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# Global Journal

## of Human Social Sciences: C

# Sociology & Culture



Highlights

- Risky Ship Breaking Practice
- Community of Carbon County
- Impacts of Indian Television
- Endangered Trees in Onicha

**Discovering Thoughts, Inventing Future**

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# Global Journal of Human-Social Science: C

## Sociology & Culture

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# Go West Young Mensch! The Rise and Decline of the Jewish Community of Carbon County, Wyoming (U.S.A.)

By Steven C. Dinero

*Abstract-* Carbon County is a remote, sparsely-populated region of high desert located in south-central Wyoming, U.S.A. Bifurcated by the Union Pacific railway, the county's economy has long relied upon attracting a labor force from near and far in order to prosper. For a brief period from about 1880-1980, a small yet significant part of that population was comprised of Jewish immigrants from Russia and Eastern Europe.

This study discusses the unique history of the Jewish migration to the Wyoming Territory that occurred just prior to and following statehood (1890). Using primary documentation including census logs, military records, and genealogical data, several case studies are presented of individual Jewish immigrants as well as entire families that left their homes in Europe only to eventually make their homes in Rawlins and neighboring communities of Carbon County. It is seen that, by and large, the randomly-chosen life experiences discussed largely parallel those of the county at large, both shaping and being shaped by broader communal developments. The study concludes by addressing the question of why, after 100 years of successful participation in the life of the county's economic growth, the Jews departed wholesale, leaving barely a trace behind.

*Keywords:* *wyoming; carbon county; jewish community; jewish history; identity.*

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## I. Introduction

The frontier has long been recognized as a geographic space "on the edge" of something else, somewhere else, another plane or place of seemingly greater power or significance. The frontier is "the end" as it were, that fringe which, for whatever reason, humanity reached but then, could simply go no further. Indeed, only the heartiest of souls make it out to the frontier and, for that matter, only the strongest manage to remain there and thrive. But just as spaces have edges, so too does society itself. And just as there is a mainstream, dominant discourse of held ideas and beliefs, there are those who feel that they reside on the social periphery. In the present era, communities might strive toward inclusivity, embracing those who are somehow "different." But history tells another tale. To be different from the majority is to stand out on the margins of society itself, a position which, over time, can be more than a bit wearing.

It is within this context that this study is situated. The community under discussion was comprised of a small yet significant group of immigrants to the United States who had long lived as "peripheral peoples." Thus they determined that their destinies belonged as far from their origins as might be possible. Coming predominantly from Russia and Eastern Europe at the turn of the 20th century, this group of predominantly Ashkenazic Jews (that is, Jews of Germanic background who generally spoke Yiddish, a language comprised with aspects of both Hebrew and German) made their way across the Atlantic to New York, and from there on to Chicago and other major cities of the U.S. But they did not stop there. Rather, they continued their journeys across the continent to the farthest fringes of the west and, via Denver or Cheyenne, eventually found their way to Carbon County, Wyoming and the town of Rawlins – one of the most remote, peripheral outposts one might encounter at that time.

It is apparent that overall, this select group was not particularly observant from a religious point of view. Indeed, by definition, urbanity and close proximity to one another is inherent in the daily practice of Jewish life. Numerous examples bear out this contention. If one seeks to follow the basic tenets of an observant lifestyle a handful of rules come into play. Ten Jewish men are required to create a traditional *minyan* (quorum), which is needed in order to carry out a number of rituals and prayers. On Sabbaths and holidays no vehicles may be used, thus requiring that basic amenities are walking distance from one's home (prayer space, for example). Almost all foods (most especially, meats) must be prepared in a specific manner prior to cooking and consumption; these rules are even stricter during Passover week.

The list goes on. But in short, Judaism is a very urbanizing faith system by its very nature, drawing community members to live, work, play and pray together in close proximity with one another. To live in a remote, rural environment is possible but, by definition, suggests a willingness to compromise on many if not all of these regulations.

This needn't suggest that those who relocated to the periphery were no longer connected to their Jewish roots or heritage. What it does suggest, however, is that like the non-Jewish community of Carbon County, those who found a home in such an area were particularly noteworthy, facing challenges and obstacles

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which even their brethren in Wyoming's centers did not fully experience.

And yet, for about a century (roughly 1880-1980), a significant number found other ways to express their Jewish identities. Many worked side-by-side, married within families, and offered support and mutual comfort whenever it might be needed. And some did indeed observe, to the degree that this was possible.

In this regard, the study concludes by attempting to answer one key research question: While the arrival and development of a small Jewish enclave in Carbon County in the late 19th century may seem improbable, so too does its rather rapid demise in the late 1980s and early '90s. What happened – if anything specifically – to precipitate the wholesale departure of the Jewish community from the county during this period?

## II. An Overview of Jewish Immigration to the Wyoming Territory (1880-1920)

The history of Jewish migration to Wyoming can be traced to a number of interconnected developments that developed concomitantly during the years just before and after the turn of the 20th century. It is difficult to designate which is cause and which is effect, but it is possible to say that these historic developments, when combined, created the conditions necessary to push the new immigrants from Eastern Europe and Russia west – if only for a brief period in time.

Pressures coming from Russia and throughout Eastern Europe that facilitated the initial push to America during this period are well-known. A substantial literature has developed over the decades documenting the struggles experienced by communities across the pale of settlement that at one time extended across much of what are today the countries of Poland, Belarus, Russia, and Germany. Though Hitler would not rise to power until 1933 anti-Semitic acts, pogroms, poverty and other threats to the Jewish community were pervasive in late 19th century Europe and are well-known and documented (Wolin, 2000: 24). As a result, wave-upon-wave of largely ill-prepared new immigrants began flowing into the United States, the greatest numbers arriving beginning in the early 1880s (Marcus, 1993: 432). In that decade alone, over 200,000 Eastern European Jews were received.

The vast majority of these immigrants sought to stay in New York, where their ships had come into port. Still, conditions of overcrowding combined with rising anti-immigrant sentiment across the country (including the halls of the government in Washington) created cause for concern. Those Jews who were already in the U.S. felt ill-prepared in many cases to help absorb the newcomers. Some felt that the influx would be better served in Palestine, and wondered aloud why they hadn't fled there (Marcus 1993, 432-33). While they sought to help their fellow Jews, many felt overwhelmed and anxious with the task of trying to absorb so many into their already stressed communities.

One solution, albeit a less than ideal one, was to encourage the newcomers to move beyond the New York area. An initiative of Jewish colonization was developed whereby new immigrants were encouraged upon their arrival to continue on to other parts of the U.S. where they might live with greater autonomy in what amounted to "kibbutz-like" agricultural settings (that is, communal farms designed around Socialist ideals). Marcus (1993) explains that though such a solution may sound odd to the ears of the late 20th century Jewish ideal, this idea gained significant traction at the time. Some of these locations were to be found in the rural areas of the East Coast (such as southern New Jersey), but most often the newcomers were sent west to the Dakotas, Oregon, Kansas, and beyond (Marcus, 1993: 434). Marcus notes that it didn't take long for many to realize that these efforts were "a failure" (436). But the draw of new opportunities out west, especially for young Jewish men recently arriving from the crowded towns and cities of Europe, offered hope and possibilities that, for some at least, was actually quite exciting and attractive.

Wyoming offered an option as well. In the late 1860s, the Union Pacific railroad had expanded west across the southern part of the Territory as it connected Cheyenne, Laramie, Rawlins, Rock Springs and several smaller communities along the way. Not only were Jews involved in the building of the line as it moved westward towards its eventual connection with the eastbound line at Promontory Point, Utah, but merchants similarly sought to take advantage of the opportunities opened by this new transportation link. In this regard they were no different than the rest of the men who also hoped to take advantage of the UPRR to improve their fortunes along the expanding rail line (Hallberg 1989).

The turn of the century era was, according to Wolin, a "boom" period for Eastern European Jewry's movement to Wyoming (2000: 14). The railroad provided inroads into the southern part of the Territory and newly developing State. Meantime Jewish colonies, which had initially been envisioned in the 1880s, eventually began to materialize as well. The Jewish Agricultural Industrial Aid Society (later known as the Jewish Agricultural Society [JAS]) and similar resettlement organizations began to develop and fund initiatives primarily in the eastern region, first at Huntley (1906; see Hallberg 2015, Krampner, 2011; Vanderpoel 1997) and later at Chugwater (1910; see Massion, 2017). Wealthy Jewish philanthropists such as Baron Maurice De Hirsch (a renowned European banking magnate) donated millions for such "Jewish farming" efforts; in the case of the JAS, De Hirsch operated a fund of $2.5 million (equal to over $76,000,000 in 2020) to support this work.



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There is no doubt that the settlement of European Jewish families thousands of miles from what was once "home" in an unfamiliar environment was, to say the least, a speculative venture. As will be discussed in the case of Cotopaxi, Colorado (see below), the idea of placing a handful of Yiddish-speaking families in the American heartland with little preparation was somewhat ill-conceived. In the case of Platte County where the Chugwater settlement was developed, for example, settlers arrived with little more than the shirts on their backs. Many had to start out literally from scratch, building homes, barns – everything really – with no previous knowledge or experience of the land or environment to which they had been sent (see Images 1 and 2).

Further, while the land was certainly good for the raising of hard winter crops such as wheat, it was appropriate for little else (Thompson, June 23, 2019). As the immigrants explained in a 1913 letter (Massion 2017; [*translated from Yiddish*]):

> We are 35 Jewish farmers and our present crop was to give us a good return and entice other Jews to come and be farmers. We didn't have a good crop but after thinking about it, it wasn't so bad…Our Jewish colony is happy and we're predicting good crops next year. One thing is holding us back. We're missing horses and machinery…Another thing we are missing is milk cows. The sad thing is that we have to wait to earn a living from crops. At the same time, our Christian neighbors are making a living from cows and poultry. But I want to remark that our Jewish farmers raised a lot of hens…

In short, the new settlers were dependent upon cash crops for much of their livelihood.

Harsh winters and drought challenged the newcomers at every turn. Surely this life was better than what they had left behind in Europe, but still, it had its difficulties; Massion (2017) even notes that despite the small size of the colony, desperation at times prevailed; theft of crops and livestock from one another was a relatively common occurrence.



*Image 1:* Barn built by settler Hiram Massion and his siblings and their spouses. They all lived together in the barn until they had houses to live in on their own homesteads (Photo by the author, July 2019)]



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*Image 2:* Janousek Homestead: (Left to Right) Ed Janousek, Joe Janousek, Jimmy Krisl, Rudy Krisl, Joe Kaspar (seated) ca 1912. Courtesy Chugwater Museum]

The colony at Huntley, Goshen County, fared no better. Initially, fourteen families were sent from the Pittsburgh area to this region of eastern Wyoming not far from Torrington. At its height, 56 Jewish families would make the colony their home (Vanderpoel, 1997: 8). Again, the goal was the same as that in Platte County: well-intentioned philanthropists on the East Coast believed that by growing such "agricultural Utopias," they might serve to relieve urban congestion that was resulting from the rapid immigration of refugees fleeing the turmoil in Europe. But here too such romantic idealism could not compensate for the poor soil, lack of water and other challenges that the families faced upon their arrival (Hallberg 2015, Hallberg 1989, Vanderpoel 1997).

Still, one cannot help but feel that though these philanthropists may not have fully thought out every logistical aspect of the settlement initiative, the idea itself of encouraging this movement West was not all that far-fetched as it may now seem, particularly given the communal nature of the cultures that these Jewries were fleeing. The JAS that sponsored Huntley, for example, had a sister organization in Czarist Russia that had similarly sought to encourage Jewish agricultural settlement in the 19th century – albeit in Siberia (Vanderpoel, 1997: 4). As Hallberg (1989: 18) notes:

> There is no doubt the concept of free land was both an attractive and desirable objective. Positive images associated with working and owning land meant the possible realization of the yeoman heritage idealized in popular and classical literature. For immigrants, land ownership was a symbol of wealth heretofore denied them.

By 1912, over 100,000 Jews were living in the Far West, having fled "persecution, poverty and discontent" back in the troubled lands of Eastern Europe (Wolin, 2000: ix). That year yet another colonizing effort, the largest ever to be tried in Wyoming, was proposed, but this project never came to fruition (Hallberg, 1989). By then, given the experiences at Huntley and Chugwater most especially, it was evident that the colonization movement was already in decline. Within a few short years, Wyoming's Jewish farmers would begin to give up and walk away, moving to Cheyenne and other larger urban areas (Massion, 2017).

Not surprisingly, the majority of the pre-WWI Jewish population was living not in small agrarian environments but rather in the region's growing hubs where opportunities continued to expand. In towns large and small all along the railroad most especially, Jews occupied a number of diverse occupations in retail, tourism and professional work. And following the turn of the century, the level of Orthodoxy and observance rose as well; many of the newcomers showed greater interest, for example in following the dietary laws, attending synagogue and in participating in holidays and other traditional activities (Hallberg, 1989: 25).

And yet, given the circumstances of the small population involved and the distances between



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communities, compromises would become a way of life. The difficulties of living in small Jewish communities can, by definition, create a certain level of emotional discomfort, if not guilt (Wolin, 2000: 51). The question of Jewish identity and assimilation similarly presented additional challenges. Such issues have long provided the foundation for existential quandaries throughout the diasporic Jewish community. Still, one might offer that in the case of Wyoming, where the Jewish population has held steady at only about 1,000 people between 1899 and 2019 ("Jewish Population"), such questions and fears were especially acute.

And yet, the community not only persevered, but thrived. The following cases provide examples of how one such Jewish community was able to develop and grow – despite the inherent challenges of its remote, peripheral location.

## III. The Case of Carbon County, WY: Jewish Life in an American Wilderness

There is no doubt that moving out to the Wyoming Territory at the turn of the 20th century was not for just anyone. The Territory had only formally organized in 1869. By the late 1800s and early 1900s, only the hardiest of souls considered leaving the relative comfort of the East for the West, passing by the opportunities which hundreds of miles of rich Midwestern lands had to offer. The dream of more land, more opportunity, and extraordinary freedom drew only a select breed. This was all the more true of Jewish pioneers, for life outside of the urban enclaves of New York and Chicago, living amongst others with shared beliefs and values, was especially challenging.

What follows are the stories of a random sample of individuals and families who relocated to Carbon County during this period. Though chosen with no specific agenda, they well-represent a variety of different aspects of Jewish life on the fringes of Wyoming's frontier. Census records, ship manifests, military and family records, and similar pieces of historic records and documentation were used in order to isolate this small group with the single guiding principle that each, in one manner or another, identified themselves as part of the Jewish People. It should be noted that Jewish identity as discussed below is *not* ascertained by any form of religious practice. On the contrary, Jewish identity may be expressed in a multitude of ways across a spectrum of indices: cultural, linguistic, historic, and so on. Observance may be a part of this list but is not in any way a requirement. Rather, as will be seen below, Jewish identity was expressed in Carbon County in a manner which was in many ways different from what one might see in other parts of the urbanizing U.S. during the twentieth century. And in this regard, it is the contention here that the cases presented below are both that much more unique – and that much more compelling.

### *The Jews of Carbon County: A Series of Case Studies*

The Jews who came to south-central Wyoming were, by and large, not seeking to find one another. Rather, they were seeking the opportunities that this land had to offer during a very unique period in the history of the growth and development of this region. At times they did find one another and small pockets of "Jewishness" were briefly formed; at others, lone individuals managed as best they could. Still, as the following stories reveal, those Jewish immigrants who came west did little to in any way change the High Desert; conversely the land did well to change those who came, melding them in so many ways into "Americans," largely, albeit not entirely, indistinct from their non-Jewish neighbors.

#### *Carl Goldstein (d. 1879) – The "Mysterious Jew Freighter"*

According to all of the historic documents consulted for the study, the earliest Jewish presence in Carbon County appears to begin only a few decades into the settling of the region in the 1870s, a time when the population of the County as a whole barely reached 1,500. This does not mean that Jewish pioneers weren't present earlier, of course, but if so, they made little effort to be identified as "Jewish."

The first mention of anyone who can be identified as having Jewish heritage was a merchant by the name of Carl Goldstein. Overall, Goldstein's life remains something of a mystery. Despite persistent efforts, virtually no information can be found concerning how he came to live in Carbon County. Indeed, he might easily have gone unnoticed were it not for being involved, if only tangentially, in one of the most notorious events in the region's storied history.

The records indicate that Goldstein became a naturalized American citizen on September 17, 1868. Even this piece of evidence is brief; it merely notes that he came from "Russia-Poland," and that his citizenship was approved in the small Iowa town of Keokuk. The town, located midway between Chicago and Kansas City on the Mississippi, served as a point of departure for Union soldiers heading south during the Civil War. The town was a central point of activity in the region throughout the late-1860s.

But in truth Goldstein only gained notoriety and the attention of scholars when, in the late 1870s, his work is repeatedly mentioned in the context of the events surrounding what later came to be known as the "Meeker Massacre." In fact, he is identified in several instances in both primary and secondary sources as a "Jew Freighter" (Rankin, 68), an "Israelite" (History of Clear Creek, 146; The American Citizen), or, more cryptically, a "mysterious old peddler" (Meschter, 210). Regardless, several facts about Goldstein are clear. It is apparent that he and a young associate, Julius Moore, sold supplies out of Rawlins to soldiers and White River Ute Natives alike along the Wyoming-Colorado frontier



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in the latter part of the 19th century. In the autumn of 1879, the two found themselves caught up in a conflict from which they would never escape.

According to a number of sources, Goldstein and Moore probably had no idea that they would find themselves in the middle of great danger. In late September, conditions in the region had reached an obvious boiling point. Rev. Nathan Meeker, Indian agent for the White River Agency, an Ute reserve established by the American Government in an attempt to settle the Native people of the region, had long sought to establish better relations with the local Native community. But the efforts at White River had met with mixed results.

Meeker's agenda was mostly centered upon encouraging the development of agriculture in the area (as opposed to the traditional horseback-based hunting tradition of the Ute). In theory such efforts might facilitate better relations between the Native and White populations. Moreover and perhaps more to the point, such policies would allow for greater White expansion and settlement into new western territories while further constraining Native land-use claims. And yet, the Natives made for poor farmers. Famine and hunger began to spread throughout the region. Rather than to compromise with the recognition that his efforts were failing to fully gain traction, Meeker increasingly sought succor from local troops based in the nearby Wyoming Territory to secure the reserve in order to quell any Native dissent.

It was clear then by the fall of '79 that a confrontation between the Ute and the American Government representatives was inevitable. Given that throughout the summer the Utes had been preparing for violence, securing ammunition and gathering men, it was apparent that an attack was imminent. And yet on the fateful days in question, Goldstein and Moore walked into a situation with little awareness, apparently, of what lay ahead of them.

The two were *en route* from Rawlins southwards to the White River Agency south of Baggs, Wyoming. Meantime several bands of Utes were headed toward the Agency. Mounted on horseback, the Ute headed out of a region known as Milk Creek towards Coal Creek. Eventually they reached the Agency where, according to reports (Rankin, 76), a massacre of major proportions took place. Meeker, his wife and family members, and several others perished in the fighting. For those in the know, the attack was hardly unexpected. Explains Meschter (210):

> The entry of [U.S.] troops into their reservation could mean only one thing to the Utes and they reacted, violently, on September 29, 1879. Nathan Meeker and all of the white men at the Agency were slain...

After about a week or so upon conclusion of the fighting at the compound, the troops that had been in charge of protecting Meeker and his family began to disperse and head back north to Wyoming. On October 8, these troops came upon the dead bodies of Goldstein and Moore and their ruined wagons at a spot called Stinking Gulch (Rankin, 83; Echoes, 2014). It was clear that the Ute had reached the camp along their way to the Agency and, in some sort of encounter, had killed the two men. Goldstein had been shot twice in the shoulder, and was left 30 feet from his wagons lying in the sage in a gulch six miles from the Agency. Moore took two bullets to the chest and was hacked up with a knife or hatchet (American Citizen, 1879; Rankin, 76). According to Rankin (76), "the Indians robbed the wagons of blankets and such articles as they could pack with them, and set fire to other supplies, such as flour, salt pork, etc. They drove Goldstein's [horse] teams along with the government loot." In addition, losses to Goldstein's traveling store included a gun, ox chains, oxbows, and 44 chickens (Kinnaman, Personal files).

W. B. Vickers, a renowned journalist at the time, provided some additional information about these events only days after they occurred (History of Clear Creek, 146):

> On Monday, October 13, [1879], just two weeks after the first battle, two couriers arrived at Rawlins from what had been the White River Agency, and reported that Gen. Merritt had reached the Agency on the 11th. On his way he found many dead bodies. Among others, he found the body of Carl Goldstein, an Israelite, who left Rawlins with Government supplies for the Utes at White River Agency. He was found in a gulch six miles north of the Agency. He was shot twice through the shoulder and was about two miles from his wagons. A teamster names [sic] Julius Moore, formerly from Bainbridge, Mass., who was with him when he left Rawlins, was found almost one hundred yards from Goldstein with two bullet-holes in his breast, and his body hacked a mutilated with a knife or hatchet.

Goldstein was buried by the troops who discovered him. The marker, posted a half-mile from where they met their deaths, lists his name along with eight others who died that day. While not exactly ideal, this is perhaps better than the name that appears next to Goldstein: noted as an "Unknown Teamster" this is a reference to Julius Moore, the Massachusetts youth who was also killed that day.

It is certainly coincidental that the very days during which the events described above occurred corresponded directly with the Jewish High Holidays in 1879. While Goldstein was camped on the frontier on September 27 and while the Utes were securing ammunition in preparation for the inevitable encounter at the White Agency, the Jewish world celebrated the holiest day in the Jewish calendar, Yom Kippur, the Jewish Day of Atonement. By September 29 the U.S. troops had begun to make their entrance into the Agency and the Utes were similarly preparing to meet them with full force and by the 30th, the conflict was under way.

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The holiday of Sukkoth, the Feast of Booths commemorating the Israelites' time spent in the desert following the Exodus, began the evening of October 1, and continued until the evening of October 3, 1879. Goldstein was, by then, most certainly dead – and in all likelihood had been oblivious to these celebrations. Indeed, though there is no doubt that he was recognized near and far as a unique resident of Carbon County, what makes Carl Goldstein so very noteworthy is surely not his religion but rather, his involvement – albeit in a most ill-fated manner – in one of the most notable events in the history of the Wyoming and Colorado territories.

*Emanuel Harris Saltiel (1844-1900) – A Man Without a Country*

The story of Carl Goldstein's untimely death might be summarized as "being in the wrong place at the wrong time." Quite a different story with quite a different lesson might be told concerning the Jewish businessman, Emanuel Saltiel. Unlike Goldstein, who could have easily lived his life in obscurity, a considerable amount of information is available about Saltiel. It could even be said that he has developed a bit of a following since his death as some have sought to, in effect, cleanse the record concerning his life in general and, most especially, his less than savory behaviors toward his fellow Jews. If one separates the myth from the man, however, a story comes to light of, at the very least, an active businessman who lived a colorful life filled with exceptional intrigue.

Far more is also known about Saltiel's family background than about that of Carl Goldstein. His ancestors have made exceptional efforts to trace their family history. What becomes clear is that this was no ordinary family of Eastern European peasants; rather, it is apparent that this family, coming from Sephardic (that is, "Spanish," southern European lineage), was well-educated and learned and, as a result, provides an exceptional story relative to those that typify the more common Jewish-American immigrant experience.

To this day, the majority of American Jews are overwhelmingly Ashkenazic in origin. Indeed as of 2012 the American Jewish population was just slightly over eight million; of these, roughly 72% had Eastern European origins while only 6% identified as either "Sephardic" or "Italian," (a similar though slightly separate category of Jews today centered in such cities as Rome and Florence). But more, Emanuel's immediate family hailed from Bath, a small community in the United Kingdom 185 kilometers from London. The family resided in and around London going back some generations. During the period in question (1900), the Jewish population of the U.K. was quite small, home to only about 250,000 Jews. The number in the U.S. was significantly bigger, home to about 1.5 million, but again, predominantly of Eastern European origins. In other words, Emanuel Saltiel's family of origin was unique in various ways, not least of which was the degree to which its members appear to have been exceptional amongst their peers throughout the centuries.

His father, J. John Saltiel, (b. 1822), was the son of Isaac Abraham Saltiel (1766-1836) and Hannah Saltiel (1781-1849). Hannah's father was Abraham Moses; little more can be found about him in the sources. But on the Saltiel side, records go back much further. Isaac's father, Yomtov Isaac Shaltiel (Sephardic Jews, unlike Ashkenazic, Eastern European Jews, name their children after themselves even while they are still living), was born in 1741 and lived to 1807. His wife, Deborah Abraham Saltiel, was born in 1745 and died in 1821. And though records do not tell us more about her, there is yet more about Yomtov. His father, Isaac Eliahu Shealtiel, (b. ca.1713-1790), appears to have had connections to Livorno, Italy, though he too raised his family in London. There is little mention of his wife Luna Rachel's background (d. 1777), however.

And yet, family members have been able to trace this extraordinary story back further still. Isaac Eliahu's father, Eliahu Elias Shaltiel Gracian (b. ca. 1690-d. ca. 1740) was in fact of Greek/Cretan origins, as his name implies. Though it is uncertain where in Greece he was born, records indicate that he died in Thessaloniki, a town in northeast Greece.

Though the details begin to get sketchy at this point, it is apparent that Eliahu Elias's father's name was Isaac Shaltiel Shaltiel Gracian. No information is known of when he was born or died, though this had to be sometime in the mid-17$^{th}$ century. But what is known is that again, a connection is found to Livorno where, according to family research, it is believed that he was born. His father Yehuda, was, it appears, a physician, though little more is known. But his father, Emanuel Yehuda, is believed to have been born in 1518 in Barcelona. The line becomes extremely thin at this point, but still, some information may be discerned from the sources. Emanuel Yehuda's father, known as Shealtiel Gracian Shealtiel II, was the son of Shaltiel Gracien of Barcelona I. And finally, the line ends with Solomon Shealtiel Gracien, (b. 1311) who died ca. 1391 in Gerona, Spain.

Emanuel Saltiel's mother's name was Jane Breina Harris (1826-88). Her mother, Rachel Hart Harris, was born in Aldgate (Middlesex) in 1786. Her father's name was Emanuel Harris, but little is found about him in the records. As such, little more is known of his mother's side of the family, unlike the extraordinary amount of information that is to be mined on his father's side.

The Spitalfields (Middlesex; U.K.) census of 1861 indicates that Emanuel's mother (age 59), her mother (age 75), and he lived together under one roof with Emanuel, age 16, performing the occupation of



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"warehouseman." But this followed a tumultuous period in the family's life. John and Jane had married in May 1843. A year later, unbeknownst to Jane, John married a second wife, Harriet Bates Davison. He was found out, tried, and sent to prison for one month. But only a few months thereafter Emanuel was born, the son of John and Jane. And yet, John would have two more children, both with Harriet, one in 1845 (Elizabeth, whose baptism records of April 19, 1846 show that her parents are Harriet Bates and Alfred Jacob, though her surname is indicated to be Saltiel) and another in 1848 (Alfred, whose baptism records of April 30, 1848 show that his parents are Harriet Bates and Alfred Jacob, though his surname, again, is Saltiel).

Emanuel's father, John Saltiel, died soon after these events in 1850 at the age of 28, leaving behind three toddlers with two different wives. The Stepney (Middlesex) census of 1851 records that 25 year-old Harriet Saltiel lived alone with her two small children, 5 year-old Elizabeth and 2 year-old Alfred, and worked down at the London docks to support her small family.

As for Emanuel himself, much can be said here as well. These early troubles in his childhood led, perhaps, to only greater drama later on in life. On the one hand Emanuel was quite clearly an energetic and talented fellow, able to develop considerable business acumen as well as to access training in engineering with an expertise in mining for precious metals. And yet his personal and professional life was, to say the least, similarly complicated like that of his family of origin. Only a few years after the 1861 census was taken Saltiel, at the age of 21 and after having immigrated to the U.S, is documented as having been caught up in the Civil War in a most extraordinary way.

As extensive research reveals (see Unrau, 1973), these events suggest his affairs tended to be particularly complicated, often involving a certain level of dishonesty and manipulation. In brief, he was conscripted into the Confederate Army soon after his arrival in the U.S., apparently against his will. Eventually he was captured by the Union Army in Georgia and jailed in Louisville, but was eventually freed. He then expressed willingness to serve on the side of the Union and showed an interest in relocating to Indian Country (111). He was sent out to Ft. Laramie, Wyoming Territory, where he passed himself off as a "Sergeant Joseph Isaacs" from New Orleans. The ruse apparently worked and in fact, the men at Ft. Laramie did not catch on to his treachery for a long while (119-20).

However, he did not get along well with all of his comrades, most especially his superior officers. In the summer of 1865 he was young, intemperate, and not always willing to hold his tongue. As such, he had a tendency to rub his fellows the wrong way and, in time, to find himself again jailed, this time on charges of mutiny, sedition, disloyalty and desertion (116-17). His record of having initially fought on the Confederate side of the War surely did little to help his case. But his circumstances were further complicated when it was finally revealed that in truth his name was not "Joseph Isaacs" but Emanuel H. Saltiel and that he was, in fact, not an American southerner but an Englishman.

The charges against Isaacs/Saltiel were largely trumped up and unfounded and in time, he escaped from the situation unscathed. Still, why would someone adopt a pseudonym and "by chance" end up serving on both sides of the same war? Clearly his involvement had little if anything to do with ideology, the abolition of slavery or other concerns of the day. Rather, Unrau speculates that it was apparent from the outset that Saltiel had assumed that he was free from conscription into the War because of his English origins. And yet, much to his chagrin, he found out otherwise. Once drafted, he seemed to believe that he could weasel his way out of the situation through creative deceit and duplicity. In this regard then he was not only young and naïve but, perhaps, a bit too self-assured. As such, were he guilty of anything, it was for being, perhaps, excessively ambitious, outspoken and even a bit too cocky (Unrau, 1973: 130).

Not long after his bizarre experiences in the War, Emanuel decided that it was time to marry. According to the Episcopal Diocese of New York Church records his first marriage, to Elizabeth "Lizzie" Melvina Wolfe (b. ca. 1856-1922), began on May 26, 1870. He was 25; she was by all indications, 14 or 15, though on the marriage certificate the age listed for her is 20. He lists his address as E. 109$^{th}$ Street in New York. He listed his occupation at this time as an "Editor," though for what publication – if any – is simply unclear. Elizabeth too resided in New York at the Grand Hotel on Broadway though she was from New Orleans (where they had likely met), the daughter of James Monroe Wolfe and Caroline Gates Wolfe, both of whom were born in the Netherlands.

Two similar, albeit different, censuses taken ten years later in 1880 in St. Louis, Missouri, and Fremont County, Colorado, offer additional information concerning this family. According to the St. Louis census, it does appear that the couple's eldest son, John (1871-1948), was in fact born when Elizabeth (identified in this census as "Melvina") was in her mid- to late teens. In the Fremont County census however, ages and even names are changed. Emanuel, who is listed in Missouri as a 30 year-old miner, is listed as a 35 year-old miner in Colorado. "Melvina" is listed as 24 years old, her birthplace as New Orleans, and her parents are listed as having come originally from the Netherlands. But in the Colorado census, her name is listed as "Elizabeth," her age is listed as 30, and she is listed as having come to the U.S. from England.

One might surmise that these are two different Saltiel families who just happen to have connections to England, New Orleans, and the Netherlands, and whose

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household heads in both cases just happen to be miners named "Emanuel Saltiel." Possibly, until the children's names are noted. In Missouri, in addition to John (age 10), Henry (age 7; 1874-1950) and Mary (age 4; b. 1876) are listed. In the Colorado census John is listed again (age 10), as well as Henry (age 8) and Lucy (age 6). It is unclear why Adelaide (1876-1924) is not listed in either census, nor why Mary is excluded just when Lucy appears; still, all five of these names are those of the children of the "E.H. Saltiel" under discussion, confirming that both censuses refer to his family, but with different names and ages in different locations though in the very same year.

Like many things in the life of Emanuel Saltiel, it is unclear when and why the marriage to Elizabeth dissolved. Regardless, she returned east around 1881; the census of 1895 reveals that by then she and her eldest son, Henry, resided in Newark, New Jersey. She never remarried and, as late as 1912, lived alone in Ridgefield Park, NJ, where she worked as a secretary. She died there ten years later, in 1922.

Meantime Emanuel was on to his next adventure. By the early 1880s, as the second of the two censuses noted above confirm, he was firmly entrenched in the west, ready to begin a new enterprise. He created the Jewish colony of Cotopaxi, Colorado in 1882. The colony was as much a "business" as it was a "town," advertised, for example, in the Eighth Annual Volume of the *Colorado State Business Directory* (1882) as "The Cotopaxi Town Company" of Fremont County, complete with "mountain views", easy access to Denver, regular mail and telegraph services, and offering "Special inducements to parties who desire to locate and build" (http://www.cotopaxi-colony.com).

As noted in the Chugwater and Huntley cases, the creation of Jewish utopias in the west during this period already had precedent. Nonetheless Saltiel, it appears, did not truly seek to provide Jewish immigrants with a genuine opportunity in a "New Jerusalem" upon their arrival west. Rather, the con was rather simple though quite sophisticated at the same time. In brief, Saltiel approached the Hebrew Immigrant Aid Society (HIAS) in New York with an offer to settle new Jewish immigrants in his town in Colorado. This offer came at a time when, as noted, immigration was a highly charged issue in the U.S. Saltiel's offer seemed fair and timely; with 200,000-300,000 Jews fleeing Russia alone to the East Coast due to pogroms, the situation was dire and ripe for some sort of a solution.

HIAS gave Saltiel $10,000 (the equivalent of about $250,000 in 2020 dollars) to bring these immigrants west. According to the "Chieftain" (1970) he succeeded in bringing about 20 Russian Jewish families to his colony on the Arkansas River beginning in 1881 and arriving, finally, in 1882. At its height, a total of about 65 people lived there (https://www.cotopaxi-colony.com). And yet, the supposed "utopia" blessed with rich farmland that had been promised to the colonists was nothing of the kind. Rather, the land was rocky and impossible to farm; even potatoes were difficult to grow in the poor soil. The twelve small houses that comprised the town were barely habitable.

The immigrants were essentially trapped, as the colony was miles from any town of significance. They had limited knowledge of the land and nowhere to go. And so they did their best in their new home; they converted one of the buildings into a Chasidic synagogue and sought kosher foods which were sent from Denver 240 km to the north (signs that, despite their circumstances, they wished to be as observant as possible) and, during the short duration that the town existed (1882-84), celebrated a number of *simchas* (joyous events) including three weddings. The funeral of one adult and some infants who died soon after birth (referred to simply as "Baby X" or as "The Child of X" in the Cotopaxi Cemetery) further affirms that this small group managed as best as they could, living – and even dying – as observant Jews miles from their lands of origin.

It is fairly evident in retrospect that Saltiel's goal was to use this plan as a ploy for creating an easily pliable labor force for the mines that he was developing in central Colorado at the time. As the colonists' farming efforts failed and as circumstances in the town felt increasingly "hopeless" (Chieftain, 1970) two of the community's leaders were sent as emissaries to Denver to seek help from the Jewish community at large. They brought back representatives who, according to reports, were "horrified" by what they found. Upon their return to Denver they collected funds, clothing and medical supplies to be sent back to Cotopaxi. Meantime community members in Denver also contacted HIAS in New York to report about what they had found. Soon thereafter the colony was disbanded, with most families relocating to Denver.

And what of Saltiel? In the midst of the dubious circumstances at Cotopaxi, documents show that he married again on February 14, 1883 in Pueblo, Colorado (120 km east of the colony) this time to Fannie Shelvelson (1857 -1922). The marriage license reveals that a justice of the peace presided at the ceremony. According to the 1880 Syracuse, New York census, Fannie was born in 1857, the eldest in a Polish Jewish immigrant family that included three sisters, a brother, and (at that time) her 50 year old mother. Now three years later, she was living in Colorado with her new husband, business entrepreneur Emanuel Saltiel.

Not a great deal more is known about this marriage. No children resulted and the marriage was brief (Kinnaman, Personal files). Court documents reveal that it wasn't until June 22, 1891, that the divorce was finalized. But in rather extraordinary fashion, Fannie remarried not even a month later, on July 14, 1891 to Jeremiah (Jerry) McLene, a hotel keeper originally from



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Alabama. The Denver ceremony was presided over by a minister. And indeed, the 1900 federal census reveals that less than a decade on, Fannie had created a new life in Chicago where she, now age 39, resided with her new husband, age 35. The couple, it seems, remained childless.

Fannie remained in Chicago until her death in January 1922, at the age of 65. She was then buried in the Congregation Emanuel cemetery back in Denver, with no recognition of her marriage to Saltiel – or McLene for that matter. The name on the headstone simply reads "Shelvelson."

And though the Cotopaxi land ruse had come to an end, this did not mean that Saltiel's scheming had as well. Still, his activities were catching up with him. In June 1897, *The New York Times* reported that Saltiel, along with other business partners, had been indicted earlier that year in a scam involving "securing forged deeds to valuable real estate and then borrowing money upon these worthless papers." Wanted as an accomplice to the scheme which had connections in Chicago, Denver, and Butte, Montana, Emanuel finally fled Colorado for Wyoming.

Saltiel relocated to the Seminoe district of Carbon County, about 80 km by horseback from Rawlins. The area was known for iron, coal, and other mineral investments. Saltiel manufactured pig iron for example, a crude material used throughout the building industry. He also created a post office at Seminoe, and appointed his new young wife Annie to run it (Kinnaman, Personal files).

Annie Phalen (1868-1942), Saltiel's third wife, was born in Boston, the daughter of Irish immigrants. It is unclear where Emanuel met Annie or when they were married. But what is certain is that she was rather young in comparison to him; John, Emanuel's eldest son, had been born in 1871 while she was born in 1868. Still, the marriage must have been quite short, and this time not due to divorce.

In January 1900 Emanuel died suddenly at age 56. According to news reports his son Henry, who had relocated from New Jersey soon after the completion of the 1895 census, carried the body on muleback to Rawlins. There were no Jews to speak of in the town at that time and all the churches initially refused to accept the body as Jewish burial rites differ significantly from those of the Christian churches (for example, traditionally the body is not embalmed but rather, is buried soon after death before decay can begin). Finally, the Episcopal Church agreed to take Emanuel and carry out the needed preparations. Rasmussen Funeral Home completed the work (*Carbon County Journal*, January 13, 1900).There is no record of Emanuel Saltiel's burial site in the Rawlins Cemetery. In the Episcopal Church records however, there is a notation that he was in fact buried by the Church. Under the heading "Date of Baptism" the Rev. E. R. Dodd, the officiant who carried out the ceremony that January day, simply wrote "a Jew."

Following Emanuel's death, Annie and Henry lived together in Rawlins for several years. They were born only six years apart though, according to the 1900 census taken soon after Emanuel's death, they record that they were separated by only four years (30 and 26). While this could have been a simple mistake, these errors continue throughout their time together. By 1910 they reported being ten years apart in age (Annie 42, Henry 32). In this census she is said to be working on a farm (ranch) while he was working in mining as a contractor.

By 1920 – twenty years following Emanuel's death – they continued to cohabitate. At this point they now reported a 21 year age gap (Annie 51, Henry a very young 30). At this point Henry worked for Union Pacific. But by 1930 in the midst of the Depression, things apparently changed. At this point, Henry was, for the first time, listed on the census as the head of the household. As for ages, the gap had now narrowed (Annie 64, Henry 51). In this census Henry was listed as a laborer for the telephone company – but noted that at the time he was unemployed. Annie was working, however, as a "servant" in a private home.

By 1940, Annie Saltiel lived alone in Rawlins. Her recorded age, according to the U.S. census taken that year, was 70 years old. Two years later – 42 years after her husband had passed – Annie died. She was buried in a Catholic service by Rasmussen Funeral Home, and buried in the Rawlins Cemetery. Henry died eight years later, and also was buried at Rawlins with Catholic services.

Though he lived there only briefly, Emanuel Saltiel was clearly an exceptional figure in the annals of the history of Carbon County's Jewish immigrant experience. And yet, while he may come across as bigger than life, one can't help but come away feeling as if he was somewhat of a tortured soul. It appears that he was never at ease, and that to his dying day in the Seminoe hills, his cons and schemes most certainly got the best of him. In many ways, he almost comes across as an "Ebenezer Scrooge"-like character – without ever having had the benefit of the visits by the three specters.

Perhaps a quote in Unrau (1973) taken from a letter written by Saltiel in 1865 to a cousin offers one of the best insights into the man that one might ever hope to find (132; emphasis added):

> I have never passed a happy day since I left London…and have been the victim of fortune, sometimes elated by unlooked for success and at other times despondent at the breaking down of my best laid plans…[but] the American nation is really a wonder and it is proof to all the world that *man does not want a king to govern him*.



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To be sure, Saltiel wanted nothing more than to do things his way, regardless of who got in his way, rules be damned. His cleverness got him just so far. But in the end, perhaps not far enough.

*Isadore Alia Bolten (1885-1951) – An American Success Story*

Reviewing the story of Emanuel Saltiel, it is difficult to come away feeling anything but a certain degree of antipathy towards the man. Quite the opposite is true of Isadore Bolten, a Russian Jewish immigrant who came to Carbon County not long after Saltiel's passing. In some ways his story, it seems, is the antithesis of that of Saltiel. Bolten's life was an almost stereotypical "rags to riches" affair (Kinnaman, December 11, 2018).

Israel Boloten was born in Mogeloff Province, Russia on March 28, 1885. He grew up in a peasant family in White Russia, where he experienced a difficult childhood. At the age of 18 months his father, an officer in the Czar's army, sent him to live with an uncle after his mother passed away. He was given no formal education, though he did learn a trade – shoemaking.

He arrived in New York alone on March 13, 1907 at age 22 on the ship *Smolensk* from Libau, Latvia with no knowledge of English and, according to the ship manifest, $5 in his pocket. His occupation was denoted as "shoemaker." The 1910 Federal census form indicates that his name was "Isadore Balatin," and his 1917 WWI draft card still used the name "Boloten." But in time he determined to change his name because, according to his friend Ferry Carpenter some years later, he thought the name was "too Jewish" (Beeler, 1985). By the 1920s "Bolten" was his official name.

Upon his arrival in New York, he continued on to his final destination, Chicago, where he secured a job at the Marshall Fields Department Store making $12/week. He took classes at night, and also spent time working on a dairy farm in nearby Wisconsin (Kinnaman, Personal files).

Not surprisingly, it took some years for Bolten to get on his feet. By 1910, he had continued west to Routt County, Colorado where, as a young man in his late 20s, he claimed a homestead which he began to farm. In 1916, he purchased his first car (Beeler, 1985), a sign that, slowly but surely, he was adjusting to his new life in the United States.

Initially his interest had been in the area of cattle ranching, but he struggled; by the end of WWI he found himself $60,000 in debt due to the challenges of holding cattle in the rough and rugged Colorado terrain (Kinnaman, Personal files). It was then that he determined to try sheep ranching instead. And yet, as the sheep population grew in the late 1800s and early 1900s in Routt County, competition with ranchers still struggling to hold cattle became increasingly acute. Bolten found himself in the center of conflict and controversy; neighboring cattlemen killed off dozens of his sheep, the carcasses "piled high," as men literally fought for their livelihoods during this era of anxiety and resource scarcity (Beeler, 1985).

And yet, Bolten persevered. He stuck with the sheep business, despite the odds against it and in time, became extraordinarily successful at sheep ranching. By the early 1930s he had expanded his ranching into Carbon County, Wyoming. Increasingly he spent more time there, owning extensive ranches in the county. He owned a home in Rawlins, and though he retained land in Colorado, made increasing investments in Wyoming because the grazing lands of the Red Desert – dominated by long cold and windy winters with plentiful snow – were particularly conducive to the raising of sheep. He was also viewed as a "progressive" when it came to agriculture; he raised wheat in Carbon County, a practice which, at the time, was unheard of. In time he was able to turn $50,000 worth of profits from wheat on land that had at one time been considered "worthless" (Beeler, 1985).

By the late 1930s it was apparent that Isadore was having considerable success in his ranching businesses. And yet, like any successful entrepreneur, he always sought to grow his business. In 1938 he bought 3 American bison (buffalo) which also now grazed on his Carbon County ranch. It was unclear why Bolten wanted to own these animals; this would not become apparent for some time (Kinnaman, Personal files) as WWII was about to take its toll throughout the country.

It was only in the 1940s that Bolten was able to further expand his Carbon County enterprise. In 1946 he purchased 80,000 acres (125 miles$^2$) of ranchland in the County. By this point, he held 20,000 head of sheep, 2,000 cattle and, curiously, 35-40 head of buffalo (Kinnaman, Personal files). Soon, the residents of Rawlins would learn what Bolten would do with these animals.

In 1947 he began sponsoring "buffalo hunts," during which thousands of spectators paid him a fee to come and watch as a handful were chosen to race about his ranch, only to be shot (at rather close range) by a "hunter" armed with a bow and arrow (see Image 3). Though popular, these "hunts" also attracted a great deal of criticism as well, both locally (see Image 4), and even in the national press (Stars and Stripes, February 15, 1947). Stated Kinnaman (December 11, 2018) who actually witnessed one of these "hunts" as a child:

> Each year people could go out to his ranch and shoot a buffalo with a bow and arrow. But really [they were so tame that] you could just walk up to one of them and whack it on the head. So it wasn't much of a "hunt." We went on one once. And no, I wasn't too impressed.



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*Image 3:* Private photo of the Bolten "Buffalo hunt" later published in *The Feathered Shaft*, Vol. 1(1), May 1947 (Photo courtesy the Carbon County Museum)

Bolton held these "buffalo hunts" for a few years and in truth, they did enjoy popularity.

While the public's reaction to these hunts may have been mixed, Bolton's place in Rawlins's society at large was very positive, and continued to grow as word spread of his various activities in the community. He had married Ethel (Etta) Fuicks (1878-1973) in 1926, a woman originally from Chicago. Ethel was the second-youngest of seven children. Her family was of German Jewish background. Her father, Jacob (1839-1920), had come to the U.S. from Prussia (Germany) with his family in about 1865 and, according to the Federal census of 1880, worked in Chicago as a clothier. He was the son of YakelFuiks and Rachel Pollach Fuiks.

There is some uncertainty about when Ethel came to live in Rawlins. One source suggests that she had gone west in 1900 at the age of 21 or 22, not long after her mother, Hanchen (Hannah; 1839-1887) Markovitz, passed away (Kinnaman, Personal files). But this does not totally agree with other documentation. The 1900 Federal Chicago census places Ethel at her father's home along with a number of other adult siblings. At the time she was 21 years old. And yet curiously her mother – who died in 1887 – is also listed, though her birthdate is denoted as being 6 years later than it should be (September 1845 rather than September 1839); her age is listed as 54 (she died when she was 48).

By 1920 the Federal Chicago census seems to be far more clear (if not, honest); it again includes Ethel in Jacob Fuiks's household, as well as three other adult sisters. She was then 40 years old and still single. But she quite clearly had not, contrary to Kinnaman's information, yet moved away.



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*Image 4:* The Bolten "Buffalo hunt" lampooned, February 9, 1947. Image courtesy *The Denver Post* and the Denver Public Library

The truth of the matter is that from all indications, Ethel did not go west until after her widowed father's death at the age of 81 later that year (1920). No information can be found to indicate when this move occurred, or what prompted this decision. But by the time of their marriage in 1926, Isadore was 41 and Ethel was a bit older, 48. While such an age difference means little in the 21st century, it may have been an issue in early 20th century Rawlins, at least if census reports are any sort of indicator. In the 1930 Rawlins census, for example, Isadore is said to be 45 years old – his correct age – but Ethel, it is written, is said to be 40. That would mean that she was born in 1890, 3 years after her mother's passing (in the 1880 Chicago census her correct birth year is indicated). In the 1940 census, Isadore's age is listed as 55 – again his correct age given that he was born in 1885. But here Ethel is listed as being only 3 years younger, 52. Were that the case, she would have been born in 1888 – once again *after* her mother's death.

That said, Ethel Bolten was a well-respected resident of Rawlins for some years. She served as a librarian at the local library in the Osborne Building on Cedar Street. Though Isadore became a man of some means over the years, he often referred to their marriage as his "greatest asset." They had no children, and his formal education was, as noted, limited at best. Still, the couple made considerable contributions to local youth initiatives, as well as to educational programs throughout the county.

Bolton also made a conscious effort to improve his social standing in the community in order to better reflect his growing wealth. He hoped to join the Masons, one of Rawlins's most active and prestigious orders at the time. Such groups were especially attractive to Jews at this time; they facilitated fraternal relationships with non-Jewish businessmen and additionally, many of the rituals and verbiage used in their activities were found upon Old Testament foundations ("Jews and Freemasons" 2003).

However, Bolten initially found that joining was more difficult than he might have anticipated due to the attitudes of some in those days. "A Masonic Lodge [didn't] like to take a great number of Jewish people



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generally," noted Beeler. Still, he was not to be deterred. "Isadore got acquainted with everybody and finally a petition went around to be broadminded and to take Isadore in" (February 14, 1985).

As April 1951 approached, Isadore and Ethel Bolten planned to celebrate their 25th wedding anniversary. Isadore did not live, however, to see that day (Pilot, February 22, 1951). On February 16, 1951, he died at his home at 315 West Maple Street at the age of 66. His body was sent to Chicago, where a Jewish funeral was conducted. He was buried in the Jewish Graceland Cemetery where Ethel's family was also interred.

When Bolten died, his estate was valued at about $2,000,000, equal to about $20,000,000 in 2020 dollars ("Tread of Pioneers," 2019). Isadore left the City of Rawlins a gift of $100,000 – the equivalent in 2020 of nearly one million dollars – as a trust for future generations of the town's children. A park was created in his honor which exists to this day. According to town officials, Bolten's gift was conditional; only interest from the gift may be spent while the principle must remain untouched. Still, between the year 2000 and 2019 alone, the city was able to spend over $30,000 on equipment in the park without ever touching the initial investment provided by Bolten.

Ethel lived another 22 years after Isadore's passing. She died in 1973, and was also interred in the Graceland Cemetery alongside her family members. Ethel Bolten was 94 years old.

Isadore Alia Bolten took full advantage of the opportunities that America had to offer. But to the extent possible, he contributed as well. He was highly regarded by his fellows and, though he was known to be a competitive businessman, he also had a reputation for honesty and fair play. In this regard he left a legacy which, to this day, is still remembered fondly in the streets of Rawlins. As he acknowledged (Pilot, February 17, 1951):

> I've been most fortunate. There was nothing for me in Russia– absolutely nothing. I had the whole world to move about in, but some kind destiny pulled me to America. It is remarkable that there is a place in this distressed world where a penniless alien, knowing not a world of the language, can work out a place for himself. I would be grateful to America even if she had given me nothing—but she's been kind to me beyond my fondest dreams. I am truly grateful and I do love this country of ours.

In this regard Bolten well-symbolizes the story of many of the Jews of Carbon County, Wyoming and indeed, of the history of America. It is a story of promise, of devotion, and above all else, of love between a man and the land he came to call *beit'i* – my home.

*Elias Mosher and the Kramish Brothers – The Heart of Rawlins's Business District*

Contemporaneous with the era described above, the small railroad town of Rawlins was slowly but surely growing and developing in the high desert of the southern Wyoming Territory. The town was founded in 1868 with the coming of the Union Pacific railroad. And with the railroad came opportunities for merchants of all kinds who located throughout the town's business district along Front Street, Cedar Street, and the numbered streets that linked them.

Among those merchants who came west in the late 19th and early 20th centuries to make their fortunes in the heart of Carbon County was Elias Mosher (1869-1949). Mosher's father, Meilach Rabinowitz (1851-1916), had brought his wife Slava (Sylvia) Dobkin Rabinowitz (1850-1915) and the rest of his Yiddish-speaking family to New York from Russia in about 1890. Not long after arriving in the U.S., Elias chose to go by the new, (perhaps more American) name of "Mosher" while the rest of the family retained the name "Rabinowitz."

Soon after his arrival in America, Meilach established himself as a successful businessman in the city's growing fur industry. Elias worked in his father's business initially; in time, Mosher headed west (Kinnaman, Personal files; *The History of Wyoming*, 1918). Initially, he found work in Superior, Wisconsin, where he worked for about five years for the Webster Manufacturing Company, a firm that made chairs. From there he moved on to similar work at the company's headquarters in Kansas City. After that he moved again, this time to Gillett, a small mining town in Teller County, Colorado (today, a ghost town abandoned in the 1940s).

The decade between the family's landing in New York and Mosher's arrival in Colorado was obviously quite a busy one as he sought to build his business experience and "find his fortune." He sought, too, to have a family. On July 22, 1899, Elias married Estella Clendenney, a dressmaker from Saginaw, Michigan, in a civil ceremony in Gillett. According to the marriage registry, Mosher was 28 and Estella was 26. A year later, the 1900 Federal census shows that the two still lived in a rental in the community. The census also indicates that his occupation (and for that matter a centerpiece of his life's work), was that of "merchant of men's furnishings." In August 1901 the couple had a son, Albert (d. 1965). Later that year the three relocated again, this time to Rawlins.

In many ways, it might be said that Mosher's business successes truly begin with this decision to relocate to Carbon County. He opened a men's clothing and furnishing goods store in the Osborne Building on Cedar Street in 1902, specializing in everything from suits to shoes to hats. The shop was extensive, and dominated the block (see Image 5). At the height of Mosher's success, he and his shop became well-recognized fixtures in the heart of the town (*The History of Wyoming*, 1918):

> [The store is] a well-equipped and well stocked establishment and enjoys a merited reputation for the



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integrity of his business methods and his fair dealings, his reputation in this direction being known from coast to coast. His high standards have made him popular wherever he is known and he has a circle of friends almost coextensive with the circle of his acquaintance…

[Mosher has] one of the finest stores in the state and enjoys an extensive trade, but more than that, he enjoys a well-earned reputation for the thorough reliability of his methods. He has never been known to take advantage of the necessities of his fellowmen in any trade transaction and his reasonable prices and earnest desire to please his patrons have won for him a very gratifying patronage which is growing year by year. The increase in his trade has necessitated the enlargement of his quarters and he has now doubled the space of his original store, making it unquestionably the finest equipped store in the state in this line.

Though successful in business, Mosher met with challenges not long after moving to Rawlins. Estella took what the family thought would be a short trip back to Gillett in the fall of 1903. According to the Rawlins Republican (November 14, 18, 1903), she had gone to visit with her parents, only to suddenly take ill and die. Elias attempted to reach Gillett by train after receiving a telegram about her ill condition, but arrived too late. A Christian funeral took place and she was buried in the town cemetery.

Eleven months later on October 3, 1904, Elias married Doris Larson, a 26-year old saleswoman of Norwegian and Swedish ancestry whose family resided in Colorado. Elias was 32 and Doris was 26. The wedding, officiated by Rev. C.W. Longren, took place in Longmont, Colorado. He and Doris had three children in the years that followed: Helen (1907-1987), Sarah (1912-2003); and Frances (1914-1984).




*Image 5:* Elias Mosher's Store in the Osborne Building on Cedar Street, Rawlins. (Photo courtesy the Carbon County Museum – No. 2008.1008.1)

Much like Isadore Bolten, Mosher sought to raise his social standing by joining fraternal organizations. Unlike Bolten, however, there is little mention in the sources that he had difficulty doing so, though Bolten's Jewish identity may have been more apparent to some (he had married a Jewish wife, for example). Be that as it may, Mosher was both an Elk (to this day an active group in Rawlins) and also a Mason, rising in the ranks to "thirty-second degree of the Scottish Rite" and also held the position of "a Noble of the Mystic Shrine" (*The History of Wyoming*, 1918).

By the 1920s, Elias Mosher had gained recognition across Rawlins society. Interestingly, he was involved in external activities as well. In the mid-1920s, the *Jewish Publication Society of America* enjoyed a global membership of over 9000 (JPSA, 1923-24; 1924-25). Of these, six representatives resided in Wyoming in 1923-24; during the 1924-25 period, Wyoming had four members. In both years, Elias Mosher was among this small group of members.

It does not appear that Elias was involved in any other Jewish activities. Still, this membership itself is



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notable given the era, his other civic involvements, and his remote residence. It may also foreshadow his decision when, in 1925, he sold his very successful business to Arthur R. Couzans and J. H. Jacobucci (Kinnaman, Personal files) and opted to leave Rawlins altogether. The Mosher family relocated to Long Beach, California, whereupon Elias retired from work. By 1930, the Federal census indicates that he was 60 years old and resided along with Doris (age 51), Sarah (18), Frances (16) and Ida Williams, a 55-year old live-in maid of Welsh background originally from Maine. Their daughter Helen (23) had already married by this time (August, 1928); she would later divorce and would, by the census of 1940, be living once again with her parents.

Elias Mosher died in California in 1949 at the age of 79. He is lies beside his wife Doris of 45 years in a mausoleum in Forest Lawn Memorial Park 1,600 km and a world away from Cedar Street and the Osborne Building where, a century ago, he brought life to Rawlins – and Rawlins gave back in kind.

Brothers Louis (1887-1943) and Max Kramish (1896-1942) lived and worked in Rawlins during virtually the same period as Elias Mosher. Both were born in Poland to a Yiddish-speaking family, and immigrated to the U.S. with their widowed mother in 1909. According to the 1910 Federal census the two men, ages 22 (Louis) and 15 (Max), lived in Denver with their mother Etka (b.ca. 1865-1911, age 44, who also went by Yetta), and siblings Morris (25) and Isadore (also known as Israel; age 13) and Rose (11).

Only a year after the census was taken, Etka passed and was buried in Lakewood, Colorado. Thereafter the family began to split. By 1920 Isadore ("Izzie") worked in a factory. He lived with his eldest brother, Morris, who was working in the building industry. The two were lodgers in a Denver boardinghouse. A few years after his mother's death, Louis married Tillie Geller, an American-born native of New York, on December 19, 1915.

Meantime, both Louis and Max relocated to Rawlins. Louis opened a store at 317 West Front Street, Rawlins, where he sold "gents clothing." Louis purchased stock from Arthur Cohen, a local businessman who ran the Wyoming Toggery (a clothing enterprise), as a foundation for his business in the early years (Kinnaman, Personal files; Rawlins Republican, Dec. 1, 1925).

Louis's business did well for some years. By the late 1920s, he decided to move his store to Spruce Street (see Image 6), a part of the Lincoln Highway, where greater growth was now occurring in Rawlins. He remained at that location for about 16 years. At one point however, a fire damaged the store (Kinnaman, Personal files) and Louis was never able to recover. Soon thereafter, he sold the business and retired.

Max Emil Kramish's life paralleled his older brother's in numerous ways. He married Anne Kaufman (1900-1962) in Denver on January 14, 1923 in a Jewish ceremony when she was 22 years old. Not unlike the Kramishes, Annie's family had emigrated from Russia in 1890. According to the 1905 census Annie, like Tillie, was born in New York. At the time she was one of 8 children ranging in age from 3 to 20, 2 boys and 6 girls. In 1905 her father Morris was 50 and her mother Sarah was 40. By the 1910 census, the two eldest children had left home while six children still remained. However, the family had by this point relocated to Denver and two sons, young Morris and Harry, were working as printers to help support the family.



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*Image 6:* Louis Kramish's Storefront, Spruce Street, 1935. (Photo courtesy the Wyoming State Archives; Miller-Meyer Collection, P68-2/236)

Like Louis, Max opened a clothing store on Front Street, Rawlins, specializing in "gents' furnishings." Initially, the store was only moderately successful. In time weak sales combined with an occasional robbery and petty vandalism (Rawlins Republican; Oct. 20, Nov. 3, 1921) forced Max to file for bankruptcy. He sold his business's stock for $600.00 and, in 1923, reopened in the Osborne Building on Cedar Street. There, he maintained a very successful and popular business (despite additional break-ins; Rawlins Republican, August 25, 1925; Dec. 1, 1925) for 18 years (Kinnaman, Personal files).

Both brothers were highly regarded and respected during their years in Rawlins. Both were family men: Max had three children, Arvin, Aron, and Yvette and Louis had five, Aaron, David, Morris, Simmie and Leonard. And in the early 1940s, both relocated back to the Denver area after leaving Rawlins, where they had spent all of the professional lives. In 1942 Max Kramish was living in Aurora, Colorado when, at the young age of 45, he passed away. A year later his brother Louis, with whom he had spent most of his life, passed as well. Louis Kramish was 56 years old.

During the early decades of the 20th century, names like "Mosher" and "Kramish" were household words in Rawlins, Wyoming. Elias, Max, Louis and their adult sons were active throughout the community, and a visible presence in civic and related activities. Truly this era was the "Golden Age" of a Jewish presence in Carbon County. Soon, the decline would begin as family-after-family would depart – like these families – for Colorado, California, and beyond.

*The Itkins and the Semrycks – The Jewish Contribution to Rawlins's Hospitality Industry*

In the mid-20th century a group of Jewish families made Rawlins their home, albeit temporarily. Not surprisingly, they lived together, worked together, and some of their children married during the few decades that they resided in Carbon County. Perhaps the "grandfather" of this group, renowned for years throughout the Rawlins business community, was Morris "Mose" Itkin (1901-1982). Indeed, decades after his death he was still remembered as being "real good for the city" (Kinnaman, December 4, 2018).



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Mose's brother, Albert Itkin (1889-1970), came to the U.S. first before bringing over his other family members. Initially he traveled by way of Philadelphia to Galveston, Texas in 1910; he then continued on to Kansas City where he served as an electrician's apprentice and, by 1912, made his way to Rawlins. Soon after he reached Wyoming, Albert succeeded in bringing his sisters, his mother Freda, and Mose to the U.S. as well. Mose arrived in 1913 at the age of 12.

In 1915, Albert opened a ladies clothing store in Rawlins. The store was formerly owned by Abraham Kaplovitz (1876-1958), a Jewish immigrant and tailor of women's clothing from Russia who had come to the U.S. via New York in May, 1893. According to Kinnaman (Personal Files), Kaplovitz had gone bankrupt just prior to this change of ownership.

Kaplovitz's wife Bessie (1893-1962), an Itkin sister, continued to manage the store under its new ownership. Still, the arrangement only lasted a few years. By 1920 Albert, his mother and the Kaplovitz family had all relocated to Colorado where they resided together for a brief period. By 1930, the Kaplovitz family had all relocated to Los Angeles; Albert remained in Denver, living alone and working in a local billiard hall before eventually marrying in his 30s and having one son, Alvin.

Albert worked in other realms in addition to the clothing store. He paired up with Aaron (A.R.) Lichstein (1880-1960) another Russian Jewish immigrant, in the operation of a billiard hall on 4th Street, Rawlins (see Image 7). The partnership only lasted a year or two (1917-18) before the two split. Soon Aaron purchased the Manhattan Café, and also added a soda fountain to the pool hall (1919). In 1920 Aaron briefly employed Albert again to work at the billiard hall, though soon thereafter Albert departed Rawlins for Colorado. Meantime Lichstein's business activities continued to thrive, as he made a number of other purchases around the town throughout the early 1920s.

Moseltkin lived with Aaron Lichstein and his family for a number of years. In 1922 when he was 21 and working for the Union Pacific Railroad as an inspector, he married Lichstein's daughter Ida (1904-1977) in the Lichstein home.

Mose went on to be an active member of the Rawlins community, becoming involved in both local business and civic pursuits. He recognized early on that the era of the automobile was beginning to expand; in 1913 the Lincoln Highway had opened, cutting across the entire U.S. including Carbon County. (In 1956, Interstate 80, which connects Teaneck, NJ outside of New York City to San Francisco, would further contribute to Rawlins's existing role as a stopover for truckers and tourists alike.) Recognizing the possibilities offered by Rawlins's changing economy and role as an American crossroads, Mose bought and ran an auto repair garage and service station, as well as the Bridger Inn on Cedar Street. He also got financial support from a group called the *West Rawlins Development Corporation* to build and operate the Bel Air Inn on the Lincoln Highway (Moore, March 21, 2019). Like other Jewish businessmen discussed above, Mose also joined the Masons. In the early 1930s, he achieved the honor and title of "Master of the Blue Lodge."




*Image 7:* Token from A.R Lichstein's Pool Hall. (Object No. 1986.601.0031, Carbon County Museum)



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Mose and Ida had two children. Melvin (1927-1979) is still remembered fondly in Rawlins. Like his father, he was an active Mason. He worked in the Advertising Department of the Rawlins Daily Times, as well as at his father's service station, and was known to be friendly and helpful. And yet, some also recall that something seemed a bit "off" about Melvin (Kinnaman, personal communication, Dec. 4, 2018):

> [Mose's] son, Mel, was really worried about things being clean all the time. He had a garage, you know, for cars. But he didn't want the station to get dirty, so he would work on the cars outside the station, out on the street.

In and of itself such behavior isn't all that extraordinary. Sadly, however, the story of Melvin Itkin came to a tragic ending (Rawlins Daily Times, May 31, 1979). As Kinnaman (personal communication, Dec. 4, 2018) explains:

> Then, sometime in the '70s or '80s – really I can't remember – he committed suicide. No one talked about that sort of thing then. But that's what happened. By then [May 1979] Mose was a widower…They had graveside services for Melvin in Cheyenne.

Mose and Ida also had a daughter, Bernice Eva Itkin (1923-2003). Born and raised in Rawlins, she met Alex Semryck (1920-95), a geologist from Wichita who had come to Carbon County to work on a geophysical crew exploring for oil in the region. Both of Alex's parents, Ben Alter Semryck (1895-ca. 1954) and Bessie Singer (1893-1981) had immigrated to the U.S. from Poland and Russia (1902 and 1912, respectively) to Kansas, where they raised Alex with his older sister, Evelyn. Ben Semryck was a self-employed grocer in Wichita. During most of the time that they lived in Kansas, Bessie's mother Jennie also resided with the family. The first language of all three of the adults in the home was Yiddish with a mixture of Polish.

Alex was a WWII vet who had served in Europe, including the Battle of the Bulge. While living in Rawlins, he was active in numerous business and civic pursuits; not only was he a professional geologist, but he also was co-owner along with Mose of the Bel Air Inn, and served on the local Chamber of Commerce, the Planning Commission, the City Council, the Wyoming Association of Municipalities, and also served as director of the Bank of Commerce.

Bernice and Alex had two adopted sons Ben Jeremy Semryck reached adulthood and eventually moved to Norman, Oklahoma and later, the Denver area (Moore, March 21, 2019). Little is known of the second son, who passed away at a young age.

The marriage ended in divorce. In March 1975 Bernice married Malcolm "Smitty" Smith in a small ceremony in Reno. Alex also remarried in 1981. His new spouse similarly was, like Bernice's new husband, not Jewish. Bobbye Jean Semryck (b. 1933), however, made it clear in a 2019 interview that she and Alex lived as Jewishly as was possible in Rawlins at that time (Semryck, March 27, 2019):

> We went to synagogue in Cheyenne, but mostly just at Passover and the high holidays. We spent time with our friends there, Mildred and Harry Smith. They owned the *Hitching Post Inn* [known locally as "Wyoming's 'Second Capitol" due to the number of powerful visitors, including political dignitaries, Hollywood actors and others who visited and the number of significant meetings held there over the decades; see Castaneda, 2012)]. We did all the celebrations with them. We really didn't know all that many Jewish people in Rawlins – we spent all our time there [in Cheyenne.]

The Semrycks' friends the "Smiths" were actually the "Schmutzes." The name translates as "dirt" in English and so, the family, Jewish immigrants from Russia, changed it soon after arriving in the U.S. In 1927, family head Peter Smith started the Cheyenne hotel as the *Lincoln Auto Court*, comprised of 24 guestrooms, a service station, a grocery store and one bathroom. Management was then handed down in 1946 to Pete's son Harry, who improved the hotel significantly; he also changed the name to the *Hitching Post* (Castaneda, 2012).

Harry was introduced to his Mildred, his wife, on a blind date arranged by her uncle at the Rose Bowl in Pasadena in 1941. Together they improved and ran the family business and welcomed guests from far and wide for several years. In time the *Inn* became one of the most famous landmarks in the entire state of Wyoming. In 1982 Paul, Harry's son bought the hotel from his father, who died just months later. Paul, who had at one time worked as a bellboy at the hotel, would run it until his death in 2006. By 2010, the *Inn* was a shell of its former self; a massive fire that fall gutted the place and, though it reopened briefly, the *Inn* closed for good in the fall of 2017.

It would not be an exaggeration to say that Alex Semryck was the last of a dying community. While Jewish families had come and gone to Rawlins and some of the small surrounding towns of Carbon County throughout the decades since Carl Goldstein first arrived in the late 1800s, by the 1990s there were virtually no Jews in the area who sought to practice their Judaism or, to any great degree, actively identified as members of the broader Jewish community. Indeed, the challenges of living Jewishly in Rawlins were acute. As Alex himself stated to Wolin (2000):

> [The Itkins] were observant within the limits of what was possible, living in Rawlins. For many years, Mrs. Itkin had her [kosher] meat shipped Railway Express from Denver, which was an ordeal. Very often it would come spoiled, and they could ill afford thewaste. Eventually, just in desperation, she gave up and started using non-kosher meat… Yes, I eat [non-kosher] cheeseburgers, but to this day I'm plagued with slight feelings of guilt. But it doesn't deter me from eating cheeseburgers.



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Alex then concluded with what is most assuredly the universal dilemma of, perhaps, every Jew living in Diaspora (*galut*) even today:

> I grieve for the fact that assimilation is almost universal. Here I am, a man that eats *traif* [non-kosher food], that doesn't lay*tefillin* [pray in the traditional manner] that attends religious services [only] two or three days per year, and yet I insist that I am Jewish. What have I done to demonstrate that I am Jewish?"

Five years after his wife's passing in October 1977 and three years after his son's, Morris "Mose" Itkin died on January 26, 1982 at the age of 81. T the time of his passing he was remembered as "a pioneer in Rawlins business establishments…for his integrity, his honor, and his civic pride" (Rawlins Daily Times, January 27, 1982). He was interred at Mt. Sinai Jewish cemetery in Cheyenne with his wife and son Mel by his side. His daughter Bernice is buried in a Jewish cemetery outside Denver; her second husband Malcomb is buried in Missouri.

Alex Semryck died in a nursing facility in Rawlins on April 18, 1995 at the age of 74. According to the obituary published in the *Casper Star-Tribune* (April 20, 1995), he was cremated. No services were ever held.

## IV. The Exodus and Other Concluding Thoughts

The cases discussed above were chosen randomly from among the various Jewish families and individuals that at one time called Carbon County home. And yet it is apparent that the story of the Jewish presence there was in truth the story of the County (particularly Rawlins) itself. For centuries Jews have tended to be an opportunistic minority; Jews relocate away from dangers and threats which have tended to be quite numerous throughout history and towards what they perceive to be possibilities for growth and opportunity. The problem of course lies in the fact that Jewish religious practice by definition forces the community to the periphery providing (seemingly) one of two options: live only in ghettoized neighborhoods where there are numerous other Jews, or live in the non-Jewish Diaspora, forced to surrender any hopes of retaining Jewish observance – and with it, the embedded identity that such observances foster.

The Jews of Carbon County sought to find a middle ground solution to this dilemma. Clearly they were able to benefit widely from the economic boom period fostered by the coming of the Union Pacific rail line. Whereas initially they took advantage of whatever new opportunities existed there, in time the entrepreneurial spirit of the community took hold; they went from being "consumers," benefitting from whatever was already there to being "producers," contributing new capital and growth in virtually every economic sector within which they were involved.

While in the final analysis, one might postulate that what pushed the Jews of Carbon County out, forcing them to move on to other regions to the south and west, would be the social forces inherent in the challenges associated with maintaining religious observance in an isolated locale, this was not the case. Rather, these Jews moved on for the very same reasons as their non-Jewish colleagues and friends. The population of Rawlins in 1880 was a mere 1,451; by 1980 the town flourished, and had grown to its largest size ever, 11,547. But by 1990, the collapse had begun, and accordingly the population shrunk to 9,380, down 19%. This economic contraction – and a resulting loss of population – continues to the present day.

Thus the very economic advantages and attractions that had once drawn Jewish entrepreneurs to this region constricted by the late 1980s to the point that once again, it was simply time to move on. And so, as an opportunistic minority always seeking a better life for themselves and their families, they did just that.

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# Risky Ship Breaking Practice in Bangladesh: An Analysis on Present Socio-economic Status of Victim Workers

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*Abstract-* Shipbreaking is the recycling mechanism that is reprocessed or scrapped or disposed of almost obsolete cargo vessels. As the breakdown process of these vessels takes place within a multifarious framework, the workforce is confronting many environmental and health barriers throughout the recycling sector. Bangladesh is well known for earning a good deal of profit from such a precarious and caustic industry on the South-eastern offshore in the country but on the flip side, the masters of this insecure business are actively contravening the employees on the top of that human rights here are completely missing. The current situation in the Chittagong ship-breaking area is getting worse day by day, while current workers are deprived of basic rights, victim workers are completely ignored. The concentration of this research paper is to evaluate the socio-economic status of victims ' workers and to explore the system of rehabilitation of victims ' workers in shipbreaking divisions. This study found that, after the fatal accidents, the condition of victim workers had become more miserable due to deprivation of compensation and other rehabilitation support from the authorities and the government.

*Keywords:* *shipbreaking, victim workers, compensation, rehabilitation, chittagong, bangladesh.*

*GJHSS-C Classification:* *FOR Code: 370199p*



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*Keywords: shipbreaking, victim workers, compensation, rehabilitation, chittagong, bangladesh.*

## I. Introduction

The breaking of the ship is the process of dismantling the large cargo tank, cut into pieces that can be sold and processed for further use. Modern ships have a lifecycle of 20 to 30 years before breaking, metal fatigue and absence of components lessen their unforeseen performance. In the ship breaking activities south East Asia contributes more than ninety percent of global ship recycling activities [1]. In the world map Bangladesh, India, Pakistan, and China are prominent centres for scrapping ships Besides Turkey in Asia ship recycling activities are reported from the isolated locations of Europe including the UK.

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Bangladesh's domestic steel production is insufficient to meet national demand which is measured at 5 million tons a year [2]. Most importantly, this scraping sector has a significant contribution to spinning on the economic wheel as it has no metal resources. Though shipbreaking is the most hazardous and risky industry, it is one of the most socially and economically important growing industries in Bangladesh's seaside regions. There are also two prominent reasons behind this first being that workers are very cheap here and the last being the lack of enforcement of environmental law.

In Bangladesh, the Shipbreaking industry has become a major occupational and environmental issue. Shipbreaking is an extremely labour-intensive and risky industry. From the beginning of the shipbreaking yard, working conditions have been very difficult in Bangladesh due to partial or no use of particular protective equipment. Due to hazardous working conditions in the Chittagong yards, 1,200 workers died over the past 30 years [3].

All works are done manually in shipbreaking yards and employees are sometimes forced to work more than their ability within a short span of time. Not only the accidents but also the risk of developing fatal workplace diseases at yards including cancer and asbestosis is high because of not using personal protective equipment from toxic fumes and materials. In Bangladesh, accident rates in this industry are increasing every year and the working condition getting worse but there is no sign of caring victims and of rehabilitating or compensating them for the damages.

## II. Methodology

The shipbreaking yard of Chittagong is placed in Fauzdarhat, SitakundaUpazila, Bangladesh. It is a seashore area along with the 18 kilometres in coastal strip and 20 kilometres North West of Chittagong. The geographical location of "The shipbreaking zone" is between latitude 22.252 and 22.282 N and longitude 91.422 E and 91 452 E.

This research is made on the mixed research method. For collecting data, the survey method and observation method are used. The survey is conducted by snowball sampling. A survey is carried out on victim workers who used to work in different yards in different



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sections, such as cutter group employees, wire group workers, and helpers. Data are analysed through descriptive statistics using bar diagrams, line graphs, and tables.

## III. Literature Review

Shipbreaking industry has massive potential because it provides thousands of people with economic opportunities also contributes to the economic growth of areas in need of private sector investment. The demand for iron is growing each year because of urban planning, while over the year the number of yards is also increasing.

Ahsan & Khan [4] in their article 'Health Risk Assessment of the Workers of Shipbreaking Industry: A Case Study from Chittagong' present the current scenario of the ship breaking industry that the health hazards faced by the thousands of low wages, unskilled workers in this industry are indescribable. Their thesis is mainly based on 235 respondents including workers & related personnel. The main focus of the study is to find out worker's awareness of their rights. They examine worker's habitant, safety, and health hazard on certain risk parameters. Authors declare that 24,41,000 workers with additional 8,00,000 daily wage laborers are employed in the total industry. They argue that the majority of workers have felt that they are vulnerable to various health risks as a result of their work in an unhealthy and nauseous environment. They advocate that for sustainable development local initiatives have to be promoted and particularly those aiming to improve the working conditions in the breaking yards by training the workers.

Hossain & Islam [5] in Ship Breaking Activities and its Impact on the Coastal Zone of Chittagong, Bangladesh: Towards Sustainable Management conduct an in-depth study on worker's activities in ship breaking industry & its impact on aquatic biodiversity, human health & other resources in Chittagong seashore. The study also reveals that this industry is a death trap where a worker dies every week and several accidents occur every day, & these accidents are not reported or recorded. They also claim that fishermen leave fishing and take other occupations for livelihood as fish species are not available in catch. Furthermore, authors advocate many of the ship breaking components are highly toxic, persistent & carcinogenic in nature they prove fatal for aquatic food chain & human health. They recommend International Maritime Organization (IMO), International Labor Organization (ILO) & Basel convention guidelines yet not mandatory to continue ship-breaking activities in Bangladesh but for sustainable practice, laws should be based on these conventions.

From another point, Rousmaniere & Raj [6] in their article "Shipbreaking in the Developing World: Problems and Prospects" present ship breaking in the developing world mainly India & Bangladesh. They mainly focus on Occupational & Environmental Health (OEH) risks associated with the dismantling of beached ships. The study also reveals that in Chittagong, 88% of the workers are suffering from some form of accidental injury from foot injury to larger accidents. Authors identify the problem as advanced countries have shut down ship-breaking operations in their country in order to prevent environmental degradation, but then again, these countries are sending ships for recycling to developing countries. They also recommend making the compensation laws & labor laws more clear, specific & strict.

## IV. Result and Discussion

The final action of the life cycle of a ship is shipbreaking. A prolonged procedure takes place for the dismantling of a ship. In order to promote the goals of disassembling and recycling, some important industrial and engineering practices are to be carried out well in advance. In Bangladesh, the most common method of ship disposal is the beaching method which have been deemed by the ILO most unsafe and perilous work in the world.

Workers are all involved in hazardous physical labor, but they do not have safety equipment, such as masks, gloves, shoes and work suits, medical facilities, or financial security. In2017 and 2016 Bangladesh, at least 50 workers were killed and 100 severely injured in this industry [7] [8]. There have no exact statistics or data available about accidents. But accidents frequently happen here.

### *a) Accident Criteria and Causes*

Due to its dangerous working nature, a lot of worker face accidents and fatal injuries in the sector this sector and many news stories keep the shipping industry in the lime light for employees being hurt or killed.

#### i. *Accident and Diseases*

In the shipbreaking yards, all the works are done manually. 96.75% of workers face superficial injury after working here like loss of organ (hand, leg, finger, etc) is a very common phenomenon for the cutter man. 53.85% of workerfaces different types of skin diseases from chemical poisoning and infection after scald. Because of lifting heavy parts of ship 65.38% of workers face internal sprain in the body. They all experienced various accidents in the yard and witnessed a lot of men killed and wounded.



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*Table 1:* Severe accident and diseases in percentage

| Severe Accident | | Diseases | |
|---|---|---|---|
| Type | % | Type | % |
| Superficial Injury (loss of organ) | 96.75 | Infection After Scald | 50 |
| Burn | 57.7 | Skin disease | 53.85 |
| Fracture | 23.07 | Pain | 95 |
| hemical Poisoning | 34.6 | Cancer | 23.05 |
| Internal Injury | 34.6 | Asbestosis | 65 |
| Sprain | 65.38 | Gastric | 96.5 |

Besides working tension in the yard, they also face multiple work-related stress including chronic pain in the body, migraine, etc. After facing a severe accident in the yard, the majority of the injured worker experiences several psychological dysfunctions such as- depression, post-traumatic stress disorder, insomnia, etc.

ii. *Causes of Accidents*

Most workers are not postulated with basic equipment while working in the yard. It is filled with containers, channels, and tanks containing coal, oil and toxic gas while transporting a vessel from shipowners. All safety equipment should be provided by the recruiter and the yard authority in compliance with ILO regulations. But it is found that in Bangladesh yard authorities only provide onlyoperational equipment. Gas explosions are a common phenomenon. It also reveals that cutter group workers are mostly killed and injured by gasexplosions. Besides, it regularly happens that through tumbling or collapsing steel parts form broken vessels, plate group employees are crushed. Often workers fall from the high sides of ships without a safety harness on which they work.

*b) Socio-economic Conditions of Victim Workers*

The shipbreaking industry has enormous possibilities because it offers economic opportunities for thousands of people, but the socio-economic conditions of the victims are unfortunately fragile enough to feed their families.

i. *Age of severely injured victims*

The figure-1 below shows that the majority of victim workers (85%) are in the age group 15-25. 50% of the workers are children. Though child labor is forbidden in Bangladesh according to Labour Act-2006, child labor is frequently happened in here. Most of the child labor working as a helper of cutter men. Young labor is the majority portion that works here because of unemployment. Due to the severe form of injury at young age, young respondents cannot able to work in other occupations. Along with after working 10-15 years in the yard, workers getting sick and weak.

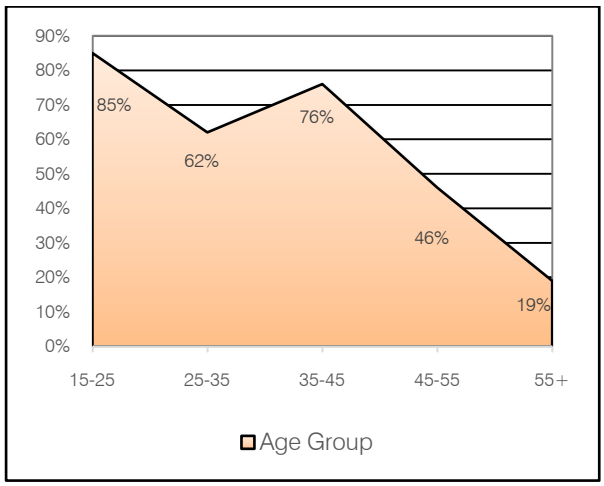


*Fig.1:* Age of victim workers of in Chittagong shipbreaking yard zone

ii. *Regions of Respondents*

Most of the employees in this sector come from the poor northern part of Bangladesh where there are limited job opportunities. Mainly in the winter, the people of north Bengal came to Chittagong due to lack of work. Poverty, lack of jobs and education are three main factors that cause them to work in the shipbreaking industry.

iii. *Livelihood and Accommodation*

The economic condition of the victim respondent is beyond description. It is turned into a curse for the victim's family while the main earnable person is reliant on others due to accidents. It is also noticeable that a significant portion of the victim respondent's family members again involves with this risky job to support their family.

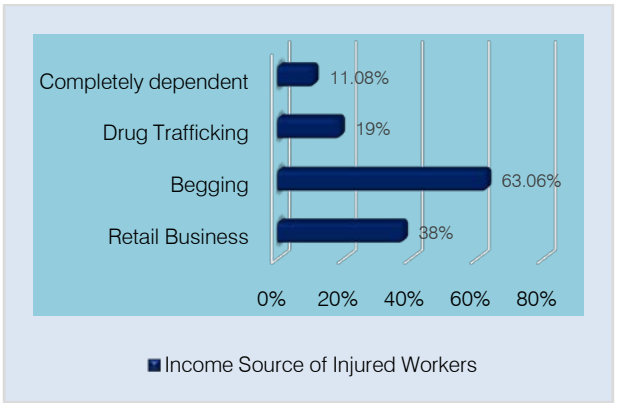


*Fig.2:* Present income sources of victim respondents

That means that after accidents they choose some easy access occupations to take care of their families where capital is used hardly. Many severely injured employees indulge in begging (63.06%) and crime world, such as drug trafficking (19%), which demonstrates the lack of recovery of victims in this sector. But some NGOs are working to support victim



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workers with microfinance loans that they can use as capital for retail businesses such as tea stalls, hawkers, etc.

*c) Rehabilitation and Compensation*

The entire recruiting process in this industry is conducted by the so-called contractor who played a third-party role in supplying staff in the yard. There is no job history, contract paper or ID card found in yard office. That contractor often took the chance and provides employment through false assurance. This is a loophole that the contractor always snatched the opportunity as well as stripped them of their basic rights and compensation. The yard authorities also have the opportunity to conceal the actual number of accidents or death.

There is a significant disparity between local workers and other district staff. Although no compensation is given by the yard authorities, most of the time local residents receive it. Table-2 shows that 25% of Victims receive compensation from the district of Chittagong, while other district workers receive just 5%. No work no pay is the most common system in yard zone and that is why, if a worker gets hurt, he can't get any medical costs or financial support from yard authority.

Under the prevailing laws of the Government of Bangladesh, there is no proper direction for the process of rehabilitation of victim workers in this sector. In this case, they do not get compensated, their lives are becoming more difficult due to the lack of government concern. Many Non-government Organizations (NGOs) seek to recognize and address physical, psychological and workplace obstacles that impact shipbreaking employees ' lives after losing their body parts in an accident. However, this is insufficient to meet the needs and, since their operations are confined to a few specific areas, the majority of injured workers remain out of sight. In most cases, injured workers become involved for racketeering and begging and becoming isolated from society.

*Table 2:* Medical cost and compensation of victim workers

| Medical Cost and Compensation | Percentage |
|---|---|
| Medical treatment (it includes all sorts of medical facilities) | 2.5% |
| Medical treatment (only medicine) | 3% |
| Leave with salary | 0.5%% |
| Leave without salary | 94% |
| Compensation (Chittagong district) | 25% |
| Compensation (Other districts) | 3% |

## V. Recommendation

Every year, many employees die horrible deaths and suffer serious injuries due to lack of appropriate training and safety equipment. Victim workers who have been seriously injured or who have died can hardly support their families.There is some recommendation regarding the ship breaking industry-

A. A manageable, favourable to workers dismantling process should be designed for the ship breaking;
B. The authority has to provide the equipment and training to the ship breaking workers by safety officer;
C. Enough medical facilities should be provided, specially the authority should establish first aid camp near the ship-breaking yard and the medication should be enriched through medicine and skilled doctor;
D. The compensation amount should be raised and remove all kind of discrimination regarding the compensation;
E. Shipbreaking industry and workers need separate attention from the government.

## VI. Conclusion

Accidents are a frequent occurrence in this hazardous sector, for that reason the shipbreaking industry appears to be risky practices and victim workers are like complementing each other. The yard authority and the Government have no concern for the rehabilitation of victim workers and their treatment or compensation because of irregularities, corruption, lack of honest intention. However, it is important to take care of this sector because it creates hundreds and thousands of job opportunities directly and indirectly for disadvantaged people. But if the government takes the right steps and makes specific administrative arrangements to take care of this sector, it can be successful and the number of victim employees can also be reduced.

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# Intergenerational Learning: Eco-Literacy Approach for Preserving Endangered Trees in Onicha Igboeze, Ebonyi State

By Okorie Christiana Uzoaru & Dr. Mbalisi Onyeka Festus

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*Abstract-* The study aimed at how intergenerational learning can be utilized as eco-literacy approach for preservation of endangered trees in Onicha Igboeze, Ebonyi State. Three research objectives and three research questions guided the study. The study was a qualitative research and it adopted narrative inquiry design. The population of the study is forty-one (41) community chieftains and all were sampled for the study. The instrument used for data collection was interview schedule. Data analysis was carried out by transcribing voices obtained from audio-recording into text-based format. Findings reveal that traditionally, tree planting is rooted in the traditional belief system of the people; that respondents were of the view that disappearance of tree is basically due to modernity, western religion; and that the respondents are not adequately environmentally literate. Based on the findings, the researcher recommended that awareness of replanting of trees should be intensified; and that government and other stake holders in the environment should intensify efforts toward provision of eco-literacy programme that is based on intergenerational learning approach at community level.

*Keywords:* *eco-literacy, intergenerational learning, environment, endangered trees, environmentally literate.*

*GJHSS-C Classification:* *FOR Code: 370199*



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Okorie Christiana Uzoaru[α] & Dr. Mbalisi Onyeka Festus[σ]

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*Keywords: eco-literacy, intergenerational learning, environment, endangered trees, environmentally literate.*

## I. Introduction

In most rural communities in Eastern part of Nigeria, trees were formally planted around the home for the purpose of establishing boundaries between households. Others are planted at the center of the compound to indicate the presence of a deity, which protects the household. Some are planted at the village or market square for some significant religious beliefs attached to the trees. Today, the culture of tree planting around the home and community environment has gradually fizzled out due to modernization and ignorance of the people of the intrinsic values of trees around their homes. In most communities in Onicha igboeze, custom mandates every head of household to plant trees such as newbouldia laevis (ogirisi), nymbodia (oboko isi), baphoa nitida, detarium macrocarpum (ofor), crescentia cujet (calabash tress), artocarpus heterophyllus (sycamore tree), artocarpous altilis (breadfruit tree), pentaclethera macrophylla (ugba tree), treculia africana (ukwa), prosopis Africana (achi tree), Uri, camwood or baphia nitida or camwood (ughe), cotton plant (osisi-oghi or apku), and so on around the home environment. These trees are traditionally planted for:

1. Marking boundaries among households;
2. Making fence around their homes;
3. Indicating the presence of a deity reverenced for long life, unity, protection and guidance of members of the household;
4. Medicinal purposes;
5. Storing yam after harvest and prevent it from getting rotten before they are consumed or kept safe for next planting session; and
6. Economic purposes, and
7. Beautification of houses.

This traditional importance of trees can be categorized as extrinsic values (external values) of trees to man (anthropocentric perspective), which actually do not reflect the intrinsic values (internal values) of trees to human well-beings (ecocentric perspective). Trees are essential to well-being of man on earth because they are primary sources of oxygen and carbon dioxide, they absorb and cleanse environmental contaminants from the air, moderate the climate, conserve water and soil for sustenance of life on earth. Rural community members who plant trees around their homes are ignorant of essentiality of intrinsic values of trees to human well-being and sustenance of life on earth and this has prevented them from continuing to plant trees around their homes in the name of modernity. Most of the trees they plant around their homes are gradually going into extinction due to ignorance of the values of these trees to their live which goes beyond what they originally plant the trees for.

However, reviving the culture of tree planting among the people of Ebonyi state requires the education of the community members on the intrinsic value of trees around their home as distinct from their cultural belief system, which prompted their action of tree planting previously. In oder to bridge the gap of cultural belief of tree planting and the intrinsic value of tree planting, there is need for the community members

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to be eco-literate through eco-literacy programme. Signal of impacts of gradual disappearance of trees around their environment is obvious to them but due to extreme level of eco-illiteracy inherent in their society, their understanding of the the signals is made difficult, let alone having the means to respond.

The main thrust of the eco-illiteracy inherent in this society is due to supremacy of indigenous knowledge of importance of tree that is rooted in cultural belief system which the people have decided to discard due to "modernity". The continual neglect of these ecological resources will not only affect the health and well-being of the community members, it will also lead to extinction of these tree species which are cultural identity to the people of Ebonyi State due to their peculiarity. Thus, for preservation of these cultural identities, there is need for intergenerational learning. It is based on this that this study is been carried out to examined how these endangered species of trees can be preserved through intergenerational learning approach.

*a) Statement of the Problem*

Trees such as Ogbu, cotton plant (osisi-oghi or akpu) are being regarded as trees of life among the people of Onicha, Igboeze. These species of tree are planted on a land designated for building a living house before one can start erecting the house. Planting of these tree on any piece of land signify ownership of such land for the purpose of building a house but before the building of house, some form of rituals are also performed to signify longevity which the tree stand for. Some other species such as newbouldia laevis (ogirisi), nymbodia (oboko isi), Uri, camwood or baphia nitida or camwood (ughe), and so on are planted for fencing, making of yam barn, beautification, medicine and consumption, (see appendix).

Most of these trees are no longer seen around the communities due to the inability of the community members to replant them after cutting them down. The community members are ignorant of eco-systemic imbalance caused by their actions on the environment. The continual cutting down of these trees without replacement, also leads to the extinction of these trees and the future generation will not experience the unique cultural identity conveyed by them. However, to bridge the gap of ignorance of tree planting impact on the environment and the preservation of the tree species for future generation requires eco-literacy through intergenerational learning approach.

*b) Purpose and Objectives of the Study*

The purpose of this study is to determine how intergenerational learning can be utilized as eco-literacy approach for preservation of endangered trees in Onicha Igboeze, Ebonyi State. Specifically, the objectives of the study are to:

1. Identify the significance of tree planting around the home;
2. Find out why trees are no longer being planted around the home environment again; and
3. Find out community members' level of eco-literacy.

*c) Research Questions*

Based on the research objectives, the following research questions guided the study.

1. What are the significance of tree planting around the home?
2. What are the reasons why trees are not being planted around the home environment again?
3. To what level are community members eco-literate?

## II. Literature Review

*a) Concept of Eco-Literacy*

Eco-Literacy according to Capra (2003) aims at replacing fragmentary thinking with new cognitive and social capacities necessary for the design of sustainable ways of living. Capra (2003) further explained that in order to achieve sustainability of our environmental resources, we need to dig deep into the roots of cultural assumptions and rework the conceptual apparatus of eco-illiterates. Community members are not eco-literate; they lack the understanding and knowledge of relationship and interactions that exists between human and other environmental resources such as trees. Although they have knowledge of traditional medicinal benefits of most of the trees to man's life but this did not stop them from cutting down these trees without replanting them. This is in line with Orr's (1992) warning that there has been a steadily growing void between the control of humanity over its environment and the lack of specific and general knowledge about it among individual resources such as endangered trees.

Eco-literacy on the other hand, promotes sustainable community, and the continual cutting down of tree will result in the extinction of these trees and the future generation will not have the opportunity of experiencing these environmental resources. Capra (1999) emphasized that, being eco-literate goes beyond the mere identification of plant and animal species to understandings and knowledge of the ecological relationships and interactions and the long-term impact of human action on the environment. In order to further promote the knowledge of cultural environmental knowledge and the need to preserve trees, intergenerational learning approach is required to enable the older generation and younger generation to interact and learn from one another on the beneficial impacts of tree planting and sustainability of endangered trees for the future. Intergenerational learning is a lifelong learning approach that describes the way the older and younger generation can learn together and from each other.



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Eco-literacy is the ability to understand the organization of natural systems and the processes that maintain the healthy functioning of living systems and sustain life on Earth. An ecologically literate person is able to apply this understanding to the design and organization of our human communities and the creation of a regenerative culture. Eco-literacy according to Goleman, Bennet and Barlow (2012) provides learners not only with the knowledge but also with the competencies required to address complex ecological concerns in a collaborative way. It also provides students the ability to integrate concepts of sustainability into professional practice issues promoting an ecocentric professional.

Capra (2009) explained eco-literacy as the ability to apply the concepts of sustainability to communities and that it is the knowledge required to understand and apply the principles of ecology. McBride, Brewer, Berkowitz, & Borrie (2013) asserted that the components of eco-literacy frameworks address effect, ecological and socio-political knowledge, knowledge of environmental issues, cognitive skills, and environmentally responsible behaviours while Locke, Russo and Montoya (2013) emphasised that eco-literacy is more than having the knowledge required to identify and list components of the environment, it is the ability to participate in informed decision making. In view of this Feeg (2009) observed that:

> General awareness of the relationship between the environment and human life is the base of the educational process. Building upon this base, the steps overlap in real life but can be integrated into the curriculum. Knowledge and understanding of human systems is critical, but not sufficient as attitudes of appreciation and a concern for the environment must be shaped.

To Capra in Smith (2007), a level of eco-literacy is critical before sustainability can be considered and responsibility for the earth's health be assumed. Thus, to be eco-literate, it requires an understanding of three fundamental ecological principles which are:

1. A recognition that life's basic pattern of organisation is the network;
2. Matter cycles continually through the web of life; and
3. All ecological systems are sustained by the continual flow of energy from the sun.

Smith-Sebasto in Capra (2003) emphasized that though eco-literacy requires a degree of awareness of the physical environment, it has gone beyond the mere identification of plant and animal species; to understandings and knowledge of the ecological relationships and interactions; and the long-term impact of human action on the environment. Eco-literacy thus provides a value system that promotes environmental understanding and respect for a relationship between humans and their surroundings that does not give primacy to human existence over its environment.

*b) Concept of Intergenerational Learning*

Intergenerational learning is a learning approach that cut across generations. Generation according to Liebau in Franz and Scheunpflug (2016) is a concept that can be explained in three different ways which include that generation is genealogical, pedagogical and historical-sociological. Generation defined as genealogical implies genetic succession of related family members such as grandparents, children, and grandchildren; Generation defined as pedagogical characterises generations as learning connections where generations come together for learning purposes. One generation takes over a teaching role, while the other generation acts as learners. Generation defined as historical-sociological refers to different groups in a society as generations. Proponent of this perspective argued that generations are categorised by their collectively shared political and cultural experiences. In view of the explanations of different definitions of generation, it will be deduced that Intergenerational learning is not a new learning approach. In Nigeria, it predates history because transmission of knowledge from old to young and young to old is embedded in Nigerian culture.

In most cultures in Nigeria, intergeneration learning takes place in form of moonlight stories where the old impact knowledge to the young through story-telling and the young ones also reciprocate by telling the old one some of their observations as it relates to the present situation. This is an informal approach of intergeneration learning. However, intergenerational learning can be defined as informal passing down of culture and knowledge between the older and younger generation in a given society. Through intergenerational learning, older generations are regarded as "productive aging group" because it is assumed that the elderly are valuable intellectual resources not burden to the society. In view of this, Meese (2005) pointed out that intergenerational learning involves three conceptual approaches to the learning process between different generations, which are that:

1. Generations learn from each other: This approach highlights the fact that one generation is able to inform and support another generation.
2. Generations can learn with each other: The participants are working and learning together on topics that are new to the whole group.
3. Generations can learn about each other. Learning about each other means focusing on the historical and biographical living conditions and experiences of another generation

Intergenerational learning is a learning approach that enables the transmission of knowledge, skills, competencies, attitudes, and habits from the younger generations to the older ones and the other way round. This learning process provides avenue for



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generations to learn more from each other and also to understand perspectives of other generations without necessarily adopting them. Boström, Hatton-Yeo, and Ohsako (2000) asserted that intergenerational learning programmes are channels in which purposeful exchange of resources and learning among the older and younger generations can be achieved. While Newman and HattonYeo (2008) observed that the goal of intergenerational learning programme is to create opportunities, where interactions between the young and old promote social growth and learning in informal settings. In support of this, Tuijnman and Boström (2002) pointed out that informal learning occurs when people learn from one another, which includes values, attitudes, knowledge and skills.

*c) Trees and Home Environment*

Trees provide numerous economic and ecosystem services that produce benefits to a community, but also incur various economic or environmental costs. Through proper planning, design, and management, trees can improve human health and well-being in urban areas by moderating climate, building energy use and reducing atmospheric carbon dioxide (CO2), improving air quality, providing an aesthetic environment and recreational opportunities, mitigating rainfall runoff and flooding, lowering noise levels and producing other social/environmental services. Nowark, Hirabayashi, Bodire and Hochin (2013) pointed out the following as importance of trees to the environment:

1. *Air Temperature:* trees transpire water through leaves and shading surfaces, also reduce air temperature. Reduced air temperature can have a direct impact on human health and also reduce emission from various sources such as power plants, which will consequently affect human health.
2. *Pollution Removal:* vegetation removal directly removes air pollution through stomata or intercepting particles on plant surface. Woody plants also sequester and store (absorb) carbon in their biomass thus reducing level of the greenhouse gases such as carbondioxide and emit oxygen in turn.
3. *Building Energy Use:* trees near buildings alter building energy use by cooling air temperature, blocking winds and shading building surfaces.
4. *Water Cycle and Quality:* Through intercepting rainfall, absorbing soil moisture and chemicals, transpiring water, transpiring water, and increasing soil infiltration, tree and forest can reduce storm water runoff and improve water quality. These hydrologic effects can reduce sediments, chemical and pathogens found in waterways.
5. *Utraviolate Radiation:* Na, Heisler, Nowak & Grant (2014) asserted that trees and leaves absorb 90-95% of ultraviolent (UV) radiation and thereby affect the amount of UV radiation received by people under or near trees canopies. This is in support of Heisler and Grant (2003) assertion that exposure to UV radiation affects incidence of skin cancer, cataracts and other ailment related to UV radiation exposure.
6. *Wildlife Population:* Trees species composition and structure directly affect wildlife habitat and local biodiversity.

## III. Methodology

This study is a qualitative research and the research design adopted for this study is narrative inquiry. Narrative inquiry according to Clandinin and Connelly (2000) is an umbrella term that captures personal and human dimensions of experience over time, and takes account of the relationship between individual experience and cultural context. They further explain that narrative inquiry is a means by which we systematically gather, analyse, and represent people's stories as told by them, which challenges traditional and modernist views of truth, reality, knowledge and personhood. It reflects memorable, interesting knowledge that brings together layers of understandings about a person, their culture and how they have created change. The researchers adopted this design because of the historical base of the importance of trees in the area of study.

The population of the study is forty-one (41) community chieftains, which include thirteen traditional Prime Ministers of the thirteen autonomous communities in Onicha Igboeze (Eziga, Okpoma, Anike, Isiama, Ugwu-odida, Ezekporoke, Anwutu, Amanator, Umubo, Umudomi, umu-ezuvbu, Amata, Amakporo), thirteen Chairmen and thirteen Vice-Chairmen of Town Unions of these communities, and two Traditional Rulers that govern the two major clans. The entire population was sampled and used for the study. The instrument used for data collection was interview schedule. The researcher adopted a face-to-face interview with each of the respondents. The narrative inquiry method was employed and each of the respondents narrates the stories relating to the planting of the trees being studied. Guiding questions were drafted prior to the interview to ensure that the respondents cover the key areas under investigation in this study when telling the stories and the interview was audio-taped. Data analysis was carried out by transcribing voices obtained from audio-recording into text-based format.

## IV. Results and Findings

The text-based format transcription was interpreted based on deductive approach of theme analysis, this approach collects stories and sort them by their attributes into etic taxonomy (Etic analysis is the



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linking of concepts to behaviour and to outcomes). They were analysed under three distinct themes, which are:

1. Significance of Tree planting around home;
2. Reasons for disappearance of trees around the home environment; and
3. Community members eco-literacy level.

The results and findings were summarized as follows:

*a) Significance of Tree Planting Around Home*

Majority of the respondents narrative corroborates same stories concerning the origin of planting of trees such as Ogbu tree which signifies authority and long-life for members of household; cotton plant (osisi-oghi or apku) for unity; newbouldia laevis (ogirisi) is chosen as special god called chi,(the personal god of the individual); crescentia cujet (calabash tree) which serves as traditional container for fetching water, and so on. (see appendix for pictures of the trees). The traditional ruler corroborates the stories of the community representatives as follows:

> "Ogbu tree is a significant tree in the history of Onicha-Igboeze because houses cannot be built on any land without the ritual of planting of ogbu tree. Ogbu tree signifies ownership and authority over any piece of land it is planted on. When ogbu tree is planted, leaves of cotton plant (osisi-oghi or akpu) is usually cut and squeezed in a local calabash as recitation of unity are pronounced that everybody that will dwell on the said portion of land will be united. These trees are significantly important due to the cultural belief attached to them and they are Onicha-Igboeze unique cultural identity".

The second traditional ruler narrated the stories of how people of Onicha-Igboeze were known for their traditional medicine for treating ailment such as rheumatism, burns, snake bite, bone fracture, and so on, from the extraction of the leaves and bark of trees such as nymbodia (oboko isi), abosi tree, and so on. His story goes thus:

> When any member of the community suffered from any of the ailment above, he or she is referred to the family known for the treatment of that particular disease and they utilise the by-products of these trees to cure the patient but this form of traditional medicine is fast disappearing due to non-availability of the trees and also the neglect of our tradition.

*Another respondent narrates his experience as:*

> "Yam cultivation was formally the core occupation of a typical Onicha-Igboeze man, a wealthy man is known by the length and breadth of his yam barn. We plant new bouldia laevis (ogirisi), nymbodia (oboko isi), baphoa nitida and Abosi to construct barn for storing our yams. We also use them as fence around our home to demarcate one household from another. These are our historical identity that is gradually facing out.

The conclusion is that traditionally, tree planting is rooted in the traditional belief system of the people of Onicha-Igboeze and because of their cultural belief system, they developed much interest in the planting of trees around their home but this unique aspect of their historical life is gradually disappearing.

*b) Reasons for Disappearance of Trees around the Home Environment*

The respondents were of the view that disappearance of trees around their home can be traced to the movement from mud houses to brick houses. They narrated their experiences of how leaves of Uri, and baphia nitida or camwood (ughe) was the paint they used in beautifying the mud houses. They were also used as adornment of beauty by women.

*A respondent specifically gave this narrative:*

> In the olden days, our women use to beautify themselves with the products of these trees around our home. Our women are known for their natural beauty derived from these trees' products but today, they adorn their body with foreign beauty products and neglect their cultural identity. The quest to be modern has truly relegated our cultural heritage and trees significance attached to these trees due to their customary importance have been replaced.

*Another respondent said:*

> Christianity has upturned our culture and categorized it as fetish. The culture of planting ogbu tree and cotton plant (osisi-oghi or akpu) for long-life and unity has been replaced with Christian faith. Today instead of our people planting ogbu tree and cotton plant (osisi-oghi or akpu) on the land they want to build on, they call pastors to pray on the land. The culture of ogbu tree and cotton plant (osisi-oghi or apku) is now regarded as primitive culture and fetish.

*Another respondent narrates that:*

> Trees were formally planted around our homes but these trees became so big that the branches are encroaching and are destroying the roof cover (zinc) of our building. We decided to cut them down and some that were not close to the building shed much leaves and leave the compound always littered with too much leaves.

The narratives above, shows that respondents were of the view that disappearance of trees is basically due to modernity, western religious belief and to safeguard their modern buildings that have replaced the mud houses from been destroy by the over grown trees.

*c) Community Members Eco-Literacy Level*

Majority of the respondents narrated their experiences on how tree parts are used for treatment and cure of different ailments such as rheumatism, arthritis, bone setting, and treatment of burns. Some of the respondents also narrated their experiences of how they use to enjoy fresh air from trees around their homes.

*A respondent explains that:*

> Formerly, we use to feel the fresh breeze from the trees around our home and when we want to rest well, we do go under the tree canopies to rest and even sleep. When trees are around our home environment, we sometimes



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kill bush meat that comes around them. Today, we hardly find any of these animals around us again.

The narrative above implies that the respondents are not adequately environmentally literate. They possessed the knowledge of extrinsic value of trees to man not its intrinsic value that is rooted in eco-literacy principles.

## V. Discussion of Findings

*a) Significance of Tree planting around home*

Respondents' narrative on the significance of tree planting around their homes is rooted in their cultural belief system and custom. This practice distinguishes a typical Onicha-Igboeze community member from another ethnic group. Community members culturally depend on the protective power they accord to some of these trees. Culture of people is their identity that needs to be sustained for the future generation to experience. The culture of planting trees such as Ogbu plant, newbouldia laevis (ogirisi), nymbodia (oboko isi), baphoa nitida, detarium macrocarpum (ofor), crescentia cujet (calabash tress), artocarpus heterophyllus (sycamore tree), treculia africana (ukwa), prosopis Africana (achi tree), Uri, camwood or baphia nitida or camwood (ughe), cotton plant (osisi-oghi or akpu), and so on, are cultural identity of the people of Onicha-Igboeze that need to be cherished and sustained for the future generation not only to be told as stories but for them to experience such trees.

Lustig (2013) observed that cultural identities are central to a person's sense of self because cultural identities "are central, dynamic, and multifaceted components of one's self concept. Therefore, people should internalise the beliefs, values, norms, and social practices of their culture and identify themselves with that culture. This will make their culture to become a part of their self-concept.

*b) Reasons for Disappearance of Trees around the Home Environment*

Respondents' narratives reveal that modernization and Christianity contributed greatly to the abandonment of their culture of tree planting around the home. That due to shift from mud house structures to block houses roofed with zinc roofing sheets, the trees are been cut down for it not to destroy their new modern buildings. This response is based on the ignorance of the people that trees around the home do not destroy buildings if properly managed. It also shows that respondents are ignorant of the relationship that exist between humans and plants, and the idea of tree planting being fetish due to religious belief, is rooted to western domineering attitude over our culture. This is in line with Lent in Graham's (2018) argument that the peculiar character of Western religious and scientific thought, that has come to dominate the rest of the world, has pushed both human civilization and the rest of the living world to the brink of collapse, and that to change our behaviour, Lent suggested that humans need a culture shift that redirects humanity's path to a flourishing future. In view of this, Lent in Graham (2018:2) maintains that:

> "Each culture tends to construct its worldview on a root metaphor of the universe, which in turn defines people's relationship to nature and each other, ultimately leading to a set of values that directs how that culture behaves. It's those culturally derived values that have shaped history.

He further explained that nature is not new. It has simply been ignored by our western culture. Domination and control of Nature is the westerner's idea of existence. But nature according to Lent in Graham (2018) operates in a harmony created by interconnection and interdependence that is necessary for life's critical energy to flow between and through all forms of life. It is this unwillingness of the western humans to accept the physical reality of how nature operates that could ultimately destroy our race. Nature can live without humans, but humans cannot live without Nature.

One perspective of this crisis comes from the concept of deep ecology which suggests that we humans should free ourselves from behaviours based on outmoded notions of our separateness from Nature. This explanation is rooted in deep ecology assumptions which are:

1. All life has value in itself, independent of its usefulness to humans.
2. Richness and diversity contribute to life's well-being and have value in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs in a responsible way.
4. The impact of humans in the world is excessive and rapidly getting worse.
5. Human lifestyles and population are key elements of this impact.
6. The diversity of life, including cultures, can flourish only with reduced human impact.
7. Basic ideological, political, economic and technological structures must therefore change.

Those who accept the forgoing points have an obligation to participate in implementing the necessary changes and to do so peacefully and democratically.

*c) Community Members Eco-Literacy Level*

Findings revealed that community members are not adequately eco-literate, they possessed traditional eco-literacy knowledge and skills that did not stand the wave of modernity. Community members need to be equipped with requisite eco-literacy in order to promote sustainable community. They need to recognise that the earth is an intricate system of relationships that we are part of, and to live accordingly. Eco-literacy is



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concerned with the understanding of principles of organisation of ecosystems and their potential application to understanding how to build a sustainable human society. Wolfe (2001) observed that the guiding principles of eco-literacy is provision of a framework that is relevant to the health and creation of sustainable communities in which human ideology, activities and technologies do not interfere in the natural capacity of the eco-system to sustain life. Thus, the cycle of valuing and appreciation of importance of trees to community members begins with the development of knowledge and understandings and continues to grow as people learn about what they value and value what they know.

However, the development of knowledge and understanding and its continued growth among the community members depends on the eco-literacy approach. Intergenerational learning opens up a space for generations to learn more about each other, to understand perspectives of other generations without necessarily adopting them. However, promotion of continuous planting and preservation of endangered tree species in community through intergenerational learning will result in the old and the young generations learning more about the endangered trees during their own generation and about trees' benefits to man from present generation.

## VI. Conclusion

The culture of tree planting around the home environment among the people of Onicha-Igboeze, which is gradually eroding, can be revived through provision of adequate eco-literacy programme that will be based on intergenerational learning approach.

## VII. Recommendations

Based on the findings, the researcher recommended that:

1. Awareness of replanting of trees should be intensified in order for community members to be more informed of essence of tree planting around the home environment;
2. Due to ignorance of other values of trees, that is beyond community motives, they cut down trees, this scenario needs to be bridged through adequate eco-literacy programme; and
3. In order to promote community eco-literacy level, government and other stake holders in the environment should intensify efforts towards eco-literacy programme at the community level.

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## Appendix



*Figure 1:* Ogirisi Plant Used For Local Fence



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*Figure 2:* Ogbu Tree Planted In The Middle of Compound as Symbol of Long Life and Unity

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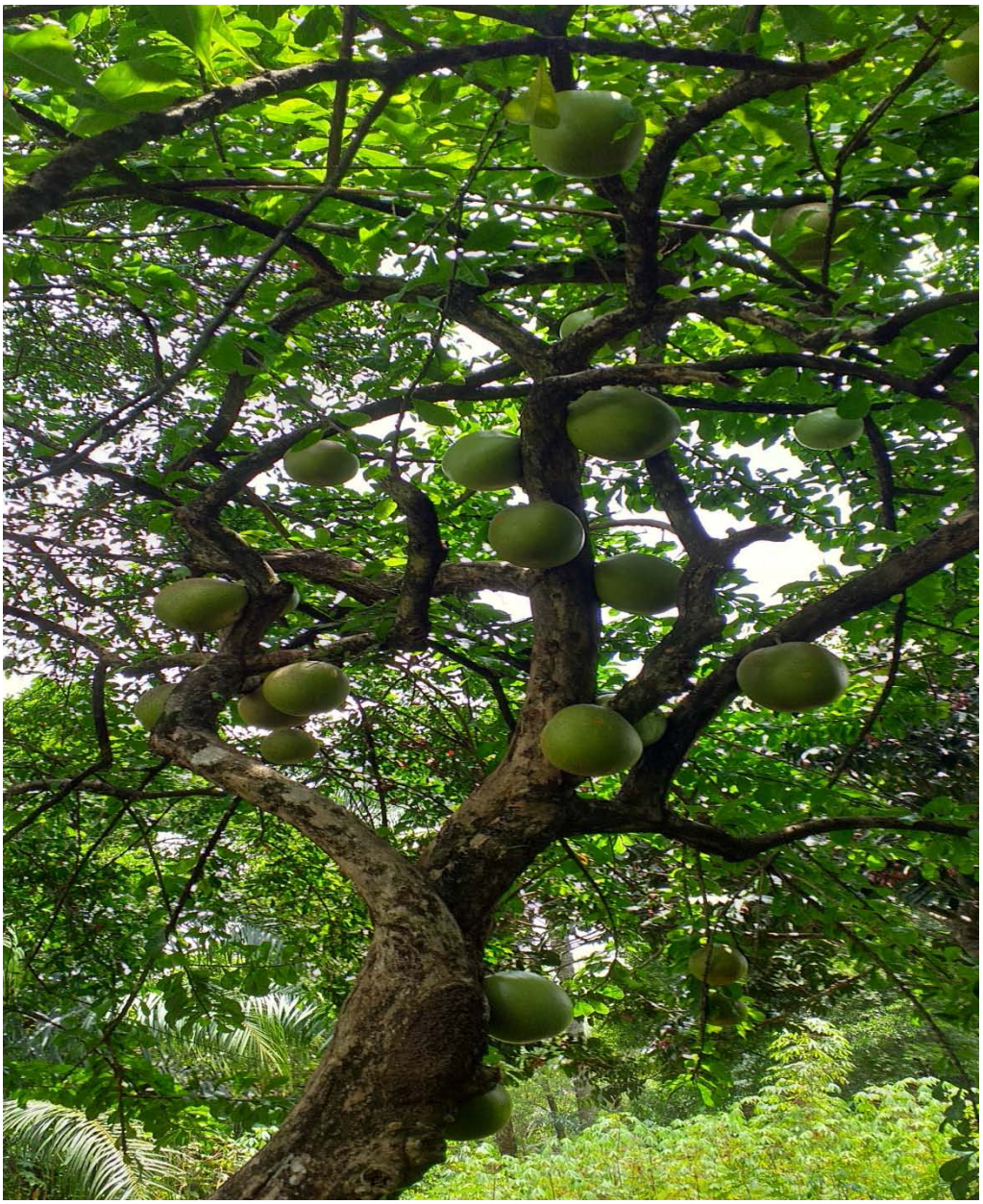

*Figure 3:* Calabash Tree



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# Social Sciences, Complexity and *Sociology of the Present* in Edgar Morin

By Alex Galeno & Fagner Torres de França

*Abstract-* The article intends to revisit the contribution of the french thinker Edgar Morin (1921-) to the construction of a plural and open method of research in Social Sciences. We will have as theoretical-epistemological basis the sociology of the present, an approach of social phenomena developed by the author during three decades, from the 1940s to the 1970s, constituting the matrix of complex thinking. The present work defends the idea that the central categories of the present sociology, such as phenomenon, crisis and event, as well as the so-called living method of empirical research are still fundamental today in the sense of proposing an opening of the social sciences to phenomena increasingly more complex and multidimensional. This presupposes the researcher's subjective and objective engagement, narrative ability, and sensitivity to grasp revealing detail.

*Keywords:* *edgar morin; sociology of the present; social sciences.*

*GJHSS-C Classification:* *FOR Code: 160899*



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# Social Sciences, Complexity and *Sociology of the Present* in Edgar Morin

Ciências Sociais, Complexidade e *Sociologia do Presente* em Edgar Morin

Alex Galeno [α] & Fagner Torres de França [σ]

*Abstract-* The article intends to revisit the contribution of the french thinker Edgar Morin (1921-) to the construction of a plural and open method of research in Social Sciences. We will have as theoretical-epistemological basis the *sociology of the present*, an approach of social phenomena developed by the author during three decades, from the 1940s to the 1970s, constituting the matrix of complex thinking. The present work defends the idea that the central categories of the present sociology, such as *phenomenon*, *crisis* and *event*, as well as the so-called *living method* of empirical research are still fundamental today in the sense of proposing an opening of the social sciences to phenomena increasingly more complex and multidimensional. This presupposes the researcher's subjective and objective engagement, narrative ability, and sensitivity to grasp revealing detail.

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*Resumo-* O artigo pretende revisitar a contribuição do pensador francês Edgar Morin (1921-) para a construção de um método plural e aberto de pesquisa em Ciências Sociais. Teremos por base teórico-epistemológica a *sociologia do presente*, via de aproximação e abordagem dos fenômenos sociais desenvolvida pelo autor durante três décadas, dos anos 1940 aos anos 1970, constituindo-se matriz do pensamento complexo. O presente trabalho defende a ideia de que as categorias centrais da *sociologia do presente*, tais como *fenômeno, crise e acontecimento*, bem como o chamado *método vivo* de pesquisa empírica são ainda hoje fundamentais no sentido de propor uma abertura das ciências sociais para fenômenos cada vez mais complexos e multidimensionais. Isso pressupõe engajamento subjetivo e objetivo do pesquisador, capacidade narrativa e sensibilidade para captar o detalhe revelador.

*Palavraschave: edgar morin; sociologia do presente; ciências sociais.*

## I. Introdução

Edgar Morin é um dos pensadores mais prolíficos dos séculos XX e XXI. Possui uma vasta produção intelectual que transita pela sociologia, antropologia, filosofia, comunicação, educação e estética. O desafio que sempre se colocou foi o de fugir a uma concepção disciplinar e fragmentada de ciência, desenvolvendo uma epistemologia de base complexa com o objetivo de articular as diversas áreas de conhecimento. Antes de delinear sua teoria da complexidade, a partir de meados da década de 1970, Morin aventurou-se pelo que chamou de *sociologia do presente*, embrião do pensamento complexo, no intuito de estabelecer comunicações entre as várias dimensões intrínsecas ao mundo da vida (econômicas, sociais, comunicacionais, demográficas, mitológicas).

Desde os anos 1940, quando inicia sua vida intelectual escrevendo para os jornais do Partido Comunista Francês (de onde seria expulso após a segunda-guerra), até hoje, embora tenha escrito sobre múltiplos temas, sua preocupação parece ter sido uma só: elaborar vias de abordagens da realidade capazes de enfrentar fenômenos sociais cada vez mais complexos e multidimensionais, para os quais o velho instrumental teórico da sociologia dominante mostrava-se crescentemente obsoleto, mais notadamente a partir dos acontecimentos de 1968 (TACUSSEL, 2002, MORIN, 2006). Nada mudou. Os fatos hoje continuam a desafiar o olhar muitas vezes atônito dos observadores sociais. Por isso faz-se necessário um retorno à sociologia do presente e à complexidade no sentido de propor uma concepção reformada de sociologia.

## II. Um Mestre da Indisciplina

Edgar Morin nasceu em Paris no dia 8 de julho de 1921. Francês judeu de origem sefardita, formou-se em direito, história e geografia, mas dedicou a vida aos estudos em sociologia, antropologia, educação, filosofia e epistemologia. Devido ao trânsito constante entre os saberes disciplinares, contrabandeando ideias e borrando fronteiras, tornou-se um pensador de difícil classificação. Integrou as fileiras da resistência francesa contra a invasão alemã e no ano seguinte ao fim do conflito viaja ao país vizinho para escrever um livro de conjuntura, *O ano zero da Alemanha* (2009), publicado originalmente em 1946, seu primeiro trabalho nos marcos daquilo que posteriormente chamaria de *sociologia do presente*.

O estudo sobre a Alemanha não era de conteúdo antialemão ou revanchista. Pelo contrário, rejeitava a ideia de culpabilidade em benefício da noção de responsabilidade que o novo Estado alemão deveria

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assumir com a nação e o mundo no pós-guerra. Tratava-se de tentar entender como foi possível um país tão intelectualmente desenvolvido ter arrastado o mundo à determinada situação de horror e o que poderia ser feito no sentido de evitar tragédias futuras. Portanto, é um livro não apenas de diagnóstico, mas também de prognóstico, de acordo com os dois principais imperativos da sociologia do presente, quais sejam, interrogar um acontecimento imprevisível e constatar o que ele revela e inova.

Talvez motivado por suas incursões no mundo do jornalismo, aliadas a seu interesse por comunicação e sociologia, Morin tenha desenvolvido, primeiro intuitivamente, depois sistematicamente, um método de pesquisa dos fenômenos sociais cujo desafio era compreender e narrar um fato no calor do instante, mas para além dele. E não um fato qualquer, como no jornalismo cotidiano, mas um acontecimento no sentido forte do termo, de caráter modificador, que responde a uma crise e carrega a potência de uma outra possibilidade.

Foi assim com *O ano zero da Alemanha* (2009) e outros ensaios, entre eles *O homem e a morte* (1988), publicado em 1951; *O cinema ou homem imaginário* (1970), de 1956, que parte do cinema para chegar às raízes de uma antropologia fundamental; *As estrelas: mito e sedução no cinema* (1989), de 1957, relacionado mitos antigos e modernos; *Crônica de um verão* (1961), filme-manifesto escrito e dirigido em parceria com o cineasta e etnólogo francês Jean Rouch; *Cultura de massa no século XX – Neurose* (2011), volume 1, de 1962; *Commune em France: la métamorphose de Plozévet* (1967), seu mais completo e importante trabalho elaborado no registro da sociologia do presente, a partir de um estudo transdisciplinar sobre o processo de modernização em uma comunidade de pescadores; *Maio de 68: a brecha* (2018), redigido em parceria com os amigos Claude Lefort e Cornelius Castoriadis no mesmo ano de 1968; *La rumeur d'Orléans* (1969), sobre a circulação de um boato acerca de supostos crimes cometidos por comerciantes judeus contra mulheres francesas no interior de suas lojas; e, finalmente, *Cultura de massas no século XX – Necrose* (2006), volume 2, concluído e publicado em 1975, uma espécie de balanço final da sociologia do presente, da cultura de massas e da crise cultural.

A partir da década de 1970 há no pensamento de Edgar Morin o que poderíamos chamar de uma virada epistemológica em direção a uma sociologia do conhecimento. Seu livro de 1973, intitulado *O paradigma perdido: a natureza humana* (1977) é um deslocamento acentuado em direção a uma epistemologia complexa das ciências sociais em detrimento de análises fenomenológicas mais factuais e com metodologias de pesquisa de campo bem delineadas. Com esse livro Morin anuncia a redação de seu projeto mais ambicioso, considerado sua obra máxima, *O método*, construído em seis volumes durante quase 30 anos, entre 1977 e 2004. É a culminância de um modelo de pesquisa transdisciplinar desenvolvido desde a sociologia do presente.

## III. Pensador Das Margens e do Desvio

Antes de explicitarmos as bases para uma ciência social complexa, urge o registro sobre a marginalidade presente nas referências sociológicas no Brasil e, particularmente, na França sobre a produção teórico-epistemológica de Morin. Roggero (2008, pag.192) chama a atenção sobre sua marginalização e falta de reconhecimento pela sociologia francesa. Diz ele: "Em um livro cujo objetivo é desvendar o lugar da sociologia francesa em 2000, vemos o nome de Edgar Morin citado apenas uma vez, restrito ao primeiro volume, quando quatro dos seis volumes definitivos já haviam sido escritos até aquela data".[1] Tal realidade não se distingue da produção brasileira. Morin e a sua teoria da complexidade são ignorados pelos cientistas sociais. Basta observar as referências bibliográficas da área de ciências sociais, sobretudo na ANPOCS (Ver cadernos 2017-2018).

É preciso dizer que se as ciências sociais e, em especial a sociologia, ignoram Morin, por outro lado, há um reconhecimento importante em outras áreas. Destacadamente, em educação e comunicação. As obras *A cabeça bem-feita* (2000a), *Os sete saberes necessários à educação do futuro* (2000b) e *Cultura de Massas no Século XX. Espírito do tempo. vol. 1 - Neurose* e *vol. 2 - Necrose* (2011a; 2006) são exemplos de sucessos editoriais absolutos no país nas referidas áreas. Mesmo que marginal nas ciências sociais no Brasil, não quer dizer que Morin não seja reconhecido. Desde os anos 1960 o autor vem ao país[2] e seu pensamento tem se propagado através de grupos de pesquisa como GRECOM-UFRN, Complexus-PUC-SP e Instituto da Complexidade-RJ, nos quais se destaca o GRECOM. Há 25 anos o grupo tem no pensamento de

[1] O autor se refere à obra de J.-M Berthelot (dir), La Sociologie française contemporaine. Paris: PUF, 2000, p. 125. Edgar Morin destaca em *Meu Caminho* (2010a) as querelas sociológicas francesas, sobretudo, advindas de Pierre Bourdieu: "A maioria dos sociólogos considerava-me um marginal, até mesmo um sujeito bizarro, mas não me atacavam. Por que Bourdieu fez isso? Talvez porque eu me parecia muito com ele e, simultaneamente, fosse muito diferente. Fomos considerados dois inimigos, dois rivais da sociologia. Não vivenciei as coisas assim. Minha existência lhe fazia muita sombra, mas sua existência não me incomodava; era sua animosidade que me fazia sofrer. (...) Certamente, ele tem sua teoria sociológica, em minha opinião unilateral, que triunfou durante algum tempo. Ele talvez tenha ampliado minha marginalidade, mas ela não tinha nenhuma necessidade do seu ataque; essencialmente, era decorrente do caráter de minha obra. Para mim, ser um sociólogo é ser capaz de pensar os fenômenos econômicos, sociais, psicológicos, culturais, religiosos e mitológicos em correlação e interação." (pag. 134).

[2] Cf. MORIN, Edgar. Meus demônios. Tradução de Leneide Duarte e Clarice Meireles. 5ª Ed. Rio de Janeiro: Bertrand Brasil, 2010b.



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Morin e nas chamadas ciências da complexidade suas principais referências[3]. Destaca-se ainda a realização do I Congresso Inter-Latino do Pensamento Complexo na Universidade Cândido Mendes-RJ em 1998. Não menos importante é o reconhecimento pelo SESC-SP à obra e vida de Morin. A instituição tem traduzido e publicado obras essenciais do autor, realizado simpósios e até mesmo lhe dedicado um site.[4]

Tal realidade nos revela a condição de um pensador marginal nas ciências sociais. Marginal pela singularidade da obra e escolhas éticas do autor por um lado e, por outro, pela força hegemônica de um tipo de ciência social produzido há décadas. Algumas passagens de sua trajetória são relevantes para melhor compreensão desta prática e condição de ação na marginália. Uma delas diz respeito a sua escolha de não fazer carreira profissional no mundo universitário, embora tenha recebido 27 títulos de *Doutor Honoris Causa* em universidades do mundo inteiro. Sua entrada no CNRS (1951) lhe garantiu relativa autonomia como pesquisador e intelectual. Como revela em *Meu caminho* (2010a, p. 129),

> (...) por sugestão de Georges Friedmann que eu conhecera em Toulouse e que dirigia o Centro de Estudos Sociológicos, no bulevar Arago, solicitei minha alocação na categoria de pesquisador no CNRS. Os pareceres favoráveis de Maurice Merleau-Ponty, Vladimir Jankélévitch e Pierre Georges ajudaram na aprovação de minha candidatura.

A natureza autônoma de Morin também já se revela antes. Primeiramente em 1946, quando publicou *O ano zero da Alemanha* (2009). Uma espécie de "sociodiagnóstico" de uma Alemanha arrasada no pós-guerra. E como afirmamos antes, antecipa *avant la lettre* sua sociologia do presente. A segunda passagem que caracteriza sua autonomia como autor marginal é sua pesquisa sobre o fenômeno da morte, que resultou em *O Homem e a Morte* (1988). Morin expressa a ideia de uma antropologia complexa, isto é, uma antropologia capaz de religar concepções sociológicas, psicológicas, históricas e econômicas ao pensar a diversidade do humano e que, além disso, contemple a reflexão filosófica sobre a condição humana. Tal como o livro anterior, esta publicação parece antecipar a aventura de *O Método*, dado o caráter transdisciplinar de investigação científica. Ainda em *Meu caminho* (2010a, p. 125) esclarece sua trajetória:

> Eu ainda não havia incorporado as palavras 'método' e 'complexidade', mas sabia que era necessário ter uma visão poliscópica, múltipla, de meu tema. Eu queria conhecer as diferentes atitudes humanas diante da morte. Devorei obras de etnologia e antropologia, explorei todas as ciências humanas, as ciências da vida, as filosofias.

Noutra direção, constatamos a marginalidade por uma espécie de exílio cognitivo imposto ao pensamento moriniano a partir de um modelo de ciências sociais hegemônico. Em particular um pensamento sociológico que tem secundarizado as questões epistemológicas ou reflexivas em nome de um empiricismo pretensamente portador de objetividade científica. Em *Sociologia* (1998), ainda não traduzido no Brasil, o autor chama a atenção para a necessidade de uma "sociologia da sociologia" e para um "direito à reflexão". Isto é, uma disciplina que reflita sobre suas bases teóricas e objetos pesquisados a partir de uma dimensão multidimensional. Para isso, diz Morin, deve-se levar em conta "o duplo objeto da sociologia da sociologia."

> Temos agora de abordar o duplo problema do objeto da sociologia. Com efeito: 1) O conhecimento sociológico é um conhecimento com uma pretensão ou alcance científico que, por conseguinte, deriva do conhecimento científico, o qual por sua vez deriva da sociologia do conhecimento (e assim por diante); 2) A sociologia é uma coisa particular nas suas atividades e instituições, que tenta englobar a sociedade no seu conhecimento (MORIN, 1998, pag. 36-37).

Assim, a tentativa sísifa moriniana é fazer com que o conhecimento sociológico mantenha uma soberania reflexiva diferenciando-se, portanto, de concepções teóricas que o percebem como resultante de determinações culturais, sociais e históricas. Concebido desta maneira, o conhecimento sociológico perde sua capacidade de autonomia reflexiva e, também, sua objetividade e capacidade inventiva para novas descobertas e novas verdades. Esta visão, obviamente, é herdeira do determinismo clássico e que continua fortemente influente a partir de pensamento contemporâneo. Assegura Morin que esse "É o ponto de vista que exprimem as concepções de Bloor ou Bourdieu, como as de uma vulgata marxista, que faz da ciência uma ideologia." (MORIN, 1998, pag. 37)

Ao não priorizar pensar ou conhecer sobre o conhecimento produzido e suas implicações metodológicas, a sociologia esvazia-se de pensamento. Concordando com Marx em sua terceira tese sobre Fuerbach, quando se perguntou sobre "quem educa os

[3] A UFRN e a cidade Natal, na qual já esteve por cinco vezes, têm sido generosas com o pensador francês. Além de lhe conceder o título de *Doutor Honoris Causa*, foi palco de uma das maiores acolhidas de público a um intelectual. No ano de 2010, Morin palestrou sobre *O destino da humanidade* para aproximadamente oito mil pessoas na Praça Cívica da Universidade. Um dos eventos mais marcantes presenciado na instituição. As passagens de Edgar Morin pela UFRN e por Natal estão registradas em ALMEIDA, M. C; REIS, M. K. S.; FRANÇA, F. Edgar Morin**:** conferências na cidade do sol – Natal/Brasil (1989 a 2012)**.** Natal: EDUFRN, 2018.

[4] A ousadia política de Edgar Morin em realizar uma reforma do pensamento a partir de bases epistemológicas das ciências da complexidade tem se solidificado em outros lugares, tais como no Peru, Cuba, Colômbia, Argentina, Uruguai, México, Espanha, Portugal e Itália.



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educadores"[5], Edgar Morin tem se dedicado em suas obras a pensar sobre o conhecimento do conhecimento. Tal como Marx, tem se preocupado em uma reforma do pensamento, pois para ele as ideias se constituem em forças próprias imaginariamente e agem sobre as ações dos sujeitos e, em especial, dos pesquisadores e educadores. Por esta razão, a categoria do *homem genérico* de Marx (2010) sempre tem sido fundamento. Para Morin (2010c), a noção de homem-genérico não se relaciona apenas ao gênero humano, mas ao que é capaz de gerar aptidões a todas as características e às qualidades humanas que se manifestem na história. Relaciona-se, ainda, a inumeráveis outras virtualidades ainda não realizadas ou ao mundo do possível. Portanto, da ordem da multiplicidade e do inacabamento.

## IV. O Direito à Reflexão

Torna-se impossível a renovação da sociologia sem que ela priorize os pressupostos reflexivos e multidimensionais, anunciados anteriormente. Constata-se, assim, a necessidade de que uma das tarefas de pensadores, professores e pesquisadores das ciências sociais é se colocarem questões cognitivas sobre questões de Método[6].

Em *L'aventure de La Methode* (2015b), Morin resume sua trajetória reflexiva, investigações e descobertas a partir de quatro eixos fundamentais: 1. *O mundo físico*, no qual advoga a necessidade de conceber o mundo não mais como parte de uma ordem determinista, mas, ao contrário, o concebe como a dialética ordem-desordem-organização como uma relação entre interações e retroações; 2. *O mundo vivo*, em que não faz sentido a disjunção do homem biológico do homem cultural e nem a separação entre cérebro e espírito; 3. *A transdisciplinaridade*, que torna possível a religação entre os mais diversos saberes rompendo, assim, com a fragmentação ou compartimentos disciplinares do pensamento; e 4. *O* conhecimento, que se constitui no eixo primordial das elaborações morinianas. Para este eixo confluem os outros e dão sustentação epistemológica para um conhecimento complexo e para um conhecimento pertinente. Em suas palavras,

> A noção de complexidade começou a me possuir ao mesmo tempo como obstáculo e via de elucidação. A palavra, extremamente difundida, trai, na linguagem corrente, uma lacuna cognitiva: a incapacidade de definir ou descrever um fenômeno ou um problema. Seria preciso conceber uma forma de pensar capaz de descrever e definir as complexidades percebidas. De fato, a palavra *complexidade* veio iluminar retrospectivamente minha forma de pensar, que já buscava religar os conhecimentos dispersos, enfrentar as contradições no lugar de as contornar, se esforçar por ultrapassar a alternativa entre opções julgadas inconciliáveis (MORIN, 2015b, P. 36-37, grifo do autor, tradução nossa).

Como ampliação da perspectiva epistemológica anunciada acima, é importante ressaltar que a literatura, também, sempre se fez presente na obra e vida de Morin. Em *Meus Demônios* (2010b), sobretudo, ele afirma que a literatura é antena para o mundo e vestimenta para a vida. Para ele, escritores como Dostoiévski, Balzac, Tolstói, Victor Hugo, Marcel Proust nos falam sobre a condição humana com radicalidade: a compaixão, o perdão, a justiça, a memória e a política são possíveis de abordagens pela literatura. Morin publicou dois romances *Une Cornerie* (1948) e *L'Île de Luna* (2017) e um livro de poesias, *Poésies du Métropolitain* (2018). Além das incursões literárias, Morin mantém o hábito da publicação de diários, entre eles *Diário da China* (2007), *Diário da Califórnia* (2012c), *Chorar, Amar, Rir, Compreender* (2012d), *Um Ano Sísifo (*2012e), além de *Journal d'un livre* (1981), *Jounal 1962-1987* (2012f) e *Journal 1992-2010* (2012g).

Os Diários são como hologramas que expressam totalidades a partir de fragmentos íntimos e singulares. Noutros termos, é como se as partes do indivíduo religassem a condição do homem genérico marxiano ou da própria condição humana. Aqui presenciamos o exercício do *método vivo* no qual vida e obra são tecidos e religados. De uma vez por todas Morin demonstra sua escolha ética e política quando mantém a vida intelectual como inseparável de sua própria vida. Ele como Nietszche ignora o que poderia ser considerado como "problemas puramente intelectuais". Por isso afirma em *Meus Demônios* (2010b, p. 9), "Não sou daqueles que têm uma carreira, mas dos que têm uma vida".

## V. O Sociólogo Legislador de Uma Sociologia do Presente

Ousamos dizer que Morin expressa uma antropolítica e se aproxima da distinção que Nietzsche faz entre o Filósofo legislador e o Filósofo professor. Yannis Constantinidès (2000, p. 200), chama a atenção para esta flagrante oposição. Opondo-se à visão científica moderna de sua época, para o filósofo alemão, a filosofia era convocada a dominar pela especulação. Isso explica, de um lado, os filósofos se tornarem homens da ciência e não se dando conta dos

[5] "A doutrina materialista da transformação das circunstâncias e da educação esquece que as circunstâncias têm de ser transformadas pelos homens e que o próprio educador tem de ser educado". In: MARX, K; ENGELS, F. A ideologia Alemã – 1º capítulo – seguido das Teses sobre Feuerbach. Tradução de Sílvio Donizete Chagas. São Paulo: Centauro, 2002, p. 108.

[6] Por esta razão, Morin publicou os seis volumes de *O método*: 1. *A natureza da natureza* (2013); 2. *A vida da Vida* (2015a); 3. *O conhecimento do conhecimento* (2012a); 4. *As ideias.* Habitat: vida, costumes, organização (2011b); 5. *A humanidade da humanidade*. A identidade humana (2012b); 6. *A ética* (2011c).



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atos e valores dominantes e, do outro lado, tornarem-se filósofos legisladores. Só eles, diz Nietzsche, merecem o título de filósofos.

Ora, se os filósofos devem ser os legisladores voltados para o devir e não simples professores de filosofia, é porque seus papéis não podem ser reduzidos a interpretação e a fixação de valores passados. Para Nietzsche,

> Os fílósofos verdadeiros são aqueles que comandam e legislam: eles dizem 'será assim'! eles determinam em primeiro lugar o para onde? (*Wohin*) E para o que fazer? (*Wozu*) do homem e dispõe nesta ocasião do trabalho preparatório de todos trabalhadores filosóficos, de todos aqueles que se tornaram mestres do passado, - eles estendem uma mão criativa para se amparar no futuro e em tudo o que se coloca diante dele como meio, instrumento, martelo. Seu conhecer é criar, seu criar é legislar, sua vontade de verdade é - *vontade de potência*. (2005, fragmento 211, p. 105-106).

Por que tal digressão? Em razão de Morin se negar - como Nietzsche - a tornar-se um sociólogo ou filósofo professor. Ao contrário, Morin é um sociólogo legislador, pois se preocupa e se insere no movimento e na ordem do mundo. É um pensador legislador na medida em que advoga uma reforma do pensamento e sugere uma utopia concreta e uma politização do sujeito e do conhecimento. As proposições epistêmicas a partir de uma sociologia do presente são o substrato para os legisladores das ciências sociais. Evidentemente que se exige também a existência, sobretudo, de sociólogos legisladores.

A sociologia do presente teve seu ponto alto em meados da década de 1960. Em 1965, Morin instala-se em uma comunidade de pescadores na comuna de Plozévet, região da Bretanha, como coordenador de uma equipe multidisciplinar destacada pelo governo francês para investigar o processo de modernização da localidade. Inicialmente, a comuna havia sido subdividida segundo as disciplinas (sociologia, antropologia, psicologia, economia), ignorando o que se passava *entre* elas, ou seja, o essencial. Nessa pesquisa Morin refina e reafirma suas vias de abordagens para os fenômenos multidimensionais fazendo dialogar as áreas do conhecimento no sentido de construir uma compreensão mais ampla e articulada de uma modernização simultaneamente sociológica, antropológica, técnica, econômica e psicológica.

O empreendimento da sociologia do presente foi paulatinamente se diluindo, nos escritos de Morin, dentro do chamado pensamento complexo, elaboração de caráter mais teórico pela qual se torna mais conhecido. Ou melhor, foi-se imbricando com ele. O primeiro está contido no segundo. É quase, pode-se dizer, sua evolução necessária do concreto ao abstrato. Percebe-se claramente, em sua obra, uma linha de continuidade, um fio condutor alinhavando seus diversos livros e períodos. Ao estudar a guerra, a morte, o cinema, os meios de comunicação de massa, a economia do estrelato, as convulsões sociais, a política internacional ou a educação Morin, na verdade, está a procura de uma via de abordagem adequada para pensar sobre uma sociedade na qual fenômenos crescentemente complexos serão dificilmente compreendidos a partir de um paradigma disciplinar e fragmentador.

Com exceção de Bernard Paillard, pesquisador que esteve presente durante a experiência de Plozévet, a sociologia do presente não deixou herdeiros nem outras pesquisas conhecidas, não obstante seus marcos teóricos e procedimentos de investigação terem sido bem registrados, desenvolvidos e delineados pelo autor, especialmente em seu livro *Sociologia* (1998), cuja terceira parte é amplamente dedicada ao tema.

Justifica-se o resgate da sociologia do presente na medida em que ela permite elaborar uma teoria social de base complexa e multidimensional. Ao firmar as bases de uma metodologia de pesquisa mais ampla e atenta aos movimentos da sociedade, Morin tem em mente a oposição entre uma sociologia dominante, da especialização disciplinar e das regularidades estatísticas, e uma outra sociologia mais centrada na crise, no fenômeno minoritário e no acontecimento revelador, respeitando a ideia de Marx segundo a qual "a sociedade burguesa, pelo seu próprio desenvolvimento, gera as contradições que a minam, isto é, opera simultaneamente um duplo processo de autoprodução e de autodestruição" (Morin, 2006, p. 13). Mais do que isso, aceitando a ideia de multicausalidade dos fenômenos sociais, pois "o fenômeno é ao mesmo tempo, por exemplo, geográfico-histórico-econômico-sociológico-psicológico-etc." (Morin, 1998, p. 165), assumindo assim um claro compromisso transdisciplinar.

A cegueira da razão acorda os monstros da tecnoburocracia do pensamento, responsáveis por um mundo no qual prevalecem dados, números, estatísticas e abstrações em detrimento das necessidades concretas de uma sociedade viva, referentes à moradia, saúde, educação, alimentação, cultura e lazer. A complexidade, como afirma Morin (2011c), não é a antítese do simples, mas guarda relação com a tessitura simultaneamente heterogênea e inseparável do social, recolocando o paradoxo do uno e do múltiplo, da unidade na diversidade. As ciências constroem (cada vez mais) zonas de especialização do conhecimento no sentido de organizarem os saberes e desambiguizarem o real, rechaçando a desordem e a incerteza, clarificando, distinguindo e hierarquizando ideias. O isolamento artificial dos âmbitos da vida resulta na racionalização do saber, ou seja, o fechamento da racionalidade. A sociologia do presente procura ser antídoto contra a fragmentação disciplinar.



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## VI. Fenômeno, Acontecimento, Crise: Categorias para uma Sociologia do Presente

O *fenômeno*, diz Morin (1998, p. 165), é algo que emerge na realidade social como um dado relativamente isolável - embora repleto de atravessamentos econômicos, históricos, culturais e sociais - objetivado em uma instituição, uma cidade, uma corrente de opinião, um mito, uma moda, dentre outras manifestações. A sociologia do presente é também uma sociologia fenomenológica. Tanto *O ano zero da Alemanha* (2009) quanto *La rumeur d'Orléans* (1969), por exemplo, tratam das consequências sociais de dois dispositivos mitológicos que marcaram forte e tragicamente a história do século XX: os mitos da superioridade da raça ariana e do judeu como bode expiatório dos males do mundo.

Edgar Morin tinha 25 anos quando percorreu os escombros de uma Alemanha devastada pela guerra, em 1946, para ver *in loco* o que acabara de ocorrer. Chegou, a bordo de um avião militar, armado apenas de papel, caneta e duas ou três perguntas guia. Observou, tomou notas, questionou, vasculhou e reuniu material suficiente para escrever sua primeira reportagem sociológica de fôlego, depois publicada como *O ano zero da Alemanha* (2009). Encontrou Berlin ainda com o cano fumegante, a ponto de haver, diz ele, "recolhido no interior da chancelaria de Hitler, no meio dos documentos espalhados pelo chão, cartas assinadas de próprio punho pelo *Führer* atribuindo condecorações a soldados alemães e de ter contemplado a agonia de seu bunker" (MORIN, 2009, p. 14). Era preciso adentrar as ruínas, conversar com a população, conhecer nazistas, não nazistas, forças aliadas, caminhar pela cidade, pesquisar, investigar, sentir no vento a densa névoa de chumbo que encobria a história. Mas, acima de tudo, era preciso relatar.

Acerca do mito do líder messiânico, o autor observa que, "Como fenômeno ideológico coletivo, no nazismo ocorreu a irrupção do religioso e do místico na vida política, social e econômica, uma irrupção das mais primitivas da mais supersticiosa das religiosidades" (MORIN, 2009, p. 29), em associação com um cientificismo (o mito da raça pura) igualmente delirante. Em um conjunto de entrevistas com homens e mulheres de Berlin, de todas as idades e estratos sociais, Morin constata que, às vezes mais, às vezes menos, mas "De todas as formas, e qualquer que seja o caso, a noção de raça implica sempre um julgamento de valor" (p. 54), para o bem ou para o mal. Estes e outros mitos permearam o imaginário alemão antes e após a guerra.

23 anos depois, já com 48 anos e mais de duas décadas de experiência acumulada em pesquisa, tendo desenvolvido e consolidado seu método sociológico, Morin e uma equipe multidisciplinar composta por outros cinco pesquisadores franceses desembarca na cidade de Orléans, cerca de 110 km ao sudoeste de Paris, para sua última aventura na sociologia do presente, financiada pela comunidade judaica local. Um boato estava tirando o sono da população. O motivo: uma fantasmagórica ameaça sexual que, de repente, em apenas alguns dias, fez (res)surgir fortemente na cidade o espectro do antissemitismo. Mulheres brancas estavam desaparecendo dos provadores de roupas em seis lojas pertencentes a judeus. Eram atacadas com uma seringa contendo sedativo e transportadas com destino ao mercado de prostituição estrangeiro em país desconhecido.

Um pânico medieval acomete milhares de moradores locais sem que a polícia ou a imprensa tenha recebido uma única denúncia sequer. Trata-se de um boato em estado puro, pois nenhum desaparecimento foi registrado e não houve interferência dos jornais para a proliferação das informações. O rumor, de origem ancestral, era na verdade uma combinação de duas temáticas distintas, envolvendo tráfico de mulheres e aversão aos judeus. Tal associação constituiu, segundo conclusão de Morin (1969) após intensa investigação, um dispositivo mitológico de dupla face cujo desenvolvimento transformou as latências antissemíticas arcaicas em virulência.

A isso Morin chamou de "idade média moderna" (1969, p. 10), ou seja, há algo de arcaico que persiste naquilo que aparenta ser o verniz mais sofisticado de nossas relações sociais; mas também de moderno, pois ambas as temáticas (escravidão sexual e antissemitismo) habitam e seduzem o imaginário social há séculos, reaparecendo de tempos em tempos, com novas roupagens, graças também à mídia de massa e ao processo de modernização. Não por acaso o mito é transportado para o cenário dos grandes magazines, que marcam uma virada no estilo de vida, no comportamento e nos valores de emancipação do universo feminino no contexto da cidade moderna (MORIN, 1969, p. 57 et seq).

Portanto, o nazismo e o boato de Orléans são fenômenos mobilizados também pela categoria do *acontecimento*, entendida, antes de tudo, como uma informação que irrompe tanto no sistema social, intervindo de maneira múltipla e decisiva na história humana (uma catástrofe climática, uma invasão estrangeira, um golpe de estado, a irrupção de uma revolta, um aparentemente simples boato), quanto no sistema mental do sociólogo (reorientando seu esquema cognitivo)[7]. O acontecimento torna possível

[7] Como fica claro na seguinte afirmação, em *Cultura de massas no século XX: vol. 2. Necrose*: "Da mesma maneira que a sociedade de que ela era o olhar (o espelho?), a sociologia foi atingida pelo Maio de

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abordar o problema primordial da mudança para além da realidade social dos sistemas equilibrados, que

> devem ser concebidos, segundo a expressão de Max Weber, como 'racionalizações utópicas', instrumentos cômodos que não se devem considerar como 'modelos verdadeiros' da realidade social: esta é, antes de mais, funcional-disfuncional em relação a estes pseudomodelos. É constituída por uma dialética permanente entre as tendências para a constituição de sistemas equilibrados e as contratendências desequilibradoras (MORIN, 1998, p. 166).

A sociologia do presente configura-se, assim, em uma sociologia dos acontecimentos (ou ciência do acontecimento) e uma *ciência do devir* (MORIN, 2014), na medida em que está atenta aos fenômenos minoritários capazes de apontar e/ou promover reorganizações sociais. A noção de acontecimento designa, portanto, o que é da ordem do "improvável, acidental, aleatório, singular, concreto, histórico" (Id., p. 250). Abrange ainda os circuitos comunicacionais, dentro dos quais se processam os acontecimentos, como demonstra o caso de Orléans ou das narrativas míticas acerca do salvador messiânico. Em *Sociologia* (1998), Morin faz referência aos *acontecimentos-choque* como aqueles que, diferentemente de um boato de circulação restrita, por exemplo, irrompem fortemente, de forma generalizada e, hoje em dia, quase imediata no universo imaginário de uma comunidade simbólica cada vez mais ampla.

O assassinato do presidente dos Estados Unidos da América John Fitzgerald Kennedy, em 22 de novembro de 1963, foi um destes acontecimentos que chocaram o mundo, uma "teletragédia planetária" (MORIN, 1998, p. 312 et seq.) vivida quase simultaneamente por todo o planeta, captada por milhares de testemunhas oculares da história. "A televisão apanhou o acontecimento com um pouco mais de uma hora de atraso sobre o assassínio. Agarrou-o quase de imediato, nunca mais largando o acontecimento" (p. 312). E, por meio da internet, podemos revivê-lo a qualquer momento. Em *Cultura de massas no século XX: vol. 2. Necrose* (2006), Morin fará referência ao *acontecimento-informação* (p. 28), cujo princípio é ser desestruturante.

Fenômeno e acontecimento se encontram, pois Morin (1998) procura observar o assassinato de Kennedy em seu caráter multidimensional e transdisciplinar, a partir de seus vários ângulos, tentando isolar relativa e arbitrariamente alguns vetores considerados mais importantes. *Primeiro*, a comoção. A morte de Kennedy foi um golpe no tecido político e vital dos EUA e além. Calou fundo no coração de milhões de pessoas, compatriotas ou não. Uma tragédia ao mesmo tempo infra-política, extra-política e supra-política. *Segundo*, mergulhou da vida real para as cavernas do romance policial, despertando ainda hoje curiosidades acerca de teorias conspiratórias. *Terceiro*, sua telepresença. JFK detinha não apenas o cargo de líder máximo da maior potencial econômica mundial, mas era também um verdadeiro olimpiano, figura de destaque do *star system*. Havia algo de mitológico em sua imagem de felicidade, sempre em evidência: como primeiro presidente "jovem, belo, aberto, simpático; como o feliz esposo de uma bela *cover*-presidente; como o pai feliz de uns filhos belos e espertos" (p. 313). Kennedy e sua família não saiam dos noticiários.

Por fim, a sociologia do presente é também uma sociologia da *crise*, a ponto de Morin (1998) ter desenvolvido de forma embrionária uma espécie de *crisiologia* ou teoria da crise. Fenômeno, acontecimento e crise são noções recursivas, inseparáveis, imantadas. Para uma sociologia não preocupada em concentrar todos os seus recursos nas médias estatísticas ou nas amostras representativas, as crises constituem fonte de extrema riqueza. Crises são placas tectônicas subterrâneas cujo atrito provoca as movimentações na superfície. A parte invisível só pode ser acessada adequadamente por meio de estudo aprofundado. Nas cinco entradas feitas por Morin (2006) para apresentar a noção de crise, vale a pena destacar a última (letra *e*), na medida em que traz um bom resumo da ideia:

> *a crise reúne, de modo turvo e perturbador, repulsivo e atraente, o caráter acidental (contingente, circunstancial), o caráter de necessidade (ativando as realidade mais profundas, as menos conscientes, as mais determinantes) e o caráter conflitual*. É aqui que entramos necessariamente em oposição a uma sociologia mecanística, normalizadora, que eliminaria a perturbação e o desequilíbrio (p. 29, grifo do autor).

A crise é o magma, a lava, o subsolo, o subjacente, a infraestutura, o latente, o inconsciente. Ainda em Maio de 68, em meio ao fogo cruzado, participando corpo a corpo nos acontecimento trepidantes (correndo o sério risco de elaborar interpretações apressadas e equivocadas acerca dos eventos), Morin (2014) redigiu uma série de artigos para o *Le Monde* sobre as revoltas que mobilizaram estudantes e operários franceses em barricadas pelas ruas do país há meio século. No mesmo ano os artigos foram publicados no livro *Maio de 68: a brecha* (2018), em parceria com Claude Lefort e Cornelius Castoriadis, até hoje uma das contribuições mais originais para aquele momento decisivo na história mundial.

Maio de 68 é uma ocasião privilegiada não apenas para compreender as transformações do espírito do tempo, mas um momento fecundo para questionar o próprio fazer sociológico. Segundo Morin (2018), durante os eventos dois tipos de interpretação se digladiam. A primeira, herdeira de uma tradição clássica, afeita aos dados, amostragens e

68 em plena expansão, crescimento, desenvolvimento" (MORIN, 2006, p. 23), deparando-se com seus limites metodológicos e explicativos.



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questionários. E uma outra que tenta pensar não a partir das regularidades estatísticas e limites disciplinares, mas de situações extremas que podem desempenhar papel revelador de uma profunda crise social. Morin (2006) acredita que a sociologia dominante não estava apta a apreender a crise de Maio, e por isso precisava se reinventar. De fato, diz ele,

> Só se pode compreender Maio de 1968 se levarem em consideração outras técnicas de pesquisa que não o questionário por amostragem que domina (dominava?) a sociologia e que, *incapaz de cavar por baixo da crosta superficial das opiniões, era incapaz de prever o que estava latente ou brotava, ou de ver e conceber os dinamismos e as rupturas*. Só se pode compreender o Maio de 1968 se se procura ficar acima e além do saber disciplinar parcelado, tentando reunir um corpo teórico de hipóteses para abarcar e estruturar o fenômeno. [...] a atenção dedicada ao *fenômeno*, ao *acontecimento*, à *crise* conduz não ao enfraquecimento, mas ao reforço da exigência teórica (2006, p. 25-26, grifo nosso).

Em outras palavras, tratava-se de elaborar uma interpretação em profundidade de uma crise a partir do estudo do fenômeno desencadeado pelo acontecimento. O que ele revela para além da produção apressada de números e opiniões nem sempre refletidas? Fundamentalmente, ontem como hoje, é preciso romper com as interpretações binárias e os modelos simplificadores de pensamento capazes de interditar a complexidade mesma do movimento da sociedade.

Em sua multidimensionalidade, Maio de 68 é o resultado complexo, ambíguo e heterogêneo, integrador e desintegrador, arcaico e anunciador, de uma crise ao mesmo tempo política, de valores, de um modelo de organização social questionado em grande parte pela ascensão de uma nova classe etária adolescente que surge no espaço público a partir da década de 1960, na esteira da proliferação da cultura de massas e de uma sociedade de consumo voltada ao crescimento, mas cujo ideal de felicidade entrava em crise de legitimação. Uma sociologia do presente necessita preservar, enfrentar, articular e operacionalizar as três categorias vistas acima. Não é uma confirmação *a posteriori* das teorias colocadas *a priori*. Pelo contrário, é preciso estar aberto à informação, vista como o elemento desorganizador de uma determinada realidade, portanto, capaz de furar os esquemas explicativo pré-definidos. "O mais importante é o mais surpreendente e paradoxal, aquilo que dificilmente é explicável com os conceitos de que dispomos" (MORIN; LEFORT; CASTORIADIS, 2018, p. 217), diz o autor. É no sentido de seguir de perto os fenômenos sociais de ordem complexa que Morin elaborou, além das categorias acima elencadas, vias de abordagem metodológicas chamadas por ele de *método in vivo* – ou simplesmente *método vivo.*

## VII. Sobre o *Método Vivo*

Em 1960 Edgar Morin realiza uma experiência radicalmente inovadora de sociologia do presente por se propor a fazê-la por meio do cinema. *Crônica de um verão* (1961), realizado em parceria com Jean Rouch, funda uma discursividade cinematográfica chamada pelos seus idealizadores de *cinema-verdade*, um cinema capaz de percorrer fenômenos, provocar acontecimentos e revelar crises. O filme é uma forma de experimentar empiricamente os princípios e vias de abordagens da realidade norteadores de seu método de pesquisa sociológico. Mesmo tendo escrito anteriormente outros livros nos marcos de uma sociologia do presente, esta é a segunda vez (a outra foi na Alemanha, em 1946) que Morin vai a campo aplicar suas técnicas de pesquisa.

No que consiste o método vivo?

Trata-se de um método de investigação capaz de favorecer a emergência dos dados concretos e a apreensão das diversas dimensões do fenômeno estudado recorrendo a diferentes tipos de abordagens, como pesquisa documental, observação fenomenográfica, anotações, registro de discussões, entrevistas, questionários, construção de narrativas e participação em atividades de grupos, chamadas de "*práxis* social" (MORIN, 1998, p. 171-172). *Crônica de um verão* (1961) exemplifica um tipo de abordagem flexível, adequada para os propósitos do autor, privilegiando a entrevista e a participação nas atividades dos grupos, enquanto *O ano zero da Alemanha* (2009) enfatiza as anotações, observações e pesquisa documental.

A abertura para múltiplas estratégias de pesquisa está no cerne tanto da sociologia do presente quanto do método complexo, elaborado posteriormente. Exige rigor científico (diferente de rigidez), arte e capacidade de invenção e narração. Nas palavras de Maria da Conceição de Almeida, criar vias de abordagens

> é o que se espera do *sujeito sensível* à complexidade do tema ou fenômeno que quer conhecer, com o qual quer dialogar. Aqui, certamente, o pesquisador abre mão dos cardápios de receitas oferecidos pelos manuais de pesquisa para criar suas próprias estratégias de abordagem, seus operadores cognitivos. Produzir um conhecimento pertinente é o que se espera dele: *relacionar o fragmento e o contexto, o local e o global* é a arte esperada das pesquisas multidimensionais e complexas (2012, p. 115, grifo nosso).

Enfatizemos três passos multidimensionais para o desenvolvimento do método vivo, começando pela *observação fenomenográfica*. A observação fenomenográfica exige do sujeito sensível da pesquisa um olhar ao mesmo tempo panorâmico e analítico,



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particular e universal, capaz de contextualizar a informação e integrá-la ao todo do universo pesquisado. Por isso o pesquisador deve atuar por vezes como Balzac, em sua descrição enciclopédica da realidade, por vezes como Stendhal, atento ao detalhe significativo, estratégias narrativas fundamentais que devem ser exercitadas para ativar o "sentido perceptivo", atualmente "tão atrofiado nos sociólogos que se fiam no questionário, no gravador ou, pelo contrário, na simples especulação, que é preciso aprender a ver os rostos, os gestos, as roupas, os objetos, as paisagens, as casas, os caminhos" (MORIN, 1998, p. 172). Junte-se a isso uma cuidadosa elaboração de anotações, registros de discussões, impressões e cadernos de campo. Mais da metade do livro *La rumeur d'Orléans* (MORIN, 1969) é dedicada a reproduzir os diários pessoais dos pesquisadores e documentos coletados durante o processo de investigação.

O segundo passo multidimensional fundamental para a pesquisa são as *entrevistas*. Sumariamente falando, uma entrevista é caracterizada como uma comunicação pessoal para fins informativos. Mas há algo nesse processo mais importante que a informação, a saber, o fenômeno psicoafetivo constituído pela própria comunicação, na medida em que a palavra constitui-se na fonte mais duvidosa e ao mesmo tempo mais rica de todas. Tal fenômeno pode suscitar pequenos acontecimentos comunicacionais capazes de provocar modificações e revelações fundamentais no decorrer da pesquisa. É nesse sentido que, dentre os tipos possíveis de entrevistas, a sociologia do presente privilegia a *entrevista não diretiva* (MORIN, 1998).

Em geral, uma pessoa entrevistada orienta-se por dois desejos em conflito: expressar-se e ao mesmo tempo proteger-se. O objetivo da entrevista não diretiva é "*quebrar o sistema de defesa do sujeito pela necessidade de se exprimir do próprio sujeito*" (MORIN, 1998, p. 188, grifo do autor). Isso depende da relação de confiança mútua que o pesquisador necessita estabelecer com o entrevistado, além "da disciplina do entrevistador relativa ao não-comentário e à não-intervenção, da disponibilidade empática" (p. 188), princípios tão ausentes na sociologia quanto no jornalismo.

Daí a importância da criação de vínculos entre uns e outros. Por esse motivo, tanto em 1965, no caso de Plozévet, quanto em 1969, em Orléans, a exigência de Morin para que a equipe se instale nas regiões pesquisadas, se possível, na casa dos próprios moradores, participando da dinâmica local. Bernard Paillard, parceiro de Morin nos dois momentos fundamentais da sociologia do presente, narra sua experiência em Plozévet, no pequeno vilarejo de Kermeuguy. Diz ele: "participava da vida local e, por vezes, do trabalho de campo, vivia na companhia dos jovens, freqüentava os espaços de sociabilidade e hospedava-me na casa de um dos moradores" (PAILLARD, 2008, p. 24).

*Crônica de um verão* (1961) segue a mesma proposta, um filme construído quase que totalmente por meio de entrevistas não diretivas. A partir de uma pergunta-tema ("você é feliz?") feita aleatoriamente aos transeuntes nas ruas de Paris, os autores passam a estruturar um núcleo menor de participantes no intuito de aprofundar as questões suscitadas pelas respostas. Há nesse filme, diz Morin (2010), a *busca* de uma comunicação errática e oblíqua. Buscar alguma coisa exige método, saber o que, onde e como procurar. Por isso não se trata de um diálogo livre, entregue à improvisação da conversa. Exige destreza e certa objetividade do entrevistador para lidar com as subjetividades em erupção.

O núcleo do filme cristaliza-se porque as questões que cada um de seus participantes suscita não estão relacionadas simplesmente ao excepcional particular, ao raro e episódico, mas são a manifestação, no plano individual, de problemas profundos e gerais: "os do trabalho alienado, da dificuldade de viver, da solidão e da busca de uma fé" (MORIN, 2010a, p. 161). E isso levanta o difícil problema da verdade, pois o próprio caráter da palavra é movediço. A sociologia do presente deve incorporar uma vocação simultaneamente científica e ensaística. Deve propor uma narrativa capaz de apontar caminhos possíveis para a interpretação de um fenômeno social. Portanto, é uma sociologia capaz de assumir a dimensão de incompletude e inacabamento da realidade. Em *Crônica de um verão* (1961) a verdade é sempre provisória. Trata-se de *uma* verdade possível, que relaciona cada narrativa singular com o drama compartilhado pela experiência do grupo.

O terceiro passo multidimensional importante para uma sociologia do presente consiste em articular uma dinâmica de trabalho envolvendo não apenas os indivíduos, mas também os grupos, um processo denominado por Morin de "*praxis* social", isto é, tornar-se atento "à realidade e à ação dos grupos sociais" (MORIN, 1998, p. 174). Ao exigir do pesquisador um olhar que transita entre o geral e o particular, solicitando uma visão ao mesmo tempo panorâmica e analítica, a sociologia do presente, afirma Almeida (2012, p. 113), desativa a oposição clássica entre micro e macropesquisas.

Nesse sentido, Morin (1998) procura localizar o indivíduo em um grupo e um grupo entre outros grupos. Em suas palavras, com a sociologia do presente,

> Pudemos apreender os grupos não só de maneira indireta (através dos meios de investigação acima citados) mas também diretamente, quando era possível, ao nível das associações profissionais, políticas, ideológicas, confessionais e outras. Esforçamo-nos por situar estes agrupamentos em relação às classes sociais



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e às classes etárias. Tentamos ver os conflitos e tensões determinados pela sua vida ativa (p. 174).

Na investigação sobre Plozévet pode-se observar claramente o movimento pendular que oscila entre o macro e a micro, Balzac e Stendhal, a ciência e o ensaio, o rigor investigativo e a criação narrativa. *La métamorphose de Plozevet* (1967) inicia com uma descrição quase poética da região de Plozévet, sua paisageme geografia, passa pelo estudo da personalidade do habitante local, estende-se para a formação dos grupos (pescadores e industriários, jovens e velhos, mulheres e homens, partidários da esquerda e da direita) até chegar ao processo de modernização, tema central da pesquisa. Lá, diz Morin, "encontrei os traços de uma grandiosa luta entre dois mundos, encontrei as grandes correntes do tempo, os grandes problemas do homem, mas sempre encarnados nos rostos, nos olhares e nos destinos insubstituíveis" (1967, p. 12-13, tradução nossa).

A *praxis* social prevê também não apenas a observação, mas a participação e mesmo a intervenção em atividades dos grupos. Tal método de participação e intervenção foi utilizado, de modo semelhante, tanto em Plozévet quanto em *Crônica de um verão* (1961). Neste último caso em particular, faz parte da sequência final do filme a exibição, seguida de debate, das atuações dos personagens para eles próprios, debate que integra a versão final de película. A situação provocada gera desentendimentos e acusações, em geral acerca da falsa imagem apresentada por uns e outros, mas também entendimentos e empatias. No próprio processo de condução dos diálogos durante as filmagens, a participação dos diretores em cena (com o objetivo de marcar a ideia da intervenção) é constante.

Eis os princípios da *intervenção-pesquisa*:

1) *O princípio da maiêutica social.* Somos incitados a intervir quando cremos detectar uma situação "grávida" de mudança ou de inovação;
2) *O princípio não diretivo*. A nossa intervenção deve ser catalítica. Pode desencadear, mas não pode fixar, as normas e o programa de um movimento. Pode ajudar, não pode orientar;
3) *O princípio de orientação selvagem* (situações-teste ou para-experimentais);
4) *O princípio de socratismo psicossociológico*. A intervenção deve levar os interessados a interrogar-se sobre os seus problemas principais;
5) *O princípio de utilidade comum aos pesquisadores e aos pesquisados* (deontologia da troca) (MORIN, 1998, p. 175, grifo nosso).

Por fim, a *praxis* social está atenta às dinâmicas de trabalho estabelecidas entre os próprios pesquisadores, consubstanciadas no que o autor classifica de "autodesenvolvimento progressivo do sistema de interpretação" (1967, p.8), por meio das confrontações entre os dados dos pesquisadores e trocas dos diários de pesquisa redigidos por cada um, permitindo a autorregulação do grupo e a autocorreção das estratégias investigativas. Morin escreve, em *La rumeur d'Orléans* (1969, p. 13), que "Se nosso trabalho de campo foi tão fecundo em um tempo extraordinariamente curto, isso se deve à intercomunicação incessante das descobertas e à discussão quase permanente". Trata-se, portanto, de um intenso processo de intercomunicação, autocrítica, avaliação permanente e participação afetiva capaz de coordenar e otimizar os trabalhos da equipe.

## VIII. Conclusão

O objetivo da sociologia do presente é problematizar as ciências sociais a partir de uma reforma do pensamento sociológico, capaz de associar uma cientificidade não mutilante, fechada e disciplinar - atenta não apenas às médias e regularidades estatísticas, mas aberta também aos acontecimentos e aos fenômenos minoritários reveladores de tendências-, a uma possibilidade de conhecimento não estritamente científico. Importa restabelecer comunicações e articulações tanto com as outras ciências humanas quanto com a arte.

Trata-se, portanto, de pensar um outro sujeito de pesquisa cujo saber e formação possam aliar explicação (como aquele que permite a um sujeito conhecer um objeto enquanto objeto) e compreensão (sendo tudo o que permite conhecer um sujeito enquanto sujeito). Nesse sentido, é imprescindível abrir o pensamento sociológico sobre a literatura. O romance é um modo de conhecimento com potencial de retotalizar o universal a partir do singular concreto. Morin (1998) propõe que o conhecimento sociológico não se resume ao conhecimento científico *stricto sensu*, mas integra múltiplos modos cognitivos.

Nesse sentido, o sociólogo deve pensar-se para além do profissional habilitado a manejar um instrumental teórico-científico impessoal e anônimo capaz de revelar o que se esconde por traz das aparências dos comportamentos sociais, mas deve colocar-se também como *autor*, ou seja, um sujeito implicado na pesquisa que desenvolve um pensamento singular e uma narrativa pessoal sobre determinado tema, mobilizando sua consciência e sua reflexão de humano e cidadão.

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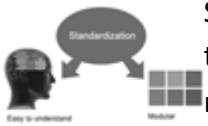


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"

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**Keywords**

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

**Numerical Methods**

Numerical methods used should be transparent and, where appropriate, supported by references.

**Abbreviations**

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

**Formulas and equations**

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

**Tables, Figures, and Figure Legends**

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

**Figures**

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

## Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

## Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

***1. Choosing the topic***: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

***2. Think like evaluators:*** If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

***3. Ask your guides:*** If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

***4. Use of computer is recommended:*** As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

***5. Use the internet for help:*** An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



***6. Bookmarks are useful:*** When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

***7. Revise what you wrote:*** When you write anything, always read it, summarize it, and then finalize it.

***8. Make every effort:*** Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

***9. Produce good diagrams of your own:*** Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

***10. Use proper verb tense:*** Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

***11. Pick a good study spot:*** Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

***12. Know what you know:*** Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

***13. Use good grammar:*** Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

***14. Arrangement of information:*** Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

***15. Never start at the last minute:*** Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

***16. Multitasking in research is not good:*** Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

***17. Never copy others' work:*** Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

***18. Go to seminars:*** Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

***19. Think technically:*** Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

***20. Adding unnecessary information:*** Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

***21. Report concluded results:*** Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

***22. Upon conclusion:*** Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

## Informal Guidelines of Research Paper Writing

***Key points to remember:***

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

**Final points:**

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

*The introduction:* This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

**The discussion section:**

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

**General style:**

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

**To make a paper clear:** Adhere to recommended page limits.



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*Mistakes to avoid:*

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

**Title page:**

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

**Abstract:** This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

*Reason for writing the article—theory, overall issue, purpose.*

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

**Approach:**

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

**Introduction:**

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

*The following approach can create a valuable beginning:*

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

**Approach:**

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

**Procedures (methods and materials):**

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

**Materials:**

*Materials may be reported in part of a section or else they may be recognized along with your measures.*

**Methods:**

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

**Approach:**

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

**What to keep away from:**

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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**Results:**

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

**Content:**

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

**What to stay away from:**

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

**Approach:**

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

**Figures and tables:**

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

**Discussion:**

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

**Approach:**

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

## The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

*Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection*.

*Segment draft and final research paper:* You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

*Written material:* You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

## Criterion for Grading a Research Paper (Compilation) by Global Journals

**Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals**

| Topics | Grades | | |
|---|---|---|---|
| | **A-B** | **C-D** | **E-F** |
| ***Abstract*** | Clear and concise with appropriate content, Correct format. 200 words or below | Unclear summary and no specific data, Incorrect form<br><br>Above 200 words | No specific data with ambiguous information<br><br>Above 250 words |
| ***Introduction*** | Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited | Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter | Out of place depth and content, hazy format |
| ***Methods and Procedures*** | Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads | Difficult to comprehend with embarrassed text, too much explanation but completed | Incorrect and unorganized structure with hazy meaning |
| ***Result*** | Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake | Complete and embarrassed text, difficult to comprehend | Irregular format with wrong facts and figures |
| ***Discussion*** | Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited | Wordy, unclear conclusion, spurious | Conclusion is not cited, unorganized, difficult to comprehend |
| ***References*** | Complete and correct format, well organized | Beside the point, Incomplete | Wrong format and structuring |

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