gaining an “easy” lifestyle takes “hard” work, and mindfulness is a central part of that category. Hahn has mentioned that, “We must be conscious of each breath, each movement, every thought and feeling,

¹³⁰ "Panca Indriya And Panca Bala - Five Faculties And Five Powers | Pure Dhamma." Pure Dhamma. Accessed March 02, 2016. <https://puredhamma.net/bhavana-meditation/panca-indriya-and-panca-bala-five-faculties-and-five-powers/>.

¹³¹Nhāt Hanh. 2007. *The art of power*. New York: HarperOne.

everything which has any relation to ourselves.”¹³² Being able to take part in such a detailed conception would take great effort, which is one of the main ideas pertaining to the Sati practice. Discipline and patience are perhaps the greatest of many elements that Buddhism is acknowledged for, and is only obtained by a worthy individual.

It is important to note that mindfulness isn't a solitary concept in Buddhist belief. Many religious traditions embed mindfulness into [themselves]. For instance, contemplative prayer is a form of mindfulness found in Christianity.”¹³³ In most Eastern faiths, mindfulness is considered a dynamic also. Buddhism, Hinduism, Sikhism, Jainism and many other smaller Eastern belief systems have similar views on a theory

¹³² Hahn, Nhất, and Mai Vo-Dinh. *The Miracle of Mindfulness: A Manual on Meditation*. Boston: Beacon Press, 1987.

¹³³ Keating, Thomas. *Foundations for Centering Prayer and the Christian Contemplative Life; Open Mind, Open Heart; Invitation to Love; The Mystery of Christ*. New York: Continuum, 2002.

known as Maya.¹³⁴ Maya is the illusionary realm we live in, mentioned as a veil that shields our perception of ultimate reality and has close connections with the sense of self-importance¹³⁵, or, in other words, the “ego”. Just as mindfulness is one of many practices to obtain spiritual enlightenment, so is the ego measured as one of many vices. Integrating these aspects together shows us that mindfulness is a powerful tool in the East, and its usefulness is fundamental to many internal difficulties considered toxic for the soul. For this, mindfulness gains devotion and respect.

The lives we occupy in the West are immensely diverse compared to the Eastern standard of living. Although the West is known as a melting pot of different cultures, we have our own main cultural lifestyle that has

¹³⁴ Maya." Or Illusion in Hinduism Philosophy. Accessed March 02, 2016.

http://www.sanatansociety.org/yoga_and_meditation/hinduism_philosophy_maya_illusion.

¹³⁵ Maya." Or Illusion in Hinduism Philosophy. Accessed March 02, 2016.

http://www.sanatansociety.org/yoga_and_meditation/hinduism_philosophy_maya_illusion.

a superiority complex. We live life on the “fast lane”, as technology advances promptly alongside cultural typecasts such as massive coffee consumption and an “always on the go” sense of superfluous urgency. The mere inference to such a hectic lifestyle is highly demanding. Thus, this leads us to the reasoning behind the utilization of Western mindfulness. In the West, mindfulness is gradually becoming a key factor as a stress reduction¹³⁶ tactic. As stated by Tim Wu in his article *The Meaning of Life*, it is a necessary tenant of Buddhism that came at the best time, as so many Americans become overscheduled, overstimulated, and in need of great calmness.¹³⁷ Although Thomas Williams Rhys Davids initially translated mindfulness into the West in 1881, America was fascinated by its characterization in the 60’s

¹³⁶ Baum, Will. "Mindfulness-Based Stress Reduction: What It Is, How It Helps." *Psychology Today*. March 18, 2010. Accessed March 02, 2016. <https://www.psychologytoday.com/blog/crisis-knocks/201003/mindfulness-based-stress-reduction-what-it-is-how-it-helps>.

¹³⁷ Wu, Tim. "The Meaning of Life." *The New York Times*, October 19, 2014.

and 70's. Jon Kabat-Zinn was one of the first to state its religious origins as dispensable, so that it can fit well with the secularized world.¹³⁸

The West also has a deeper reflection for incorporating the "in the moment" characteristic of mindfulness, as well as the focus on meditation overall. Jon Kabat-Zinn has mentioned this many times, as he states that mindfulness is a process of "making more of your ordinary moments notable and noteworthy by taking note of them."¹³⁹ The advancement of technology, as mentioned before, also plays a vital role in Western mindfulness. Many meditation and mindfulness trainers used technology in various ways, alternating from meditation timers to full courses dedicated to the practice.¹⁴⁰ Since America and many other Western

¹³⁸ Heffernan, Virginia. "The Muddied Meaning of 'Mindfulness'" *New York Times*, April 14, 2015.

¹³⁹ Simon, Cecilia C. "Mr Mindfulness; Living in the Moment Is Tough, Even for the Idea's Leading Exponent. Just Ask Jon Kabat-Zinn." *New York Times*, July 12, 2005.

¹⁴⁰ Carey, Pete. "Meditation. Mindfulness Gaining Popularity in Silicon Valley." *Contra Costa Times (California)*, October 6, 2014.

nations ideally follow an individualistic arrangement, mindfulness is incorporated into that belief as well.

Mindfulness plays a major role throughout the entire globe, but it is the processes of that role that are disputed. For an Eastern observance that existed for many centuries to be completely altered by cultural modification has its ups and downs. This can create an environment for lack of knowledge. If one is to understand a concept, one should recognize its entire existence. Our secularized culture has mistakenly neglected mindfulness's entirety, and our societal ways of thinking make it difficult to comprehend what the East meant with this practice. Astin, Carlson, Freedman, and Shapiro explain that inadvertent disregard as they state,

“When Western psychology attempted to extract the essence of mindfulness practice from its original religious/cultural roots, we lost, to some extent, the aspect

of intention, which for Buddhism was enlightenment and compassion for all beings.”¹⁴¹

There are various traits to identify in the Western world that relate to the loss of the original intent, and only by resolving these traits will we be able to focus on amenable solutions so that mindfulness can at least have the opportunity to be perceived in its totality. This begins with the overall perception of mindfulness in Western culture’s individualistic approach. Buddhism’s belief of Satya Sati¹⁴² (or translated as righteousness mindfulness) does not suitably relay to an individualistic mind. For this reason, the individual is never just an individual but always interconnected. On the contrary, the West seems to maintain a sharp distinction between the individual and society. In Buddhism, there are two interesting concepts that revolve around the individual. In

¹⁴¹ Shapiro SL, LE Carlson, JA Astin, and B Freedman. 2006. "Mechanisms of mindfulness". *Journal of Clinical Psychology*. 62 (3): 373-86.

¹⁴² Satya means "truth"

translation, they are known as the “self and no self” concepts. Hahn writes,

“When we realize the true nature of no-self, we can let go of all of the grounds of view. We no longer need to cling to or identify ourselves with anything, and we will no longer fall into states of confusion, anxiety, or sorrow. To receive the teachings of no-self requires us to use our full intelligence and skillfulness.”¹⁴³

No-self is the status that Buddhist’s aim to achieve, so that the ego is calmed and poses no threat against attaining bliss. It is to note that no one individual is better or worse than the other, and that service before self, or Seva¹⁴⁴, is relevant without the want for anything in return. This is what distinguishes an individual in

¹⁴³ Thich Nhất Hạnh and Annabel Laity, *Thundering Silence: Sutra on Knowing the Better Way to Catch a Snake* (Berkeley: Parallax Press, 1993), 45.

¹⁴⁴ Scott, Daniel. "Seva: The Art of Selfless Service." *Mindbodygreen*. June 06, 2012. Accessed March 03, 2016. <http://www.mindbodygreen.com/0-5062/Seva-The-Art-of-Selfless-Service.html>.

Buddhist practice, and mindfulness is a tool to guide the patience and sympathetic nature required to combat the ego. The secularized version of mindfulness does not aim for this specific internal virtue because egoism is a massive part of our Western society. Dr. Bill Plotkin, a psychologist and author, makes a compact argument on the mainstream Western societies viewpoint towards “foreign” theories. Connecting to four metaphorical proverbs presented by Native Americans regarding the Self, he writes,

“Mainstream Western culture ignores or suppresses all four facets because the embodied Self is incompatible with egocentric ways of life. This renders human development much more challenging in the contemporary West than it is in healthier cultures.”¹⁴⁵

¹⁴⁵ Baker, Carolyn. "Mapping The Psyche Between Self And Soil: A Review Of Bill Plotkin's "Wild Mind" By Carolyn Baker." Speaking Truth to Power. Accessed March 03, 2016. <http://www.carolynbaker.net/2013/04/11/mapping-the-psyche-between-self-and-soil-a-review-of-bill-plotkins-wild-mind-by-carolyn-baker/>.

In the West, the concept of self is accredited. Our cultural system thrives with individuals prepared to rise in every aspect of their life, whether that be titled careers, relationships, or many other distinctive aspirations. This creates a venue for egoism to rise as well, and struggles against the no-self position of mindfulness. Assimilating mindfulness into a culture that regards the self creates another challenging state towards understanding its various mechanisms. We use mindfulness to combat a “small portion of a bigger obstacle”, whereas Eastern practices use it to combat the “bigger obstacle by acknowledging all the small portions”.

Now, this is not to say that individualism is wrong and does not contribute anything to the idea of righteous mindfulness. However, Western individualism has the possibility to generate an ill-informed mentality. With consideration towards an egotistical framework, the importance of comprehending mindfulness’s numerous entreties becomes difficult. Another issue to consider is the Western method towards the engagement in the act of

mindfulness meditation. Thich Nhat Hahn has mentioned several times that mindfulness is an innately intuitive subject. He notes,

“The third power is the power of mindfulness. Mindfulness is the energy of being aware of what is happening in the present moment. When we have the energy of mindfulness in us, we are fully present, we are fully alive, and we live deeply every moment of our daily life.”¹⁴⁶

Hahn’s statement argues that the benefits of this energy are only sustainable if one is to practice it in every moment of consciousness. This syndicates the disciplinary system of Buddhist mindfulness, “as individuals practice mindfulness every moment throughout life.” Western mindfulness does not create an environment for the individual to gain this disciplinary insight of the meditative practice. Examples of this include meditative

¹⁴⁶ Nhat Hanh. 2007. *The art of power*. New York: HarperOne.

techniques that transfer primarily into the Western lifestyle. Joyce E.A Russel wrote in her article, "*Staying mindful at work*" that spending five minutes each day doing nothing or practicing mindfulness breathing for some period of time (five to 30 minutes), throughout the day can guide us towards being mindful. ¹⁴⁷

This procedure is strictly Western in thought and has the likelihood to abandon the discipline, devotion, and imperative models of the five powers that abide in conjunction with mindfulness. Again, the idea here is not that the Western outlook of mindfulness meditation is erroneous in any way, considering it still has expedient properties. The issue revolves around the outlook creating a derelict setting that doesn't know how to, or quite possibly, even cares to understand the intention of mindfulness from a Buddhist perspective. It is understandable the meaning of mindfulness will transform based on emerging mindfulness practices.

¹⁴⁷ Russell, Joyce E.A. "Staying Mindful at Work." The Washington Post, June 30, 2014.

What I am saying is that those who claim to integrate a Buddhist concept of mindfulness need to at least comprehend that notion wholeheartedly. Thus, this displays that the proper education of all aspects relating to the practice is needed as it makes its adjustment through the Western world.

Another crucially debatable perspective is the original issue between secularization and religious belief. As mentioned before, notable mindfulness practitioners such as Jon Kabat-Zinn argue that the religious aspect of mindfulness is unimportant when pertaining to secularized societies, due to a corrupt standpoint on the past expansion of religion. While this may be the case for some, I believe that several secularized communities are insincerely viewing the term “religious” in this situation.

In the West, mainly America, there is no denying that Christianity has been a major part of the development of its civilization. Fundamentally speaking, secularization in America is a progressive movement that conflicts with the religious establishment that has its paramount links

with the nation since governmental origin. However, religion itself is a Western term, which the East does not maintain a similar framework of. Eastern belief systems tend to have a more unifying view on faith rather than the stances established between Abrahamic¹⁴⁸ faiths. Buddhism, as a part of a Dharmic¹⁴⁹ belief system (which includes other Eastern faiths such as Hinduism, Sikhism, Jainism), succeeded in the West due to its peaceful prevention of challenging the dominating faith, Christianity.¹⁵⁰ Although this might seem as a contradiction in regard to the thesis of this paper, the philosophy of Eastern belief systems does not present many complications with Western secularization. My point is that educating the West on the origins of mindfulness is important for its completeness, and also

¹⁴⁸ Abrahamic Faiths- Religions developing from traditional Ancient-Judaism; the major ones are Judaism, Christianity, and Islam.

¹⁴⁹ Dharmic Religions." Dharmic Religions. Accessed March 02, 2016. <http://www.religious-information.com/dharmic-religions.html>.

¹⁵⁰ Wu, Tim. "The Meaning of Life." *The New York Times*, October 19, 2014.

important for global unification by showing the individual similarities that faiths and ideals share. With this position in mind, it is reasonable to rethink the secularization-religion conflict in our nation, and inaugurate a reconciliation.

These cultural conflicts are just a small percentage of many more that abide within our respective societies, and the reoccurring theme among them is a deficiency of accurate instruction and awareness of knowledge. The educational phase is a manageable position, considering the West has the financial and networking resources at its disposal to create a scholastic program reflecting on mindfulness's exclusive nature. The aspiration and interest in that education is the predicament, bearing in mind it's skirmish with the Western ego and attentiveness. Thus, for any educational program to thrive in the West, it must be incorporated into adolescence. According to the studies of Dr. Patricia C. Broderick, an adolescence psychologist, mindfulness breathing techniques have begun to make their way into middle schools and high

schools throughout the United States, and a six-week program offers student's the choice to participate in it communally¹⁵¹. Such a program is vital for the early stage prominence of mindfulness, and introducing the other key developments that intersect with mindfulness through its Eastern practice would ultimately create the probability to learn about mindfulness's intent on conquering the vices within, and finding the true contentment in our existence that the East originally envisioned.

¹⁵¹ Broderick, Patricia C. *Learning to Breathe Student Workbook: A Six-week Mindfulness Program for Adolescents*. Place of Publication Not Identified: New Harbinger Pub, 2013.

Women Activists: South Africa and the United States.

Heather Rhodes

Throughout history there are multiple struggles women have to go through all across the world. In both South Africa and during the United States civil rights movement colored people especially women faced several hardships throughout most of the 20th century. However, these people did not continue to take their injustices quietly and decided to challenge the laws and policies being enforced on them by their governments. Frances Baard was one of the many women in South Africa who organized rallies throughout the towns and factories in hope of changing the ways of the government and creating better lives for herself and other families just like her. She hoped to achieve this by being part of organizations such as the Women's League and ANC. Throughout each of these organizations she tried to make the difference to achieve the democratic society she hoped one-day South Africa would be. She along with the help of many others helped create a movement to change their society. In the United States women such as Daisy Bates, the Little Rock Nine and Bernice Reagon are organizers during their time who are trying to create these

movements to see justice for not only themselves but all people of color.

Life in South Africa was nothing short of inequality and poverty for most of the coloreds living there throughout the 20th century. Near the South Eastern Coast of South Africa were towns such as Cape Town and Port Elizabeth. Here many Blacks lived in small shanty towns in tin shacks or huts, most had no electricity or even running water. The people there mostly had to get their water from remote places. Women would sometimes travel miles just to get clean water for their families each day. Men had passes which told them where they could work and where they were allowed to travel. The passes also had their entire history on it such as previous jobs and why they had left/ been fired from them.¹⁵² As time went by the social injustices kept increasing with more rights being taken away from the coloreds little by little. One can almost make the comparison that what was happening to the coloreds of South Africa was similar to the racial profiling that Jewish people had experienced during World War Two, only they were being discriminated over their skin color.

¹⁵² BAARD, Frances [1908-], and Barbie [1958-] Schreiner. "My spirit is not banned." (January 1, 1986): Africa-Wide Information

In the United States many similar African-Americans grew up in harsh conditions which triggered them as they got older to start trying to make changes and organizing. One woman Anne Moody talks about her life in Mississippi when she was only fourteen. At the time she was working for “the meanest white woman in town” and a fourteen-year-old negro boy had just been murdered by white people for whistling at a white woman.¹⁵³ This however was not the first time that Moody had heard of Negroes being killed by whites. When she had spoken to her mother about it her mother told her to forget like she knew anything and just go and continue at her job like she knew nothing about the incident. Yet when she arrived to her job her mistress asked her about the boy that was killed and implied to her that the same thing could happen to her just because she was a negro this was the first time she said that her mistress had been able to instill fear in her. This incident she recalls is what caused her to start hating people she hated whites for what they were doing but most of all she hated Negroes for not standing up to the whites but instead silently giving in and obeying the whites. This anger is the anger many African-

¹⁵³ Moody, Anne. *Coming of Age in Mississippi*. New York: Laurel, Published by Dell, 1976

Americans at the time had as children which caused them as adults to want to stand up for a change to the way their lives were¹⁵⁴. Though very different to those of South Africa it can be said that the misfortunes one experiences growing up can have a significant impact on how both people of South Africa and the United State started creating organizations and movements to change their ways of living.

In order for the lives of the non-whites to be better they needed to start a movement. A movement were they challenged the laws that were being placed upon them. Movements are not something that just happen overnight. They take time and dedication and thousands of millions of people to make it happen. The question is how do you start a movement? How do you get all of these people to band together for a common cause? In South Africa they start with rallies at labor factories, then meetings into organizations, then all of these different organizations and leagues work together with each other to create more awareness, go door to door to people's homes and finally they use civil disobedience against the government. In the United States they took similar actions they created

¹⁵⁴ Moody, Anne. *Coming of Age in Mississippi*. New York: Laurel, Published by Dell, 1976

organizations, met at churches, talked to people in the community, changed laws and finally used civil disobedience to enforce these laws along with trying to spark change for new ones.

For Frances Baard's her involvement with her different league and organizations movements started when a women named Ray showed up to the factory where she was working. She was preaching to the women how if they worked together they could make their lives at the factories better. She was inspiring these factory workers to have hope for a better life. She was promising them that if they did what she said their lives would hopefully get better. This is how you slowly start a movement.¹⁵⁵ A movement is nothing without the average everyday person standing behind it and participating. History remembers the key important players in the movements but it never talks about the thousands of nameless women and men who went out everyday protesting and organizing to help change the course of their lives. The nameless people are the backbones of the movements. That is why it was so important for these women and their organizations to go to places such as work

¹⁵⁵ BAARD, Frances [1908-], and Barbie [1958-] Schreiner. "My spirit is not banned." (January 1, 1986): Africa-Wide Information

environments, homes and city streets. In the United States their movements were not just those of Martin Luther King Jr. and Malcolm X. They too were the countless of unnamed bodies who protested, marched and stayed determined to their causes.

Frances Baard first started her movements with only the factories that she worked at and worked around. When Ray came and introduced the idea of unions to the workers she made Frances Baard one of the union leaders. Her responsibility was to education the other women of the factories on how they deserved their rights. The factories did not treat people fairly. They barely had any supplies such as uniforms for workers, fair wages along with proper treatment. This is how they brought the African Food and Canning Workers union to her town. She educated the people of the factories how if they strike against work their conditions will most likely be met. This worked very well for them at first because they were a fruit canning company.¹⁵⁶ The managers could not let these people strike for long because the fruit would go bad in the course of one day which in their case would mean a hold shipment would be wasted. This forced the managers to comply to their demands

¹⁵⁶ BAARD, Frances [1908-], and Barbie [1958-] Schreiner. "My spirit is not banned." (January 1, 1986): Africa-Wide Information

and they were happy then. This success helped the women feel empowered now that they could have somewhat of a say in their lives

As time went on Frances Baard and the other leaders of the unions started to have problems with their jobs. The managers had learned that if they do not hire back the people in the unions they will not have the problems of having to treat them equally or worrying about a strike happening in the factory. This started angering the community because it was throwing people who needed those jobs to support their families to be out of work. This only made the unions grow stronger, they stood outside the work place and preached to the new workers who knew nothing of unions or their advantages. They kept spreading their message to ensure that all of their people would have the proper knowledge to fight for their rights and take control of their jobs.

Soon however the unions were not the only thing the coloreds would do to change their lives. They grew stronger and soon they were having more organizations in hopes of achieving a democratic life for themselves and to change their country. She then became part of the Women's League which was the first official branch of the ANC that was for women.

They would focus on the main issues that many women faced and would then bring it up at ANC meetings to try and figure out how to fix these issues. They went door to door telling local women who they were and asking about their issues and looked for ways to help them.¹⁵⁷ When they heard these peoples issues they went directly to the people who could help fix them. They did not take no for an answer. They were boycotting many different things at the time from buses for their fares being too high to taking children out of the new schools they had set up for them which would not allow them to have a proper education. This is how the movement started getting so much support. There were many issues that touched every single person in South Africa. Whether it be the wellbeing of your children or trying to keep you house after you husband died. The more the government restricted them and their rights the more these people refuse to give in until they had their demands met. They were already living harsh lives so in a sense the had nothing to lose. The government however was also becoming aware of the movement that was starting and was determined to put an end to it as soon as possible. Soon people were being

¹⁵⁷ BAARD, Frances [1908-], and Barbie [1958-] Schreiner. "My spirit is not banned." (January 1, 1986): Africa-Wide Information

arrested during their protests and the government was trying to stop them from even meeting with their organizations.¹⁵⁸ But like I said these people were fearless. Many of them stayed in jail until their sentences were done. They did what they believed was right to make the country great again for not just themselves but for future generations to come.

In the United States an organizer by the name of Daisy Bates who was the President of the Arkansas NAACP talks about her encounters with one of the biggest displays of change, the Little Rock Nine. The Little Rock Nine were a group of nine African-American students who had been appointed to now attend what was previously an all-white school in the capital of Arkansas. The day before school was going to start the Governor addressed the state and said that he was deploying national guardsmen to stand around the high school because it was said groups of white supremacists would be at the first day and declared that blood would run in the streets if Negroes tried to attend this high school.¹⁵⁹ This however did not stop the nine students. Daisy Bates was determined to have these students

¹⁵⁸ BAARD, Frances [1908-], and Barbie [1958-] Schreiner. "My spirit is not banned." (January 1, 1986): Africa-Wide Information

¹⁵⁹ Bates, Daisy. *The Long Shadow of Little Rock, a Memoir*. New York: David McKay Co, 1962.

arrive safely at school at any cost. She believed that if they possibly had ministers with the children that the crowds who be more peaceful and not try to attack. Ms. Bates and also spoke to the local police department to get a car there to protect the children as well. She used all of her organization skills to try and protect these children to just achieve something that today many of us take for granted, attending school. Soon after three am she had told all the children of the new plans of where to meet and what to expect, except one Elizabeth Eckford. Her family at the time did not have a phone and Ms. Bates intended on informing her in the morning. However, they did not reach her in time and Elizabeth went to school on her own and faced the mob alone. She was taunted and jeered at and threatened to be lynched by several of the protesters.¹⁶⁰ She remained collected however, she never faltered and kept on walking until she reached that school door. When talking about movement it is definitely the nameless everyday people whose presence creates that change. Elizabeth Eckford is a prime example of one of those people who changed the face of Arkansas simply by walking and attending high school. Between Elizabeth and

¹⁶⁰ Bates, Daisy. *The Long Shadow of Little Rock, a Memoir*. New York: David McKay Co, 1962.

Ms. Bates it is easy to see how women are such an important contribution to movements. These movements are not just about the men who's faces everyone remembers it is about the women who fought just as hard to make a difference.

One of the biggest ways women contributed differently than the men is with singing. They brought singing into their protest movements as a different strategy than what the men at the time were doing. The women's singing was a new mindset that they believed would be helpful and productive to solving the problems they were facing.¹⁶¹ Bernice Reagon talks about how when she was younger all the women around her used singing as their form of protest. They would sing both in church and on the streets, though she said she never really knew what the women's singing had meant until she too found her voice one day at a protest where a man asked her to sing. The song she chose to sing was "Over my head I see trouble in the Air" yet as she sang she replaced the word trouble with the word freedom. That according to her was when she finally understood what the singing of the protesters finally meant. To her she was using a

¹⁶¹ Interview with Bernice Johnson Reagon, conducted by Blackside, Inc. on DATE, for *Eyes on the Prize: America's Civil Rights Years (1954-1965)*. Washington University Libraries, Film and Media Archive, Henry Hampton Collection

different voice, one that got the message across of what she was trying to say and have others realize.¹⁶² When she was in jail she said the women used this singing to keep their spirits lifted and their message alive. They looked at this singing as a part of their souls in a sense, it was something that spoke what they were feeling and could never be taken from them. This form of organization shows how valuable and unique women were to fighting for their cause. Women changed their conditions and fought for their freedoms all on their own.

All in all, starting a movement takes lots of work, thousands of people and a reason to be protesting. Women were some of the main factors in creating the movements and the change along with it. Their ways of protest and thinking brought new mindsets and perspectives to problems to create better solutions. They realized people needed to be brought together by a common issue and causes. Every colored person wanted to create better lives for themselves and for their children. Women became fearless and stood up for what they believed was right and what would change the course of their

¹⁶² Interview with Bernice Johnson Reagon, conducted by Blackside, Inc. on DATE, for *Eyes on the Prize: America's Civil Rights Years (1954-1965)*. Washington University Libraries, Film and Media Archive, Henry Hampton Collection

history. They came together as a community and used civil disobedience to achieve their desired goals. Though it took several years for this to finally happen they never stopped believing that their freedom and a democratic country was possible to achieve as long as their voices were heard. Today South Africa is a democratic country free from the apartheid system way of life and they even have had their first black president. In the United States the country is now segregated in all 50 states and they too have now had their first black president. It all goes to show that with people like Frances Beard, Daisy Bates and so many others that every person can make a difference and that one day eventually every voice will be heard.

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Notable Papers Academic Year 2015-2016

Plato and Modern Epistemology. A Comparative Look at Theaetetus and Contemporary Views.

Jonathan Finnerty

When discussing trends in contemporary epistemology, one often ends in an informal discussion about Plato and his dialogues. Edmund Gettier, in his paradigm altering 1963 work *Is Justified True Belief Knowledge?*, even credits Plato with creating a proto-form of justified true belief in the latter's *Theaetetus*. However, I believe such claims are often filled with assumption and ambiguity. This paper will attempt to clarify the relevant claims of what knowledge is—if there are any—by Plato in his dialogue, *Theaetetus*, and by means of comparison, display them with some contemporary theories of knowledge, most particularly foundationalism.

First, I will make clear why I chose Plato's *Theaetetus* over the plethora of other dialogues available.

Coming after his works on the Forms, one will notice that in *Theaetetus*, there are no significant references to any notion of absoluteness. The latter is important because one modern theory of justification requires a foundation of knowledge, i.e., foundationalism. Another reason for this selection is its aporetic nature, which essentially means that there is no clear solution to the philosophical problem presented—which is rare for the later dialogues of Plato. Although I would not say Plato is a downright sceptic in *Theaetetus*, he does not attempt to leave a permanent solution on the minds of his readers, pace Gettier's assumption. *Theaetetus* is, by comparison to modern theories, lacking in structure and assertion.

Theaetetus presents a single question: what is knowledge? As is typical with Plato, the use of dialogue—various characters speaking in conversation—is used to convey questions and hypothetical answers in *Theaetetus*. The characters in this dialogue are the ever pondering Socrates and a young man named *Theaetetus*. Several answers are posed by *Theaetetus*, in response to Socrates'

question. Initially, Theaetetus replies with various academic topics, such as mathematics and geometry, as types of knowledge, but Socrates retorts in 146.e by saying that having knowledge of something is different from what knowledge is.

Continuing with the dialogue, Theaetetus next answers Socrates' question about knowledge with the idea of true belief. In the classic view of epistemology, justified true belief is the formula for what knowledge is, or rather how one attains knowledge. Without much definition for what is actually meant by "true belief," the young Theaetetus is met with an interesting response by Socrates. In typical fashion, the pug-nosed Socrates responds with a question: can there be a false belief? After much discussion on the topic, Socrates concludes (this is the portion that Gettier believed to be a proto-attempt at JTB), that beliefs that are accidentally true are not capable of being considered knowledge. Further supporting his argument, Socrates gives an example—and perhaps a jab

at sophism—of jurors coming to believe something based on the belief of an argument, that happens to be true.

Concluding, Theaetetus presents one more solution to Socrates. He begins by holding on to the notion of true belief, as previously mentioned and he reveals to be words to him from another person, but also adds to it the notion of an account. Now, in the Loeb Classical Library's edition of Theaetetus, the word used is *logos* and has been translated most generally as an "account." This is important because for the rest of the dialogue, Socrates attempts to define what exactly an "account" is. After a long digression on a dream and the nature of elements and how to perceive them, Socrates essentially discounts what he has said by acknowledging that none of his examples could be considered knowledge.

With the latter self-defeat in mind, Socrates then ends the dialogue by attempting to further define what is meant by *logos*, and is, as one may by now guess, unsuccessful. What makes this aporic ending unique, besides the appearance of Plato ditching his view of the

Forms, is that in modern theories of knowledge, we also face the same issues of definition and accountability in any given theory. Like Gettier's proposed issue for JTB, Plato, through the mouthpiece of Socrates, also finds issue in the notion of accidental true belief (although, not in the manner that Gettier proposes). Before discussing similarities and differences between the view of Plato in *Theaetetus* and more contemporary views, I wish to first dispel what seems like skepticism in this dialogue.

Socrates, as one can see in the dialogue of *Theaetetus*, is not one easy to please as far as arguments go. However, it should be noted that he, nor Plato, is a sceptic. Since this paper is attempting to compare Plato's view of epistemology with modern interpretations, skepticism should immediately be discounted, despite some common themes in *Theaetetus*. Sure, Socrates may squash every attempt at defining knowledge that young *Theaetetus* provides, but what makes Socrates not a sceptic is that he does not actively deny there is a possible solution. Plato, in a view similar to my own, through the mouthpiece of

Socrates, runs into the issue of the language not being strong enough to define what knowledge actually is. Again, the latter is by no means skepticism, but rather an acknowledging of linguistic issues.

A perfect example of this in Theaetetus is Socrates attempt to engage Theaetetus into agreeing that wisdom and knowledge are the same thing 145.e. The Greek used in this line for wisdom and knowledge are respectively, “Sophia” and “Episteme” and contain some issues for the English speaker. It appears that when Socrates concludes that wisdom is knowledge, he is exposing something unique to the Greek language. I refer here to an excerpt from a 2013 article by Sophie Chappell of Stanford University:

“The objectual “I know Socrates” in classical Greek is *oida* (or *gignôskô*) *ton Sôkratên*; the propositional “I know Socrates is wise” is *oida* (*orgignôskô*) *ton Sôkratên sophon einai*, literally “I know Socrates to be wise.” The “to be” (*einai*) is idiomatically dispensable; dispensing with it, we

get oida ton Sôkratên sophon, literally "I know (the) wise Socrates." Thus Greek idiom can readily treat the object of propositional knowledge, which in English would most naturally be a that-clause, as a thing considered as having a quality. We might almost say that Greek treats what is known in propositional knowledge as just one special case of what is known in objectual knowledge. This suggests that the ancient Greeks naturally saw propositional and objectual knowledge as more closely related than we do (though not necessarily as indistinguishable). If so, Plato may have felt able to offer a single treatment for the two kinds of knowledge without thereby confusing them. The point will be relevant to the whole of the Theaetetus."¹⁶³

Keeping this excerpt in mind, the relevance between the past and present seem obvious to me, as it appears language has always been a concern.

¹⁶³ Chappell, Sophie. "Plato on Knowledge in Theaetetus." Stanford Encyclopedia of Philosophy. N.p., n.d. Web. 18 Dec. 2015 <<http://plato.stanford.edu/entries/plato-theaetetus/>>.

Moving on, what elements of Theaetetus are relevant to modern epistemology? One can find similarities in Theaetetus' idea of true belief mixed with some other factor as the basis for knowledge. Although much more vague in definition (again, refer back to the issue of language as presented by Chappell), one may still gain the sense that the ancients were thinking in a manner similar to our own. There is no Gettier style problem in Theaetetus, but this is because JTB is not entirely formed, although I would consider Socrates' hypothetical case of the jury gaining accidental knowledge a form of contestation, as previously mentioned.

Justification is another element that we today use, but Plato makes no mention of in Theaetetus. In the famous dream of Socrates, 202.b, he goes on to somewhat allude to foundationalism, i.e. the idea that there must be a point when a reason has no further justification and can stand on its own merit. One could even equate Chisholm's foundationalism to Socrates and Theaetetus' own view, although Socrates does go on to dismiss it.

Chisholm believes that there are basic beliefs and that there are two kinds of basic beliefs, namely beliefs about perceived appearances and beliefs about our own mental states. Take for example Chisholm's view, as stated in the 9/28 handout Chisholm's 'The Myth of the Given', that, "A statement, belief, claim, proposition, or hypothesis may be said to be self-justifying for a person, if the person's justification for thinking he knows it to be true is simply the fact that it is true." Compare the latter to Socrates' statement in 202.b, "As it is, however, it is impossible that any of the primaries should be expressed in an account [logos]; it can only be named, for a name is all that it has."

Essentially, something can justify itself because it is true and requires no further reasoning. However, in a typical Socratic fashion, Socrates dismisses his own theory by saying in 202.d.e, "What looks like the subtlest point of all – that the elements are unknowable and the complexes knowable." By "elements" Socrates seems to mean the basic thing or quality, a thing without need of justification,

but that very quality makes it unknowable. One must keep in mind that Theaetetus contains no formal conclusion as to what knowledge is, despite some similarities to modern examples.

Another view that Plato touches on in Theaetetus is that of empiricism, a view that also relies on foundationalism, and equates knowledge, in essence, on perception and experience. Theaetetus, ever eager in answering Socrates question, believes initially that knowledge is perception. This view, like all views in expressed in Theaetetus, is criticized and dismissed by Socrates in 184.c by mean of expressing the ideas of perception with language. In one part of the response, Socrates says, "Then suppose you think something about both; you can't possibly be having a perception about both, either through one of these instruments or through the other?" Essentially, Socrates critiques the idea of perception and being able to understand what knowledge is due to the limited scope of our senses.

In conclusion, Plato's *Theaetetus* presents the modern philosopher with the thoughts and ideas of epistemology in the ancient world. Then, as is the same now, there appears to be a variety of views expressed, while none are explicitly endorsed. One thing is clear, that Plato seems to be dwelling on some idea of foundationalism, which I have compared to Chisholm's model and empiricism. Plato seems to believe that there is in fact an external world, but seems, like the modern philosopher, to be stuck on how to prove such experiences. Overall, Plato has much to offer and many interpretations can be had. A linguist could argue that Socrates is hinting at the limitations of language; a metaphysician could further deduce what Plato's stance is on realism, despite his non-mention of it. Plato's *Theaetetus* is, in a modern context, an expression of the difficulties in epistemology that we still face to this day.

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