

G L E N C O E

# Sociology & YOU

## Readings and Case Studies in Sociology



**Glencoe**

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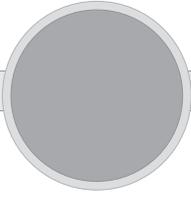
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## Note to Teachers

Readings and Case Studies in Sociology provides both teachers and students with the opportunity to expand on and enrich the lessons learned in the *Sociology and You* textbook. The readings included in this booklet all focus on the current-day issues of ethics, values, and technology and encourage students not only to test their reading comprehension but also to put their critical-thinking skills to work. Many of the readings in this booklet, such as “Cheating in American Schools,” “Japanese Internment Camps,” and “Mormon and Unmarried,” also may be presented as case studies in sociology. As such, you may wish to invite students to conduct cross-cultural research to serve as a basis for comparison with the case study and further enrich their learning experience.

A complete Answer Key appears in the back of the booklet. Following the Answer Key are rubrics and sample grade sheets that will help you evaluate the students’ work.

# WILL WE HAVE ANY PRIVACY LEFT?

*There is little doubt that technology has changed the way Americans live. Computer and telecommunication technology has brought amazing transformations in the way people conduct their daily business—making everything from bank transactions to job searches faster and easier. Unfortunately, technology also has a negative side: it has made it easier for unethical people to invade the privacy of individual citizens. The reading “Will We Have Any Privacy Left?” theorizes how trends in technology will affect privacy by the year 2025. Will Americans of the future be forced to sacrifice privacy for advancements in technology? Read the following passage before you answer this question.*

Text reference: *Sociology and You*, Chapter 1

Our bad dreams about the haunted house called “Privacy, Circa 2025” are likely to focus on those all-seeing orbiting spy cameras that are always peering at us. They already exist, capable of observing from miles overhead that your lawn could use mowing and your dog needs a shampoo. By 2025, they will be really good. Audio spy technology has been advancing fast too. But the biggest threat to privacy doesn’t even exist yet. By 2025 it will be in full bloom.

Today we are engulfed by the signal-carrying waves of broadcast radio and TV. Come 2025, we will be engulfed by a “cybersphere” in which billions of “information structures” will drift (invisible but real, like radio waves) bearing the words, sounds and pictures on which our lives depend. That’s because the electronic world will have achieved some coherence by 2025. Instead of phone, computer and TV networks side by side, one network will do it all. TVs and phones and computers will all be variations on one theme. Their function will be to tune in these information structures in the sense that a radio tunes in station WXYZ.

These cyberstructures will come in many shapes and sizes, but one type, the “cyberstream,” is likely to be more important than any other. A cyberstream is an electronic chronicle of your daily life, in which records

accumulate like baroque pearls on an ever lengthening string—each arriving phone call and e-mail message, each bill and bank statement, each Web bookmark, birthday photo, Rolodex card and calendar entry.

An irresistible convenience: your whole life in one place. Tune in anywhere, using any computer, phone or TV. Just put your card in the slot, pass a security test (supply your password and something like a fingerprint) and you’re in. You see your electronic life onscreen or hear a description over the phone, starting with the latest news and working back.

By feeding all this information into the food processor of statistical analysis, your faithful software servants will be able to make smooth, creamy, startlingly accurate guesses about your plans for the near future. They will find patterns in your life that you didn’t know were there. They will respond correctly to terse spoken commands (“Call Juliet,” “Buy food,” “Print the news”) because they will know exactly who Juliet is, what food you need and what news stories you want to read.

So it’s 2025, and the living is easy. You glide forward on a magic carpet woven out of detailed data and statistical analyses. But should anyone seize access to your electronic life story, “invasion of privacy” will take on a whole new meaning. The thief will have stolen not only your past and present but also a reliable guide to your future.

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Such information structures are just beginning to emerge. They are likely to be far safer and more private than anything we have ever put on paper. Nonetheless, by 2025, a large proportion of the world's valuable private information will be stored on computers that are connected to a global network, and if a thief can connect his computer to that same global network, he will have—in principle—an electronic route from his machine to yours.

The route will be electronically guarded and nearly impassable, unless the intended target has given out information he should not have—as people do. And unfortunately, electronic thievery and invasion of privacy are jackpots that keep growing. They are just the crimes for shameless, cowardly, clever crooks. No need to risk life or limb; just tiptoe over wires and through keyholes.

So what else is new? Technology always threatens privacy. Those threats usually come to nothing. They have been defeated before, and will be in the future, by a force that is far more powerful than technology—not Congress, the law or the press, not bureaucrats or federal judges, but morality.

You could, after all, get a pair of high-power binoculars and start spying on your neighbor tomorrow morning. But you won't. Not because you can't, not because it's illegal, not because you're not interested; to be human is to be a busybody. You won't do it because it is beneath you. Because you know it is wrong, and you would be ashamed of yourself if you did it.

Laws are bad weapons in the fight to protect privacy. Once we invoke the law, the bad deed has ordinarily been done, and society has lost. Attempting to restrain technological progress is another bad strategy—it's a fool's game and won't work. The best method for protecting privacy in 2025 is the same method we have always used: teaching our children to tell right from wrong, making it plain that we count on them to do what is right.

Outrageously naive advice for a high-tech future? Think again. It has been field-tested, and it works. All over the country, people leave valuable private papers in unlocked mailboxes along the street. Astonishing! Suburban mail is a vastly easier mark than anything in cyberspace will ever be. But our mailboxes are largely safe because we are largely honest. Some technology pundits have been startled by people's willingness to confide their credit-card numbers to web sites. But for years we have been reciting those numbers over the phone. And we have all sorts of other long-standing habits (paying our taxes, for example) that reflect our confidence in the honor of our fellow citizens.

As we venture further into the deep waters of technology, temptations increase. When it comes to temptation resistance, we are admittedly not at the top of our game in early 2000. This is an age of moral confusion. We love to talk about law; we hate morality talk. But we will snap out of this dive, as we have snapped out of others before. Among our characteristic American obsessions, two have been prominent since 1776—our technological inventiveness and our stubborn desire to know and do what is right.

And by 2025, the issue will be framed differently. We are obsessed with privacy because we have temporarily mislaid a more important word: dignity. We talk about our "right to privacy," but we don't really mean it. This broken-down, ramshackle idea falls apart the moment you blow on it. Privacy to commit murder? To beat a wife or child? To abuse an animal? To counterfeit money? To be insane, refuse treatment and suffer never-endingly? Privacy is no absolute right; it is a nice little luxury when we can get it. Dignity is a necessity to fight for. And come 2025, life will be better: not because of the technology revolution but because of a moral rebirth that is equally inevitable and far more important.

**Student  
Worksheet  
1**

**WILL WE HAVE ANY  
PRIVACY LEFT?**

**Directions:** Using information from the reading, answer the following questions.

**FUTURE TRENDS**

1. The article describes some possible changes in how people will communicate, work, and live in the year 2025. Identify some of the future technology trends and innovations mentioned in the article.

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2. Describe the safeguards that will be added to future technology to protect individual privacy. Do you think the methods of keeping records in 2025 will be, as the article states, “far safer and more private than anything we have ever put on paper”?

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**PRIVACY ISSUES**

3. According to the author of the article, how will Americans manage to preserve their privacy despite technology innovations? Do you agree with the author’s suppositions about the American moral character?

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4. American citizens still have expectations of privacy in their daily lives. What aspects of privacy do you take for granted today? Do you think these expectations represent a basic honesty in the American character?

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## Reading 2

# CHEATING IN AMERICAN SCHOOLS

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*Most American students admit to having cheated at least once during their academic careers. Students voice a number of reasons for cheating: parental demands, lack of time, intense competition for scholarships. Sometimes cheating can seem like the only option for overstressed, underprepared students. The following reading examines the moral issue of cheating and student attitudes about academic honesty. As you read this passage, note the statistics concerning cheating and dishonesty and the author's analysis of the moral climate of schools.*

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Text reference: *Sociology and You*, Chapter 2

A growing number of high school kids—desperate for better grades or simply too tired or too lazy to study harder—are cheating to get ahead. To many, cheating is simply a survival skill in a competitive world. Says one student, with a shrug: “Cheating is something that just happens—it’s like asking directions.”

During a discussion about cheating at Hall High School, in West Hartford, Connecticut, a junior elaborates: Football players trip, hit, and hold opponents illegally to gain an advantage. It’s all designed to get an edge. “School is like the same thing.” His teacher raises her eyebrows, a bit startled by this modern Machiavellian pragmatism.

In a 1998 national survey of 356 high school teachers by The American School Board Journal (ASBJ), nine out of 10 said cheating is a problem in their schools, and half said they encounter students cheating in most of their classes. In a 1998 nationwide poll of 20,000 middle and high school students by the Josephson Institute of Ethics (JIE), in Marina del Rey, California, seven out of 10 high schoolers admitted to having cheated on an exam.

Many educators say the rise in cheating is due to an erosion of ethics in a self-centered culture. Some point to habits ingrained in students through years of working together in cooperative learning situations. Others blame teachers who don’t care if kids cheat or would

rather avoid the hassle of disciplining those who do. Still others bemoan indulgent parents who refuse to hold kids accountable. . . .

High achievers—the nation’s future business and political leaders—could be the worst offenders. In a 1998 survey of 3,123 teenagers by *Who’s Who Among American High School Students*, in Lake Forest, Illinois, 80% of the nation’s best students admit to cheating on an exam, a 10-point increase since the question was first asked 15 years ago. The top reason for cheating is “competition for good grades,” and roughly one of every two kids surveyed said cheating “didn’t seem like a big deal.” Of those who admitted cheating, 95% said they were never caught.

Across the country, high-tech cheating tricks are in vogue . . . . Ready-made term papers are offered on Internet web sites, cyber chat rooms are abuzz with kids trading papers and sharing homework, calculators are used to secretly store notes to be called up during tests. As for copying each other’s homework, today’s kids say: “That’s all the time.”

Alan Marcus, a sixth-year North Springs social studies teacher, says, “I walk up and down the aisles during tests. I check sleeves and what’s under kids’ desks. I tell them they can’t get out of their seats during the exam or go to the bathroom. I tell them when it comes to a test, I will not give them the benefit of doubt.” But one of his students says she knows

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of kids who cheated in his class. She says she doesn't cheat, but she sees it in "just about every class."

What should a teacher do to a kid who peeks over a classmate's shoulder? In the ASBJ survey, 97% said a student caught cheating should receive an F on the assignment. Support for tougher punishments is less pronounced: Roughly 60% said the student should fail the class. Only 40% recommended suspension. And one teacher surveyed said, "You'd be amazed at how many teachers just don't care if students cheat."

Battles with parents over cheating incidents can be nightmares for everyone involved. Teachers worry about wrongfully accusing a kid, and they understand why parents rush to defend their children. But there is a serious disconnect between what kids admit and what parents believe. In that 1998 survey mentioned earlier, by Who's Who Among American High School Students, roughly 80% of students admitted cheating. But in a 1997 survey, 63% of parents of Who's Who students said they believed their kids had never cheated.

Many parents defend their kids even when they know they cheated. These parents may not even question the evidence. Rather, educators say, parents sometimes cut straight to the excuse, hoping to secure more lenient punishments. And teachers often buckle under pressure: . . . roughly seven out of 10 teachers said parental pressure discourages educators from penalizing student cheaters.

Parents sometimes offer startling excuses to defend their children. Said one high school teacher, "I've had parents say that if they had not cheated, they never would have passed French in college."

Is there any chance kids will police themselves? For decades, researchers have examined the effectiveness of school honor codes, particularly those that hold students responsible for policing themselves.

Researchers Ellis D. Evans and Delores Craig, for instance, studied 1,763 adolescents at public middle schools and high schools in a suburban school district in Washington state. Their study, published in 1990, found that "most students rarely complain to peers who cheat or report cheating to teachers." Students "were unwilling to disclose peer cheating because of fear of reprisal . . . the belief that disclosure would make little difference in what happens at school, or a tolerance for cheating."

Back at Hall High School, where we began, a junior says, "You wouldn't turn a classmate in because you may find yourself in a situation needing to cheat on the next test, and you wouldn't want that same person to turn you in. It's almost like a 'respect' we hold for each other as students, knowing that school isn't easy and we each do what we have to— to get by or get good grades."

One student leader at North Springs High school says seeing kids cheat is especially frustrating when a teacher is grading on a bell curve: Cheaters skew the curve, making it tougher for kids who don't cheat to get a higher grade. "[Cheating] bothers me a lot," she says. "Honesty and integrity are important to me. But the attitude is: That's the way you get through high school." Rather than expecting students to turn in other students who cheat, she says, schools should be more aggressive in catching and punishing cheaters.

Kevin Bushweller, "Student Cheating: A Morality Moratorium?" *The American School Board Journal*, Issue 186 (April 1999), pp. 24-32.

**Student  
Worksheet  
2**

**CHEATING IN AMERICAN SCHOOLS**

**Directions:** Using information from the reading, answer the following questions.

**JUST THE FACTS**

1. The article mentions a number of statistics concerning cheating and American middle and high school students and their parents. On a separate sheet of paper, compose a chart of these statistics, listing the following information: year of study; subjects (age, grade level, other information concerning students); and specific statistics mentioned in the article. What inferences can you make about the American educational system from the information on this chart? Do you agree with the picture these statistics paint? Explain your answer.
2. The author of this article discusses several reasons for the epidemic of cheating and dishonesty in American schools. List the reasons for cheating presented by the author. Do you agree with the author's assumptions? Can you think of additional reasons for cheating?

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3. According to the author, what roles do parents and teachers play in student cheating?

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**WHAT WOULD YOU DO?**

- 4. Imagine that you are a teacher in a high school class. How would you deal with cheating on tests and assignments? Describe the structure, rules, and sanctions you would institute in the classroom to deal with this problem.

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**THINK ABOUT IT!**

- 5. As a safeguard against cheating, students were once required to sign documents agreeing not to cheat—and to turn in fellow students who cheated. This policy, called the honor system, was considered a strong deterrent against cheating and dishonesty. Do you believe the honor system would work in schools today? Write a statement which supports or opposes the honor system.

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## HOW RUDE!

# MANNERS IN AMERICA

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*Are Americans becoming more rude and insolent? Are children still taught to respect their elders and say “please” and “thank you”? Some sociologists have noticed a definite trend toward crude and offensive behavior in America—noting school violence, shock television, and general deterioration in language and attitude as symptoms of a coarse culture. The following passage examines attitudes about manners as Americans enter the twenty-first century and reinforces the study of folkways, mores, and culture change discussed in Chapter 3: Culture.*

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Text reference: *Sociology and You*, Chapter 3

On the first warm day of spring in Montgomery, Ala., Michael Walcott takes his guitar down to Loveless Elementary School and wages war on incivility. Speak clearly, he tells the sixth graders of Loveless; do not use profanity or chew gum in class or answer the phone in an unpleasant voice; but do show respect for the aged, say “thank you” and “please” and, most of all, treat others the way you want to be treated. Then Walcott plugs his guitar into a pair of giant amps and sweetens the struggle to save civilization with a little soul music.

“All the world over, it’s easy to see;/People everywhere need a little courtesy,” he sings in an original composition set to a 1960s pop tune. “Shout it from the mountain so everyone can see,/Courtesy can bring har-mo-ny.”

After finishing the song, Walcott asks the sixth graders, “Would you behave more courteously in school if I promise to come back and play a concert for you?”

“No!” they exclaim in unison.

Walcott’s song is an anthem out of season, a lonely plea for the virtue of respect in a time when schools use metal detectors to keep out guns and knives, when universities insist on speech and behavior codes to stem the tide of hatred and disrespect, when legal cases become shouting matches, when the Internet is littered with raunch and menace, when political campaigns resemble food fights, when trash talk and head butts are the idiom of sports, and when popular culture tops itself from week to

week with displays of violence, sex, foul language and puerile confession.

Walcott is not the only citizen alarmed at this prospect. As a new poll conducted in February by U.S. News and Bozell Worldwide reveals, a vast majority of Americans feel their country has reached an ill-mannered watershed. Nine out of 10 Americans think incivility is a serious problem, and nearly half think it is extremely serious. Seventy-eight percent say the problem has worsened in the past 10 years, and their concern goes beyond annoyance at rudeness. Respondents see in incivility evidence of a profound social breakdown. More than 90 percent of those polled believe it contributes to the increase of violence in the country; 85 percent believe it divides the national community, and the same number see it eroding healthy values like respect for others.

From one end of the country to the other, parents and teachers complain of the lack of civility among children and the disrespect they show their elders. The problem cuts across all class and racial lines. In the recent survey of educators by the American Association of School Administrators, the teaching of the golden rule—treat others as you want to be treated—was found to be an urgent necessity.

“No Rules,” reads a decal on the back window of a car parked at Robert E. Lee High School in Montgomery, student population of 1,758, where, a handful of seniors agree, it is far too late to learn respect for one another. At the school’s entrance, a statue of Lee, the

Confederate general and quintessential Southern gentleman, presides over a teenage brawl that might be a microcosm of the nation as a whole.

At this racially mixed school in a middle-class neighborhood, getting by means getting mean. Students generally don't open doors or speak to people they don't know. In the hallways, it's shove or be shoved. "If you're standing in the hallway, and someone's coming, if they want to come your way, you better move," explains Cindy Roy, a senior. "Because if you don't, they're just going to take you down and keep on going."

Five minutes a day at Robert E. Lee is devoted to character education, a program popular around the country and put into place last year by the Alabama Legislature. As students gather in their homerooms in the morning, someone reads a poem or a story or an edifying thought over the intercom, an effort that has about as much attention-grabbing power as a sermon at a rock concert. Seniors say character education is widely regarded as a joke. By and large, no one listens, and teachers don't have much say in the matter. They get only as much respect as they show to the students, and that is precious little in some classes.

Provocative behavior has been big in the entertainment business at least since Elvis Presley shook his pelvis on national television back in the 1950s. But even there, times seem to be changing, as the crudities of Sharon Stone kickbox with the niceties of Jane Austen. For the past decade, since the unexpected box office success of *A Room With a View* in 1986 and culminating last year in the appearance of three widely acclaimed movies based on Austen novels, moviegoers have flocked to see stories set in eras when manners and restraint played a dominant role in society. . . .

But the popularity of civility in the popular culture may have less to do with opposition to violence, sex and bad language, says Bill Maher, host of a popular talk show called "Politically Incorrect," than with the indignities of public confession. "There is a daily monument to the breakdown of civilization every day in all these talk shows," Maher

insists. "I call them galk shows. What's uncivil to me is this idea that the worse thing you could be is not famous."

On the other hand, Maher himself admits he is the last person in the world to start a manners crusade. While part of his show is dedicated to civil conversations between people with different views of the world—"a sophisticated cocktail party," as Maher describes it—another essential element is provocation, the attempt, for instance, to get creative obscenities by the censor. "It's just fun," explains Maher. "It feels good. so I do it."

As harmless as they may seem, Maher's words reveal a central paradox about America's approach to its own bad behavior. On the one hand, we do not like to see children talking rudely to parents, students disrespecting teachers or politicians dragging each other through the mud. Nevertheless, we tend to applaud rebels, those who speak and behave honestly, if not properly. We like our rough-hewn cowboys who walk into the saloon loaded with integrity but short on cultivation. And we especially enjoy the spectacle of a good fight, as the competitiveness of national sports and politics, the violence in movies and the aggressiveness of pop music from rock-and-roll to rap make clear.

In the end, whether American culture is uncivil or not may be less relevant than how it is received by the rest of us. The U.S. News/Bozell poll suggests that people are worried about the impact of a coarsening culture on others; they seem confident in their own ability to withstand the mean-spirited tide. For instance, one senior at Robert E. Lee, Tamika Crittenden, refuses to hold rap stars, athletes and other celebrities responsible for her behavior. Crittenden grew up among three generations of family: parents, grandparents and great-grandparents. All three passed on their beliefs about manners and good behavior, and those beliefs form the basis of how Crittenden treats other people, she says, not what Charles Barkley, Tupac Shakur and Beavis and Butt-head do. If nothing else, Crittenden has survived high school with those beliefs firmly in place.

John Marks, "The American Uncivil Wars," *U.S. News and World Report*, Vol. 120, Issue 16 (April 22, 1996), p. 66.

**Student  
Worksheet  
3**

**HOW RUDE! MANNERS IN AMERICA**

**Directions:** Using information from the reading, answer the following questions.

**RULES OF ETIQUETTE**

1. Etiquette, rules of proper social behavior, were once taught to children and firmly reinforced in society. Consider the rules of etiquette and manners you have been taught in your home and school. Make a list of proper manners and rules of behaviors that you feel should be taught and enforced in society. Include manners associated with respect, eating, dating, and other areas that you feel are important.

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2. Should proper manners should be enforced in schools? Do you think students should be required to use titles of respect, such as Sir or Ma'am, when addressing teachers? Make a short list of "classroom manners" that should be required in schools.

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**MEDIA MANNERS**

3. Rude, crude and often violent behaviors have become an integral part of television, movies, music, and other media. Shock TV and bloody horror movies are extremely popular among teenagers—a reason, some believe, for unruly behavior and insensitivity to others. In your opinion, should media manners be regulated by the government? Explain your answer.

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# Reading 4

## THE POWER OF PEERS

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*Who has stronger influence in your life—your parents or your peers? According to author Judith Rich Harris, relationships with peers and acceptance by peer groups are greater influences on personality than either parents or genetics. Rejecting both the nature and nurture theories, Harris considers social acceptance in childhood and adolescence as the primary shaper of the individual. As you read the following passage, consider this question: who has the power in your life?*

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Text reference: *Sociology and You*, Chapter 4

A new theory says that peers, not parents, are the strongest shapers of human personality.

If asked who the most influential people are in shaping your personality, what would you say? Your parents? Your brothers and sisters? Your teachers?

According to a new book, what you should say is your peers—your friends, teammates, and classmates. In her new book, *The Nurture Assumption*, author Judith Rich Harris contends that peers exert an influence on a child's personality far stronger than that of anyone else, including parents. Personality is all the traits that define someone—intelligence, sense of humor, shyness, aggressiveness, and so on.

Harris developed her theory to explain some findings about human personality that she considered puzzling. Studies of twins and adopted kids have shown that genes play a large role in determining human personality. . . . About half of a person's personality traits come from their parents by way of their genes.

What about the other half? For years, many psychologists and childcare experts have believed the answer lay in the "nurture assumption." According to that assumption, parents influence their kids' personalities through their child-rearing techniques.

However, no researcher has found any truth in the nurture assumption, says Harris. No reliable study has shown that one kind of

upbringing produces kids whose personalities are significantly different from those of kids who have another kind of upbringing. "Spare the rod and spoil the child" has about the same effect on kids as the opposite philosophy has, says Harris.

The same goes for family makeup, adds Harris. Kids who grow up in nontraditional families—with a single mom or dad or hippie or gay parents—turn out about the same as kids who grow up in middle-class homes with a mother and a father.

If family makeup and upbringing don't have an influence, then what does mold the uninherited half of a child's personality? Harris's answer: the child's playmates and classmates. From toddlerhood on, children feel the pull of a force as strong as magnetism—the need to be part of a group. And the group that children pick is the one with members most like them—their peer group. "A child's goal is not to become a successful adult," writes Harris. "A child's goal is to be a successful child."

Belonging to a group involves assimilating—conforming to the group's codes of behavior, styles of dress, and speech patterns. It also involves differentiation—finding a place in the group. Explains Harris: One kid becomes "the brain," another "the jock," a third "the clown," and so forth through the group. The experience of assimilating and

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differentiating smooths and shapes a child's rough inherited traits into a human personality, says Harris.

You don't believe it? Consider the countless kids born to immigrant parents in the United States, says Harris. Instead of picking up the foreign accents of their moms and dads, the children speak the unaccented way their friends do. Such is the power of peers over parents.

What applies to language also applies to other forms of social behavior, says Harris. To support her case, Harris draws on studies and stories from many fields of science. She cites a study of delinquent boys in England. When boys who were troublemakers moved away from their delinquent pals, their behavior improved. The boys didn't get new families, but they did get new, better-behaved friends. And that change in friends was enough to change the boys' personalities. Another study found that a child's attitude toward schoolwork improved if the child began associating with a group of kids like Lisa Simpson. It got worse if the child switched to a gang of Barts.

Harris also draws on her own experience. Young Judy was adventurous, fearless, and

loud and had lots of friends. Then, when Judy was 9, her family moved to a suburb where the girls were snobbish and cared mostly for their appearance. Judy found herself cast out and friendless. The active and outgoing girl became inhibited and shy. "The kids in the snooty suburb . . . changed my personality," writes Harris.

Some people who don't read Harris's book may misinterpret her theory. Some parents may think it gives them permission to neglect or even abuse their kids. They are wrong, though. Harris clearly states that children need their parents' love and guidance, especially in the early years. Kids also acquire valuable knowledge and skills from their parents.

Some kids may think the theory gives them the go-ahead to ignore or disobey their parents. Not so, said Harris. "Kids rule in the world they share with their peers, but that world is part of the adult world," she told *Current Science*. "The greatest power kids have is the ability to choose their friends. It can make all the difference. Kids who join groups that ignore or defy the standards of the adult world are much less likely to have successful and happy lives in the long run."

Hugh Westrup, "Who Rules—Peers or Parents?" *Current Science*, Vol. 84, Issue 16 (May 14, 1999), p. 8.

**Student  
Worksheet  
4**

**THE POWER OF PEERS**

**Directions:** Using information from the reading, answer the following questions.

**PERSONAL INVENTORY**

1. Who has the most influence in your life: Your parents? Your peers? Someone else? For each situation or event listed below, indicate the most significant influence on your behavior. If possible, cite a personal example to illustrate your answer.

CHOICE OF CLOTHING:

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RELIGIOUS BELIEFS:

\_\_\_\_\_

CHOICE OF COLLEGE AND/OR CAREER:

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DECISIONS CONCERNING ALCOHOL OR DRUGS:

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DECISIONS CONCERNING DATING:

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ATTITUDES ABOUT SCHOOL AND SCHOOL WORK:

\_\_\_\_\_

**WHAT DO YOU THINK?**

2. Many experts reject Harris' theory concerning the influence of peers. How does Harris defend and support her theory? Do you agree or disagree with the theory? Explain your answer.

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Reading  
5

## BATTLING CHILDHOOD OBESITY: RECOMMENDATIONS

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*Every day in the United States, young children and teenagers are bombarded by advertisements for “fast food” and “junk food.” The wide availability of high-calorie, low-nutritional-value foods combined with a lack of exercise has resulted in an epidemic of obesity among American young people. The following article provides a list of recommendations for battling this new health crisis.*

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Text reference: *Sociology and You*, Chapter 4

Reversing the rapid increase in obesity among children and adolescents in the United States will require a multi-pronged approach by schools, families, communities, industry, and government that would be as comprehensive and ambitious as national antismoking efforts, according to a new report from the Institute of Medicine of the National Academies. . . .

The report was written by a committee of 19 experts in child health, nutrition, fitness, and public health. The report is in response to a request from the U.S. Congress for an obesity prevention plan based on sound science and the most promising approaches. While no single intervention or group acting alone can stop the epidemic of childhood obesity, the steps recommended in the report aim to increase and improve opportunities for children to engage in physical activity and eat a healthy diet.

Among specific steps recommended by the report are the following:

*Schools should implement nutritional standards for all foods and beverages served on school grounds, including those from vending machines.* There has been a rapid increase in the availability and marketing of foods such as vending-machine sodas and snacks, and other high-calorie, low-nutrient foods and beverages that compete with those offered through federal school-meal programs. A 2000 report from the General Accounting Office found that

competitive foods were sold in 98 percent of secondary schools, 74 percent of middle schools, and 43 percent of elementary schools. While the U.S. Department of Agriculture (USDA) requires school meals to follow its Dietary Guidelines for Americans, federal restrictions on competitive foods and beverages are limited to prohibiting the sale of soft drinks and certain types of candy in cafeterias while meals are being served; 21 states, however, have imposed further restrictions.

*Schools should expand opportunities for all students to engage in at least 30 minutes of moderate to vigorous physical activity each day.* Schools should provide physical education classes that last 30 to 60 minutes each day. Because children have a variety of abilities and interests, schools also should expand opportunities beyond traditional physical education classes to create or enhance intramural sports, activity clubs, walking and biking to school, and other venues and programs.

*School health services should measure each student's weight, height, and body mass index (BMI) annually and provide the results to the students and families.* Given that many adolescents do not get annual check-ups, this information would help families become aware of any weight concerns and track their children's progress.

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*Food, beverage, and entertainment industries should voluntarily develop and implement guidelines for advertising and marketing directed at children and youth.* Congress should give the Federal Trade Commission the authority to monitor compliance with the guidelines and establish external review boards to prohibit advertisements that fail to comply.

*Parents must play their part as well, by providing healthy foods in the home and encouraging physical activity by limiting their children's recreational television, video game, and computer time to less than two hours a day.* Although many societal factors affect children's eating and activity habits, parents can exert a profound influence on their children by promoting healthy foods and an active lifestyle from an early age and by serving as role models, the report says. Parents can encourage their children to develop a healthy, varied diet by introducing new foods in a persistent but noncoercive way. Repeated exposure is most critical during the early years of life, and it can take five to 10 exposures to a new food before a child will accept it. In addition, parents should consider smaller

portion sizes, encourage children to stop eating when they feel full, and avoid using food as a reward.

*Health insurance companies should designate childhood obesity prevention as a priority health issue and should include screening and obesity prevention services in routine clinical practice.* While insurers primarily have focused on the treatment of obesity, the high cost of this treatment provides insurers with an incentive to prevent the condition.

*Physicians, nurses, and other health care professionals should actively discuss their patients' weight and BMI with parents and with the children themselves in a sensitive and age-appropriate manner.* Conversations about weight at the physician's office can be difficult because of concerns about stigmatization and reluctance to recognize a challenging problem. Health professionals' training programs and professional organizations should require that knowledge and skills related to obesity prevention be incorporated into their curricula and examinations so that health professionals have the awareness and skills to tackle these issues.

Carrie Morantz and Brian Torrey, "Recommendations to Reduce Obesity in Children and Adolescents," *American Family Physician*, Vol. 70, No. 12 (December 15, 2004).

**Student  
Worksheet  
5**

**BATTLING CHILDHOOD OBESITY:  
RECOMMENDATIONS**

**Directions:** Using information from the reading, answer the following questions.

**WHAT CAN BE DONE?**

1. What can schools do to help fight childhood obesity?

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2. How can parents help their children live a healthy lifestyle?

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**THE ADVERTISING INDUSTRY**

- 3. Advertisements for fast-food restaurants tend to feature young, attractive, healthy people having fun and enjoying life. Do you think that advertising has a significant impact on a teenager’s decision to eat high-calorie, low-nutrient foods? Explain your answer.

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**TAKE A STAND**

- 4. Considering the serious health problems that obesity creates, should vending machines that contain soda, candy, chips, and other high-calorie snacks be banned from American schools? Explain your answer.

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**PUBLIC SERVICE ANNOUNCEMENT**

- 5. Write the script for a 30-second public service announcement that would encourage teenagers to exercise and eat a healthy diet. As an alternate exercise, design an advertisement on the same topic that would grab a teenager’s attention.

# Reading 6

## THE CURSE OF CLIQUES

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*Cliques—exclusive, tight-knit groups of peers—have probably been part of the student experience since the first school was established. For some, acceptance into cliques provides self-esteem, support, and camaraderie. For others, school cliques create memories of rejection and pain that linger years after graduation. In the spring of 1999, Columbine High School in Colorado experienced the dark side of cliques as two outcasts targeted school athletes with deadly fury. Were the Columbine shootings, and other acts of school violence, caused by cliques? The following article investigates the “curse” of cliques in American schools and illustrates concepts of group interaction found in Chapter 6.*

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Text reference: *Sociology and You*, Chapter 6

When the shooting finally stopped at Columbine High School, and students ran out of their hiding places to safety, some of the most hulking male students had stripped off their shirts. They weren't posing for the cameras. Word had spread through the school that the “Trench Coat Mafia” was hunting for athletes, and at Columbine a polo shirt—and a white baseball cap—marked the wearer as a jock.

It was the first day in Columbine history that it was dangerous to be a jock—and that kind of humiliation may have been just what the killers had in mind. Video games and the easy availability of guns may have contributed to the Littleton horror. But what role did the ingrained cliquishness of American high schools play? Part of the story is old: the embittered outcasts against the popular kids on campus. But what kind of new conflagrations should we expect if the Revenge of the Nerds can now be played out to the firing of semiautomatics?

In the movie version of the 1950s, schools split into two camps: the fresh-scrubbed kids (frats, preppies) and the leather-clad rebels (hoods, greasers). It's more complicated these days. Columbine's 1,935 students look a lot alike—mostly white, well off and primed for success. But students have no trouble ticking off a startling number of cliques—jocks,

hockey kids (a separate group), preppies, stoners, gangbangers (gang-member wannabees), skaters (as in skateboarders) and, as they say, nerds. Other high schools have variations on these themes. California has its surfer cliques, and Austin High School in Texas has the hicks—or kickers—who show up at school in cowboy boots, big hats and oversize belt buckles.

It's a cliché that jocks and cheerleaders rule, but it is largely true. While others plod through high school, they glide: their exploits celebrated in pep rallies and recorded in the school paper and in trophy cases. “The jocks and the cheerleaders, yes, have the most clout,” says Blake McConnell, a student at Sprayberry High School near Atlanta. “They get out of punishment—even with the police. Joe Blow has a wreck and has been drinking, and he gets the book thrown at him. The quarterback gets busted, and he gets a lighter sentence.”

Each school has its own brand of outsiders with their own names—nerds, freaks, punks, ravers. And each group has its own way of standing out. At Atlanta's Sprayberry, says sophomore Shawn Cotter, “the outcasts are mainly people who dress up differently, guys who wear makeup and dress in feminine ways, people who wear black leather and chains.”

But high school outcasts have moved beyond the chess club and the audio-visual

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squad. Now they are wearing black T shirts, trench coats and hard-kicking Doc Martens. Many are also wearing face powder and black eyeliner. "A lot of it is just a front—a mass cry for attention," says McConnell. "Mostly there's nothing behind it."

Still, the worst of high school fringe groups do seem more disturbed than in the past. The awkward kids aren't just smiling inappropriately during science-lab frog dissections. Some high schools have white supremacist cliques. Then there are groups like the Straight Edge, a presence at schools like Salt Lake City's Kearns High School. They are puritanical punks who are anti-drug, anti-alcohol, and anti-tobacco—and they are violent. If you smoke or drink in their presence, some Straight Edgers will attack you with a baseball bat.

The so-called good cliques can do just as much as the outsiders to foment trouble. There really is a Lord of the Flies dynamic at work among kids. Even nice kids seem to spend a lot of time being cruel to their less socially prominent peers. Social science literature is filled with the gritty details—categorized under headings like "the spiral of rejection." Patti and Peter Adler, sociologists who do field research on cliques, found that a 17-year-old girl in one group they observed could raise her status by getting a boy to spend money on her and break up with another girl for her—and then dump him. Another clique member told a researcher that "one of the main things to do is to keep picking on unpopular kids because it's just fun to do."

The dynamics between cliques are often very raw, particularly for the groups at the extremes of the social spectrum: jocks and outcasts. Even at the relatively well-integrated Liberty High School in Bethlehem, Pa., it is not unheard of for the punks—who often sport black clothing, tattoos and spiky hair—to be taunted in the hallways. "They call 'em dirty, say stuff like 'Why don't you bathe?'" says a student. Often it is the athletes who dish out the

abuse. Haakon Espeland, 14, switched out of Brooklyn's Fort Hamilton High, where he was one of the "freaks." The reason he fled: a stream of abuse, starting on his first day at school, when "all these huge people beat on me, basically for being there."

Adolescents are psychologically fragile, and mistreatment from schoolmates leaves deep wounds. Sometimes, says Augustana University education professor Larry Brendtro, "kids who feel powerless and rejected are capable of doing horrible things." Jason Sanchez, 15, a student at Phoenix's Mountain Pointe High School, understands why Harris and Klebold snapped: "If you go to school, and people make fun of you every day, and you don't have friends, it drives you to insanity."

There is probably no way to stop high schools from breaking down into cliques. We may be hardwired for it. As early as preschool, researchers have found, kids begin rejecting other kids. And even in kindergarten, children have a good idea which of their classmates are popular and which are not. But schools can take the edge off the situation through inclusiveness. "I can't remember ever going to a pep rally and having the skaters show off their talents," says Curtis Cook, a parent at Phoenix's Desert Vista High School. Says New York City psychoanalyst Leon Hoffman: "All kids need to belong, and if they can't belong in a positive way at the school, they'll find a way to belong to a marginal group like a cult or a gang."

The Columbine High shootings seem to have given at least some cliques around the country pause. At Trumbull High School in Connecticut, the Goths have stopped wearing their trademark trench coats. And students in more mainstream cliques may be a little more cautious about taunting students who don't fit in—if only out of an instinct for self-preservation. "I'm not going to talk about them anymore," says Nathalie Kirnon, a Trumbull freshman. "They might do it here."

Adam Cohen, "A Curse of Cliques," *Time*, Vol. 153, Issue 17 (May 3, 1999), p. 44.

**Student  
Worksheet**  
**6**

**THE CURSE OF CLIQUES**

**Directions:** Using information from the reading, answer the following questions.

**CLIQUES**

1. Describe your personal experience with cliques. Do you think that cliques, those exclusive peer groups that are part of most schools, have enhanced or detracted from your high school career? Explain your answer.

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2. The article mentions a number of cliques found in many high school environments around the United States. Are these groups present in your school? Can you add any other cliques to this list?

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**CRUEL SCHOOLS**

3. Sociologists Peter and Patti Adler believe that clique members purposely reject and hurt outsiders in order to gain status within the group. Do you agree with this statement? Explain your answer.

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4. Some schools have attempted to control cliques by requiring school uniforms or implementing other programs that encourage acceptance. In your opinion, are these policies useful in curbing the negative aspects of cliques? Should schools attempt to control or limit exclusive peer groups?

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# Reading 7

## HATE GROUPS AND THE INTERNET

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*The Internet has revolutionized the way people communicate by opening avenues of information never before imagined. With a click of a mouse, you can e-mail a friend in another country, order concert tickets, or research a topic for your Sociology class. The Internet, however, has a dark side—it has become a vehicle for hate groups. On dozens of Web sites, hate-filled words and racist images proliferate, with few limits. The Internet has prompted new questions regarding censorship and First Amendment rights. The following passage looks into this side of the Internet and poses the question: Should the Internet be censored and controlled?*

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Text reference: *Sociology and You*, Chapter 6

In January 1985, years before the Internet became a household word, before home computers became as common as TVs or blenders, the Anti-Defamation League released a prophetic report titled “Computerized Networks of Hate.” That same month, former Ku Klux Klan leader Don Black was released from federal prison, where he was serving time for hatching a violent, white supremacist plot.

While serving just over two years, Black had learned to use computers. A decade later, in 1995, the first extremist hate site on the World Wide Web debuted. Its name was Stormfront, and Don Black was its creator.

“There is the potential here to reach millions,” Black said of the Internet. “I think it’s a major breakthrough. I don’t know if it’s the ultimate solution to developing a white rights movement in this country, but it’s certainly a significant advance.”

Hate on the Internet has indeed turned out to be quite significant. The vast array of bigoted propaganda presented there, from subtle to heavy-handed, can influence anything from one’s attitudes towards co-workers to one’s desire to join an organized hate group or commit a violent hate crime.

Hateful words and images on the Internet can lead to hateful actions, discrimination and violence. Hate speech on the Internet helps

create an atmosphere that can spawn violent hate crimes.

Beyond cheering hate crimes, some bigots have used the Internet to directly threaten their enemies with violence. In Philadelphia, a neo-Nazi group named Alpha, led by former KKK member and neo-Nazi skinhead Ryan Wilson, posted threats at its Web site against two government officials. The site posted an image of a government office going up in flames and stated, “traitors like this should beware, for in our day, they will be hung from the neck from the nearest tree or lamppost.”

For many Internet users in the United States, going online now costs nothing at all, and most Internet service providers willingly “host” their customers’ Web pages. Easy-to-use Web development tools are readily available, making it simple, even for novices, to create their own Web pages. These advances benefit all of us, but extremists, too, use all of the communications devices the Internet offers.

For bigots and others, the Web, with its capacity to display pictures, sound and colors, is the most dynamic and popular portion of the Internet. Unlike in newsgroups and chat rooms, critics can’t mediate haters’ messages on the Web. Furthermore, because many users lack the experience and knowledge to tell the disreputable from the reputable on the Web,

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haters can portray themselves as legitimate voices of authority there.

A number of sites promote white supremacy in general or espouse some amalgam of hateful philosophies. The site for White Aryan Resistance, a group led by San Diego-based white supremacist Tom Metzger, features crude caricatures of blacks and Mexicans while applauding “racial and cultural separatism worldwide.” Calling whites “nature’s finest handiwork,” Metzger declares, “your race and only your race must be your religion.”

In light of so much online bigotry, what can people of good conscience do? Many nations, including Germany, France, Canada and Denmark, have laws against hate speech. On some occasions, these laws have already been applied to Internet hate propaganda. For instance, Bo Warming, a Danish bigot, was recently fined for making hateful comments against gays and Muslims on a Danish Internet newsgroup.

Additionally, there are some international conventions against hate speech that may be applicable to the Internet. Human rights activists have often pointed to Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination, which the United States signed and ratified.

Yet in the United States the relevant law is the First Amendment to the U.S. Constitution, which guarantees protection of “freedom of speech, expression and association.” The First Amendment of course protects unpopular speech, including hate speech.

The legal cases involving threats using the Internet all rest on specific laws that are not

widely applicable to hate speech on the Internet. . . . [T]he case against Ryan Wilson and the conviction of members of the militia group Republic of Texas for sending targeted e-mail threats to specific individuals . . . involve regulations protecting state or federal government employees.

Many legal theorists have argued that virtually no online hate speech can be successfully prosecuted in a U.S. court of law. They have pointed to the extremely slim possibility that hate speech, both on and off the Web, can pass either of the two legal measures that determine when speech encouraging violence may be legally actionable. The two measures . . . are the “fighting words” exception to the First Amendment outlined in *Chaplinsky v. New Hampshire* and the “imminent incitement” standard in *Brandenburg v. Ohio*.

For years, hate groups have created all sorts of propaganda. Written materials of every kind—books, glossy magazines, newspapers, flyers and even graffiti sprayed on homes and synagogues, churches and tombstones—have been used to spread their messages of hatred. As communication technologies advanced, these groups tried to keep up. First, they expanded their efforts to standard broadcast-band and shortwave radio, audiotape, videotape and public access cable television.

Now, bigots of all kinds have recognized the Internet’s power and rushed to use it, rallying their supporters, preaching to the unconverted and intimidating those whom they perceive as their enemies. Faced with this new way to promote hate, we all have the obligation to speak out.

Jordan Kessler, “Hate on the Internet,” *Community College Week*, Vol. 11, Issue 11 (December 28, 1998), p. 4.

**Student  
Worksheet**  
**7**

**HATE GROUPS AND THE INTERNET**

**Directions:** Using information from the reading, answer the following questions.

**JUST THE FACTS**

1. Describe some of the hate groups currently using the Internet to spread their messages.

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2. Why is the Internet more useful to hate groups than newspapers, radio, and television?

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3. Name the two Supreme Court cases that contain the “fighting words” exception and the “imminent incitement” standard used to determine whether speech encouraging violence is legally actionable.

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**TAKE A STAND**

4. Many nations, such as Denmark, Germany, and France, have passed “hate speech” laws that can be applied to Internet sites. Do you think the United States should follow this example and pass laws that censor or restrict hate sites on the Internet? Write a letter to your congressperson or senator stating your views about this issue. Include a statement concerning First Amendment rights in your letter. In your opinion, does the Constitution protect hateful speech on racist Web sites? Consider mailing your letter to your state representative or senator!

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*On November 19, 1842, Lydia Child, an outspoken activist and author, penned a letter that expressed her anguish and concern about capital punishment in America. Child was as horrified by the savage fascination of the crowds who attended the executions as she was by the executions themselves. The debate over capital punishment continues to rage into the twenty-first century, with strong emotions on both sides of the issue. Where do you stand on capital punishment? Read the following excerpt from Lydia Child's letter before you answer this question.*

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Text reference: *Sociology and You*, Chapter 7

To-day, I cannot write of beauty; for I am sad and troubled. Heart, head, and conscience, are all in battle-array against the savage customs of my time. By and by, the law of love, like oil upon the waters, will claim my surging sympathies, and make the current flow more calmly, though none the less deep or strong. But to-day do not ask me to love governor, sheriff or constable, or any man who defends capital punishment. I ought to do it; for genuine love enfolds even murderers with its blessing. By to-morrow, I think I can remember them without bitterness; but to-day, I cannot love them; on my soul, I cannot.

We were to have had an execution yesterday; but the wretched prisoner avoided it by suicide. The gallows had been erected for several hours, and with a cool refinement of cruelty, was hoisted before the window of the condemned; the hangman was all ready to cut cord; marshals paced back and forth, smoking and whistling; spectators were waiting impatiently to see whether he would "die game." Printed circulars had been handed abroad to summon the number of witness required by law:—"You are respectfully invited to witness the execution of John C. Colt." I trust some of them are preserved for museums. Specimens should be kept, as relics of a barbarous age, for succeeding generations to wonder at. They might be hung up in a frame; and the portrait of a New Zealand Chief,

picking the bones of an enemy of his tribe, would be an appropriate pendant.

To me, human life seems so sacred a thing, that its violent termination always fills me with horror, whether perpetrated by an individual or a crowd; whether done contrary to law and custom, or according to law and custom. Why John C. Colt should be condemned to an ignominious death for an act of resentment altogether unpremeditated, while men, who deliberately, and with malice aforethought, go out to murder another for some insulting word, are judges and senators in the land, and favorite candidates for the President's chair, is more than I can comprehend. There is, to say the least, a strange inconsistency in our customs.

The effect of executions on all brought within their influence is evil, and nothing but evil. For a fortnight past, this whole city had been kept in a state of corroding excitement, either of hope or fear. The stern pride of the prisoner left little in his peculiar case to appeal to the sympathies of society; yet the instinct of our common nature rose up against the sanguinary spirit manifested toward him. The public were, moreover, divided in opinion with regard to the legal construction of his crime; and in the keen discussion of legal distinctions, moral distinction became woefully confused. Each day hope and fear alternated; the natural effect of all this, was to have the whole thing regarded as a game, in which the criminal

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might, or might not, become the winner; and every experiment of this kind shakes public respect for the laws, from centre to circumstance. Worse than all this was the horrible amount of diabolical passion excited. The hearts of men were filled with murder; they gloated over the thoughts of vengeance, and were rabid to witness a fellow-creature's agony. They complained loudly that he was not to be hung high enough for the crowd to see him. "What a pity!" exclaimed a woman, . . . "they will have to give him two hours more to live." "Would you feel so, if he were your son?" said I. Her countenance changed instantly. She had not before realized that every criminal was somebody's son.

Nations, clans, and classes, engaged in fierce struggles of selfishness and hatred, made laws to strengthen each other's power, and revenge each other's aggressions. By slow degrees, always timidly and reluctantly, society emerges out of the barbarisms with which it thus became entangled. It is but a short time ago that men were hung in this country for stealing. The last human brother who suffered under this law, in Massachusetts, was

wretchedly poor, that when he hung on the gallows, his rags fluttered in the wind. . . . Yet, it was according to law; and men cried out as vociferously then as they now do, that it was not safe to have the law changed. Judge McKean, governor of Pennsylvania, was strongly opposed to the abolition of death for stealing, and the disuse of the pillory and whipping-post. He was a very humane man, but had the common fear of changing old customs. "It will not do to abolish these salutary restrains," said the old gentleman; "it will break up the foundations of society." Those relics of barbarism were banished long ago; but the foundations of society are in nowise injured thereby.

The testimony from all parts of the worlds is invariable and conclusive, that crime diminishes in proportion to the mildness of the laws. The real danger is in having laws on the statute-book at variance with universal instincts of the human heart, and thus tempting men to continual evasion. The evasion, even of a bad law, is attended with many mischievous results; its abolition is always safe.

Lydia M. Child, "Against Capital Punishment," *Essential Documents, 1492-Present*, p. 220.

**Student  
Worksheet  
8**

**CAPITAL PUNISHMENT**

**Directions:** Using information from the reading, answer the following questions.

**VOICE FROM THE PAST**

1. What were Lydia Child’s objections to capital punishment? Explain her arguments against the death sentence and methods of execution used at that time. In your opinion, would Child see twenty-first century methods and attitudes about capital punishment as more humane than those of the nineteenth century?

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2. Supporters of capital punishment in nineteenth century America believed that abolishing capital punishment would “break up the foundations of society.” How did Lydia Child answer this argument for the death sentence?

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3. Lydia Child spoke of placing relics of executions in museums so that future generations could marvel at the barbarism of their ancestors. Obviously, Child believed that Americans would eventually abolish capital punishment. In your opinion, why is capital punishment still part of the American justice system in most states?

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**TAKE A STAND**

4. Where do you stand on the issue of capital punishment? Write a short paragraph that states your opinion, positive or negative, about the death sentence. Support your opinions with examples and, if possible, current statistics.

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*The Internet has brought many benefits to society, including nearly instantaneous communication, purchasing ease, and the spread of information and ideas. New technologies, however, sometimes have a downside. In the case of the Internet, one downside is the rise of a new type of crime: cybercrime. The following article explores this increasingly prevalent form of crime.*

Text reference: *Sociology and You*, Chapter 7

Information technologies change how societies operate, so it should be no surprise that they have changed crime as well. Computers, computer networks, and the Internet have become an integral part of business and social activity. The value of the information available through computers and networks attracts criminals, an attraction that will only grow as information technology reshapes economic life. . . .

The Internet began as a kind of online science park, used mainly to exchange research information among a community of users who were generally known to each other. With its commercialization and massive growth, the Internet changed into a new and exciting arena for economic activity involving tens of millions of anonymous users. The anonymity and global reach of the Internet make it a low-risk, high-return environment for crime.

The value of Internet activities and the wealth stored on computers is the source of the attraction. While e-commerce represents only a fraction of total commerce, it reached almost \$70 billion in the U.S. at the end of 2004, an increase of 24 percent over 2003. A third of the U.S. workforce is online—roughly 50 million people. . . . Sixty million residents of North America—almost half of the Internet user population in Canada and the U.S.—have online bank accounts. The combination of banking and commerce draws criminals more than anything else. . . .

Criminals now use the Internet for

extortion, fraud, money laundering, and theft. Information technology lets them carry out these crimes more efficiently and with less risk. Victims can be found automatically. The use of pseudonyms or online identities provides an anonymity that is attractive to criminals. Some sources estimate that perhaps only 5 percent of cybercriminals are ever caught and convicted. The Internet provides criminals a way to move money rapidly among bank accounts and countries. The nature of the Internet makes it difficult for police to follow transactions to gather evidence, and national laws differ enough to make prosecution difficult. . . .

The transnational aspect of cybercrime is compounded by technological developments that pose new and difficult challenges for the identification of perpetrators and the collection of evidence. Digital evidence is fragile and transitory and pre-digital techniques for evidence collection are often ineffective. The growing sophistication of cybercriminals is a serious challenge to law enforcement. Many police forces still lack the capability to operate effectively in cyberspace. In part, this is due to the absence of adequate laws for cybercrime. . . .

Sophisticated shareware tools for cybercrime available on hacker or warez sites give even inexperienced cybercriminals the weapons they need to commit crime on the Internet. These can range from online hacking manuals and do-it-yourself virus kits to sophisticated tools that require some expertise to use. The growing connection between

hackers and professional criminals provides a marriage of criminal skills with computer know-how to create a new level of risk for companies. . . .

Before 2000, cybercriminals acting alone committed the bulk of computer-related crimes. For these individual hackers, publicity and notoriety—not profit—were the main motivation. Hackers want bragging rights in their online world. The psychology of hackers shows the attraction of cyberspace for them. Hackers tend to be young, disaffected males, although an increasing number of young women are joining their ranks. Hacking is an important part of their identity. . . .

Hackers . . . will continue to be a feature of the Internet. But in the last few years, cybercrime has moved from amateurs and hackers to professional criminals. Criminals have realized the huge financial gains to be made from the Internet with relatively little risk. They bring the skills, knowledge, and connections needed for large scale, high-value criminal enterprise that, when combined with computer skills, expand the scope and risk of cybercrime. . . .

The most interesting development may be the ability of these more advanced criminal groups to plan and execute long-term attack strategies. . . . The multiple releases of the Sobig virus over the course of 2003, for example, appear to have been an effort by its authors to test and refine the virus. Sobig was encrypted to slow defense efforts and once installed, it automatically and without the users' knowledge downloaded more spyware from another Web site. Many viruses or trojans target specific actions or communities. One trojan activated a keylogger program whenever certain words like my account or account number appeared in a browser. It also installed a remote control program on the infected computer. Another virus targeted individuals whose company e-mail address came from one of more than a thousand financial institutions. . . .

There are two basic avenues for cybercrime: exploiting vulnerabilities in operating systems and other software programs, or social engineering, where the criminal tricks a victim into providing access to their computer or network. Once vulnerability

is identified in a software program, cybercriminals can automatically search for computers with these vulnerable programs (often those that have not kept their updates current), using specialized tools that comb the Internet. Some estimates say an unprotected computer will be found and infected only minutes after it logs onto the Internet. . . .

Social engineering does not require the same degree of computer skill. Social engineering gets around defenses by tricking computer users into providing information or unwittingly giving permission for the criminal program to install itself and reside on their computer. Some successful attacks blend vulnerability exploitation and social engineering—an e-mail may use an attractive subject line to get a reader to open it, which will then launch a hidden program that will take advantage of software vulnerabilities on the host computer.

Cybercriminals are becoming more sophisticated in their attack techniques and technologies, and have moved to using automated tools and networks of hacked computers. Criminals take advantage of the distributed computing power found on modern networks to launch attacks automatically, at high speed, and against a vast number of victims simultaneously. Criminals can implant programs that run without the owners' knowledge, to disrupt or steal information from that computer, or to provide a base for attacks on another target. A single criminal can send a million e-mails within minutes for the cost of a few cents, and count on finding hundreds of inadequately protected computers to raid or capture. Criminal Web sites can bundle spyware or virus with legitimate downloads. . . .

Computer users can find their computers infected with malware in several ways, including opening malicious e-mail attachments, downloading programs, or simply visiting a fraudulent Web site. Cybercriminals have also begun to use instant messaging and bogus e-mail news services. Peer-to-peer networks (P2P) for file sharing have been a boon to cybercriminals. . . .

Viruses have been a leading form of attack for cybercriminals and, according to the FBI, the most costly for business. . . . Virus writers

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are now very sophisticated and often deploy several variants of the virus to test their effectiveness. Virus writers may also share code, so a virus may be relaunched in a different or improved form several times over the course of a year. Virus writers will often produce new, improved generations of the same virus within weeks of the first release. Advances in computing technology will probably provide new opportunities for viruses. They will soon target voice mail systems, wireless networks, handheld devices, and game consoles. . . .

Currently, the most damaging form of cybercrime uses a two-phase attack. The first phase of the attack is to locate and covertly control as many computers as possible. The second phase is to use this unwitting network of computers for criminal purposes.

The goal of many cybercriminals is to infect thousands of computers and turn them into a network of devices that attack in unison on command—a bot-net or network of robots. A bot-net is a collection of computers that have already been compromised by worms or viruses. Some malware packages even include their own server software to ease the bot's surreptitious connection to the Internet. . . .

Bot-nets are crucial for distributed denial of service attacks, spam, and phishing—the theft of personal financial data. Spammers and phishers use the bot networks to contact thousands of potential victims. . . . Bot-nets enable one form of online extortion. The cybercriminal uses the computers under their control to bombard a company's Web sites with thousands of e-mails—a distributed denial-of-service attack. The cybercriminals then send an e-mail threatening renewed bombardment unless the company pays them. . . .

Internet scams, which trick people through fake Web sites and tales of woe into providing credit card and bank information, are threatening to swamp the FBI's Internet crime center with the volume of attacks. And while these scams used to come primarily from hackers in the United States, FBI officials and computer experts are seeing growing signs that the culprits are now members of organized crime and terrorist groups working from abroad.

One leading anti-phishing consortium estimates that 75 million to 150 million phishing e-mails are sent every day on the Internet. Another report found that 57 million Americans received phishing e-mails in 2004. Three percent of the 57 million suffered losses that totaled to \$1.2 million. Even though the response rate is only one tenth of one percent, this is still 60,000 victims. . . .

Cybercrime is not going to go away. As computer security improves, the cost of the damage it causes may fall, and it may evolve into different forms of attack, but as computers become more deeply embedded in daily activity, criminals will continue to use them. Individuals can defend against cybercrime by practicing a reasonable degree of computer hygiene, by installing anti-virus and anti-spyware programs and keeping systems updated and by exercising a reasonable degree of caution. . . .

It is hard to say if we are at the high tide of computer crime and can expect levels to drop in the future, or whether cybercrime will increase even further. What we can say is that as long as people use computers, criminals will attack them.

**Student  
Worksheet  
9**

**CYBERCRIME**

**Directions:** Using information from the reading, answer the following questions.

**JUST THE FACTS**

1. What types of Internet crimes do criminals pursue? About what percentage of cybercriminals are caught and convicted?

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2. What are the two basic avenues for cybercrime?

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3. How can individuals defend themselves against cybercrime?

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**TAKE A STAND**

4. Would you be willing to give up many of the freedoms you have on the Internet in order to make it easier for law enforcement to catch cybercriminals? Why or why not?

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# Reading 10

## WELFARE REFORM: IS IT WORKING?

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*The welfare system and America's poor have been subject to numerous programs, plans, and legal changes over the years. Since the introduction of official government welfare programs in the 1930s, the pendulum of public opinion has fluctuated from one extreme to another. Some Americans see welfare as an invitation to laziness and generational poverty—others consider a strong welfare system to be a necessity in a humane nation. The following reading looks into an innovative program that hopes to turn “hand-outs” into salaries.*

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Text reference: *Sociology and You*, Chapter 8

Whenever the talk turns to creating a path from welfare to work, discussion tends to focus on grand ideas, huge numbers, and sweeping solutions. It's certainly understandable, because the problem of welfare reform is an enormous one. That's why whenever I talk about welfare to work, I like to tell the story of one person and one company. The person is Talani Wilson. And the company is United Airlines.

Talani Wilson is a single parent from Chicago. After the birth of her first child, she found herself going on and off welfare for several years as she juggled the responsibility of raising her daughter and holding down a job. Earlier this year, when she learned from a local social-service agency that United was hiring, she signed up for a special, two-day training session offered by United and the agency. The session stressed core employment skills, such as preparing for an interview and putting together a resume. It also covered how to obtain training, transportation, and child care—issues that ultimately can affect on-the-job success. Following two successful interviews at United headquarters, we hired Talani in March of this year as a personnel clerk. She now works in our human-resources department, where her job includes inputting employment information on all our new hires into our computer database.

Soon after she joined United, Talani was matched with an employee mentor who helped

show her the ropes of her new job, an experience they both found invaluable. Now, she and her mentor sit on an internal task team that is developing and implementing mentoring opportunities for other new United employees leaving the welfare system and joining our work force.

To me, Talani's story not only vividly demonstrates why welfare to work is important, but also why every company has a reason and a responsibility to get involved.

True, this is just one story. And it involves just one company. But, by year's end, United Airlines will have 400 stories like Talani's to tell and, by the time the millennium rolls around, we expect to be able to share more than 2,000. If one company can become responsible for thousands of stories, and that company is joined by hundreds and then thousands of other companies, each creating their own stories, we'll be on our way to making a difference in a problem that otherwise might never be resolved.

Of course, some people may say, “Why bother? The economy is humming along. Inflation is in check. Serious crime rates are dropping. Unemployment is low. And our nation is at peace. So we can afford to live with welfare.” But, we can't.

Welfare not only drains our national resources, it robs confidence and self-worth. Anyway you look at it, welfare charges way too

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steep a price—for our country and the individual. We can never be the kind of country we want to be if we're content to leave people behind. The fact that times are good only means that now is precisely the right time to attack the problem. We have the resources. We have the time. We have the expertise. We also have the momentum. This past February, the Welfare Reform Act gave a new sense of direction and urgency to welfare reform. The cause went from a collection of programs to a national goal. But we know one thing, taking people off welfare rolls won't accomplish the goal. They must also have meaningful jobs to go to.

That's exactly the aim of a fast-growing effort called the Welfare-to-Work Partnership, which I have the privilege to chair. The Partnership is a national, non-partisan group of companies that are dedicated to moving people off the welfare rolls and onto the payroll. Together, United Airlines and our four other charter members—Burger King, Monsanto, Sprint and UPS—have accepted the challenge issued by President Clinton to energize and mobilize the U.S. business community to hire and retain welfare recipients without displacing existing workers.

As an organization, we have two objectives. First, we are promoting the corporate adoption of welfare-to-work programs through public service announcements, competitive challenges, and award ceremonies. Second, we are providing solid technical support to help companies establish their own welfare-to-work projects—including a best-practices manual, a list of service agencies willing to help corporate America, and a resource database of programs that can be broken down by geography and industry.

Burger King is creating 10,000 to 15,000 jobs a year that can be filled by welfare recipients, many in urban areas. Its welfare-to-work program provides child care, job preparedness, and transportation assistance.

Monsanto is testing its welfare-to-work program in four cities. It's not only hiring welfare recipients, but encouraging its key contractors, suppliers, and vendors to do so as well.

UPS has placed more than 80 welfare recipients at its regional air facility in Philadelphia and established a bus system to help these new workers reach their jobs.

Sprint has teamed with two other companies in Kansas City to fund a special center that provides welfare recipients with the training they need to interview successfully for jobs.

The fact is, the overwhelming majority of welfare recipients want to work. Consider that:

Almost 60 percent of people on welfare have completed high school or possess a higher level of education.

Two-thirds of the women on welfare have recent work experience.

More than 40 percent of families on welfare have received benefits for less than two years. These people are employable. We can help them, and they can help our business.

Right now, our country is clearly facing a challenge of historic importance. Welfare as we knew it has come to an end. Welfare reform is underway, with its renewed emphasis on moving people off the welfare rolls and into productive, long-term employment.

The Welfare-to-Work Partnership is a unique effort designed to help those individuals seeking to make the transition from dependence to independence, to forge the transition from welfare to work.

Working together to recruit, train, and employ former welfare recipients, we can build a stronger American work force, stronger American companies, stronger American families, and a stronger America. United Airlines is proud to be a charter member of the Welfare-to-Work Partnership. We invite your company to join us in this worthy endeavor.

Gerald Greenwald, "A Farewell to Alms," *Chief Executive*, Issue 129 (November 1997), p. 34.

**Student  
Worksheet  
10**

**WELFARE REFORM: IS IT WORKING?**

**Directions:** Using information from the reading, answer the following questions.

**FROM WELFARE TO WORK**

1. Describe the welfare-to-work story of Talani Wilson. Do you think programs that require training and provide jobs will be effective in reducing poverty in America? Explain your answer.

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2. What social and economic problems are caused by welfare programs that hand out money without requiring work or job training? Do you agree with the author's opinion on this issue?

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3. What is the Welfare-to-Work Partnership? Name some companies participating in the program.

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*In 1942, President Franklin Roosevelt, in the name of national security during wartime, interned 120,000 Japanese American citizens in desolate, barren camps across America. The constitutional rights of these Americans were sacrificed for the safety of the country—at least, that is how the government rationalized this decision. One of the internees, Yamato Ichihashi, was a 64-year-old college professor from California at the time of his imprisonment. Ichihashi documented his camp experience in diaries and letters, describing in detail the day-to-day activities and emotions of prison life. His words provide a stark glimpse into the personal pain of the internees.*

Text reference: *Sociology and You*, Chapter 9

In the spring of 1942, military authorities, acting with the authority of the President of the United States, incarcerated all persons of Japanese ancestry in the western part of the country: 120,000 men, women, and children; young and old; citizen and alien alike were required to turn themselves in and live in federally operated internment camps. There were no charges, no due process, no formal accusations; unspecified internal security concerns were the official rationale. The only thing the internees had in common was their ancestral tie to a belligerent nation. German and Italian Americans, however, suffered no such fate.

Most of the Japanese Americans spent the war years in ten internment camps located in desolate and remote locations from Arkansas to eastern California. The camps were prisons, with armed soldiers around the perimeters, barbed wire, and controls over every aspect of life. These were not death camps, such as in Nazi Germany, but, then again, America was supposed to be fighting for democracy.

Nevertheless, life in America's camps was tough, physically and emotionally. Internees lived in roughly constructed barracks, suffered the extremes of weather, ate in mess halls, and endured the isolation and tedium of prison life. They also suffered the anxiety of not knowing what was to be done with them. Well into the war, officials discussed proposals for the

permanent relocation of Japanese Americans onto Indian-reservation-like areas, using them for prisoner-of-war exchanges, and even wholesale deportation.

Other than a handful of Japanese American women married to Caucasian men, there were no exemptions from internment—Yamato Ichihashi, a respected member of the Stanford faculty for thirty years, included.

Ichihashi and his wife Kei experienced the war in several different federal facilities. The first of these was the Santa Anita racetrack in Pasadena, California, one of the “assembly centers” for Japanese Americans, where thousands of internees were housed in horse stalls. In May 1942, Ichihashi (age sixty-four) and Kei (age fifty) left Stanford for their unknown future. The following excerpts are from his first two entries in his “blue book” diaries:

#### MAY 27

[We] left the house at 11:00 AM Tuesday; Sam Anderson [of the American Friends, one of the few organizations that offered support for the Japanese] drove us to Mayfield where we assembled at the Japanese Language School. . . . We were supposed to leave there at 12:00, but due to the inadequacy of trucks to carry luggage, we were detained until after 1 PM; we did not reach San Jose until 2:00. A medical examination was held and we did not

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get on the train until 3:00. It was a hot day, but we had to walk quite a distance with heavy luggage; it was cruel hardship on old people like ourselves. All this was done at the San Jose Freight Depot.

We entrained at 3:00; the cars composing this train were all old day coaches, dirty and smelly—no light in the lavatory which people, especially children, dirtied in no time. Upholstered chairs showed moth-eaten spots. Basket supper [with] sandwiches, 2 cup-cakes, an orange and milk at 6:00 PM. This was repeated for breakfast (Wednesday). At night, heat was turned on and it got too hot, so that electric fans were turned on; thus passengers suffered either from heat or draft. This was the worst-managed train [I] experienced in the U.S., in addition to the above characteristics. Each car was guarded by an armed soldier. Beside him there was a doctor and a nurse.

#### **MAY 28**

I am informed by 12 persons that foods served at present show a vast improvement over what was formerly served. The first evacuees reached here 2 months ago.

[T]hese were given foods impossible to eat. Hard army bread and water. But the individuals were allowed to prepare and eat foods in their own sheds. There were bad foods served twice: once canned salmon and once canned spinach which both caused bowel troubles. . . . These created a havoc in lavatory facilities. Foods were served by contractors who are said to have indulged in [graft] by reducing to a minimum both the quantity and quality.

Each district is provided a lavatory which is kept in order and cleaned by care-takers; some of the users are careless. There is no privacy. Pots are arranged in a row and are open. Washing is provided with cold water only. The men's shower place only is provided with hot water.

The major portion of evacuees are housed in newly constructed barracks (wood-sheds), but thousands are housed in stables which retain smells of the animals. A stable which housed a horse now houses from 5 to 6 humans, its ventilation is poor due to the

absence of windows. A stable is generally partitioned into 2 parts, the back-part is dark. These are not only unsanitary, but mentally and morally depressive; they are bound to produce evil results and therefore should be condemned. The present occupants should be removed.

Ichihashi kept up an active correspondence with his Stanford colleagues and his letters provide exceptional insight into the internal life of the camps. He wrote the following letter from Santa Anita to University President Ray Lyman Wilbur in July 1942:

No formal education is permitted until the fall, and what is being attempted is informal in character; this is confusing to children 16 years and under. Nothing is being done for youth beyond that age group. This is exceedingly unfortunate socially and morally, but the management does not appreciate this fact and remains indifferent about these phases of life and others. I need not tell you about the danger of allowing youth to have nothing constructive to do and forced to loaf; youth are in the most dangerous period of life.

Though completely isolated in this desert, I know more or less life in general in the outside world is full of sad occurrences; it is difficult even for a habitual optimist to remain optimistic. . . . I am hardened about [death]. In the camps, including this one, the death-rate is very high due to many reasons. I have attended more funerals in the camps than I have in [the rest of my] life time. Even death has its redeeming feature; the deceased will not know sadness any more. Those of us blessed with life continue to be confronted with sad events and must bear the burden of spiritual suffering in cumulative form as time progresses.

In April 1945, almost three years to the day they left, Yamato and Kei Ichihashi were allowed to return to their campus home. Gradually, other Japanese Americans also left the camps to rebuild their lives outside. The last internees did not leave until mid-1946. When Ichihashi finally saw his house after the long journey home, he told a friend that he "almost wept" at the sight.

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But the emotional toll of internment was heavy and weighed long after the ordeal was over. The family was never the same. Ichihashi did not reconcile with his estranged son Woodrow for twenty years, until just before his own death. Kei Ichihashi suffered a nervous breakdown shortly after her husband's death and died a few years later in a mental institution. Yamato Ichihashi's career and scholarly contributions were largely forgotten until his work was rediscovered in recent years.

Many other Japanese Americans suffered in similar ways, personally and professionally.

Notably, most refused even to talk about their wartime experiences until just the past few years. Perhaps the passage of time has given them the distance to now unburden themselves. Publishing the Ichihashi account may help encourage coming to terms with the injustice—both for the Japanese Americans who went through it, as well as for the rest of us who should know about this past and how the power of the state was terribly misused under the pressures of war.

Gordon H. Chang, "Witness and Victim," *Humanist*, Vol. 58, Issue 1 (Jan./Feb. 1998), p. 21.

**Student  
Worksheet**  
**11**

**JAPANESE INTERNMENT CAMPS**

**Directions:** Using information from the reading, answer the following questions.

**QUESTIONS**

1. Yamato Ichihashi wrote of the difficult conditions of camp life. Describe some of the difficulties of day-to-day life in the camps. Why were the internment facilities especially difficult for teenagers and young adults to endure?

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2. American citizens of German and Italian descent were not placed under the same restrictions as Japanese Americans. In your opinion, what aspects of American culture explain this discrepancy?

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3. What long-term effects did the years of internment have upon Japanese Americans? Was Yamato Ichihashi able to return to his successful teaching career at Stanford University?

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**TAKE A STAND**

4. During times of war, governments often take drastic measures to ensure the safety of citizens. Sometimes the rights of a few citizens must be sacrificed for the “good of the nation.” Was this the case with the Japanese Americans during World War II? Write a statement of support for the United States government and the Japanese internment policy OR write a statement opposing the policy. Justify your stand with legal and/or moral reasoning.

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## Reading 12

# LUCY STONE ON MARRIAGE

*The American feminist movement began not in the 1960s as many assume, but in the nineteenth century under the leadership of courageous, outspoken women such as Lucy Stone. Stone's views were, for her time, revolutionary and eccentric. She spoke of the injustices and frustrations of being a woman in a world dominated by men—and endured the contempt and anger of society for her words. The following passage is an excerpt from a speech given by Lucy Stone at a national women's rights conference held in Cincinnati. This speech was included in a book edited by women's rights and suffrage leaders Elizabeth Cady Stanton and Susan B. Anthony.*

Text reference: *Sociology and You*, Chapter 10

The last speaker alluded [made an indirect reference] to this movement as being that of a few disappointed women. From the first years to which my memory stretches, I have been a disappointed woman. When, with my brothers, I reached forth after the sources of knowledge, I was reprov'd [scolded] with "It isn't fit for you; it doesn't belong to women." Then there was but one college in the world where women were admitted, and that was in Brazil. I would have found my way there, but by the time I was prepared to go, one was opened in the young state of Ohio—the first in the United States where women and Negroes could enjoy opportunities with white men. I was disappointed when I came to seek a profession worthy an immortal being—every employment was closed to me, except those of the teacher, the seamstress, and the housekeeper. In education, in marriage, in religion, in everything, disappointment is the lot of woman. It shall be the business of my life to deepen this disappointment in every woman's heart until she bows down to it no longer. I wish that women, instead of being walking show-cases, instead of begging of their fathers and brothers the latest and gayest new bonnet, would ask of them their rights.

The question of Women's Rights is a practical one. The notion has prevailed that it is only an ephemeral [fleeting] idea; that it was but women claiming the right to smoke cigars

in the streets, and to frequent bar-rooms. Others have supposed it a question of comparative intellect; others still, of sphere. Too much has already been said and written about women's sphere. Trace all the doctrines to their source and they will be found to have no basis except in the usages and prejudices of the age. This is seen in the fact that what is tolerated in woman in one country is not tolerated in another. In this country women may hold prayer meetings, etc., but in Mohammedan countries it is written upon their mosques [places of worship], "Women and dogs, and other impure animals, are not permitted to enter." Wendell Phillips says, "The best and greatest thing one is capable of doing, that is his sphere." I have confidence in the Father to believe that when He gives the capacity to do anything He does not make a blunder. Leave women, then, to find their sphere. And do not tell us before we are born even, that our province is to cook dinners, darn socks, and sew on buttons. We are told woman has all the rights she wants; and even women, I am ashamed to say, tell us so. They mistake the politeness of men for rights—seats while men stand in this hall to-night, and their adulations [flattery]; but these are mere courtesies. We want rights. . . . Women working in tailor-shops are paid one-third as much as men. Some one in Philadelphia has stated that women make fine shirts for twelve and a half cents apiece;

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that no woman can make more than nine a week, and the sum thus earned, after deducting rent, fuel, etc., leaves her just three and a half cents a day for bread. Is it a wonder that women are driven to prostitution? Female teachers in New York are paid fifty dollars a year, and for every such situation there are five hundred applicants. I know not what you believe of God, but I believe He gave yearnings and longings to be filled, and that He did not mean all our time should be devoted to feeding and clothing the body. The present condition of woman causes a

horrible perversion of the marriage relation. It is asked of a lady, "Has she married well?" "Oh, yes, her husband is rich." Women must marry for a home, and you men are the sufferers by this; for a woman who loathes [hates] you may marry you because you have the means to get money which she cannot have. But when woman can enter the lists [fields of competition] with you and make money for herself, she will marry you only for deep and earnest affection.

Lucy Stone, "Lucy Stone Calls for Woman's Rights (1855)," *History of Woman Suffrage*, Elizabeth Cady Stanton, Susan B. Anthony, and Matilda J. Gage, eds. (North Stratford, NH: Ayer Company Publishers, 1979).

**Student  
Worksheet  
12**

**LUCY STONE ON MARRIAGE**

**Directions:** Using information from the reading, answer the following questions.

**THE RIGHTS OF WOMEN—THEN . . .**

1. Lucy Stone mentioned some specific injustices concerning education and career choices for women. What were her observations about opportunities for women in these areas?

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2. Stone’s views of marriage were considered particularly shocking in her time. Describe Stone’s ideas about women and the institution of marriage. According to Stone, how would women working and earning a wage affect marriage?

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3. Stone believed that society, not nature, placed women in inferior positions. What examples did Stone give to illustrate this point?

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**AND NOW**

4. Would Lucy Stone be pleased with the gains women have made in the twentieth and twenty-first centuries? From information in Chapter 10: Inequalities of Gender and Age and from your own knowledge or experience, list positive changes in women’s rights in the following areas: education, career opportunities, marriage, and politics.

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5. In what areas of women’s rights and opportunities would Stone still see the need for change?

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*The older generation sees the younger generation as lazy and unmotivated. Members of the younger generation consider their elders to be intolerant and inflexible. The chasm between baby boomers—those born between 1946 and 1964—and Generation Xers, the group born between 1969 and 1977, seems to be especially deep. The following passage describes the gap between “boomers” and “Xers,” their points of friction, and their common ground.*

Text reference: *Sociology and You*, Chapter 10

“Today’s twenty-somethings expect too much.”

“They’re so inflexible.”

“They don’t want anyone to tell them what to do.”

“Senior management can’t make a decision without forming a committee.”

These are the volleys flying between baby boomers and Generation-Xers at work. And they are echoing through the corridors of virtually every company, large and small, in corporate America.

Generation gaps in the workplace are nothing new. But this argument is much more than just a disagreement over white versus blue dress shirts. Rather, the divide between today’s twenty- and forty-somethings represents a fundamental shift in the way people must work in the new just-in-time economy.

With firms struggling to attract and retain talent, they are paying closer attention to the murmurings. The issue has even spawned a new industry: cross-generational management.

“There comes a point where you can’t have an internal war and still compete in the marketplace,” says Ron Zemke, co-author of the upcoming book *Generations at Work* (Amacom).

Differences between generations are nothing new. Older workers often think younger workers need to be more patient; younger ones think their bosses are burned out.

Yet the elimination of much of business’s old hierarchy (at least on paper) is key to why these two groups are butting heads.

“The way people structurally relate to one another has changed, and there isn’t a lot of protocol,” Mr. Zemke contends. “When there isn’t protocol for communication, we see differences in each other.”

Indeed these two generations appear to differ on just about every management point in the book—from how to hold meetings to how many hours to clock.

“We started hearing rumblings from store managers about young managers two years ago,” says Deborah Masten of JCPenney, headquartered in Plano, Texas. “They’d say, ‘When I started out, I worked long hours. I did whatever they wanted me to do. They come in at 8 and leave at 5.’”

Boomer managers, she says, also complain that Xers constantly question their decisions—and their authority.

Generation-Xers (dubbed baby busters) gripe just as much about their senior counterparts.

Renee Manchester, an Xer who managed baby boomers and Xers for five years at a semiconductor manufacturer, says the biggest complaint Xers had about boomers was that they based promotions on tenure rather than performance.

Boomers on the other hand complained that Xers had “unrealistic” promotion tracks. And if they didn’t get what they wanted they’d leave—they’re just not loyal.

“There is an element of envy that this crowd of people can do what they want and get it,” says Denise Brouillette, a senior partner at The Innovative Edge, a cross-generational consulting firm in San Francisco. “The friction is enormous.”

The two also differ on how to communicate and learn.

“Baby boomers say Generation Xers won’t stick with something long enough to get deep enough into it,” says Bruce Tulgan, founder of Rainmaker Thinking, a Gen-X consulting firm in New Haven, Conn.

Xers say boomers are too slow to make decisions. “They say, ‘Can’t they just get on with it,’” Zemke says.

Part of the key to solving the puzzle, is knowing where each generation is coming from.

Baby boomers, for example, grew up during enormous economic prosperity. Schools were safe, divorce was low. And they launched their careers at a time when hard work translated into a job for life.

Generation-Xers, on the other hand—the latch-key generation—were the first generation to grow up in two-income households. They watched their parents sacrifice for their companies only to be downsized. The result: They are fiercely independent.

“Generation-Xers have come of age during the most profound changes in the economy since the Industrial Revolution,” says Mr. Tulgan, an Xer. “All of the forces shaping the economy and the workplace are the forces that have shaped Generation X.”

What’s happening is that companies need flexible, adaptable workers who are technoliterate.

They also need workers who understand that a job for life doesn’t exist any more.

And that’s what Xers bring to the workplace, many argue.

“Xers bring flexibility; they bring comfort and an ease with change. People my generation struggle with change. When you look at what the world of business is like today, Xers are the perfect fit,” says Ms. Masten.

Adds Ms. Brouillette at The Innovative Edge: “Boomers waited until they were given the opportunity. Xers seize the opportunity. Xers believe that if you wait your turn, you are lost.”

The problem is many companies, while they’ve changed the rules, are still managing the same old way.

“Instead of trying to get people to pay their dues and climb the corporate ladder,” Tulgan says, “I urge companies to get really good at managing a fluid talent pool. The big thing with Generation X is that they want to know: ‘What’s the deal?’” he says. “So make a deal with them every step of the way.”

This generation likes immediate gratification—and knowing the rewards for a job well done in advance is a big motivator.

Ms. Manchester, for example, says she would personalize awards for her Xers. She’d give free movie passes to some or an extra day off to others.

Xers also like a lot of feedback and access to as much information as possible.

“They like to be very direct, very bold and to cut to the chase and not window dress conversations,” Tulgan says.

“Baby boomers tend to see this as a short-term problem—that the likelihood is that these kids will grow up and settle down,” he says. “We look at it as the work force and the workplace of the future.”

Shelley Donald Coolidge, “Generations Apart,” *The Christian Science Monitor*, August 9, 1999.

**Student  
Worksheet  
13**

**GENERATION GAP**

**Directions:** Using information from the reading, answer the following questions.

**GENERATIONS APART**

1. Describe the background and attitudes of baby boomers. How did the culture in which “boomers” were raised affect their beliefs and choices?

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2. Describe the background of Generation Xers. How did the culture in which “Xers” were raised differ from that of the baby boomers?

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3. What are the major differences in the attitudes and lifestyles of baby boomers and Generation Xers? How do these differences translate into misunderstandings and conflicts?

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**YOUR GENERATION**

4. How does your generation differ from the baby boomers? Describe some of the major conflicts between people your age and those born in the previous generation. Do you see any major differences between your age group and Generation X?

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5. Name your generation. List some attributes, strengths, and weaknesses of your age group.

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# Reading 14

## MORMON AND UNMARRIED

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*The average age at first marriage for both men and women has been rising for decades in the United States. In addition, an increasing number of people are choosing to remain single rather than to marry. Among the members of the Church of Jesus Christ of Latter-day Saints (Mormons), however, there is a high value placed on early marriage and large families. How does such a family-centered culture, then, affect single Mormons who wish to remain true to their faith? The following article explores what it is like to be Mormon and unmarried.*

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Text reference: *Sociology and You*, Chapters 11 and 14

Mormons believe that God is married and that they can achieve divinity by marrying and having children. So couples in the Church of Jesus Christ of Latter-day Saints (LDS), as the denomination is formally called, often marry young. Their vows, when sealed in a sacred temple ceremony, are pledged not just “until death do us part” but for eternity. Parents and children gather weekly for Family Home Evenings, to study Scripture, pray and bond over other activities. Even wards, or congregations, are organized around familial units. Which is why Michael Mohan, a lifelong Mormon, says, “Sometimes I feel a little out of place.” At 40, Mohan is single. “The church,” he says, “is kind of set up for people who are married.”

But that setup is beginning to pose a challenge for the leaders of the church. Like other Americans, Mormon men and women are marrying later. “This tendency to postpone adult responsibilities ... is surely visible among our LDS young adults,” said Dallin Oaks, a member of the Quorum of the Twelve Apostles, one of the highest levels in the LDS hierarchy, in a speech earlier this year. “The average age at marriage has increased in the last few decades, and the number of children born to LDS married couples has decreased.” While the church says it does not keep age statistics for marriage, in Utah—which is more than 60% Mormon—the median age at the first wedding, though still the lowest nationally,

went up by about a year in the period from 2000 to 2003, to 21.9 years for women and 23.9 for men, after remaining flat since 1985. Today, more than 30% of Latter-day Saints are singles over 22 (including those widowed or divorced), a figure explained in part by the rising number of adult converts and a generation of the more culturally assimilated offspring of Mormon baby boomers.

The church has tried to do some adjusting itself. Since the 1970s, it has ministered to single members through singles wards, congregations specifically for unmarried 18-to-30-year-olds. In the past five years the number of those congregations has jumped to more than 500, from 300. But there are only around a dozen singles wards nationwide for those over 30, so most who haven’t wed by then move into family-oriented wards. Jody Morrison was a mainstay of her singles ward outside Milwaukee, Wis., running the women’s group and organizing substitute Family Home Evenings. But after she turned 31 in October 2004, she transferred to her area family ward, where she is the only unmarried person her age. “I did go through a kind of mourning period,” she says. In the past year, Morrison has integrated into her new ward by teaching Sunday school and making new friends. Still, she now spends Family Home Evenings home alone.

Some family wards sponsor programs for their single members, but those can be small groups filled with older divorced and widowed

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people, particularly in areas where the Mormon population is low. Marie Wilson, who converted to the LDS faith 10 years ago, is the only never married member of the singles group in her Winston-Salem, N.C., ward and, at 35, the youngest by at least a decade. Her church friends, she says, “can’t relate because most of them have been married since they were in their early 20s. I’ve lived alone my entire life.”

Finding a spouse remains the priority. Internet dating sites, like LDSHearts.com, are popular. But the church prefers to encourage more traditional courtship. When Oaks, the Mormon leader who fretted about the rise of singles, declared in May, “It’s marriage time,” imploring young people to lay off group activities and date more, single Saints across

the country took heed. Even in Manhattan—with a vast support network of unmarried Mormons—Jeffrey Jackson, 27, says he and his friends in his singles ward immediately put “more focus on one-on-one relationships,” proposing more dates and trying to consider their female friends as potential wives. Many wards hold dances regularly. Wilson sometimes travels two hours to attend them in Raleigh, N.C. Michael Mohan went to one in Denver on a recent Friday and another in Colorado Springs, Colo., the following night. He was excited to see how well members encouraged one another to connect at the Saturday affair. He did his part too, securing phone numbers from four women that night. “I’m not going to stay single forever,” he vows.

Jeninne Lee-St. John, “Alone in the Pews,” *Time*, Vol. 166, No. 24 (December 12, 2005), p. 53.

**Student  
Worksheet  
14**

**MORMON AND UNMARRIED**

**Directions:** Using information from the reading, answer the following questions.

**JUST THE FACTS**

1. What information provided in the reading supports the view that the Church of Jesus Christ of Latter-day Saints is a family-oriented faith?

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2. What percentage of Latter-day Saints over the age of 22 is single? What is the average age at first marriage among Latter-day Saints today?

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3. Some family wards sponsor programs for their single members. What difficulty do young adults who are single find with involvement in these programs?

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**YOUR OPINION**

- 4. Do you think Americans in general are waiting too long to marry? Should people who choose to remain single be encouraged to marry? Explain.

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**TEST A HYPOTHESIS**

- 5. Do you think the divorce rate for Latter-day Saints is higher or lower than the divorce rate for the U.S. population in general? State your response in the form of a hypothesis. Test this hypothesis by using library or Internet resources to find the divorce rates for both Latter-day Saints and the general U.S. population over the past 20 years. Then use this information to create a line graph that compares the rates. Do the data confirm your hypothesis?

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# Reading 15

## GENETIC GENEALOGY

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*The term genetic genealogy refers to the tracing of family lines of descent through genetic, or DNA, testing. Modern technology has made DNA testing a reality for all those who wish to learn more about their family lineage, sometimes with surprising results. The following article explores how DNA testing is being used to tell us more about our families, ourselves, and humankind.*

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Text reference: *Sociology and You*, Chapter 11

Our blood holds the secrets to who we are, and, increasingly, individuals, families and research scientists are using genetic testing to tell us what we don't already know. Human genomes are 99.9 percent identical; we are far more similar than diverse. But that tiny 0.1 percent difference holds clues to our ancestries, the roots of all human migration and even our propensity for disease. Tens of thousands of Americans have swabbed their cheeks and mailed in their DNA to companies nationwide for testing. Far-flung cousins are finding each other; family legends are being overturned. Six years ago the term genetic genealogy was meaningless, says Bennett Greenspan, head of Family Tree DNA, which has 52,000 customers. "Now the interest is huge." . . .

As individuals track down their personal family narratives, population geneticists are seeking to tell the larger story of humankind. Our most recent common ancestors—a genetic "Adam" and "Eve"—have been traced back to Africa, and other intriguing forebears are being discovered all over the map. Last month one group of scientists found that 40 percent of the world's Ashkenazi Jews descend from just four women; another reported that one in five males in northwest Ireland may be a descendant of a legendary fifth-century warlord. The most ambitious effort by far is the National Geographic Society's \$40 million Genographic Project, which aims to collect 100,000 DNA samples from indigenous populations around the world over

the next five years. The goal: to trace human roots from the present day back to the origin of our species. To create, says project director Spencer Wells, "a virtual museum of human history."

Human history lives in our genes. The DNA in each of our cells not only dictates the color of our eyes, it also contains the footprints of our ancestors. A child's genome is almost entirely a mix of genetic material created by the union of mother and father. Only two parts of the genome remain pure, untainted by the influence of a mate's DNA: the Y (passed down from father to son), and mitochondrial DNA (from mother to both sons and daughters). Occasionally, spelling mistakes or mutations arise in these regions, creating unique sequences of A's and G's and C's and T's that serve as genealogical signposts or markers—providing links backward in time, not just to paternal and maternal ancestors but to the places they lived in the world. Scrape the inside of your cheek a few times, and for \$100 and up, a testing company will put your DNA under its microscope, map your markers into your own genetic pattern called a haplotype, then tell you which "haplogroup," or major branch of the human tree, you hail from. . . .

DNA testing is forcing some people to rethink their identities. Phil Goff, 42, of Naperville, Ill., thought his heritage was pure English, but a Y chromosome test matched him at least partially to Scandinavia. Now he wonders if he has any Viking blood in him. Alvy Ray Smith, 62, uncovered roots tracing

back to the Puritans in 1633. "It was astonishing," says Smith, who thought his closest relatives were Irish potato farmers. "It gave me a whole different model of myself." Nick Donofrio, executive VP of innovation and technology at IBM, which is partnering with National Geographic on the Genographic Project, is a proud Italian. He was stunned when his Y test came back saying he was a member of haplogroup J2, meaning his ancestors had lived in the Middle East some 10,000 to 20,000 years ago. . . .

Armed with their haplotypes, which function as genetic blueprints, genealogists can now join Surname Projects on the Internet. These online communities bring together other Doolittles or Sanchezes or Epsteins, allowing people to compare genomes. Find a match, and you may be able to fill in branches on your family tree. Looking for relatives without your surname? You can also search within individual testing companies or in public databases like the Sorenson Molecular Genealogy Foundation, funded by Mormon philanthropist John Sorenson, which has collected 60,000 DNA samples and ancestral charts over the past 41/2 years. . . .

The science can also uncover links to ancient cultures, even religious heritage. Dr. Karl Skorecki was told from childhood that he was one of the Cohanim, descended from Moses' brother Aaron, a high Jewish priest. He was sitting in synagogue one day when he noticed that another Cohan who was called to the Torah looked nothing like him. "He was a Jewish male of African ancestry, I am a Jewish male of European ancestry," Skorecki, of the Technion-Israel Institute of Technology, remembers thinking. "If he has that tradition and I have that tradition, perhaps there's a greater chance that we share similar markers on the Y chromosome." Would the oral history passed down from Cohan father to Cohan son also be inscribed in their DNA? After studying DNA samples, Skorecki and geneticist Michael Hammer of the University of Arizona uncovered a genetic Cohan signature.

The research led Skorecki's team to Africa, where they tested members of the Lemba tribe, a group that believed they were descended from the Biblical land of Judea.

Some of their DNA matched the Cohan signature. "We share a common paternal ancestry," says Skorecki. . . .

Testing family roots through the Y chromosome and mitochondrial DNA has serious limitations, too: it tells you only about your direct paternal or maternal lineage, not the ancestor footprints hidden in the rest of your genome. Go back 10 generations, and that's 1,024 ancestors, says Stanford bioethicist Hank Greely. "Your Y might be from Japan, your mitochondrial DNA from Mexico and all other 1,022 ancestors from Sweden." Greely worries that customers may not fully understand what they're getting. One company, DNAPrint Genomics, does test markers outside of the Y and mitochondrial DNA, then maps them to four regions of the world (West Africa, Europe, East Asia and the Americas). . . . But the percentages are only estimates, not certainties. Some scientists are more than a little bit uncomfortable with the test. "I think the science of genetics is too important to become an entertainment," says Stanford geneticist Marcus Feldman, who also worries about the potential for racial stereotyping. With DNA tests, people may begin to link behaviors or characteristics with race, an idea that has been reviled in recent history. "I'm worried the more this is done, the more of that there's going to be."

The mutations in our DNA not only point to long-lost ancestors and homelands, they may also be markers for genetic disease. It's known as the founder effect: populations with marked susceptibilities to certain illnesses tend to be descended from a small group of ancestors who bred only within their own community. Sticking together meant a higher chance of inheriting a disease. The Amish, for example, are more likely to carry a genetic mutation for a condition called polydactyly, which causes extra fingers or toes. Ashkenazi Jews have an unusually high risk of certain cancers, as well as Gaucher and Tay-Sachs diseases. Men and women who inherit the mutation that causes Tay-Sachs are unaffected, but if they mate, they have a one-in-four chance of having an afflicted child. That's why Jewish parents-to-be are offered a panel of genetic tests before conceiving.

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In rare instances, genetic mutations can offer medical benefits. Sickle-cell anemia is one of these double-edged swords. Patients who inherit a gene for the hereditary blood disease, which is common among people of African descent and causes red blood cells to lose oxygen, are also more likely to survive malaria. And the gene is highly prevalent in malaria-infested areas of Africa. Why? Scientists believe the gene has been naturally selected for its protective effect. Genealogical-testing companies aren't in the business of medical testing, but if you happen to discover an African ancestry you didn't know you had, should you be tested for sickle-cell? Possibly. In the brave new world of DNA testing, it would be a circuitous route to take. The express highway: submitting your genome for medical, not genealogical, analysis. In the future, this could be as routine as a physical. . . .

The more we learn about our families, the more we learn about our beginnings. Using DNA markers and mathematical time-clock calculations, researchers have identified our ancestral Adam and Eve. Scientists say that by using Y and mitochondrial DNA, they can date the earliest female to 150,000 to 250,000 years ago and the earliest male to 60,000 to 100,000 years ago. Until DNA testing, scientists debated whether humans originated in Africa or in a number of different places around the globe. These recent findings support the theory that humans descended from a small group of people who lived in Africa tens of thousands of years ago.

But when did groups of travelers leave that continent? Whom did they encounter and mingle with along the way? (At Arizona, Hammer is investigating the question of whether *Homo sapiens* and, say, Neanderthals mated and bore children.) Do major historical events, such as Alexander the Great's conquest of Central Asia, leave a genetic trail? These are questions National Geographic's Spencer Wells hopes to answer. The Genographic Project, launched last year, is inviting the public to test its own DNA, and already

110,000 individuals have purchased swabbing kits for \$99.95. But the project's overarching goal is to collect DNA from indigenous populations worldwide whose DNA could hold clues to our origins and global migration—and to do it fast, before whole populations die out and leave their ancestral homelands. Early testing has already started in Southern Africa, where collaborator Dr. Himla Soodyall has collected blood samples from a small group of the San tribe. Genetically the San have among the oldest roots on earth and, it is believed, they provide a direct chromosomal link to ancestral Adam and Eve. . . .

Last fall, Wells packed up 500 blood-collection tubes, needles, alcohol wipes and cheek swabs and headed off to Chad, one of the project's first testing sites, where he took 300 DNA samples from towns and villages around the country. Thirty-five to 40 came from members of the isolated Laal community, whose population, at fewer than 750, is declining. Wells fears that this community will die out within the next 10 to 30 years, taking with it valuable DNA and cultural traditions and an ancient language—information that could provide critical insights into the first people to live in Central Africa. . . .

The more we discover our differences, the more we find connections. Wayne Joseph grew up a black American in Louisiana and Los Angeles. . . . He heard about DNA testing several years ago and, seeking details about his mixed ancestry, sent away for a kit. "I figured I'd come back about 70 percent African and 30 percent something else," he says. When the results arrived in the mail "I was floored," he says. The testing company said he was 57 percent Indo-European, 39 percent Native American, 4 percent East Asian. No African blood at all. For almost a year, Joseph searched his soul, sifting in his mind the decisions he'd made based on his identity as a black man: his first marriage, his choice of high school, his interest in African-American literature. Before the test, "I was unequivocally black," he says. "Now I'm a metaphor for America." And not just for America, but for all of us.

Claudia Kalb, "DNA Testing: In Our Blood," *Newsweek*, Vol. CXLVII, No. 6 (February 6, 2006), pp. 46–55.

**Student  
Worksheet  
15**

**GENETIC GENEALOGY**

**Directions:** Using information from the reading, answer the following questions.

**JUST THE FACTS**

1. Why is it correct to say that humans are far more similar than diverse?

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2. How is DNA testing helping people trace their family lineage?

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**YOUR OPINION**

3. Wayne Joseph, one of the people who had his DNA tested, said that he is “a metaphor for America.” What do you think he means by this?

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4. Do you see any disadvantages to DNA testing? How could the results of DNA tests be used to label or discriminate against people?

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# Reading 16

## SCHOOLED IN FAILURE?

*Do boys get more attention from teachers than girls do? Does this lack of attention in the classroom predispose girls to low self-esteem and less academic success? The educational phenomenon known as the “shortchanging syndrome” has been extensively studied during the last decade, with conflicting results. The following article, “Schooled in Failure,” discusses the facts and myths of gender differences in schools and reinforces concepts of educational equality found in Chapter 12: Education.*

Text reference: *Sociology and You*, Chapter 12

Words like “tough” and “spunky” pop out when Vina Wise talks about the girls in the ninth-grade English classes she has taught for a decade. “They aren’t afraid to speak up,” says the veteran Fayetteville, N.C., teacher. “If they make a mistake, they just keep trying. The boys are much more worried about getting something wrong and are less creative.” But in Marie Nolan’s 10th- and 11th-grade chemistry classes in suburban Atlanta, “the boys view chemistry with a sense of adventure and excitement. Most of the girls aren’t even comfortable lighting Bunsen burners.”

Which picture adds up? Recent studies and books leave no apparent doubt that school breaks girls’ spirit. It starts when boys, who are typically louder and more aggressive than girls, devour teachers’ attention in the early-elementary grades. Girls tend to be well behaved, so they fade into the background, at most, praised for their handwriting and neat projects. Buffeted by years of such ego pummeling, girls’ self-esteem erodes in early adolescence. They gradually turn away from subjects like math and science—and from careers in those fields.

The “shortchanging syndrome” quickly attained almost conventional-wisdom status. Since 1991, applications at girls’ schools and women’s colleges have climbed 37 and 30 percent, respectively. More parents, according to teachers and academics, are pushing their

daughters to participate in competitive sports, attend science camps and join computer clubs to help them stay competitive with boys.

But the conventional wisdom is under attack. The studies supporting it are being challenged, and detractors argue that the growing presence of women in the workplace and on campus defies the notion of lagging self-esteem. More women than men, they note, are now enrolled in college and graduate school.

What is myth and what is fact? Would girls be better off attending single-sex schools or classes? Or will the debate decay into a blip on the social science radar screen? Is self-esteem truly connected to academic success at all? And what should parents be doing—if anything? A look at recent studies, and interviews with dozens of academics, psychologists, students, parents, and teachers, yield the conclusion that girls may indeed have a self-esteem problem that could hamper their performance in certain academic subjects. But the extent and even the cause have been obscured by zealotry and sloppy research. Here are the issues:

### • Do schools favor boys?

Many experts now believe that it is the misbehavior of boys and the methods teachers use to control them, rather than a pervasive bias against girls, that may gradually eat away at girls’ self-esteem. “Teachers pay more attention to boys because they act out more, not because

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of some widespread sexism,” says Jere Brophy, a professor of teacher education at Michigan State University who has studied teachers and their students for more than 20 years. Educators need to switch their focus, he says, from trying to eradicate sexism directed against girls to training teachers to better discipline boys.

• **Does girl’s self-esteem suffer more in early adolescence?**

Probably, although it depends on what is being measured. Most research on adolescent self-esteem does support the . . . findings of a significant slide for girls during adolescence—but much of it relates to physical appearance. Studies by Susan Harter, a professor of psychology at the University of Denver, are typical in this regard. She has found that boys and girls feel equally positive about their

personal appearance in third grade, but every year thereafter, girls’ opinion of their looks drops; boys’ stays about the same.

• **Is self-esteem tied to academic success?**

If there is a connection, it is elusive. Several studies have shown that girls consistently get grades equal to or better than boys’ from elementary school through college. Even in math and science, boys no longer outshine girls by that much. On the National Assessment of Educational Progress test, last given in 1992, 17-year-old boys outperformed the girls by a barely significant 4 points in math. In science, the boys were 10 points higher, but that compared with 17 points in 1982. And girls bettered boys by 12 points in reading proficiency and 17 points in writing proficiency.

Amy Saltzman, “Schooled in Failure?” *U.S. News & World Report*, Vol. 117, Issue 18 (November 7, 1994), p. 88.

**Student  
Worksheet  
16**

**SCHOOLED IN FAILURE?**

**Directions:** Using information from the reading, answer the following questions.

**DO TEACHERS FAVOR BOYS?**

1. According to the article, why do teachers “favor” boys over girls? Have you found this situation to be true in your educational experience?

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2. Do you agree with the following statement from the article: “Recent studies and books leave no apparent doubt that school breaks girls’ spirit”? Explain your answer, using personal examples if possible.

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3. What evidence cited in the article seems to challenge the shortchanging syndrome?

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**FACT OR MYTH?**

4. The article mentions three assumptions made about gender issues in school. List each of these issues and the myths and facts about each. From your own experience, do you think these issues have affected you in any way?

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**TAKE A STAND**

5. Do you think that girls would be better off in single-sex classes? How would you feel about this type of classroom environment for yourself?

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# Reading 17

## MAKING THE GRADE HARDER

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*For decades, education experts encouraged social promotion, passing students who had failed to meet the requirements of his or her grade level. Holding students back, the experts warned, could damage a child's self-esteem and destroy any chance of school success. Recent years have seen a change in this attitude. Teachers complain that years of social promotion have led to "dumbing down" the curriculum and grade inflation. Many school systems have begun to toughen up, demanding higher educational standards of students and teachers alike. The following passage examines the issue of social promotion—and new, more demanding requisites for graduation. "Making the Grade Harder" illustrates education trends discussed in Chapter 12: Education.*

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Text reference: *Sociology and You*, Chapter 12

Francesca . . ., a 14-year-old with long black hair and a soft voice, had a bad case of the butterflies when her principal called her and three classmates into his office after graduation rehearsal. Her nervousness only grew worse once she heard the news: The four would not be part of the graduation because they had failed a math test required for advancement to the city's high schools. Then the Chicago eighth-grader broke down crying.

This tearful outburst was doubtless replayed many times around the country as thousands of students nationwide spent the past summer in academic purgatory preparing for exams that they'd have to pass before advancing to the next grade. In a sharp departure from a decades-long practice, school systems from Boston to Seattle are trying to respond to demands for tougher educational standards by abandoning the traditional strategy of "social promotion," the advancing of students from grade to grade almost regardless of their level of learning. Last week, Gov. Pete Wilson signed bills making California the latest jurisdiction to require tougher promotion standards in a system that has tended to hold back only the most seriously troubled students. And a host of state and local candidates, drawn to the logic of tying student

advancement to achievement, have made the end of social promotion part of their stump speeches in the run-up to November's elections.

The 425,000-student Chicago public school system was among the first to abolish social promotion as part of sweeping reforms introduced three years ago. "We were giving educators a pass for lack of performance—and we were putting kids on the street with pieces of paper that were essentially worthless," says Gery Chico, president of the city's school board. Social promotion was also driving top students out of Chicago's public schools, explains Paul Vallas, the system's chief executive. Teachers faced with huge numbers of underachieving students were dumbing down their instruction. Now, with new promotion standards in place in grades three, six, eight, and nine, both student attendance and test scores are rising in Chicago.

Studies have shown that it's better to promote an underachiever than to keep him or her in the same subpar classroom, says Peg Dawson of the National Association of School Psychologists. So Chicago sought to give struggling students extra attention through summer school classes. The first year, improvements were minimal. Then the staff

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spent a year drafting a curriculum that would reinforce material found in the city's standardized tests; it hired and trained teachers to use it. As a consequence, some 54 percent of summer school students cleared the promotion hurdles, which included passing grades and no more than 20 unexcused absences a year.

Chicago also had to tackle the tricky question of what to do with students who fail a grade twice. Double repeaters, research reveals, tend to have many more behavior problems and drop out at higher rates than nonrepeaters, in large part because they are much older than their classmates. Chicago's solution: "transition centers," a network of nine special schools for older eighth-grade repeaters.

With only a few hundred students each, these schools focus on core subjects and offer students a lot of personal attention that's reinforced by a strict code of conduct. Double repeaters stay in the schools for up to six years, taking both remedial and high school courses.

An impressive near two thirds of the centers' students graduated to regular high schools last year.

The New York City school system, the nation's largest, abandoned social promotion in the early 1980s and saw achievement and attendance rise until budget cuts wiped out small classes and tutoring for repeaters. The gains quickly reversed themselves.

Despite their enthusiasm for the reform, Chico and Vallas view the abolition of social promotion as only one piece of a complex reform puzzle. For example, they have helped the city's largely disadvantaged students (84 percent qualify for public subsidies) start school strongly by enrolling 22,000 children in preschool programs and offering classes in the summer for struggling first and second graders. At the other end of the educational system, they've restructured high schools and introduced teacher-advisers for every student, a new curriculum, and end-of-course exams.

Thomas Toch, "Making the Grade Harder," *U.S. News & World Report*, Vol. 125, Issue 13 (October 5, 1998), p. 59.

**Student  
Worksheet**  
**17**

**MAKING THE GRADE HARDER**

**Directions:** Using information from the reading, answer the following questions.

**WHAT DOES AN “A” MEAN?**

1. Explain the concept of social promotion. Why was this policy accepted by many school systems? What effect did social promotion have on educational standards?

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2. Do you agree with the teachers and other education officials who believe that classes have been “dumbed down”? Do you approve of the more stringent requirements implemented by many school systems?

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**YOUR OPINION**

3. How would you feel about a grading policy at your school that replaced letter or number grades with a pass-fail scholastic rating or written teacher evaluations? Would eliminating grades decrease stress or increase student apathy? Explain your answers.

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## Reading 18

# MOM, DAD, I WANT A JOB

*Cars, insurance, clothes, the prom—it's expensive to be a teenager today! Many students meet their expenses by holding down part-time jobs after school and on weekends. Unfortunately, school work, grades, and extracurricular activities are often sacrificed for a paycheck. Each day across America, millions of exhausted teenagers perform a grueling juggling act of handling school, a job, and a social life. This passage discusses the issue of teenage workers and the effects jobs can have upon the mental and physical health of America's young.*

Text reference: *Sociology and You*, Chapter 13

Parents would like to believe that a teenager who holds down a job learns important lessons about responsibility and independence. Besides, a paycheck means no more mooching off mom and dad for high-tech sneakers, designer grunge jeans and sky-high car insurance. So it's understandable that few parents offer more than token opposition when their teenage son or daughter announces job-hunting intentions. The result is that 3 out of 4 high-school juniors and seniors now troop off to work after school and on weekends.

But contrary to parental wishful thinking, the negatives often outweigh the positives. Studies show that high-school students who work during the school year—especially if they put in more than 20 hours a week—have poorer grades, fewer extracurricular activities and a higher rate of drug use and other delinquent behavior. Confronted with sleepy students and slumping grades, educators are well aware of the downside—and realize they are unlikely to put much of a dent in the teenage work force. Many educators would settle for turning work into something more like the learning experience parents have in mind. This fall, for example, New York State will test a pilot program that integrates work into the high-school curriculum—making it, in fact, a graduation requirement but imposing controls and requiring regular feedback from students.

However laudable such goals, experts contend that they could be met as well or better if parents were more involved. “Most parents pay no attention whatsoever to their kids’ jobs until there’s a problem,” says Bryna Shore Fraser, deputy director of the National Institute for Work and Learning, a nonprofit research group in Washington, D.C.

To get a firsthand look at working teens—and to glean some helpful ideas for parents—a *U.S. News* reporter spent several days talking to students and teachers at Owings Mills High School, a Maryland public school about 10 miles outside Baltimore. The school’s 850 students live in a diverse suburb of comfortable subdivisions, subsidized apartments and pristine minimansion developments. Few of the teenagers need to work, but school officials say most of them do. And like their two-career parents, the students of Owings Mills often seem to be performing a grueling juggling act among school, work and social life. Coming to terms with the desire for money and independence on the one hand and the toll that a job takes on school and sleep on the other is an ongoing struggle for both the students and their parents.

Like most of her peers, Jennifer Hellman works to afford the “basics”: clothes, cosmetics and entertainment. The 17-year-old senior has just increased her time on the job from about 20

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to 30 hours a week after school and on weekends selling shoes at Lady Footlocker and sporting goods at Champs, an affiliate. She has held nine jobs since she entered the work force at age 13 as a file assistant for her mother, an administrative manager at an insurance company and president of the Baltimore County Board of Education. "My husband and I feel that working instills a sense of responsibility and maturity that is as important as what Jennifer learns in the classroom," says Rosalie Hellman. Jennifer would agree: "I may not have straight A's, but I do have a head on my shoulders." But she quickly admits that less time spent selling shoes at \$4.50 an hour and more time studying would help boost her B-minus average. "I could definitely do better," she says.

Most job-holding teenagers could. In a new study, published in the March issue of the *Journal of Developmental Psychology*, Laurence Steinberg, a professor of psychology at Temple University, found that whether teenagers were good students or poor ones before entering the work force, taking on a job—especially for more than 20 hours a week—decreased interest in school. Consider 16-year-old Robert Belton, who's repeating his freshman year. For three months last winter, he spent 38 to 43 hours a week taking orders, cooking and cleaning at a local Roy Rogers restaurant. His grades plummeted even below their previous marginal level, and he lost interest in the one school activity he enjoys—playing baritone horn in the band. "I would fall asleep in band class with trombones blaring in my ear," says Belton, who is looking for a job with shorter hours. Sharon Lutz, an Owings Mills English and drama teacher, says few students who work long hours can keep up academically. "They come to school late, fall asleep in class and don't care as much about their grades."

Even students whose grades stay high are suspect. Steinberg found that many working teens, especially seniors, protect their grades by picking easier teachers and courses. Schools often make that an irresistible option. At Owings Mills, the only subjects required of seniors are English and social studies. The remaining

classes are electives, and many senior students interviewed choose generously from the likes of cooking, art and weight training.

A strict limit on hours is, of course, the best way to ensure that a job doesn't interfere with school. Although most of the students interviewed work 20 or more hours a week, experts agree that unless a teenager is helping his or her family pay the rent or put food on the table, that is too many. The ideal, says Fraser, is eight to 10 hours—no more than one weekend afternoon and one evening a week from about 4 p.m. to 8 p.m., leaving time for extracurricular activities, homework and sleep. Steinberg agrees that 10 hours a week is plenty for teenagers who are working for pocket money only. "At \$5 per hour, that's \$200 a month," says Steinberg. "A parent should point out that that's more than they may have left over many months after paying the bills."

Teenagers can have a hard time saying no to an employer who pressures them to work more hours, so parents will need to monitor their child's schedule closely.

Child labor laws aren't much of a deterrent. In Maryland, for example, a 16- or 17-year-old cannot spend more than 12 hours a day in school and work combined, and the child must have at least eight consecutive hours free. But enforcing the law is impossible, since budget problems led to elimination of all of the state's labor investigators 19 months ago. When the state's Division of Labor and Industry receives complaints about a business, usually involving hours violations at fast-food restaurants, the department's only recourse is to write a letter informing the management that it is breaking the law. If a serious pattern of abuses emerges, the case is passed on to the federal Department of Labor, itself swamped. . . . Although a few states, including Washington and Maine, have recently limited 16- and 17-year-olds to no more than 20 hours of work a week during the school year, financial cutbacks like those in Maryland have led far more states to stop enforcing such laws, says Dorianne Beyer, general counsel for the National Child Labor Committee, a nonprofit advocacy group in New York.

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For most students, however, the true lesson of work is the paycheck it yields. While a majority of the Owings Mills students say they are trying to save for college, few actually do so. Asked what they do with their paychecks, most put clothes and car insurance at the top.

A car, in fact, is what propels many teens into the workplace in the first place. At least a quarter of Owings Mills juniors and seniors drive to school, say school officials. The student parking lot is packed with Celicas, Civics, Tauruses and Saturns. Their cars are far more than a convenience for working teenagers (and for their parents); they are nearly crucial symbols of status and independence. But few parents simply buy a car for their child and hand over the keys. At the very least, most parents stipulate that the teenager foot the insurance bill. That tends to lead inexorably to a paying job. For teenage boys, whose premiums are especially high, it is also likely to

mean working well over the 10 hours a week advised by experts.

I earn, therefore I am. Purchasing power is, of course, a crucial reason for working. Almost all the students said that having their own income buys them cherished independence from their parents. Says Chonita Butterworth, a 16-year-old sophomore who puts in about 35 hours a week at Roy Rogers: "Last week I cut off a pair of jeans to make shorts and my father got angry. He said I was wasting his money. But I don't care, because I have a job now and can buy my own clothes. I feel more like an adult."

Laying out an income-allocation plan before a teenager starts working will force him or her to manage the paycheck more seriously. Hellman, for example, has to put 25 percent of her income into a savings account, with the funds earmarked for extra expenses when she goes to college next year.

Amy Saltzman, "Mom, Dad, I want a Job," *U.S. News & World Report*, (May 17, 1993) pp. 68.

**Student  
Worksheet  
18**

**MOM, DAD, I WANT A JOB**

**Directions:** Using information from the reading, answer the following questions.

**DO YOU REALLY NEED A JOB?**

1. According to the article, how do parents often view their teenager’s after-school job? Why is this attitude incorrect or impractical?

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2. Using information from the article and your own experience, create a list of the positive and negative aspects of holding a part-time job in high school. Which aspect of working seems to have the most powerful influence?

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**YOUR OPINION**

3. What should be done about employers who coerce teenagers to work long or late hours? Should laws concerning high school students and after-school jobs be strictly enforced? Explain your answers.

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4. Do you think schools should attempt to control or limit student jobs? Why or why not?

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# Reading 19

## THE PARADOX OF SPORT

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*Without a doubt, Americans love sports. From an early age, children are encouraged to participate in the camaraderie and competition of athletics—to experience the joy of victory and learn sportsmanship in defeat. Most people recognize that involvement in sports can instill cooperation, team work and respect. But is there a darker side to the American obsession with sport? Read the following passage before you answer this question.*

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Text reference: *Sociology and You*, Chapter 15

We celebrate sport for many good reasons. It excites and inspires us. We identify with athletic teams and our sports heroes. We savor the great moments when an athlete does the seemingly impossible or when the truly gifted athlete makes the impossible routine. We exult when a team or an athlete overcomes great odds to succeed. We are touched by genuine camaraderie among teammates. We are uplifted by the biographies of athletes who have used sport to get an education that they would have been denied because of economic circumstance or who have used it to overcome delinquency and drugs.

Sport sometimes promotes fair play, and a high ethical road is sometimes taken. Years ago Dartmouth won a football game with Cornell. Later, after reviewing the films, it was established that Dartmouth had received a fifth down on its winning drive. Rather than accept an undeserved victory, the Dartmouth president forfeited the win.

A month or so after Rockdale County (Georgia) won the state basketball championship in 1987, the coach, Cleveland Stroud, found that he had unknowingly used an ineligible player. Although the player in question was in the game only a minute or two and had not scored, Stroud notified the authorities of the infraction. As a result, the only state championship in the school's history was forfeited. Stroud said, "You've got to do what's honest and right. People forget the

scores of basketball games; they don't ever forget what you're made of."

Andy Herr of Bloomington, Indiana, chose to hold up and finish second in a 10K race in Toledo because the leader had accidentally taken a wrong turn. This unwillingness to accept a tainted victory is often found in professional golf, when players call penalties on themselves, as Greg Norman did when he disqualified himself for a minor rule violation when leading a 1990 tournament.

There are countless examples where competitors show respect for one another. In the 1995 Prefontaine Classic, the two-mile competition featured two premier runners, Bob Kennedy and Todd Williams. After a fierce battle, won by Kennedy, the two competitors embraced and then jogged a lap together. Winner Kennedy said: "We're friends, but we were both racing to win, and we wound up taking each other to a higher level."

But for all the honor and integrity found in sport, there is also much about sport that disregards the ideals of fair play. When the University of Colorado scored its winning touchdown against Missouri on a drive that included a fifth down (not noticed by officials until after the game), Colorado refused to forfeit and at the conclusion of the season was declared national co-champion. Similarly, in 1994 Stanford and Northwestern played a 41-41 tie. After reviewing the films, the referees admitted that they had given Stanford an

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undeserved touchdown, yet Stanford did not forfeit.

A widely held assumption of parents, educators, banquet speakers, and editorial writers is that sports participation prepares young people for success in a competitive society. According to folk wisdom, they will take on a number of desirable character traits through playing sports. They will learn to strive for excellence, to persevere, to sacrifice, to work hard, to follow orders, to work together with others, and to be self-disciplined. But are these really the lessons learned? The answer is complex and paradoxical. As philosopher Charles Banham has said, many do benefit, but for many others sport “encourages selfishness, envy, conceit, hostility, and bad temper. Far from ventilating the mind, it stifles it. Good sportsmanship may be a product of sport, but so is bad sportsmanship.”

Sport psychologist Terry Orlick also points to the contradictory nature of sport: “For

every positive psychological or social outcome in sports, there are possible negative outcomes. For example, sports can offer a child group membership or group exclusion, acceptance or rejection, positive feedback or negative feedback, a sense of accomplishment or a sense of failure, evidence of self-worth or a lack of evidence of self-worth. Likewise, sports can develop cooperation and a concern for others, but they can also develop intense rivalry and a complete lack of concern for others.”

Thus, the paradox of sport. On the one hand, it inspires as it fosters the admirable traits of courage, determination, hard work, fairness, respect, sacrifice, selflessness, and loyalty. But it also promotes rule breaking, selfishness, greed, contempt for opponents, and violence on the field as well as deviant behaviors off the field.

D. Stanley Eitzen, “The Paradox of Sport—The Contradictory Lessons Learned,” *The World and I*, Vol. 11, Issue 7 (July 1996), p. 306.

**Student  
Worksheet  
19**

**THE PARADOX OF SPORT**

**Directions:** Using information from the reading, answer the following questions.

**GOOD SPORT—BAD SPORT**

1. Describe the positive aspects of sports participation. What can young people gain as part of an athletic team? Describe some of your personal experiences with sports in school. Do you think your life has been enriched or improved by participating in sports?

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2. Describe the negative aspects of sports in America. Use examples from the article or your personal experience to illustrate your answer. Do you think that the negative aspects of sports could be changed or eliminated?

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**PARADOX?**

3. Do you agree with the comments in the article made by sports psychologist Terry Orlick? What are the contradictory outcomes of participating in sports? In your opinion, does the good outweigh the bad in American sports? Explain your answers.

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## Reading 20

# MEDICAL ETHICS: DO YOU WANT TO LIVE A HUNDRED YEARS?

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*Medical technology has produced amazing miracles for citizens of the 21st century. Diseases that once ravaged the world have been eradicated, life has been improved and prolonged, and DNA, the mysterious key to genetics, is revealing secrets of human heredity. Despite these marvelous achievements, medical technology has also placed moral burdens upon society. The morality of medical technology is discussed in the following excerpt.*

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Text reference: *Sociology and You*, Chapter 16

Medical technologies do sometimes seem miraculous in the powers they confer over the human body and mind. The benefits to humanity are as numerous as the stars—and so are the burdens.

One burden is cultural: These technological miracles constantly disrupt our settled assumptions about right and wrong and the human good. For example, transplant technology fueled debate over definitions of death because it can require the procurement of vital organs, but can we harvest such organs from a human being whose higher brain and brain stem are “dead” while the body is maintained on a mechanical ventilator? Can we say that someone is dead even though the heart still beats and the body looks perfectly alive? Of course, we have for two decades. Now technology has developed to the point where we may determine that the higher brain is dead even if the brain stem is alive. Shall we re-revise definitions to harvest organs from people in a permanent coma?

For another example of cognitive and cultural disruption, shall we allow geneticists to move beyond the goal of gene therapy for diseases to human enhancement through germ cell gene modifications? It turns out that nature and human nature are quite malleable. Do we wish to make ourselves more “perfect”? Do we trust ourselves to modify the species? Perhaps we are better off to live respectfully within the

bounds of our species, lest we become like the sailor who climbed up the mast only to capsize the boat. Yet medicine, driven as much by financial gain as moral idealism, is constantly moving away from its limited purpose of responding to disease toward an enhancement model.

An example of immense burden is the medicalization of old age. With the extension of the human life span, partly through the lifesaving benefits of technology, we have created a new demographic group known in gerontological literature as the “old-old,” those eighty-five years old or more. Epidemiologists indicate that between a third and a half of these people have probable Alzheimer’s disease. Ironically, the myth that technology liberates us from toil gives way to the prolongation of morbidity in a deep forgetfulness stripped of temporal glue between past, present, and future selves. . . . Arnold Toynbee predicted how challenging “death before death” would become by the close of this century. Jonathan Swift described the “immortals,” or “struldbrugs,” in *Gulliver’s Travels*. They lived forever but had “no remembrance of anything.” The king of Laputa suggested that Gulliver bring a few struldbrugs to his own country to “arm people against the fear of death.”

Medical researchers promise a technological fix, a magic bullet (other than preemptive suicide), but there is no reason for

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optimism. Meanwhile, people with even end-stage dementia fill too many nursing homes and intensive-care units with tubes in their every orifice, natural and unnatural. Swift's world is more the current reality than the heralded "compression of morbidity" that would allow us to live with all our capacities to the very last of our lives, suddenly bursting all at once like a bubble.

Americans tend to embrace all medical advance as medical miracle. This is partly

because during the post-World War II decades medicine did create miracles, including such obvious goods as the polio vaccine. But the time has come for a second and more critical look at some elements of the medical-industrial complex that, rather than benefiting human beings within reasonable economic limits, seem only to reap financial profits.

Carl Mitcham, "Technology and Ethics: Medical Miracles Make Moral Muddles," *The World and I*, Vol. 11, (March 1, 1996), pp. 314.

**Student  
Worksheet  
20**

**MEDICAL ETHICS: DO YOU WANT TO  
LIVE A HUNDRED YEARS?**

**Directions:** Using information from the reading, answer the following questions.

**MORAL DILEMMAS**

1. The article discusses a number of medical miracles and subsequent dilemmas. Describe two of the moral questions created by medical technology. In your opinion, would society be better off without these advancements? Explain your answer.

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2. Who were the “struldbrugs” mentioned in the article? What lesson could these mythical creatures teach to the modern world?

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3. What role does financial profit play in medical technology? Do you think that medical miracles should be made available to all people instead of only the people who can afford the expense of new treatments and medicines? What role should the government play in providing advanced medical care for citizens?

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**MEDICAL MIRACLES OF TOMORROW**

4. Although medical technology has made life for most Americans longer and healthier, many diseases and debilitating conditions still exist. Make a list of the medical advancements you hope will occur in your lifetime.

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5. If medical science provided a way for people to live to be 125 years in relatively good health, would you take advantage of this technology? Why or why not?

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## Reading 21

# THE RIGHT TO DIE: EUTHANASIA

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*Euthanasia—the mercy killing of terminally ill people—has been the subject of heated controversy over the last two decades. Fueled by high profile stories and individuals, such as Dr. Jack Kevorkian and his “suicide machine,” the euthanasia debate has presented the American public with a dilemma. Who should decide how long the life of a dying patient should last: the doctor, the family, or the patient? Should the United States follow the lead of other nations and pass laws allowing mercy killing? The following reading examines the perplexing social movement for euthanasia and illustrates the principles behind social movements.*

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Text reference: *Sociology and You*, Chapter 17

Crippled in a swimming accident in 1968, Ramon Sanpedro can move only his head. He wants someone to help him commit suicide. So far, two Spanish courts have refused their consent.

Tony Bland, a British football fan, suffered terrible brain injuries in a crowd pileup at a sports stadium in April 1989, and was left in a persistent vegetative state with no hope of recovery. In March 1993 the House of Lords, Britain’s highest judicial authority, gave permission for Bland’s feeding tubes to be disconnected. He died 20 days later.

Jack Kevorkian—“Dr. Death”—is an American former pathologist whose eccentricities include creating ghoulish paintings using his own blood. He has “assisted” 20 suicides in the state of Michigan; juries have refused to convict him.

Such are the cases that are driving forward a public and legal debate in the West about the right to die and the right to medical assistance in doing so—a debate mainly for the rich West because in poor countries the artificial prolongation of life is at best a rare luxury; in Japan patients are often not told when they are terminally ill. The debate has been intensifying with the development of medical technologies capable of supporting life, in a narrowly defined form, almost indefinitely; and it has been influenced by a growing sense in many

western societies that more responsibility for, and control over, medical treatment should be transferred from doctors to patient.

In America, many of the terms of the euthanasia debate in its present form were defined in 1976 by the tragedy of a young woman called Karen Ann Quinlan, who was being kept alive by machines while in a coma that doctors judged to be irreversible. When her parents asked that the machines be disconnected, the hospital refused; the Quinlans won a court judgment establishing the right of a patient or his surrogate to refuse treatment. The right to pull the plug, sometimes referred to as “passive euthanasia,” is now well established.

More recently, ethicists and the medical establishment have reached a consensus on the treatment of pain in the terminally ill. The principle used to be that pain-relievers should not be administered in such a way as to expose a patient to risk of addiction. The absurdity of worrying about addiction in someone with a short time left to live is now acknowledged. Pain relief is recognized as an overriding priority; and it is considered ethical to provide as much pain relief as necessary even if a doctor believes that doing so may hasten death. Even so, according to Mildred Solomon, co-founder of a Massachusetts organization called Decisions Near the End of Life, which provides

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training to carers for the terminally ill, four out of five doctors surveyed in 1993 said that under-treatment of pain among the dying was a more serious problem than over-treatment.

An even more contentious area is “doctor-assisted suicide,” in which a doctor helps a patient to take his own life. This has been Mr. Kevorkian’s specialty. In each of the 20 deaths he facilitated, the patient took the final step in the process—by connecting a hose, say, or pushing a button. Most western countries, and 44 American states, have laws against assisting suicide; in those that do not, such as Switzerland, medical tradition is against it. That record, however, suggests a unanimity absent in practice.

In America, a widely remarked article in the *New England Journal of Medicine* in 1991 created something of a turning-point in attitudes. Timothy Quill, a former hospice director, told the story of “Diane,” who had been diagnosed as having leukemia. Diane had previously recovered from vaginal cancer. She did not want to undergo another series of painful and debilitating treatments with only a 25% chance of surviving. She preferred to choose the time of her death, and asked Dr. Quill for barbiturates. He gave them to her and advised her of the amount needed to commit suicide—which she later did. Legally, American doctors can provide patients with drugs that might kill them provided that the drug has a legitimate medical purpose other than suicide. To provide drugs knowing that their likely application will be in suicide is frowned on.

A still more difficult question is whether society should approve, tacitly or otherwise, the next step in the logical sequence, namely the practice of active euthanasia—i.e., a doctor administering a substance for no reason other than to cause death. Those who favour legalization of active euthanasia point to anecdotal evidence from surveys of doctors showing that it already happens. Better to have the decisions made after open discussion with some sort of institutional safeguards, it is argued, than to leave them to the conscience of individual doctors.

Campaigners for voluntary euthanasia argue that some ethical distinctions between what is and is not taboo are already untenable. Withdrawing life-support, for example, is considered a form of passive euthanasia. But it is not really passive. To unplug a machine is a deliberate action.

The case for euthanasia is gaining a more sympathetic hearing as modern medicine and institutional care make dying a more prolonged, impersonal and often agonizing business. To see a loved one shrivelled in pain for weeks or months can be a devastating experience for friends and family; but it is one that may become more commonplace as quick and relatively easy cardiac deaths decline as a percentage of deaths in rich countries, and proportionately more people die of cancer and AIDS. Nor may all hospitals be equal to the task of maintaining some measure of decency and comfort for the dying.

Some arguments for euthanasia insist on parallels with abortion, which the American Supreme Court declared to be a legal right on the grounds that the decision to bear a child was a matter of private choice. An American district court made explicit use of this rationale in May when it overturned a statute prohibiting assisted suicide; now under appeal, the case may reach the Supreme Court. This line of argument sees a decision to end one’s life as the ultimate act of self-determination. In doing so, it raises legal and philosophical questions about the state of mind of any person taking such a decision; and it probably invites the question of whether such a right, were it to exist, should be restricted to certain classes of person. Could the young, or the healthy, or the clinically depressed, be denied a “right to die” that was conceded to the old or the desperately sick?

A further problem arises in applying this logic of self-determination to cases where the practical issue is not the right to commit suicide, or to be left to die, but to be helped to die by a doctor. A patient does not have a right to demand, say, a voodoo cure from a doctor; it is not obvious that he should have a right to demand death.

Timothy Quill, “To Cease Upon the Midnight,” *Economist*, Vol. 332, Issue 7881 (September 17, 1994), p. 21.

**Student  
Worksheet  
21**

**THE RIGHT TO DIE: EUTHANASIA**

**Directions:** Using information from the reading, answer the following questions.

**RIGHT OR WRONG?**

1. Describe the case that began the euthanasia debate in the United States in 1976. What precedent did this case set? Do you agree with passive euthanasia? Explain your answers.

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2. What effect has medical technology had upon decisions about treatment of terminally ill patients? Do you think medical technology should be used to prolong life?

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**TAKE A STAND**

3. Who should make the decision to stop treatment of a terminally ill patient—the doctor, the patient, or the patient’s family?

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4. In 1999, Dr. Jack Kevorkian was convicted of second-degree murder after assisting in the suicide of a terminally ill man. Kevorkian was sentenced to 10 to 25 years in prison. Write two statements, one supporting the court’s decision in the case and one opposing it. With which statement do you most agree? Why?

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