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"Musicmath Project: Developing Critical Thinking Skills in Music using Mathematics.

By
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Abstract
The purpose of this project is to introduce CSET students to music elements of rhythm and melody while relating the musical concepts to the topic of fractions in mathematics. The link between music and mathematics is well documented. However, the application and fundamental definition of critical thinking while linking musical creativity and mathematical skills and cognition are still under intense study. Current research however continues to show improved mathematical abilities when music is incorporated in the lessons. If music training enhances mathematical ability, therefore, it could act in either of two general ways. First, musical processing may specifically activate one or more of the core systems, and so music training may enhance processing of small exact numbers, large approximate numbers, or geometric relationships (See Spelke, 2008).
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<td>♫</td>
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<td>4 Beats</td>
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<td>Half Note</td>
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<td>2 Beats</td>
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<td>♩</td>
<td>Quarter Note</td>
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<td></td>
<td>1 Beat</td>
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<tr>
<td>♩♩♩</td>
<td>Eighth Note</td>
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</tr>
<tr>
<td></td>
<td>1/2 a Beat</td>
<td></td>
</tr>
<tr>
<td>♩♩♩♩</td>
<td>Sixteenth Note</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1/4 of a Beat</td>
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Whose music is playing?

Louis Armstrong

Duke Ellington
Whose music is playing?

Justin Bieber  
Byonce
Examples of DOK 3 in Music

whole note

half note
Examples of DOK 3 in Music

- Quarter note
- Eighth note
Examples of Notes

Sixteenth Note

Thirty-Second Note
Examples of Notes

Sixty forth Note
Musical Additions

Flag

Beams

\( \cdot = \, \cdot + \, \cdot \)
Example

Identify all the notes in the following piece of music and add all the corresponding fractions.
Musicmath

Dr. Akombo & Dr. Zhang
Time signature and fractions

How many different ways can you write a given fraction into the time signatures? E.g. \( \frac{5}{16} \)

\[
\frac{5}{16} = \frac{1}{16} + \frac{1}{16} + \frac{1}{16} + \frac{1}{16} + \frac{1}{16}
\]

\[
= \frac{1}{16} + \frac{4}{16} = \frac{2}{16} + \frac{3}{16}
\]

\[
= \frac{1}{8} + \frac{1}{16} + \frac{1}{16} + \frac{1}{16}
\]
\[
\begin{align*}
\frac{1}{8} + \frac{3}{16} &= \frac{1}{8} + \frac{1}{8} + \frac{1}{16} \\
\frac{2}{8} + \frac{1}{16} &= \frac{1}{4} + \frac{1}{16}
\end{align*}
\]
\[
\begin{align*}
&= \frac{1}{16} + \frac{1}{4} = \frac{3}{16} + \frac{1}{16} + \frac{1}{16} \\
&= \frac{2}{16} + \frac{1}{16} + \frac{1}{16} + \frac{1}{16}
\end{align*}
\]
Question:

• How many different ways can you write 3/2 into the musical time signatures?
Too Many!!!
\[
\frac{3}{2} = 1 + \frac{1}{2} = \frac{2}{2} + \frac{1}{2} = \frac{6}{4} = \frac{5}{4} + \frac{1}{4} = \frac{4}{4} + \frac{2}{4}
\]

\[
= \frac{4}{4} + \frac{1}{4} + \frac{1}{4} = \frac{3}{4} + \frac{3}{4} = \frac{3}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4}
\]

\[
= \frac{2}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4}
\]

\[
= \frac{1}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4} = \ldots
\]
Depth of Knowledge (DOK) Levels

Level One (Recall)
- Describe
- Explain
- Interpret

Level Two (Skill/Concept)
- Develop a Logical Argument
- Construct
- Compare
- Investigate

Level Three (Strategic Thinking)
- Formulate
- Hypothesize
- Differentiate
- Cite Evidence

Level Four (Extended Thinking)
- Revise
- Apprise
- Use Concepts to Solve Non-Routine Problems
- Explain Phenomena in Terms of Concepts

Level One (Recall)
- Define
- Calculate
- Who, What, When, Where, Why
- Name

Level Two (Skill/Concept)
- Memorize
- State
- Tabulate
- Use

Level Three (Strategic Thinking)
- Draw
- Identify
- List
- Label

Level Four (Extended Thinking)
- Illustrate
- Measure
- Measure
- Report

- Infer
- Categorize
- Collect and Display
- Identify Patterns

- Graph
- Classify
- Separate
- Cause/Effect

- Compare
- Estimate
- Relate
- Distinguish

- Revise
- Apprise
- Use Concepts to Solve Non-Routine Problems
- Explain Phenomena in Terms of Concepts

- Formulate
- Hypothesize
- Differentiate
- Cite Evidence
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Acknowledgements

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A Gordian Knot:
The U.S. Supreme Court’s Resolution Of Burwell v. Hobby Lobby

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Long ago, when the Phrygians were without a king, an oracle decreed that the next man to enter the city driving an ox-cart would be king. The priests declared Gordias, a peasant farmer, king of Phrygia when he was the first man to drive his cart into town after the oracle out of gratitude, Midas, his son, dedicated the cart to Zeus, a Greek god, and tied it to a post with an intricate knot. Another oracle then decreed that the one who could untie the knot would become the King of Asia. Over time, Phrygia became a province of the Persian Empire. The knot held and the cart was still tied to the post when Alexander, eventually called Alexander the Great, arrived. He attempted to untie the knot, but could not. Stories vary, but he either “thought outside the box” by removing the pin which secured the yoke to the pole thus gaining the cart, or he simply took out his sword and sliced the knot, thus getting the cart by cheating. Either way, Zeus was so pleased he granted Alexander many victories. Today a Gordian knot is a metaphor for a problem that seems impossible to solve, but is easily defeated by “thinking outside the box” or cheating (Britannica, 2014).

Legal problems are sometimes like Gordian knots. Cases are complicated and Gordian knots on their own. They are meant to be slowly unraveled after careful consideration of all viewpoints and possible future ramifications. However, plaintiffs are trying to cut this process short by appealing to the political ideologies of activist judges who would then use these ideologies to vote for the plaintiffs’ positions. The consequences of these cuts can create whole new Gordian knots. A quick victory may or may not do justice. Burwell v. Hobby Lobby appears to pose this type of problem (Burwell, 2014). Many commentators appeared to have a script written for this case before the case was decided. On the one hand, if the court recognizes and protects the religious principles of corporate owners, then there is a war on women (Young, 2014). If it is contrary to the company owners’ religion, the owners will deny employees the use of abortion and contraception. On the other hand, if the court does not recognize the religious rights of corporate owners, then the owners will be forced to pay for services to which they have religious objections. Let the war on religion, and the shortcomings of Obamacare, begin. Both sides would be happy as their bases are energized for the elections in 2014 and 2016.

The Supreme Court did not take either of these approaches. The Roberts’ Court, the current Supreme Court, is known for an “inclination toward nominally incremental rulings with vast potential for great change” (Liptak, 2014a). The majority sought to untie this knot between two potentially clashing rights by recognizing that the case is one of statutory interpretation. The court came to what the majority of justices anticipate will be a narrow decision arrived at through a very careful reading of a statute. Surprisingly, this decision and careful approach did not completely resolve the issue. The case may not be as limited as the majority assumed it would be. This case could very well be a second Citizen’s United v. FEC, and have broad implications for the United States (Citizens, 2010). Citizen’s United was the case that treated corporations like people and allowed a business to contribute to political campaigns like a person. At a minimum, it is one of the biggest Supreme Court decisions of the year, at least in political terms (Legal, 2014). This article is not just written for teachers who may have to understand this case for use in their classes. This article is also written for anyone who follows U.S. politics and anyone who desires to be an informed voter. Any discussion of this case will certainly spark many heated debates. The first theme addressed in this article will be a
review of the case. The second theme will be a consideration of a possible framework that can be used to prevent new Gordian knots from being tied in future cases. The third theme will be an examination of potential remaining problems such as a flood of new cases over whether a religious belief is sincere, the treatment of minority religions, the potential for discrimination, and, if accommodations are granted, the need to treat all religions equally. The final theme reviewed in this article will be a consideration of where the court may be heading in the future.

**Background On The Hobby Lobby**

First, a review of the facts in the case is helpful. Hobby Lobby is an arts and crafts company founded by David and Barbara Green. It is a closely held for-profit corporation and employs around 21,000 people. The Greens are Christians who try to run their business according to their understanding of Christian principles. The Mardel Christian and Educational Supply Company, owned by Matt Green, and Conestoga Wood Specialties, owned by the Hahn family, were also included in the decision. The Hahn family is Mennonite and employs about 1,000 people in their furniture company. The Green and Hahn families objected to their having to provide four of the twenty FDA approved contraceptives required under Obamacare. The two “morning after” pills and two intrauterine devices prevent the implantation of a fertilized egg. They believe preventing the implantation of a fertilized egg kills the zygote resulting in an abortion of a person (Pear, 2014). The government recognized these views as a legitimate religious perspective. The Department of Health and Human Services (HHS) exempted religious and non-profit employers that objected to the required contraception. Hobby Lobby did not qualify for an exemption because they run a for-profit company. However the owners believe the act of providing the four contraceptives facilitates the commission of an immoral act, which is not something the owners can do. The company filed a lawsuit in the U.S. District Court for the Western District of Oklahoma asking for an injunction against the enforcement of the rule based on the Religious Freedom Restoration Act (RFRA) and the Free Exercise Clause of the First Amendment. The district court denied the request for an injunction. The U.S. Court of Appeals for the Tenth Circuit granted an appeal and ruled that Hobby Lobby was a person who has religious freedom. The contraceptive requirement was also challenged in fifty other cases (Liptak, 2014b). Two other federal appeals courts in other challenges upheld the contraception coverage mandate while two additional appeals courts ruled against the coverage requirement. The Third Circuit ruled against the Hahn family. The U.S. Supreme Court then accepted the case and consolidated the Hobby Lobby case with the cases involving Mardel and Conestoga Wood.

**U.S. Supreme Court Ruling**

On June 30, 2014, Justice Samuel Alito delivered the opinion of the court. Justices Roberts, Scalia, Kennedy, and Thomas joined him in the opinion. The issue in the case was whether the RFRA permits HHS to require closely held corporations to provide contraception methods that violate sincerely held religious beliefs of the companies’ owners. The majority concluded the mandate violated the RFRA. Closely held corporations, ones that are run by a small number of shareholders, do not have to supply contraceptives that violate their religious beliefs. The mandate substantially burdened the exercise of religion by the corporate owners, as the way the mandate was implemented was not the least restrictive method to serve a compelling government
interest. Not complying with the mandate could cause Hobby Lobby to face fines of
$475 million (Liptak, 2014b). Alternatives such as having the government directly
provide the contraceptives or allowing closely held for-profit corporations to pass the
contraceptive problem directly on to insurers, by filling out a form and filing it with the
insurer, may be the least restrictive methods to provide contraceptives while preserving
the owners religious liberty.

The case was a statutory case decided under the RFRA rather than the Free
Exercise Clause of the First Amendment. The RFRA was a response to the 1990
decision in Employment Division v. Smith (Employment, 1990). In that case, the U.S.
Supreme Court held that generally applicable laws that have nothing to do with religion
could prevent citizens from exercising their religious rights. Justice Scalia wrote the
opinion that concluded Oregon could deny unemployment benefits to members of the
Native American Church who were fired for violating a state prohibition on the use of
peyote. Peyote was on Oregon’s drug list. The list made no mention of religion and
applied to all citizens equally. There was no exception for the use of peyote in religious
rituals. Congress felt punishing the use of peyote in religious rituals should violate the
Free Exercise Clause. In response, Congress passed the RFRA and required the use of
strict scrutiny when a neutral law substantially interferes with a person’s free exercise of
their religion. In 1993, the late Senator Kennedy (D, MASS) and Congressman Charles
Schumer (D, NY) introduced the RFRA into the Senate and House. The House passed
the bill unanimously and the bill lost only three votes in the Senate. President Clinton
signed the RFRA into law. In City of Boerne v. Flores (City, 1997), the Supreme Court
said the RFRA did not apply to states. However, the act does apply to federal laws. For
a neutral/generally applicable federal law that results in a substantial burden to the
exercise of a person’s religion to be upheld, the law must further a compelling
government interest and the law must be written in the least restrictive way, thus
satisfying strict scrutiny (Ayotte, 2014).

The court, in Hobby Lobby, did not decide if the law was furthering a compelling
government interest. Justice Alito simply said he accepted, for the sake of argument,
that the government had a compelling interest in making sure women have access to
contraception. The mandate was struck down under the RFRA because the majority
concluded the least restrictive means were not used. The penalties for not providing the
four contraceptives were $475 million per year for Hobby Lobby, $15 million for Mardel,
and $26 million for Conestoga. The court considered these penalties too severe. Even if
healthcare were not provided at all, Hobby Lobby would have to pay $26 million, Mardel
would pay $800,000, and Conestoga would pay $1.8 million in penalties (Liptak, 2014b).
Justice Alito said a company would be at a competitive disadvantage in hiring
employees if healthcare were not provided. Increasing the wages of employees to
purchase healthcare individually would be more costly than group coverage and the
money would be subject to taxes. He also noted that companies might have religious
reasons for providing health care coverage, even if dropping coverage might save some
company money. The court concluded the government could assume the cost of
providing the contraceptives to the women or the government could provide access in
other ways such as extending the accommodation that the government gave to religious
nonprofits to Hobby Lobby. This accommodation for nonprofits provided separate
payments for the contraceptives by insurers, without cost to the nonprofit or the women
employees, if certain procedures were followed. HHS says nonprofits must certify its religious objection to its insurance issuer, which then must provide separate payments for contraceptive coverage. However, the court did not rule that this was the least restrictive alternative for this type of religious exception. It was simply an example that other less restrictive methods could be employed.

The court also concluded a corporation is a person under the RFRA. HHS argued that the case could not be heard under the RFRA because the act only applies to people, not corporations. The justices use the Dictionary Act in determining the meaning of an Act of Congress (Dictionary, 1871). The Court said, “Under the Dictionary Act, the word person includes corporations, companies, associations, firms, partnerships, societies, and joint stock companies, as well as individuals” (Burwell, 2014). Also, HHS treated nonprofit corporations as persons under the RFRA when they granted an exemption to the contraceptive mandate to nonprofit corporations. The court could not see a distinction between nonprofit and for-profit corporations. In fact, the court said no conceivable definition of person could include natural persons and nonprofit corporations, but exclude for-profit corporations. For-profit corporations do not simply make money. "For-profit corporations, with ownership approval, support a wide variety of charitable causes, and it is not at all uncommon for such corporations to further humanitarian and other altruistic objectives" (Burwell, 2014). Justice Alito wrote, “No one has disputed the sincerity of their religious beliefs” (Burwell, 2014). Justice Alito was clear in the opinion that the case does not apply to all for-profit corporations. It only applies to closely held corporations. The three firms in the lawsuit are all owned and controlled by members of a single family. In closely held corporations, it is easy to discover the religious principles of the members of the company and the views are typically more consistent (Armour, 2014). The court concluded that the religious liberties of those who own and control these companies are not given up simply because they organize as a corporation rather than a sole proprietorship or general partnership. Closely held corporations are very different from large corporations, where the owners and shareholders are many and their views could be diverse. It may be hard for these corporations to exercise the religious beliefs of their owners.

Justice Ginsburg wrote the primary dissenting opinion. Justice Sotomayor joined her opinion in full. Justices Breyer and Kagan joined her except for the part on whether a corporation qualifies as a person capable of exercising religion. These two justices believed that the case fails on its merits and did not join Ginsburg’s discussion as to whether for-profit corporations may bring claims under RFRA. Ginsburg began by calling the decision one of “startling breath” for holding that a commercial enterprise can opt itself out of any law, except a tax law, that the owners of the enterprise judge incompatible with their religious beliefs. Justice Ginsburg said the court had, for the first time, extended religious freedom protections to the commercial, profit-making world. "The court’s expansive notion of corporate personhood invites for-profit entities to seek religion-based exemptions from regulations they deem offensive to their faiths" (Burwell, 2014). She wrote that the government has compelling interests in uniform compliance with its laws and pointed out the disadvantages that religion-based opt-outs impose on others. She wrote, “In the Court’s view, RFRA demands accommodation of a for-profit corporation’s religious beliefs no matter the impact that accommodation may have on third parties who do not share the corporation owner’s religious faith.” She believes the
RFRA was enacted to serve a far less “radical” purpose. She felt this concern held no sway with the majority. She also did not believe a legal fiction could exercise the rights of a natural person. “Workers who sustain the operations of those corporations commonly are not drawn from one religious community.” She warned, “The Court, I fear, has ventured into a minefield…” (Burwell, 2014). Thus, while trying to unravel this case, many more Gordian knots were created.

Justice Kennedy wrote a concurring opinion to respond to Justice Ginsburg and the dissenters. He emphasized the limited nature of the ruling. He also said the government had a compelling interest in providing insurance coverage that is necessary to protect the health of female employees. He pointed out that the part where the government failed was in not providing a least restrictive way to provide the coverage. He would have preferred to see a plan for providing the coverage more along the lines of what is in place already for nonprofits as this better respects religious liberty. HHS supplied this alternative framework to provide coverage and the approach is far less restrictive on the religious beliefs of the companies’ owners. The government had to show that it could not accommodate the plaintiffs’ similar objections under this framework. The government did not meet this burden.

Senator Charles Schumer, who was one of the people who introduced the RFRA in 1993 said, “This law was not intended to extend the same protections to for-profit corporations, whose very purpose is to profit from the open market” (Peterson, 2014). Senate Majority Leader Harry Reid (D, NV) said, “If the Supreme Court will not protect women’s access to health care, then Democrats will. We will continue to fight to preserve women’s access to contraceptive coverage and keep bosses out of the examination room” (Peterson, 2014). Senate Democrats introduced a bill, which they refer to as the “Not My Bosses’ Business Act,” to restore employers’ responsibility to provide contraceptive coverage and block companies from using the RFRA to avoid compliance. On July 16, 2014, Republicans in the Senate, with some Democratic help, blocked the bill 56 to 43. Senate Majority Leader Reid voted against the bill, because under Senate rules, he has the option to revive it later.

Debate over the “Not My Bosses’ Business” Act was designed by both parties to appeal to women voters. This support is seen by both parties to be critical for the 2014 and 2016 elections. Republicans introduced their own bill to reiterate that under current law employers cannot prohibit a woman from accessing contraception. The bill was introduced by Republicans to try to get the Hobby Lobby case understood better by the public. It seems Republicans do not want a repeat of 2012 when they felt the loss of support from women may have cost them an election. They believe the Democrats created a “war on women,” which they believed was false but effective. The Republican bill is unlikely to make it to the Senate floor. Many Democrats were busy trying to convince the public that women had lost some rights to certain contraceptives in the case. Senator Patty Murray (D, WA) said, “This whole issue is about whether a basic part of women’s health care law is covered by insurance or not. It is not about whether it is available” (Peterson, 2014). If nothing else, the cost of insurance companies separately and directly providing the contraceptives would cost the insurance companies more. This cost would be passed on to all consumers.

The Obama administration had not yet issued guidance on how workers could access coverage if their employers claim religious objections. On July 17, 2014 the
Obama administration said that employers that stop covering contraceptives in workers’ health care plans based on the Hobby Lobby decision had to disclose the change to beneficiaries within 60 days after the change (Armour, & Feintzeig, 2014). As of the writing of this paper, the Obama administration has yet to release regulations outlining an alternative method for workers at these companies to obtain contraceptive coverage.

On June 30, 2014, in Wheaton College v. Burwell (Wheaton, 2014), the Supreme Court granted a temporary exemption to Wheaton College so the college would not have to follow the approach the court suggested might be a less restrictive alternative method for delivering the contraceptives in the Hobby Lobby case. Wheaton does not have to fill out a form and send it to its insurer to be exempt from the requirement that employers provide health insurance with full contraceptive options until the Supreme Court can review the case. The college only needs to inform the government that it has religious objections to parts of the health care mandate (Bravin, 2014). Wheaton argues for an exemption, not an accommodation, because it believes that filling out the form to the insurer makes the college morally complicit in the wrongful destruction of human life, which also violates its religious beliefs. Justices Sotomayor, joined by Justices Ginsburg and Kagan, wrote a sharp dissent. She argued that Wheaton did not meet the tests for an emergency court ruling to block a federal law. Courts need to look at whether a law truly violates religious freedoms before blocking a law. She said, “I do not doubt that Wheaton genuinely believes that signing the self-certification form is contrary to its religious beliefs, but thinking one’s religious beliefs are substantially burdened – no matter how sincere or genuine that belief may be – does not make it so” (Wheaton, 2014). She also felt the court was moving away from the position that notifying the insurer was an adequate means to have contraceptives delivered to employees while respecting an employer’s religious freedom (Jaschik, 2014). Justice Sotomayor wrote, “Those who are bound by our decisions usually believe they can take us at our word. Not so today” (Wheaton, 2014). This case illustrates the sharp division on the U.S. Supreme Court. The majority indicated in Hobby Lobby that it was not ruling on whether the nonprofit form of opting out was the least restrictive method to impose the contraceptive mandate. However, discussions about the cases amongst the justices may have been so sharp that the dissenters missed this point. She also argued that the case “risks depriving hundreds of Wheaton’s employees and students of their legal entitlement to contraceptive coverage.” Because many other nonprofits have raised similar objections to filing a form with an insurer, she concludes the ruling “will presumably entitle hundreds or thousands of other objectors to the same remedy” (Bravin, 2014). This also demonstrates the sharp divisions on the court, as this was just a temporary order. The court has yet to rule on whether having the employer fill out and submit a form to an insurer is an acceptable and least restrictive alternative.

Potential Remedies For Future Challenges

The second part of this article will consider a possible framework that can be used to untie the Gordian knot in future cases. The Hobby Lobby case could create many potential problems. The majority and dissent clashed over whether the case would open the floodgates for future challenges. Are there any analytical approaches that could be used to limit a flood of cases while still providing some protection to religious beliefs and practices? How can the Gordian knot in religious cases be untied? This writer believes there are some established principles that could limit some future
cases and allow for the resolution of others. First, for the RFRA to apply to a case, there have to be religious beliefs involved. The first question a court always considers is whether the court is dealing with a religion. Prior justices on the Supreme Court have decided that a creed must meet four criteria to qualify as a religion. First, there must be a belief in God or some parallel belief that occupies a central place in the believer’s life. Second, the religion must involve a moral code that transcends individual belief – it cannot be purely subjective. Third, some associational ties must be involved. That means there must be some community of people united by common beliefs. And fourth, there must be a demonstrable sincerity of belief (Stephens, 2014). Two problems occur here. First, sincerely held beliefs not based in religion, but arrived at through study and mediation may not qualify as a religion. A problem may be a lack of a community of believers. If beliefs are not a part of a religion, the individual’s beliefs may not qualify for protection under the RFRA. The requirement for associational ties could be used by the courts to dismiss requests for exceptions under RFRA based on purely individual secular beliefs. This could lessen some challenges. However, there are many beliefs that will qualify as being a part of a religion.

Second, once it is determined the belief is a religious belief, then the question could become whether the belief is sincere under part four of the test for a religion. Everyone on the Court seemed to agree that the owners of the businesses included in the Hobby Lobby case were sincere in their religious beliefs. The justices did not debate this question. While the Court made sincerity of beliefs a part of the test, courts have never analyzed this part. A government that respects religious liberty should not subject religious claims to scrutiny. When the Volstead Act exempted communion wine from Prohibition, lawmakers did not inquire into whether the wine really became the blood of Jesus (Ponnuru, 2014). However, no one at this point knows how the court might decide the sincerity of other beliefs or if the courts will even engage in this type of practice. Refusing a claim for other reasons would not tell the owners that their religious views are either not based on a religion or flawed. Actually, probing into part four of the religion test should be discouraged. Courts are not designed to decide what religious beliefs are valid.

The simplest future cases will be where the government passes a neutral law based on providing for the health, welfare, or safety of citizens and a company saying it cannot comply with the law for religious reason. These cases, like Hobby Lobby, use strict scrutiny. The government has to show a compelling need for the law and the government has to use the least restrictive methods to achieve its compelling need. These cases occur because there is a middleman, a business owner, between the government and the employee. The toughest future cases will be those where a company owner’s religious beliefs would result in a denial of fundamental constitutional rights of a potentially large pool of employees. In fact, in some cases, protecting an employer’s religious beliefs could result in actual discrimination. There are no good methods to resolve cases where two fundamental rights clash. Rejecting employer requests for exemptions when two rights are involved could be based on a balancing test where an owner’s religious beliefs should not be protected if to do so would cause many other Americans to have their fundamental constitutional rights deprived. The ability of a large group of people to exercise their fundamental constitutional rights may be in need of more protection than the rights of a few owners to practice their religion. A
loss of fundamental rights did not happen in the *Hobby Lobby* case, as the women did not lose access to contraception or abortion. The method used to distribute the contraception just has to be changed to one that less burdens the owner’s religious beliefs. Justice Alito suggested two potentially less restrictive methods that still provide easy access to the employees. One method was where nonprofits have to fill out a form and notifying an insurance company of a potential clash with the owner’s religious beliefs. Then the insurer provides the contraceptive. The *Wheaton* case will have to decide if this method is adequate to protect an employer’s religious freedom. However, the majority suggested a second alternative. The government could directly provide benefits to the employees. This could lessen conflicts, as there would be no middleman. This sounds much like the single payer plan, which some Democrats originally argued for as the form Obamacare should take (Editorial, 2014). Under single payer plans, the government would directly provide health care, rather than going through employers.

**Potential Remaining Problems**

Even using these tests to resolve future cases may not lessen all future problems. The third part of this article examines potential remaining problems such as a flood of new cases, whether a religious belief is sincere, minority religions, discrimination, and, if accommodations are granted, the need to treat all religions equally. This court’s tendency to give for-profit corporations personhood will increase the number of challenges. Even if the case is restricted to closely held businesses, these businesses still employ many people in this country. Justice Ginsburg wrote, “Although the court attempts to cabin its language to closely held corporations, its logic extends to corporations of any size, public or private.” Because of the courts expansive notion of corporate personhood, she added that corporations could object to “health coverage of vaccines, or paying the minimum wage, or according women equal pay for substantially similar work” (Burwell, 2014). This is actually a small list of concerns. There are many other potential problems such as providing stem cell treatments for some Christians, potentially pushing employee parents to provide gay children with conversion therapy (Price, 2014), and providing psychiatric treatments for members of Scientology. Justice Alito responded to this assertion by saying that “it seems unlikely” that publically held “corporate giants” would make religious liberty claims. He did not expect to see “a flood of religious objections regarding a wide variety of medical procedures and drugs, such as vaccinations and blood transfusions.” Racial discrimination could not “be cloaked as religious practice to escape legal sanction” (Pear, 2014). According to Alito, it would be hard for an owner for religious reasons to deny vaccines to its workers. If enough people in society are not vaccinated, the health or life of the other people in society could be in danger. Allowing a few employees to opt out of a vaccine is the most a government could do to accommodate the religious beliefs of the individual. An exception could not be given to employers to not offer vaccines to employees. So, Judge Alito is saying corporations that are not closely held cannot claim religious exemptions or accommodations and not all challenges to health, safety, or welfare laws will be successful. To the majority, this diminishes the possibility of a flood of additional cases. However, maybe there is an observant Hindu who follows a strict vegetarian diet because his religion frowns on killing animals. Maybe he owns a software company that employs only vegetarians because he does not wish to be forced to subsidize meat eating with the salaries he pays (Basu, 2014). If a company
can dictate how an employee spends their salary based on the owners’ religious beliefs, “at what point does religious accommodation of an employer end and religious discrimination against employees begin” (Basu, 2014)? This ruling allows business owners of any faith to claim religious exemptions. It is unlikely the court considered cases brought by employers from minority religions such as Islam or Hinduism. Christian conservatives who are now cheering the *Hobby Lobby* victory might change their minds if companies owned or managed by non-Christians start to impose their values on workers. This could become a larger source of cases in the future and contribute not only to a flood of cases but, as Justice Ginsburg suggested, the potential for a minefield. Many potential applications have not been considered. This is indeed a Gordian knot.

The ruling could be used to justify anti-gay religious practices and create more discrimination claims. Justice Ginsburg cited the case of a New Mexico photographer who refused to photograph a lesbian couple’s commitment ceremony for religious reasons. “Would RFRA require exemptions in cases of this ilk?” Justice Ginsburg asked in dissent. “And if not, how would the court divine which religious beliefs are worthy of accommodation and which are not” (Burwell, 2014)? Advocates for same-sex marriage have long insisted that their own marriages do not threaten anyone else’s marriage. A person with religious objections could wonder if this is true. Business people wonder if they will be sued if they refuse to provide services. Gay and lesbian couples wonder why they do not deserve the same protections from discrimination granted to racial minorities. There could be a flood of cases as the rationale in the *Hobby Lobby* case moves past contraceptives.

Lastly, the government cannot play favorites. If one takes a “separationalist” approach to religion, like Thomas Jefferson, there is a wall between church and state and there is little accommodation for different religious beliefs when the law applies to all (Carter, 2014). In contrast, if one takes a “nonpreferationalist” approach, which was developed in the latter 1900s, then the government can accommodate religion. However, if the government is going to accommodate, the government has to accommodate all equally. A “separationalist” in *Hobby Lobby* would not have created an exception to a neutral law that applies to all. Any effect on religion would just be considered incidental. When a “nonpreferationalist” philosophy is used, the approach can allow for people to practice their religion, but exceptions cannot be used selectively. Exceptions from neutral law would have to be given to groups such as Muslims and Hindus, not just Christians. Throughout American history, there has been widespread agreement that the United States is religiously diverse and widely devout. A key element of religious liberty was accommodation. “We have generally agreed that our nation benefits when we help rather than burden those with religious obligations. That consensus seems, quite suddenly, to have evaporated” (Horwitz, 2014). One person’s religion is often another person’s cult. Some scholars push for nonreligious, sincerely held beliefs to be given the same protections as religious beliefs. Where the line will be drawn in a country potentially growing more secular is difficult (Newsday, 2014). The *Hobby Lobby* decision, while narrow, does leave a lot of questions unanswered, including whether for-profit companies will be able to avoid anti-discrimination laws and other health care provisions. Whether the reader believes the case could open the floodgates to additional cases and set off minefields probably depends on whether the
reader is more inclined to believe Justice Ginsburg or Justice Alito on the narrowness of this decision (Newsday, 2014).

The Supreme Court's Future Decisions

The last section of this article will consider where the court may be heading in the future. This court does resolve problems through incremental decisions (Lithwick, 2013). The Hobby Lobby decision should be considered along with Town of Greece v. Galloway (Town, 2014). This was another case involving religion that was decided just eight weeks earlier and involved the same 5 to 4 division. Two non-Christian plaintiffs, having to endure a Christian prayer whenever they showed up to conduct business with the town board, complained that the prayer made them feel “excluded from the community” and “diminished as citizens” (Palazzolo, 2014). Justice Kennedy wrote, “Adults often encounter speech they find disagreeable. Legislative bodies do not engage in impermissible coercion merely by exposing constituents to prayer they would rather not hear and in which they need not participate” (Town, 2014). The Establishment Clause, as well as the RFRA, is being used to increase permissible religious practices in public places. The court appears to be willing to provide broader protection to religious liberty than indicated in earlier decisions. The court disabled a central feature, section 5, of the Voting Rights Act of 1965 last year in Shelby County v. Holder (Shelby, 2014). Certain states and local governments that had histories of past discrimination no longer need to obtain federal government approval before changing their voting laws or practices. It is easy to combine these two cases with Hobby Lobby and be skeptical as to how the Roberts court will protect racial discrimination when faced with a clash with a religious practice. The court may be looking for a vehicle for rejecting the disparate impact theory of discrimination. A disparate impact violation is when an employer is shown to have used a specific employment practice that is neutral on its face but causes a substantial impact to a protected group that cannot be justified by legitimate business goals. No proof of intentional discrimination is necessary. The employer would have to show that there is a business justification for the practice. Many groups may be concerned that an important tool to bring cases to court and test certain business practices could be lost if actual discrimination, verses statistical discrimination, is required.

Another religious case on the court’s docket for next term is Holt v. Hobbs (Holt, 2014). The case is brought under the Religious Land Use and Institutionalized Persons Act. A Muslim prisoner is seeking the right to grow a beard for religious reasons in an Arkansas super-max prison. The prison does not allow beards. A beard is not required of Muslim men by formal religious doctrine and courts usually defer to the judgment of the prison administrators as to what practices are necessary to keep a prison safe (Opinion, 2014). The court could easily reject the prisoner’s request. Other more skeptical commentators believe the court will uphold the prisoner’s request. Thirty-nine state prison systems and the federal prison system allow inmates to wear beards. The Obama administration is on the side of the inmate. “What better way for the justices to allay suspicions that they are only interested in the free-exercise rights of Christians than to rule in favor of an imprisoned Muslim” (Greenhouse, 2014)? This would be similar to upholding Obamacare by calling it a tax and then chipping away at it in future cases like Hobby Lobby. This writer predicts the court will uphold Holt to give the court cover for some future agenda.
Are corporations people? In *Citizens United v. FEC*, the court granted First Amendment personhood to corporations seeking to make political contributions (Citizens, 2010). In *Hobby Lobby* the court held, at least for closely held for-profit corporations, the owners of companies can have their religious views protected. This writer is not sure how far the court will go in giving businesses rights traditionally held just by people, or allowing the owners of those businesses to exercise rights through their businesses. However, when corporations have the rights once reserved just for people, the rights and freedoms of people are diluted and compromised (McEvoy, 2014). The financial clout of corporations can drown out the free speech of ordinary citizens in campaigns. The court does not appear to be giving all rights of people to corporations. In *FCC v. AT&T* (FCC, 2011), the Supreme Court, in a unanimous opinion by Justice Roberts, rejected the argument that corporations have personal privacy interests. The wording of the Freedom of Information statute was clear in only applying to personal privacy, not corporate privacy. Some may believe this 2011 case was just decided to show that the court is not always pro-business. Others may believe the case was decided to provide cover for *Hobby Lobby*. However, this court does seem to have some cautious incremental decisions with great potential for moving the United States in certain directions. People form corporations so they can protect themselves personally from the liabilities of the corporation. However, if owners can exercise their beliefs and speech through their corporations, why should liabilities from corporate misbehavior also not be attributed to the owners (News, 2014)? Corporations should be careful what they wish for if corporate personhood is desired (Rosenberg, 2014).

In conclusion, this writer wonders if dysfunction throughout and between the branches of government is because of excessive activism. This writer posits the following scenario: that the President may be frustrated with Congress because he believes he cannot achieve what he was elected to accomplish. He may believe Congress will not allow any of his agenda items to pass. He is an activist in that he thinks he can make laws with his pen if Congress will not act. Congress then, especially the House, may believe the President and the Senate will not consider Republican proposals. They could be frustrated because they believe they must only consider Democratic problems and solutions. They might not believe they have the ability to influence the agenda or outcome. Obstruction and suing another branch of government becomes the tactic to achieve the goal of stopping the other party. The Senate may not be acting as a legislative body; rather, some observers could see them as a tool for the Democratic Party. They might not be seen as a group of independent lawmakers who compromise for the good of the country. The U.S. Supreme Court is a divided and activist court. The justices, neither the 5 Republican appointed neither justices nor the 4 Democratic appointed justices, appear to be concerned with finding acts of Congress or acts of the President unconstitutional. Activist justices appear to believe they are a third branch of government and as such can make policy and move the country in different directions. Ideas about government, especially ideas like Separation of Powers and Checks and Balances, can be like Gordian knots. It is easy to do things if one cheats or thinks outside the box in an activist fashion. It is much harder and messier to do things when staying closely within a constitutional framework. Gordian knots are intended to be carefully, patiently untied. It is through a slow and deliberate process of discussion and compromise that the government achieves legitimacy, authority, and the best
solution becomes known. People in government sometimes must put the interests of the people before the interests of a particular party, even if this means they could lose an election. That is not to say they should always be willing to compromise on core principles. But where possible, compromising for the good of the country and resolving disputes should be a desired outcome. Gridlock is often not helpful. This is the only way the most intricate knots are untied. Cutting and cheating can cause future, even tougher, knots. *Hobby Lobby* may be an excellent case. This writer hopes it is more limited and potential landmines do not materialize. Both sides used the case, at least initially, to simply advance a battle. However, the Supreme Court needs the restraint to be an umpire. The court cannot jump too quickly into the political fray and it cannot take sides. Many Separation of Powers and Checks and Balances problems are best resolved through the ballot box after citizens become familiar with the debates and become involved. The best solutions come out of debate from representatives elected by the people from across the country and diverse background. If a court cuts Gordian knots, not everyone will react like Zeus and reward the cutter. If a court is seen as partisan or as advancing an agenda, the court could loose its sense of legitimacy and authority.

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Healthy Grieving:
An Opportunity for Growth

by

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Introduction

*There is a sacredness in tears. They are not the mark of weakness, but of power.*

*They speak more eloquently than ten thousand tongues.*

*They are the messengers of overwhelming grief, of deep contrition,*

*and unspeakable love.*

Washington Irving

Each presenter at the Social Science Perspectives on Grief Symposium submitted an essay that views this amorphous and difficult topic from a different standpoint. The first paper presents a heartfelt discussion of how people cope with grief. The second essay is a clear and comprehensive examination of the stages of grief. The third section conveys the beauty and emotion of the Lantern Floating Ceremony in Hawaii, a syncretic event that features Native Hawaiian, Buddhist, and Japanese bereavement rituals. The last two essays describe a variety of interesting funeral rites representative of different cultures.

**Good Grief!**

What is “Good Grief”? The immediate response of many will undoubtedly include visions of Charles Schulz’s “funny round-headed kid” staring straight up while flat on his back after falling for Lucy’s football ruse...AGAIN!

Like Charlie Brown, human beings have many experiences with grief. These do not always involve an actual death. Countless losses produce grief. A lost job, the destruction after a fire or a deadly storm, even moving to a new city can trigger anguish and sorrow. But what is good grief especially in regard to the loss of a loved one? Or perhaps, how should we process it? The answer certainly isn’t, “Get over it!” or “Just deal!” One answer is simple. Life is unpredictable and the cultivation of an open heart and open mind to the present, positive elements in our lives empowers us to deal with our grief and the grief of others.

Buddhist psychologist Sameet M. Kumar, in *grieving mindfully* (2005) discusses several general types of grief. No matter how large or small, these occurrences can threaten our sense of security. Most people seek stability in their lives. Change is difficult, even if it may be rewarding. A simple detour or a neighbor’s unavailability for emergency childcare may cause frustration and anxiety. On a deeper level, the death of a loved one brings sadness and often disturbs an individual’s well being. It jars constancy not only physically, but also mentally and emotionally. “Grief is a part of life, and, like life, it is unpredictable” (Kumar p. 43).

There are basically two types of loss of life. The first is sudden and totally unexpected. This may be an accident, the result of a violent crime, or suicide. Such an event brings more questions than answers. All communication with that individual is gone and that loss leaves those who remain with uncertainty. Could an intervention have prevented the outcome? Could a phone call have helped? What if? What if? There are no answers for those who remain.

The second type of loss is gradual as a result of aging or a lingering physical or mental illness. This gives those who remain, time to communicate and clarify. This may seem to many to be preferable to a sudden loss, but both types are difficult and disconcerting. It is agonizing for friends and especially caregivers to experience this pending loss as it slowly progresses to its inevitable conclusion. They might even long
for a cessation of the daily pain. This is normal and fairly common, although the aftermath often is a nearly overwhelming guilt that may require personal expiation.

A gradual loss may also bring familial conflict in making end of life decisions. These choices require thoughtful communication and sensitivity as well as a focus on the emotional needs of all family members in making cooperative and inclusive decisions. This concern should incorporate the needs of the loved one as well as the wishes of those who will ultimately function as a supportive unit.

Regardless of the type of loss, one primary human need is closure, a requirement for stability. Unless there is a recorded or written communication, it is impossible to know what was in the minds of the victims of sudden death and no direct means of communication exists. However, in gradual or ongoing loss, there is a possibility of closure through caring communication. Family members and friends have an opportunity to heal and harvest: healing any misconceptions and imagined or real affronts and harvesting the joy of shared memories.

In palliative care physician Dr. Ira Byock’s book, *Dying Well: Peace and Possibilities at the End of Life* (1997), an essay by Stephen Morris lists five statements hospice recommends for patients to facilitate closure and strengthen personal relationships: (1) “I am sorry.” (2) “I forgive you.” (3) “I love you.” (4) “Thank you.” and (5) “Good-bye.” (p. 140). Discussing these five affirmations with a loved one is the ideal situation; yet, even in the case of an unexpected death, taking time to mindfully ponder these five declarations can provide comfort, relief, and closure for the aggrieved.

Psychologist Robert Niemeyer (1997) states, “Even if we may feel as if grief is something that has been forced upon us, or to which we are being subjected, it is actually something in which we actively participate” (as cited in Kumar p. 83). The world changes for those who grieve. Recognition of this allows acceptance of a new reality.

Those who grieve experience both mental and even physical pain. Some may seek to avoid that discomfort by using alcohol, medication, or succumb to another addiction. Unfortunately, these prove to be little more than distractions. The answers are within. The pain of grief is not a weakness. It is the result of caring, of opening up to another, of being vulnerable, of being willing to love.

Many find solace in the spirituality of religious teachings. Renowned Oxford scholar and Christian author of *The Chronicles of Narnia, the Screwtape Letters,* and *Mere Christianity*, C. S. Lewis, wrote an impassioned diary of his grief after the loss of his wife, Joy Davidman. Hers was a lingering death from cancer and he was her only caregiver at the end. In *A Grief Observed* (1961), Lewis initially rails at the Almighty, angry that when he experienced joy, God seemed to welcome him with open arms. Yet, when he was completely desperate, there was no answer. It appeared that God totally ignored him, slammed the door in his face, and threw the bolt (p. 6). Lewis passes through every stage of grief and eloquently expresses his frustration, depression, and anger. In a foreword to Lewis’s book, noted children’s author Madeline L’Engle writes that she is grateful to Lewis for his courage “to yell, to doubt, to kick at God with angry violence” (p. xvi). The aggravation expressed by this great Christian apologist “gives us permission to admit our own doubts, our own angers and anguish" (p. xvi).

Lewis realized that “bereavement is an integral part of love” (p.50). He even asks God if, in order to meet his wife again, he should learn to love Him so much that he will
not care if he meets her in the afterlife (p. 68). He concluded that his journey led him to believe that God did not slam the door in his face, but rather shook His head in loving frustration that Lewis simply could not understand the entire concept of death (p. 69).

In June 1983, a long-distance phone call changed Christian philosopher, Dr. Nicholas Wolterstorff’s life. His twenty-five year old son died in a mountain-climbing accident in Austria. This totally unexpected end to his robust son’s life was a shattering experience. He recorded his thoughts in a diary, published as *Lament for a Son* (1987). Most expressions of sorrow are heart-rending but the author wrote this small volume “in the hope that some of those who sit beside us on the mourning bench for children would find my words giving voice to their own honoring and grieving” (p. 5).

As a professor of Philosophical Theology at Yale University, Dr. Wolterstorff was fully aware of the spiritual aspects of the impermanence of life. His son’s death engendered a deep and lasting pain, causing him to examine his own relationship to his God. “There’s a hole in the world now. In the place where he was, there’s now just nothing” (p. 33). He embraced Gerard Manley Hopkins’ inscape, the essence of life. “And one child’s death differs from another not in the intensity of the pain it causes but in the quality” (p. 24).

Wolterstorff shares what comforted him in his grief. He cautions those who would say that they knew how he felt. They didn’t. He asked that people not tell him that it was not so bad. It was. Some said that they really had nothing to say but wanted to express their caring for him in his sorrow. He, and all who mourn, needed that. What he, and most who bear the pain of a death required was an honest expression of caring. “What words can do is testify that there is more than pain in our journey on earth to a new day. Of those things that are more, the greatest is love” (p. 34).

Wolterstorff mentions C. S. Lewis being angry with God and comments that he is not as angry as he is hurt. “My wounds are an unanswered question. The wounds of all humanity are an unanswered question” (p. 68). In the end, Wolterstorff makes peace with God and concludes that his suffering has refined him. “In the valley of suffering, despair and bitterness are brewed. But there also character is made. The valley of suffering is the vale of soul-making” (p. 97).

The message of these texts seems new, regardless of the dates of the deaths they chronicle. Perhaps with grief, like violent injuries, the scarring is always fragile and the angry wound remains just below the surface. Spirituality is obviously helpful but, in itself, is no protection against the ravages of grief. For many, as Wolterstorff stated, “Faith is a footbridge that you don’t know will hold you up over the chasm until you are forced to walk out onto it” (p. 76).

What is the answer? Is “Good Grief” truly the ultimate oxymoron? Most literature on grief suggests one solution, one means of coping that appears to lessen the pain and strengthen the mourner. That solution is simple but challenging. Kumar states, “grief ultimately teaches everyone the same lesson: to value the relationships, experiences, and time that you have in the present moment” (p. 22). Wolterstorff says, “We do not treasure each other enough” (p. 13). C. S. Lewis concludes, “bereavement is a universal and integral part of our experience of love” (p. 59).

Both Lewis and Wolterstorff used writing as an outlet for their grief. Any active participation to honor deceased friends and family can be cathartic. Friends of cancer
patients may participate in community walks or races dedicated to their loved ones. Both physical activities and creative endeavors offer solace and consolation.

Each mourner’s experience is unique because each mourner is unique. Mindfulness, meditation, or even carving out a few moments of quiet time will provide the opportunity for acceptance. One powerful solution to the pain is to value each moment, each hour, each day; each year we share with loved ones. Acknowledge their faults and failings as well as their treasure. In this there is comfort. There will still be pain at their passing, but let the richness of memories be balm to the suffering. Over time, that will be a gift, both to those who are physically gone as well as those who remain. Indeed, that will be good grief.

The Stages of Grief

Except for infants who die in the womb, infants who die at childbirth, and infants who die shortly thereafter, all humans apparently suffer grief. In other words, to be human is to suffer grief, probably many times within a single lifetime. The very ancient prehistoric humans suffered grief; the hunting and gathering and wandering humans suffered grief; the early humans living in stable groups in particular sites suffered grief; and the latter fully developed Homo sapiens suffered grief. Grief is a part of human living. Because it was recognized as such so many eons ago, the Greeks institutionalized the notion in their goat/tragos/tragedy mask for their outdoor dramas.

A wag noted that man is the only creature that laughs while everything else above and below remains serious: hence, the comedy mask of the Greeks. The other mask/side of the coin is that humans suffer grief at one time or another or at several times within each single life. The interplay between comedy for the happy times and grief for the unhappy times provided directional focus for the Greek audiences. In today’s world, both happy and unhappy times chart each human life.

Grief occurs in every culture around the world. It occurs to humans regardless of their social status, economic level, racial background, height, weight, nationality, gender, sexual preference, ability/disability, educational attainment or lack thereof, membership in any political party, or color of hair. Grief comes to all. It arrives whenever one discovers that one is about to die from complications from old age and/or an incurable illness. Grief comes when a loved one dies, as when a father dies, for example. Grief comes when a highly valued individual dies—a beloved president like JFK. Grief comes when a much-loved pet dies—a pet mutt who has lived for fifteen years in one’s household. Grief can come also at a breakup of lovers, at the disappointment of losing one’s long-held job, at hearing of an epidemic that killed so many babies. At one time or another, whenever a sadly dramatic change in our lives occurs, grief descends upon each one of us.

Because the descent of grief is so universal, a close examination of the ailment and its processes may prove helpful to the reader. This examination begins with the famous “first of its kind” model put forth by the Swiss-American psychiatrist Elisabeth Kubler-Ross in 1969 with her book On Death and Dying. This essay examines several other collections of observations, analyses, and conclusions.

Kubler-Ross’s extensive interviews and personal work with terminally ill patients over decades provided her with insights that she formally organized into five stages of grieving. She stressed that (1) not every grieving individual goes through all of the five stages, (2) that some grieving individuals may undergo only two or three stages; (3)
that even though a grieving individual may “complete” a stage to go on to another, the individual may “return” to the earlier stage; (4) differing reactions by grieving individuals are determined by the personality and coping structures of each individual.

Denial and Isolation - Refusing to believe that one’s own death is imminent, that a loved one has died, or that a strong positive in one’s life will never be again is “hard to take,” as they say, for just about everybody. Refusing to accept the onslaught of a new reality offers momentary comfort. After all, if one cannot face “full front” the total reality, then facing a small bit at a time allows the grieving person some time in which to accept gradually only what the grieving person can actually handle at a given moment. This denying may take a long time. One must handle it, piece by piece, in isolation. Intended solace from others often constitutes wasted time and may, in fact, interfere with the positive conclusion of this state.

Anger - Once the personal denying in solitude begins to fade, denial may turn into anger. The grieving individual may direct their anger toward the doctor who delivered the final diagnosis, namely, that the death of the grieving individual is eminent. They may direct their anger at the loved one who died, at other family members, at friends, and at objects. And even though the grieving individual realizes that it was not the doctor’s fault for scientifically guessing what his tests have shown, that it was not the fault of the loved one who died to have left so early and so suddenly, that it was not the fault of any of those who are attempting to comfort, and/or that it was not the fault of the vanity mirror or the new micro-oven or the window pane, the grieving individual still seethes with anger. The grieving individual’s contradiction between her/his logical understanding that the fault is misdirected and his/her emotional anger at the over-whelming situation eats away. One stays angry, one is angry over being angry, and one grows even more angry with one’s anger. To move through this stage may require much time. The time taken to quiet the anger varies with each individual.

Bargaining - To overcome one’s sense of vulnerability and emotional pain and to regain a sense of one’s control over life, the grieving individual may entertain a series of “if’s”: if I had gone to the clinic earlier; if I had talked more to my mother before she died; if I had just paid more attention to the signs; if I had been a better person; and so on. In attempting to bargain for a more palatable understanding, the grieving individual is attempting to heal.

Depression - The grieving individual may “come to grips” with the current situation—cost of a funeral, selection of flowers, how to distribute keepsakes, how to thank all those who have attempted to help. Also, the grieving individual may “come to grips” with the reality that one’s death is eminent, that the loved one really is gone forever, that the celebrity or pet or lover or job is truly gone.

Acceptance - Finally, the grieving individual may reach a period of dignified calm withdrawal. As one accepts one’s eminent demise, the lost of a loved one, a beloved celebrity, a lover, or job, the grieving individual finally “comes to rest” with the realization that the loss is real.

Kubler-Ross offered her insights to help medical professionals, psychiatric professionals, and workers with the terminally ill. As a result, the general public deals with the terminally ill in a more understanding, empathetic, and helpful way. Her work, especially her book, “...revolutionized how the American medical field takes care of the terminally ill” (Elizabeth Kubler-Ross Foundation, 2014). Dr. Allan Kellehear claimed
that her book “...is one of the most important humanitarian works on the care of the dying written in the Western world” (Elizabeth Kubler-Ross Foundation, 2014).

Critics pointed to Kubler-Ross’s “lack” of “regular” modern research protocols in her work. Readers should remember that Kubler-Ross never presented her book as a modern scientific research study with all possible safeguards; instead, she simply offered her many years of observations, descriptions, and reflections drawn from actual interviews with actual individuals over decades. Indeed, she was just trying to help.

Wishes on the Waves – Lantern Floating Hawaii

“We’ve all lost loved ones. We share common feelings,” noted one person at last year’s Lantern Floating Ceremony Hawaii ceremony (Tsai 2013). This annual event helps people access and process grief in an equally healthy way. Thousands gathered on Memorial Day at Ala Moana beach in Honolulu to honor their departed loved ones. Shinnyo-en Buddhism, through its secular arm the Na Lei Aloha Foundation, sponsored the ceremony. Lanterns were free and the ceremony was open to all, a gift to the community. The motto of the ceremony was Many Rivers, One Ocean – Friendship.

A review of the literature on ritual provided insights into the Lantern Floating Ceremony. Emile Durkheim (1965), an early Sociologist, argued that rituals were “schools of collective behavior” that unite the community and affirm the collective moral conscience (p. 170). Victor Turner, an English anthropologist, stated in Drama, Fields, and Metaphors (1975), that rituals, “achieve genuinely cathartic effects” (p. 56). In his later work, Ritual and Theater (1982), Turner thought of ritual as performance (p. 79). Bernard Giesen, (2006), a Sociologist at the University of Konstanz agreed. He described ceremonies as “embodied performances, as events produced and, experienced bodily by actors in a shared situation and in a local site” (p. 342).

This paper uses the term “ceremony” to identify a formal act prescribed by ritual, protocol, or convention. “Rituals” are a part of a larger celebration. They provoke a sense of awe of the sacred and follow established customs and traditions (Henslin p. Gl-10). This paper uses the word “signal” in the limited sense of a sound or action that announces the beginning of a ceremony.

Hawaiian and Japanese cultures provide a plethora of ceremonies replete with signals and symbols. The blowing of the conch shell (Pu) announced the beginning of the Lantern Floating Hawaii Ceremony. Thousands of candle-lit lanterns, each a vessel of its own, symbolize “a soul set free, a grief let go, or a loved one that will never fade” (Zoelick, 2012, p. A6 c. 2). This essay examines how this process of healthy grieving heals people through a personal and collective moment of remembrance.

Originally Memorial Day honored the men and women who died serving in the Armed Forces of the United States. In the last decade, people have expanded the scope of this holiday to include all who have passed. Shinnyo-en volunteers dispersed 6000 lantern kits on 26 May 2014, at 10:00 AM. The line for the bags containing individual lanterns was long, but the line for the collective remembrance was short. Participants wrote the names of their loved ones for inclusion on both types of lanterns that they would launch at sundown. The process of dealing with grief had begun.

Many participants spent the entire day at the park with family and friends sharing stories and meals, celebrating and remembering together. Justin Goshi, a Shinnyo-en volunteer, observed that the ceremony attracted participants because it crossed boundaries, religions, beliefs, and backgrounds (Davis 2014). Some people traveled
long distances to take part. More than fifty thousand people gathered on the beach, according to news accounts. Roy Ho, Executive Director of Na Lei Aloha Foundation, observed that even though there were a large number of people present, “there’s somehow a moment to yourself” (Davis 2014).

The Floating Lantern Ceremony Hawaii followed certain literary conventions. Aristotle in his Poetics described dramatic story as “a whole with a beginning, middle, and end” (p. 1450b27). In the evening, two events signaled the official start of Lantern Floating Hawaii 2014. Hau’oli Akaka sang a traditional oli or chant, filled with the power of words and alive with complex allusions. The Shinnyo Taiko Ensemble unleashed the pulsating throb of Taiko drumming.

A series of Interviews, testimonials, and a short video interview with Shinso Ito, the leader of Shinnyo-en, gave people the background and history of the ceremony. Her Holiness reminded her listeners that, the act of floating lanterns was an individual and collective action that symbolized “our intention to put our thoughts into action” (Vimeo Video, 2014). She urged, “Do not let such moments be short lived, find a way to make it lasting” (Vimeo Video, 2014).

Del Beazley, lead singer for the Makaha Sons, a popular Hawaiian group, performed a heartfelt version of “I’ll remember you,” a tribute to one of the band members who recently died. The Shinnyo Taiko Ensemble, accompanied by an electronic violin and other instruments, followed with another poignant number. At this dramatic moment, volunteers carried six large parent lanterns containing prayers for all humans to the center of the stage.

A Buddhist priest set a large lighted brass lantern on the altar, a sign of truth and a signal that Her Holiness Shinso Ito was about to deliver her remarks. Resplendent in an embroidered red silk robe and carrying a folded fan, she stepped to the podium. She reminded the audience, “Our acts of lighting lanterns today is one of remembrance and of giving concrete expression to our gratitude. It is also an opportunity, a source of inspiration, for awakening ourselves to our inner light” (Vimeo Video, 2014).

The program paid homage to community leaders, who lit the light of harmony with torches. Video clips played their pre-recoded comments on the large screen above the stage. Kirk Caldwell, Mayor of the City and County of Honolulu, stated that the celebration fostered a connectedness that transcends all differences (Vimeo Video, 2014). The program also recognized the hula, the iconic dance of Hawaii. Hau’oli Akaka chanted an introduction to the Halau Hula Kamamolikolehu, a dance group. In response, these young women clad in white blouses and bright blue floor length skirts danced a graceful hula.

Her Holiness Shinso Ito rang a small bell at 7:00 p.m. alerting the audience that the climax for the ceremony was about to begin. Families moved to the front of the crowd, put their lanterns in the sea, and let go of their sorrow. A member of the Taiko Ensemble struck a large bowl-shaped gong. Its deep reverberating sound echoed down the beach. The Shinnyo-en Shonyo ensemble under the direction of Martin Hosch played a haunting melody that fused the powerful rhythm of a traditional Buddhist chant with a Western choral arrangement.

Her Holiness Shinso Ito blessed the lanterns and those in attendance. A subordinate priest mixed rice and water, a ritual called Onjiki, a symbol of sending nourishment to the departed. Eight young women strew flower petals over the stage
and along the path to the sea, the Sanje ritual. Torchbearers led the way for volunteers who carried the six parent lanterns to a landing, where assistants took them aboard boats for placement in the sea. Her Holiness Shinso Ito looked on, calm and serene.

The ceremony closed with an instrumental number and final song by the participants. Her Holiness joined hands with two children and sang Hawai‘i Aloha, considered an anthem by the Hawaiian people. The chorus of the song, “Oli e! Oli e!” urged the youth of Hawaii to rejoice. Later in the evening, out of respect for the environment, Shinnyo-en volunteers retrieved all the lanterns. They will clean and repair them for next year’s ceremony.

The Lantern Floating Ceremony presented the audience with individual and collective stories which, taken together, had a synergistic effect. Signaling events like the blowing of the conch shell, Taiko drumming, Native Hawaiian chants, and the ringing of the bell, alerted the audience that something sacred was about to happen. The narrators moved the program seamlessly from one ritual to the next until the climax of the story, the floating of parent and individual lanterns. Her Holiness clearly described Shinnyo-en Buddhism’s belief in enlightenment through public service. Her healing words framed the ceremony with the promise of the victory of life over death.

Some cultures allow people to grieve freely and openly; others are more reserved. The Lantern Floating Ceremony provided an environment in which those in attendance felt free to express emotion. Each element of the ceremony united everyone through sight and sound. A combination of effects dissolved people’s patina of reserve and allowed them to grieve in a healthy way. The ceremony allowed many to express their grief, an act that will continue into the future, and a gift warmly received and graciously acknowledged.

Funeral and Mourning Practices of Native Americans

The Bureau of Indian Affairs (BIA) legally recognized 566 Native American tribes on May 2013 (U.S. Department of the Interior Indian Affairs, 2014). Given the large number of Native American nations, it is understandable that there is a wide range of funeral and mourning traditions. However, all have a strong emphasis on the importance of the natural world.

The Antiquities Act of 1906 infuriated many Native Americans. It allowed archeologists to disinter Native American gravesites. Museums and educational institutions removed skeletons and grave artifacts from original sites for study. However, in 1990, President George Bush signed the Native American Graves Protection and Repatriation Act establishing procedures and laws to return remains, funerary and sacred objects stored by agencies and museums, to the descendants’ tribes. Following are some of the funeral and mourning practices of these 556 tribal groups.

The California tribes considered death as defilement that demanded purification ceremonies (Zimmerman, 2011, August 1). Many tribes practice cremation. Mourning consisted of singing and wailing that began as soon as the loved one died and continued for a day or often longer. Women and men cut their hair. The widow cut off all of her hair and burned it. Relatives burned the personal possessions and less elaborate homes of the deceased and did not speak the name of the deceased to avoid triggering grief. Tribe members joined together in an annual ritual of communal mourning.

Hopi tribes venerate their ancestors and treat their physical remains with respect. Ancestors maintain a spiritual guardianship over burial sites (Ojibwa, 2013, March 18).
The Hopi bury their dead as soon as possible because of their belief that any delay in burial of the deceased interferes with the soul’s journey into the afterlife. A paternal aunt uses yucca shampoo to wash the deceased’s hair and decorates the hair with prayer feathers. A mask representing clouds covers the face of the deceased. A woman is wrapped in her wedding robe; a man in a deerskin robe. The oldest son buries the deceased in seated position with offerings of food, water, and prayer sticks. He places a stick in the soil over the body to allow the soul to depart (Chavez III, 1999-2014, p. 5).

The Inuit tribal group in the Arctic region struggles to survive in one of the most forbidding territories on earth. According to an oral history gathered by Bennett and Rowley (2004), tribe members honor their dead in a five-day mourning ritual called naasiivik, or the period of mourning. Death rituals include warning others of a death in the home, carrying weapons to defend themselves in case of an encounter with evil spirits, and disposing of all of the deceased’s belongings. Arctic tribe members hold fast to the idea that there is no real death, only a change in worlds.

Native Americans settled the Cahokia Mounds, a World Heritage Site around 600 CE. This settlement, across the Mississippi River from what is now St. Louis, Missouri faced serious health problems, including food supply and waste disposal. Archeologists studying the remains found in the mounds have identified one man, apparently an important ruler, interred in Mound 72, who they labeled the “falcon warrior” or “birdman” (Cahokia, 2014, August 15). The deceased, rested on a bed of more than 20,000 marine-shell disc beads arranged in the shape of a falcon. The burial mound also included a cache of arrowheads from four different geographical regions, demonstrating extensive trade links in North America. A steady supply of new immigrants brought there by social and political attractions balanced its high death rate. Apparently the city declined due to over-hunting and deforestation.

Members of the Navajo tribes believed the dead released their ghosts when they died. They buried the bodies quickly upon death and often burned the homes and possessions of those who died. They perceived the death of a close relative as a dangerous time due to the great fear of ghosts who might return to the burial place or a former dwelling if not buried properly. Navajo believed ghosts might be especially malevolent toward their own relatives (Nagel, 1988, p. 35). Members of some tribes avoided contact with the dying (Wilkie, 2003).

Navaho limit mourning to four days. During this period, relatives and friends of the deceased could talk about the deceased and express feelings of grief and sorrow, but the tribe disdained excessive show of emotion. At the end of the four-day period, mourners resumed their usual routines with no further expression of emotion concerning the loss of the loved one. Involved in this restriction is the fear of the power of the dead person (Nagel, 1988, p. 35). Clements, Vigil, Manno, and Wilks (2003) noted that on the fourth day postmortem, relatives cleansed themselves thoroughly, as if washing away the need for further mourning. Navaho inter the deceased member’s personal property with the corpse or destroy it. After the fourth day, mourners do not speak the name of the deceased, fearing that doing so would summon back the soul. Traditionally, they do not mention the deceased for one year following death. After this year, they rarely mention the name of the departed (Ojibwa, 2013, March 18, p.1).

Plains Tribes practiced Aerial sepulture proper (tree and scaffold burial) prior to European exploration and settlement in the Great Plains of the United States. Men only
cut their hair when mourning the death of a close relative; however, the American government, public schools, and prisons have all forced Indian men to cut their hair in spite of the teachings of their tribal religions (Ojibwa, 2010, July 26, p.1).

Pueblo Tribe members placed food with the body of the deceased: a little food for those who had lived a good life and were going straight to the afterworld, more food for those who were destined for a more difficult journey (Ojibwa, 2013, March 18, p.1).

Native American funeral and mourning rituals vary widely. These tribes knew that death was always close at hand, whether from hunger, disease, wild animals, accidents, or enemies (Advameg, Inc., 2014). While burial and mourning rituals passed from one nation to another through trade and intermarriage, each tribe maintained their own rituals and beliefs and adapted them to the ecology in which they lived.

**Funeral and Mourning Practices of Various Cultures**

People reportedly experience grief in similar ways across cultural boundaries (Cowles, 1966), though cultural traditions, beliefs, and values determine how they express grief and try to cope with it. As diversity increases in the American population, educators and health care professionals need to become culturally competent in all phases of interactions with minorities, especially when communicating with those who are grieving (Bougere, 2014).

Researchers agree that there is no “correct” way to mourn the loss of a loved one. Strategies to help people cope with death and mourning create the tapestry of every culture. “Beliefs, rituals, and traditions specific to a person’s culture can provide some predictability and normalcy during a time that is difficult and confusing” (American Society of Clinical Oncology, 2014, p. 1).

Cultures impact how people express grief and mourning, and no two cultures exhibit exactly the same funeral and mourning rituals. Social norms determine individual tribal reaction to death including how people express grief. Response to the event depends on this cultural context and may help “define healthy pathways to new lives after trauma” (Griefspeaks.com, 2003, March, p. 3).

According to Gypsy or Romani tradition no one touches the dead person. Beeswax or pearls in the nose prevents evil spirits from entering the body. Fearing contamination, the gypsies destroy or sell everything the dead person owned to avoid contamination. Romani burn clothing and linen, shatter belongings, and kill the deceased’s animals other than horses (Patrin Web Journal, 2000). Like the Navajo, the Romani avoid saying the dead person’s name (Wilkie, 2003) and are fearful that the dead may return to haunt the living.

Asian funerals may follow Buddhist, Confucian, or Taoist practices combined with some elements of Christian traditions (gathering at the funeral home to make arrangements, etc.). These rituals traditionally are long, intricate, beautiful, and respectful. Deference may include dressing the body in warm clothes, laying the deceased to rest in a watertight casket, and/or presenting the body in an open casket during the funeral. Poems written in calligraphy, chicken cooked as a last meal, traditional music, and burning incense at the grave are all funeral rituals designed to honor the deceased. Family members often create a shrine in the home to honor the loved one and display items related to the deceased (Griefspeaks.com, 2003, March).

Buddhists believe there is no need to fear death since death is merely a part of the circle of life (Hilgendorf, 2009, p.1). Buddhists mourn through meditation and
prayers. Within a week after death Sri Lankan, Cambodian, and Thai Buddhists may hold up to three prayer meetings. Mourners view the body in its open casket and bow in respect (How people of different cultures grieve, 2010-2014, p. 1). Burning paper offerings (play money or pictures of mansions, Ferrari, or even computers is one popular Buddhist ritual supports the tradition that the deceased will be able to use these in the afterlife. Buddhist cemeteries are home to two annual Chinese remembrance festivals of the dead: the Ching Ming Festival (Spring Remembrance) and the Chung Yeung Festival (Autumn Remembrance).

African-Americans draw from many cultures, ethnic groups, and religious traditions. The music and dancing of the jazz funeral in New Orleans help the deceased find a way to heaven and celebrate the final release of the deceased from the traumas of life on earth. Prior to the end of the Civil War, such joys included the release from slavery. Traditional instruments (tambourines and drums), coupled with the call-and-response style of singing and chanting, date back to funeral ceremonies that traveled across the Atlantic Ocean with African slaves. The music and dancing offer a cathartic release for mourners and a celebration of a life (Funeralwise LLC, 2014).

In Haiti family members make the arrangements for the funeral and church services. Often there is a wake where family members and close friends meet at the home of the deceased to pray and offer support to each other. During the wake, people reminisce about the deceased, sharing favorite memories and music. On the day of the funeral, a viewing precedes the funeral service and graveside ceremonies. Close family members usually wear black or dark colors such as navy blue, purple, and brown since wearing bright colors like red, green, and yellow is inappropriate. Mourners often express their grief with great emotion. Family and friends usually hold a reception at the home of the deceased after the graveyard ceremony (Griefspeaks.com, 2003, March).

Because there is essentially no single “Hispanic culture,” cultural practices related to grief and bereavement differ (Bougere, 2014). Some Hispanic survivors commemorate the loss of their loved ones with promises or commitments. These are very serious promises and failure to honor them is a sinful. Friends and relatives often offer gifts of money to help cover the funeral expenses (Griefspeaks.com, 2003, March). Having a shrine where family can come together to remember and celebrate the life of the loved one is a key aspect in many Hispanic cultures. The detail and embellishment of the graves varies from cemetery to cemetery. Though cremation is increasing, most families still want a shrine where they can come to visit the deceased. Mexican funeral homes are now creating grand facilities to house cremation urns and family memorabilia (Griefspeaks.com, 2003, March).

Some Jewish people cover their mirrors, a symbol against vanity. The family of the deceased also refrains from wearing shoes, and the men do not shave, both acts symbolizing a lack of interest in the outside world during the mourning period. On the one-year anniversary of the death, the family gathers at the synagogue to light a candle that burns for 24 hours (How People of Different Cultures Grieve, 2010-2014, p. 4). Jewish funeral and mourning customs show respect for the body; therefore, Jewish custom prohibits autopsies and embalming. Jews proscribe open casket funerals because they consider viewing the body as disrespectful. They do not allow funerals on Saturday (the Sabbath) or on major religious holidays. Jewish funerals include eulogies.
Family members and others accompany the casket to the grave and place a shovel of earth on the casket as a sign of the finality of death. The mourning lasts for one year.

Mourners recite a declaration of faith (Kaddish) at the gravesite, and a seven-day mourning period immediately follows the burial; called "sitting shiva." Some Jewish families do not cook any food, and keep a light burning to remember the loved one. There is a recitation of Kaddish every day during the mourning period. Some families observe a period of three days following the burial devoted to intense mourning.

After the first seven days, mourners are encouraged to rejoin society but still lament their dead by reciting the Kaddish twice daily for 30 days. Many Jews wear a black pin with a torn ribbon or a torn garment during the funeral and for the next week as a symbol of grief. Relatives mark the first anniversary of a death by unveiling a tombstone at a special ceremony (Griefspeaks.com, 2003, March).

Christians trust they will go to heaven to be with God once they have died, and so, in some respects, a funeral is a time of both joy and sadness, as the person who will be missed by friends and loved ones is believed to have gone to a heavenly home. There are distinct phases to the Roman Catholic "Mass of Christian Burial": prayers are recited at the funeral home, the body is welcomed into the church, the casket is covered with a white cloth and sprinkled with holy water, the Eucharist is celebrated, prayers are recited, and the casket is escorted to the cemetery where the priest blesses the grave and says a few words of comfort to the mourners. Families may mark the death by requesting a memorial Mass (Griefspeaks.com, 2003, March).

Protestants often gather at the family home or funeral home. Caskets, open or closed, are an important part of the funeral ceremony. Cremation is an accepted option for some. For many, black dress is a part of mourning. Funeral services may include music and testimonials. Funeral attendees sing favorite inspirational hymns of praise. Gravesite rituals may be included in the funeral. Memorial services are becoming more common, sometimes replacing funerals. Flowers and donations remain preferred ways to express condolences. Church members and friends will usually assist in providing the food needs of the family, traditionally bringing food to the home of the immediate family. Many family members visit their loved one's graves to place flowers as a memorial (Griefspeaks.com, 2003, March).

Followers of Islam bury their loved ones in a Muslim cemetery. Only followers of Islam can lead the prayers. Prior to the funeral, the bathing of the body of the deceased following special traditions must occur, either at the mosque or the morgue. Ceremonies and prayers are included in the funeral. No coffin is required, since the body, wrapped simply in white clothes, must touch the earth. The face of deceased should look to the right toward Mecca. Islamic custom forbids women to visit the graveyard (Griefspeaks.com, 2003, March).

Filipino Catholics have a wake, a Requiem Mass, and a procession to the cemetery. Protestant funerals offer hymns and prayers for the deceased. Douglas Ferrer, an anthropologist from Tariac State University, noted that some Filipinos place the body in a fetal position before rigor mortis and bury them in a small coffin (Ferrer presentation). He noted that more than 28 tribal groups make up the Philippines' indigenous population and that their funeral practices vary. The Apayaos bury their dead under their kitchens. Benguet blindfold their dead and place them next to the main entrance of the house The Tinguian dress the body in fine clothes, place it on a chair,
and put a lit cigarette in the lips of the deceased.

This review of funeral and mourning practices shows that there is no correct way to mourn a loved one. Although some may seem strange when viewed through the lens of ethnocentrism, they all reflect deep-seated cultural norms and values. They support people in time of sorrow. They provide rituals and traditions that offer people predictability and normalcy following a tragic event.

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A Contemporary Look at Cultural Diversity in Schools and Society

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Of all the areas of diversity, what is more difficult to deal with than poverty? The diversity topic that is most often discussed of course is race, but is it tougher being a rich black person or a poor white person? Being poor is difficult, no matter what color your skin is, no matter what country you live in, no matter whether you are male or female, gay or straight, disabled or not.

This is the study of the rich and poor, the "haves and the have-nots." There is a stereotype when it comes to our nation's poor and that is that they are lazy. Some people firmly believe that often it is a choice to be poor. Hard work, after all, is all one needs. If one is willing to work hard, there is no chance to ever be poor, right?

Sometimes a teacher will see an impoverished child who seems particularly lethargic, barely able to keep his or her head up. Is this a matter of being lazy? Or could it be that the young person is not getting enough sleep or not getting proper nutrition? In many schools located in low-income areas, free breakfasts will be provided. Commonly, the food the youngsters get at school will be the only food they can count on over the course of a day.

Abraham Maslow's famous hierarchy of needs is often cited as the reason behind the free breakfasts that are given out in many impoverished schools. There are some who believe this hierarchy is all but written in stone. One cannot possibly be interested in learning math, if experiencing hunger for example (Maslow, 1970). On the other hand, there are certainly plenty of people who will admit to fracturing this hierarchy all the time. For instance, one might stay up all night to study for an exam. That is, go without sleep to do something "more important." There are plenty of people who have skipped lunch for one reason or another, even though their body is clearly crying out for the much needed nutrition. This is the sort of thinking about missing meals that causes some to be less sympathetic to individuals who are poor. But do these “one off” scenarios justifiably compare to those who consistently spend most of their days and nights hungry?

Often children who are poor face an uphill battle before they are even born. I recall very well just before I was about to give birth with my first baby, my husband went over to the store and saw a woman outside of the building who was right about the same stage of pregnancy as myself. She was standing there smoking a cigarette. If able, most pregnant women will do everything possible to see that their baby is developing properly along the way. The woman will go in to her doctor for regular pre-natal appointments, and take the vitamins that have been prescribed, and would not even think about smoking or drinking alcohol or taking drugs.

The differences between the rich and poor begin long before children ever set foot in a school. Affluent families will have all sorts of intellectual stimulation available for the children. The home will be stocked with nice books and will have subscriptions to plenty of magazines as well. There will be regular vacations, often to exotic locations. The kids will get ample opportunities to attend various athletic events and different types of musical concerts and plays at the theatre. They will go to restaurants, not just fast food places, but interesting ethnic restaurants. They will have the opportunity to sample foods, which would probably be unknown to many other children. The wide range of background knowledge and experiences that they bring to school on Day One will no doubt be rather extensive.

As every educator knows, low income does not necessarily mean low achievement. However, there are factors that may challenge students from low socio-economic backgrounds that often lead to less successful outcomes. Often students arrive at school less prepared and eager to learn, with literacy and numeracy being temporarily underdeveloped. Forty percent of children living in poverty aren’t prepared for primary schooling (American, 2013). Less money
in the home frequently leads to fewer chances to cultivate experiences like going to the zoo, visiting a state park or even buying from the neighborhood ice cream truck. These learning opportunities form background knowledge for the children and help build bridges between what is taught in school and students' personal life experiences. Limited background knowledge limits learning.

While, impoverished children will frequently lag behind from the beginning, sadly, this gap will usually continue to widen. By the end of the 4th grade, African-American, Hispanic and low-income students are already 2 years behind grade level. By the time they reach the 12th grade they are 4 years behind (American, 2013). The schools in the affluent suburbs will often have everything possible, from the latest computers and various other forms of technology to the Olympic-sized swimming pool and from top-of-the-line athletic facilities to state-of-the-art science labs. The impoverished schools are often stocked with out-of-date materials. Encyclopedias with passages like "Perhaps some day we will land on the moon!" In some cases, there will not be enough books, computers, or other equipment to go around. Often, the physical plant itself is unsafe, from leaking ceilings to asbestos issues (Kozol, 1992). Savage Inequalities by Jonathon Kozol is an excellent source to read some specifics of exactly how bad the poor schools are versus those of the wealthy. As long as schools are funded the way they are, the problems faced by children living in poverty are not going to improve any time soon. Hart (1959) suggests, “…for where there is no money there is no change of any kind.” If funding for schools comes from local property taxes, clearly the "have-nots" will never, ever catch up. The "Robin Hood" plan is, for obvious reasons, not popular among the more affluent members of society - take from the rich and give to the poor.

Let us look at this situation from another angle. Suppose a couple has two cars, a brand new car and also a twenty-five year old car that barely runs. They are happy if it even starts because it is basically their back-up car. So what should be done? They have a certain amount of money to spend each month on their vehicles, and they have come up with three plans.

Plan A - Put almost all of the money into the new car and keep it showroom fresh. Get tune-ups even when they are not needed. Keep it sparkling clean and in perfect running condition. This car is a pride and joy. Don't worry about the old car and just let it sit there. Hopefully it will start in case of an emergency.

Plan B - Take the money and divide it equally between the two cars. This would be what many parents try to do with children at Christmas. If there are two kids, try to spend nearly the same amount for each when it comes to buying presents. Try to give the old car the same treatment as the new one. Even though, let us be honest, it will never catch up.

Plan C - Pump all of the money into the old car and just try to fix everything. Get new tires, new windshield wipers - new "everything." It is a safety hazard, so try to change that. Yes, the new car will begin to have issues, but it is new. It will be okay.

Some school districts have to make these kinds of decisions. They send money to the poor schools. They do, after all, need help. However, it can usually be expected that the parents of the wealthy kids will be less enthused about this plan. The affluent parents will ask why should their schools be denied this or that. They will acknowledge that the impoverished schools need help, but do not take away from the families who have earned the right to attend the best schools. Why should they be "punished?"
Giving the same amount to both and of course the gap will continue. At least no one is planning to just "give up" on the troubled schools, but the truth is, they need extra help. Getting the same amount as all the other districts is not going to allow them to suddenly be competitive. The "Robin Hood" plan is just that - have the rich districts fund the poor schools. It might sound fair but seldom does this happen without the rich people throwing a fit. Funding based on property taxes will not solve the problem either because let us face it, the money-making businesses are seldom located in poor areas.

There is a real cycle to poverty. In fact when this cycle of poverty lasts for two or more generations in the same family, it is commonly referred to as generational poverty (Payne, 2001). So often a young lady gets pregnant and has a baby in her mid-teens. Her child grows up and does the exact same thing. This is what she knows. She sees her mother and watches the way she lives her life. She sees men coming in and out of her life. She sees the way they treat her, the responsibility or lack of responsibility they feel for the children they father. There are actually women who are still in their twenties who have a half dozen children with as many different fathers and they have even become grandparents by this point. This type of poverty is challenging to overcome. Typically all the financial role models for the child are the immediate family members and they are all living in poverty as well. There are few ideas for how to escape. The child only knows what she sees and all she sees is generational poverty. The cycle continues.

Families who don’t experience generational poverty may experience situational poverty instead, which tends to last only temporarily and is caused by an event or specific situation (Payne, 2001). The mother in a family dies and as the only bread-winner in the household, the family plummets into situational poverty. Before the death of the mother the family was economically sound, but due to the mother’s death, the family becomes impoverished. The income of the family shifted because of a specific situation. A catastrophic illness may also force a family into situational poverty when medical bills deplete the family’s cash supply. A divorce or natural disaster such as tornado or flood may also lead to this sort of poverty. Those experiencing situational poverty are much more likely to regain financial stability for their families and remove themselves from this economic level as they typically have the job security along with the knowledge, experience, and understanding of how to regain fiscal strength for their family.

For many young males, they believe the secret to escaping the "hood" is through sports or music. They see a few men who are able to do this, so naturally they dream of doing the same thing. Being a pro basketball player or a hip-hop star is like winning the lottery. Every young, energetic teacher has the answer for these kids... EMBRACE SCHOOL! Put down the basketball or the dreams of being a music icon and study that math and science... practice reading and writing. A higher percentage of young adults (31%) without a high school diploma live in poverty, compared to the 24% of young people who finished high school (American, 2013). If the subject of this conversation is a young man in his mid-teens, the "American Dream" is only a short decade away. Finish high school, go on to college, work hard, study hard and all that is desired will be on the other end - the house in the suburbs, a dog, a nice car, a great TV, a couple of kids. It is all within reach. However the young man will often say in response, "I can have that stuff RIGHT NOW! All I have to do is sell drugs, or guns, or get involved in prostitution." These and any number of other illegal activities will get them to the end point a whole lot faster. Of course it can lead to incarceration also, which is exactly where a disproportionate number of impoverished individuals land. Or as Aristotle notes, "Poverty is
the parent of revolution and crime" (Barnes, 1984).

Sometimes people wonder if the poor children even know how difficult things really are in comparison to the kids out in suburbia. From time to time kids are heard saying that they never truly realize that they are the unfortunate ones. But the truth is, it is likely that they do know. As long as we have sports, they DO know. It used to be the same thing with the young people in the former Soviet Union. Regularly one could hear people asking if they really knew how things were compared to other countries. When the Soviet athletes would come to the United States of America for ice hockey or gymnastics or basketball, naturally they would return to many, many questions from their friends. "What was America like?" When the inner city athletes travel out to the nice schools in the suburbs, they will see the plethora of wonderful things they simply can only dream of and naturally they will return with plenty of stories. They DO know what they do and do not have. And knowing can be humbling and humiliating. As author J.K Rowling (2013) states, “Poverty entails fear and stress and sometimes depression. It means a thousand petty humiliations and hardships.”

There is an old adage concerning the "secret" to avoiding poverty (Santorum, 2013). 1) Finish School, 2) Get a Job, 3) Get Married, 4) Have Children… and do these things in the order listed!

There are those illegal things that were mentioned earlier that some young people will do to escape the ghetto. People will very often do just about anything for money. I recall a disc jockey talking a listener into running across a busy downtown street in Phoenix, Arizona, completely naked for a mere one hundred dollars! There have been countless surveys given that will ask all kinds of questions like "What would you be willing to do for a million dollars?" (Peak 2005). Answers are nothing short of frightening, as many as a quarter of respondents responded "yes" to questions like:
"Would you be willing to abandon your family?"
"Would you kill an innocent person?"
"Would you become a prostitute for a month?"

Throughout this article, illustrations have been presented that provide insight into the world of individuals who live at the low economic level. So, what can teachers do to support students who come from low-income families?

The Intercultural Development Research Association encourages the use of five strategies to promote the development of high performance in school for low income and ultimately all children. They include: communicating and involving parents, celebrating cultural and linguistic diversity, creating a nurturing and familial environment, assuming responsibility for teaching, and educating the whole child (Revilla & De La Garza Sweeney, 2011).

Communicating and involving parents may begin with newsletters home and at the beginning of the year that could include a sheet for caregivers to share what it is they would like the teacher to know about their child: fears, concerns, allergies, holidays celebrated, and so forth. It shows parents that the teacher is truly interested in their child and for the teacher it is a succinct reference from the parents’ perspective. Involving parents continues with creating a welcoming classroom where they know they are invited and welcome. Ultimately, the teacher must reinforce the idea that the caregivers are an essential component of their child’s academic success.

Celebrating cultural and linguistic diversity is of increasing significance in the United States as the number of school age children who are non-native English speakers is increasing. Language issues tend to cause employment issues. Many jobs require fluency in
English. The significance of this becomes more evident when considering the data from the most recent census information. According to Lee (2012), the U.S. Census Bureau reports that about one in five students in public schools lives in a home where English is not the primary language. Over the past 30 years, the Latino population in the United States has risen dramatically and of course so has the number of non-native English speakers. From 1980 to 2010 the Hispanic population in the United States jumped from 6% to 16% and the Asian population elevated from 2% to 5%. Educators need to value the students’ native culture by using activities from that culture as learning opportunities for the whole class. Label the classroom environment with different languages so that the non-native English speakers and the native English speakers can be learning new words. Encourage the non-native English speaker to teach the class words or phrases from her own language such as colors, numbers or even games such as Simon Says. Ultimately, students take their cue from the teacher. If the teacher is intrigued and excited to have students in the class who represent various cultures and languages, the students will be too.

Creating a nurturing and familial environment is essential to a healthy classroom and strong teachers build this naturally. As mentioned earlier Abraham Maslow’s (1970) hierarchy of needs states that a child’s basic needs must be met before learning can begin. Modeling respect toward one another and creating a community of learners in the classroom builds comfort and security for the children. Developing this family environment helps children realize that they are accountable for one another, to assist and defend as needed.

Assuming responsibility for teaching is as simple as using the most effective teaching strategies that allow the students to learn best. Assess how your students learn best and use those techniques. Is it through content integration or small group activities? Then use those techniques in your classroom. Teaching should be a work in progress with techniques, strategies and methods alternating based on the students’ needs. There is a big difference between teaching 25 years and teaching one year 25 times. No matter the economic or intellectual ability of a student, goals must be set. Let your students know what is expected of them. Set goals for yourself and let students know when those goals have been met. Model the necessity of goals.

And finally, educate the whole child. Avoid falling victim to the stereotypes that society places on low economic level children. Due to their low economic level, some parents, teachers and administrators will automatically assign lower expectations for that child, resulting in lower rates of success. So, keep expectations high for all students and celebrate achievements. Everyone appreciates being acknowledged for success and effort.

Promoting resilience is essential for all children and especially those heralding from a poverty background. Being able to withstand or recover quickly from difficult conditions is crucial in the real world but also desired in the academic arena. Henderson and Milstein (1996) developed a six- item resiliency wheel with suggestions for fostering resiliency. Educators can promote resiliency by supporting bonding among students and teachers, setting clear and consistent boundaries for students, encouraging the learning of life skills that are necessary for survival in the environment, demonstrating care and support, setting clear expectations, and providing opportunities for meaningful participation.

“Any strategy to reduce intergenerational poverty has to be centered on work, not welfare—not only because work provides independence and income but also because work provides order, structure, dignity, and opportunities for growth in people’s lives” (Obama, 2007). Answers for solving poverty do not come easily, nor are they “exciting”. Clearly education is
the answer. Stay in school and earn at least a high school diploma. An advanced degree would have further positive implications and lessen the likelihood of staying and living in poverty. As was pointed out, this often does not sound nearly as attractive as a "High Risk/High Reward" life of crime. But it is the most practical and feasible path.

References
HOMICIDE

- Homicide is the killing of another
- Some homicides are legal (war) or non-criminal (self-defense)
THE TWO SIDES OF KILLING

- Homicide is a physical act (forensics)
- Homicide is also a social act (criminology)

SCIENCE AND CRIMINAL JUSTICE

Science should reduce our errors in guessing about the causes of crime. Things or people that encourage us to make the wrong guess waste valuable time.

- The primary difference between the superior and average investigator is not in the command of factual materials, but in familiarity with the philosophy of science.
- Some are more able to separate science from non-science, and to critically evaluate materials presented to them.
- Attitudes of the scientific method:
  - (1) empiricism,
  - (2) determinism,
  - (3) parsimony,
  - (4) scientific manipulation.
THE FIELD OF CRIMINAL JUSTICE IS MYTH AND MEDIA DRIVEN

- Example: Fascination with Serial Killers

- Between 1983 and 1985, serial murder was extensively covered by all types of media outlets.
- Media reports suggested that serial murder had reached epidemic proportions and that serial killers were murdering thousands of victims each year.
- It was initially estimated that serial murderers were responsible for the deaths of 4,000 people each year.
- Cases like that of Henry Lee Lucas, who confessed to 300 murders, seemed to support the high estimates.

You should not train to be a Serial Killer Detective.

- Despite the fact that the 1980s likely witnessed an increase in these types of crime, serial murder accounts for approximately 2 or 3 percent of homicides in the United States.
- Early estimates indicated that serial murderers were responsible for 20 percent of homicides. This estimate was based on UCR reports of unsolved motiveless homicides.
- Most are caught by routine police work not national manhunts by special units. Ex. Jerry Brudos (shoe fetish)
Homicide Clearance rates and media myth making

- In the writings of Sir Arthur Conan Doyle, Sherlock Holmes master detective uses logic and persistence to solve even the most complex murder.
- Those are fading ideas in today’s modern techno-culture where we rely upon technology and science to solve all of our problems.

This raises the question? Can science make us safe?

- People commonly believe that the modern trends in criminal justice and advances in technology will make us safer or make criminals more vulnerable to capture?
- Is any of this true?
- Why do we think so?
Modernity has generated a belief in science that is probably unrealistic. This sense of false consciousness is being created and maintained by the media. We tend to think science will save us. (ex. can we clean the ozone?) (ex. Grains in cuffs)

Vigilantes

This sense of false consciousness may be supported and maintained by those in power to keep us from taking the law into our own hands when a crime occurs.
SUPER COPS

- Popular crime shows regularly present an image of police officers as super techno-sleuths using computers and chemistry to solve well planned plots or unusual cases.

REALITY TODAY MORE KILLERS EVADE JUSTICE

- National data shows that homicide clearance rates are getting worse not better. (solved cases)

- When I talk to successful homicide detectives they seem to support a view that we need more logic and old fashioned police work if we are to solve homicide cases. Science alone will not catch criminals.

- It seems fair to ask "why do homicide clearance rates keep going down even though we continue to invest in more and more technology?"

- We might also ask why communities continue to fund the acquisition of new technologies that don’t produce results.
WHAT IS THE SOURCE OF THIS FALSE CONSCIOUSNESS

**QUESTION**: Do popular crime shows like *CSI* etc. promote the myth that technology can solve most cases and that technology alone can replace logic and tedious police investigations?

THE CSI STUDY

- We looked at two years of CSI shows and collected data on the crimes, the victims and the offenders.
- We concluded that the portrayal of the criminal justice system and homicide was far from realistic.
All Shows Have Homicide Cases

Selected because CSI (Technology and Murder)

They must be Super Cops

CSI Clearance rates are 76.9 —
National rates are closer to 62%

Law enforcement cleared (by arrest or exceptional means) 65 percent of the murders that occurred nationwide in 2010.[16]

CHICAGO — In 2012, the body count — 506 murders — marked Chicago as America’s murder capital. But here’s another grim statistic: Chicago police solved just 129 of those killings, a 25 percent clearance rate — the lowest in 21 years.
WHAT ABOUT OTHER VARIABLES?

- Are we getting a realistic picture of crime from the media.

What bleeds leads.
Social Class of Victims

Offenders Education

CSI: Crime Scene Investigation
POSSIBLE PHD SUSPECTS

Victims Education

Educational Level of Victim
- High (Ph.D., Law Degree, Medical Degree)
- Upper Mid (college grads)
- Average (high school, some college)
- Low (some high school)

Pie chart shows:
- High: 10.26%
- Upper Mid: 43.59%
- Average: 25.64%
- Low: 20.51%
Of the offenders for whom gender was known, 89.6 percent were male. FBI UCR

Of the 12,765 murder victims in 2012 for which supplemental data were received, most (77.7 percent) were male FBI UCR
In 2011, the murder rate for males was 7.4 homicides per 100,000 males, or an estimated 11,370 male homicide victims. The murder rate for females in 2011 was 2.0 homicides per 100,000 females, or about 3,240 female homicide victims. From 2002 to 2011, the homicide rate among males declined by 16%, while the rate for females decreased by 20%.

Of the offenders for whom race was known, 53.4 percent were black, 44.3 percent were white, and 2.3 percent were of other races. The race was unknown for 4,228 offenders.
MINORITIES

- Overall, homicide victims are primarily male, as are homicide offenders.
- Minorities are disproportionately affected by homicide; although only 13 percent[1] of the U.S. population is black, about one-half of homicide victims are black.
- While blacks make up about 33 percent of Chicago's population, they accounted for nearly 78 percent of the homicide victims in 2012.
Did Technology Solve The Crime 97.3%  

Did Tips Matter
Was Technology reason for arrest

Did they also use non-tech

Pie charts showing counts:
- Homicides are cleared if present
- Yes
- No
- Not cleared by arrest

- Did they solve the case using non-technical forms of police work?
- Yes
- No

- 76.92% yes
- 23.08% no
WHERE CRIME MYTHS COME FROM

Scientific Advances and Crime Fighting

- 1. AFIS SYSTEMS
- 2. DNA
- 3. On Board Computers
- 4. Social Science Profiling
- 5. Predictive programs
- 6. Proliferation of Civilian and Police Cameras
- 7. Bullet and Gun Identification techniques
- 8. Predictive Cognition (parole and probation)
Crime Scene Investigation

Myth: A single investigator trained in forensics can collect and analyze all evidence from a crime scene.

Fact: Crime scene investigation and analysis requires a team of knowledgeable experts to collect and process evidence. Because of their training and expertise, investigators and analysts tend to specialize in a particular forensic discipline such as fingerprints, firearms or DNA analysis.
Alternate Light Source (ALS)

**Myth:** With a blue light, investigators can detect the presence of blood at a crime scene.

**Fact:** While television programs often depict the use of a special light to detect blood at a crime scene, the use of Luminol alone in a dark room without special lighting allows visual detection of the presence of blood. Other bodily fluids, such as saliva and semen, become fluorescent under an ALS.

DNA Analysis

**Myth:** Advanced DNA analysis automatically identifies an individual within minutes.

**Fact:** DNA analysis takes several hours for even simple cases, although a laboratory typically takes 30 days or more to complete DNA testing. In addition, the FBI’s Combined DNA Index System (CODIS) stores no personal data with its 7.5 million records. To confirm identity, analysts search other databases containing information about convicted offenders, unsolved crimes and missing persons at the local, state and national levels.

For more information, National Forensic Science Technology Center 7881 114th Ave N, Largo, FL 33773 Ph. 727-549-6067 | www.nfstc.org
**Fingerprint Fact Card**

**Myth:** All fingerprint records in the United States are stored in a single database, the FBI’s Integrated Automated Fingerprint Identification System (IAFIS).

**Fact:** IAFIS contains fingerprint records for individuals arrested for a crime and for those who apply for civil employment or licensing screens. However, other fingerprint databases exist at the local, state and federal levels. To match a crime scene print, investigators may search multiple fingerprint databases, including those from local and state jurisdictions that have not entered records in IAFIS.

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**Drugs and Explosives Testing**

**Myth:** A trained crime scene investigator can usually identify an unknown powder by sight, smell or taste.

**Fact:** Contrary to television portrayals, crime scene specialists never taste an unknown substance to determine its composition because of the danger posed by the potential presence of poisons. Instead, investigators are armed with hand-held, portable kits to conduct preliminary, presumptive testing of unknown powders in the field.

Only confirmatory analysis with sophisticated instrumentation can conclusively determine the components of a sample powder submitted as part of an investigation.
Ballistics

**Myth:** You can always match a bullet with the gun that fired it.

**Fact:** The Bureau of Alcohol, Tobacco, Firearms and Explosives (ATF) maintains the National Integrated Ballistics Information Network (NIBIN), which allows law enforcement agencies to scan and compare digital images of the firearm markings on bullets and cartridge casings.

However, if a gun has been modified after firing or if the bullet is badly damaged, the bullet will no longer match the barrel and a link cannot be confirmed. Frequently, cartridge casings provide more information than the actual bullet fired.

Digital Evidence

**Myth:** The Internet Protocol (IP) address can identify who sent an e-mail.

**Fact:** An IP address is analogous to a telephone number. While both numbers are uniquely assigned, investigators can determine only the person who pays for the IP address or telephone number by using public records and the legal process. Whether tracking an IP address to a public access router or to a private home, investigators still need to use old-fashioned police work to place a suspect “at the keyboard.”
GOOD SCIENCE CANNOT OVERCOME BAD POLICE WORK

- The first week of the OJ case, I told my students it was a bad bust.
- Evidence seemed fishy
- Police went to save OJ
- Bloody socks moved
- Glove on driveway

Limitations or Errors in the Application of Forensic Science in the OJ Simpson Case lost the “Case of the century.”
The OJ Simpson murder investigation was riddled with errors regarding the finding, collection, and testing of evidence relevant to the case. In addition to this, common elementary guidelines of forensic investigation and crime scene security were not followed by investigators in the case.

**CONCLUSION**
- There are no conclusions in science only probabilities and best guess estimates.
- When the police arrive at a crime scene and view a person standing over a dead body with a smoking gun they can only assume that the person holding the gun is the killer and not a first responder.
- DNA can generally only place a person at the scene of a crime so understanding the criminology is important.
- All evidence is useless without logic and motive.
- You have to know there is a problem to begin to fix it.
Oklahoma City has only recently admitted it has a homicide problem? Investment in science has been impressive but clearances have been less impressive.

A federal grant to solve cold cases was abandoned by an outside expert due to his frustrations over the lack of professionalism working the cases.

**OKC FACTS:** A great place to raise your kids
- Oklahoma City experienced its largest number of homicides in 50 years in 2012, 99.
- The city violent crime rate for Oklahoma City in 2010 was higher than the national violent crime rate average by 129.76%.
- One neighborhood alone not far from the state Capitol experienced 14 homicides.
- An FBI drug sweep targeted a section eight eligible apartment complex named Sooner Haven in August of 2012. About 430 people live in the rows of tan and gray apartments. More than half of residents are younger than 18, and the average annual income is about $12,000, according to Oklahoma City Housing Authority data.
- In 2012 gang-related homicides rose to 28 from 14 the year before, and there were 11 robbery-related homicides compared to just one the prior year.
- OKC is considered one of the top 5 gang areas in the U.S.
Homicide is a Physiological and a Social Act

Weleetka Killings went unsolved for 2 years. FOX 25 reporter Phil Cross asked me to give an opinion based upon my expertise as a criminologist.

- Motive (thrill killing-power rush)
- Opportunity (local)
- Profile (18-25)-white male
- He will tell someone (possibly brag about it)

ONE LAST EXAMPLE

The Okfuskee County District Attorney filed first degree murder charges against Kevin Joe Sweat in the deaths of two Weleetka girls. Local white male 18-25 with a desire to be seen as a tough guy. Killed his fiancé' and implied in conversation with her father he also killed the girls. They are still looking for the gun but shell casings at his practice range match those found at the scene.
Conclusion

THE TWO SIDES OF KILLING AND THERE ARE TWO SIDE TO CLEARING HOMICIDES

- Homicide is a physical act (forensics)
- Homicide is also a social act (criminology)

- Science and Old Fashioned Investigation are required to keep them from getting away with murder.

Dr. Kurtz
howard.kurtz@swosu.edu
EXTRA TIME
Argumentation in an online course

Tools and process of getting students to challenge ideas

San Diego Summer Seminar 8/5/2014
Fatemeh Mardi

How did I get here?
ED TECH 3135 Technology for Educators

Instruct teacher candidates in the use of digital tools in education.

"Strategies to incorporate current technology into practice"
Course goals?

Develop concrete examples of using technology.

Demonstrate increasing confidence using various types of tech.

Challenge experience

Demonstrate willingness to challenge others’ ideas and effectively present own ideas with technology.

Ideas are...
• Presented
• Discussed
• argued about
• rethought
Argumentation in an online course

Tools and process
of getting students to challenge ideas

Moving on... overview
Who are my students?

Course structure: 15 weeks = 5 units

Unit 1
- Ice Breaker
- Introduction

sound + images = impact²

65% VISUALS & VOICE

10% VOICE
20% VISUALS
MEMORY RETENTION

Source: The Wismo-McGraw Report
Keep CALM AND LOVE Technology

Hello my name is
Unit 2: Google Tools

Unit 1
- Voicethread
- Introduction

Unit 2
- Google Tools
- Practice Discussion

Unit 3: Compact discussion

Unit 1
- Ice Breaker
- Introduction

Unit 2
- Google Tools
- Practice Discussion

Unit 3
- Discussion in 90min
- Graphite feedback
Unit 4: All them

Unit 1
• Ice Breaker
• Introduction

Unit 2
• Google Tools
• Practice Discussion

Unit 3
• Compact discussion
• Graphite feedback

Unit 4
• Screencastomatic
• Full responsibility
• Suggestions on VT

Course structure: 15 weeks = 5 units
Unit 5: Google Sites

Unit 1
• Ice Breaker
• Introduction

Unit 2
• Google Tools
• Practice Discussion

Unit 3
• Discussion in 90min
• Graphite feedback

Unit 4
• Screencastomatic
• Full responsibility
• Suggestions on VT

Unit 5: Wrap-up, Discussion reflection, Portfolio artifacts

Moving on...process

by Marsa Anne
Brainstorm

Draft Position

Discuss

Take Position

WHAT TIME IS IT !?!

Brainstorm time
Unit 2- Textbooks: Digital or Hardcover?

You are a sixth grade homeroom teacher and have recently selected a new text book and period literature piece to go along with it for the upcoming scholastic year. There is a choice to be made: either the physical hard copy or the electronic version of the new text book and literature piece need to be purchased for your class. No mixed format orders will be accepted.

The board said they will support whichever format that best supports student educational goals. Your department needs to finalize the textbook and literacy budget for the upcoming scholastic year. Currently, the department is split down the middle for this decision, relying on the two of you as a subcommittee to summarize for and against each format and ultimately decide which purchase to make.

<table>
<thead>
<tr>
<th>Topic: New textbook and period literature piece needed for 6th Grade</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Physical hard copy: Advantages - For</strong></td>
<td><strong>Physical hard copy: Disadvantage - Against</strong></td>
</tr>
<tr>
<td>physical copy</td>
<td>heavy</td>
</tr>
<tr>
<td>take notes easier in the book</td>
<td>expensive</td>
</tr>
<tr>
<td>rental</td>
<td>inconvenient</td>
</tr>
<tr>
<td>That new book smell</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Topic: New textbook and period literature piece needed for 6th Grade</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Electronic Version: Advantages - For</strong></td>
<td><strong>Electronic Version: Disadvantage - Against</strong></td>
</tr>
<tr>
<td>can have multiple books on a device</td>
<td>device is expensive</td>
</tr>
<tr>
<td>convenient to buy</td>
<td>no physical book</td>
</tr>
<tr>
<td>easy to carry with you</td>
<td>battery can go dead</td>
</tr>
<tr>
<td>usually cheaper to buy</td>
<td>glare on screen</td>
</tr>
<tr>
<td>rental</td>
<td>some programs require data or wifi to access their source</td>
</tr>
<tr>
<td></td>
<td>Malfunctions</td>
</tr>
</tbody>
</table>
Unit 3- Take home iPads or not?

The school district purchased iPads for every student last year and is strongly encouraging teachers to use them more often and for more subjects. Every teacher decides how to incorporate this technology in the curriculum based on their class needs. One decision every teacher has to make is whether or not to allow the students to take the iPads home or not.

Parents, students, and teachers each have different perspectives on this issue. Gather points of views from these three stakeholders, and weigh the advantages and disadvantages of students taking the iPads home and leaving them at school. Use your results as supporting evidence for your decision. You have to justify your decision for yourself, the students, their parents, and your supervisor. As a sixth grade homeroom teacher, what would be your decision?

<table>
<thead>
<tr>
<th>Topic: Taking home iPads</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stakeholder 1 Student: Advantages FOR taking home iPads</strong></td>
</tr>
<tr>
<td>taking work home</td>
</tr>
<tr>
<td>extended time to finish work assigned</td>
</tr>
<tr>
<td>able to use technology that student’s family might not be able to otherwise provide.</td>
</tr>
<tr>
<td><strong>Stakeholder 1 Student: Disadvantages AGAINST taking home iPads</strong></td>
</tr>
<tr>
<td>held accountable: lost, broken, stolen, left at home, inappropriate use.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Topic: Taking home iPads</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stakeholder 2 Teacher: Advantages FOR taking home iPads</strong></td>
</tr>
<tr>
<td>allows more time in the class for other lessons and activities since student will be able to work on an assignment with the iPad at home</td>
</tr>
<tr>
<td><strong>Stakeholder 2 Teacher: Disadvantages AGAINST taking home iPads</strong></td>
</tr>
<tr>
<td>If a student gets in trouble for using the iPad inappropriately that could come back on the teacher, could be a distractor in class</td>
</tr>
</tbody>
</table>
Unit 4 – Incorporate online collaboration tools or not?

As a sixth grade homeroom teacher you had great success integrating iPads in the classroom. Now you are debating whether or not to incorporate online collaboration tools (such as Google Drive or Facebook). Engaging students, connecting students to learn from one another, reviewing material, solving problems, and completing tasks are all reasons students are given the opportunity to collaborate during your class. These types of activities can also be a good opportunity to incorporate online collaboration tools into.

Evaluate the general advantages and disadvantages of using online tools and technology for student collaboration, and the benefits and risks involved in this process in particular. Based on the evidence you collect, as a sixth grade homeroom teacher would you incorporate online collaboration tools in your class?

<table>
<thead>
<tr>
<th>Advantages FOR Online Collaboration Tools</th>
<th>Disadvantages Against Online Collaboration Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>-students are familiar with technology- helpful in today’s technology-centered world</td>
<td>-some technology can be difficult or time-consuming to use</td>
</tr>
<tr>
<td>-engaging for students</td>
<td>-can be confusing to students who don’t use technology as often as others</td>
</tr>
<tr>
<td>-good creative outlets-videos, presentations, websites, blogs</td>
<td>-may take some of the personal interaction out of working-together if students do it from different locations- less observations of body language, tone of voice, etc</td>
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<td>-if using Drive, work isn’t lost or accidentally deleted</td>
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<td>-students can collaborate from different locations/times</td>
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<td>-encourages student pride and ownership in assignments</td>
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Step 2. Draft Position
Step 3. Discuss
Technology comfort level

Ambiguity tolerance & Risk taking willingness

Oral speaking confidence & Writing Proficiency

Gender

Practicum: level of classroom exposure

Introvert/Extravert & Politeness factors

Brainstorm

Draft Position

Discuss

Take Position
Moving on...importance

Constructive Collaboration & Criticism
Why?

Sense of Community = Backbone of Argumentation
Class Culture = Content Learning

Moving on...logistics
Designing the prompt

- Create buy-in
- Dichotomous
- Relevant
- Narrowed down

Scheduling

Stretched out

4 days /// 3 days /// 7 days /// 3 days

Compact

All steps in 90min /// up to 2hrs for #4
Argumentation in an online course

http://padlet.com/fatemehmardi/SanDiego
Security Council Reactions on Iran: Multilateral versus Unipolar Decision-Making

Iren Marinova

University of Louisiana at Monroe
Abstract. In the last decade Iran and its nuclear program development have become a major focus of the international society. Many actions, including economic and diplomatic sanctions, have been taken to cease it, both unilaterally and multilaterally. Countries like the United States, Canada, the United Kingdom, Japan, and others and international organizations such as the United Nations (UN) and the European Union (EU) have been very active in attempting to prevent Iran’s nuclear proliferation by imposing sanctions on the Arab country. The United Nations has stated its position against the Iranian nuclear enrichment program, but do all of the five permanent members of the Security Council (the United States, Russia, China, the United Kingdom, and France) comply with this stand? In crucial times when the UN has the opportunity to cease or at least slow down Iran’s nuclear progress through sanctions, the Security Council cannot get a unanimous support from all its permanent members. This research seeks to discover whether national interests define the policy-making of the Security Council. Do the five permanent members vote and implement upon their self-interest or do they completely embrace multilateralism and adhere to their vote in order to maintain the world power balance? Is the interest in Iran’s petroleum more important than the collective world efforts to deter the Iranian nuclear program? The research will examine this controversial issue by looking at the time period between 2003 and 2014, and by studying the voting patterns on the resolutions on Iran and the implementation of these resolutions by the five permanent members of the UN Security Council.

Introduction

The purpose of the research is to study the commitment to the implementation of the accepted United Nation’s sanctions on Iran of the five Permanent Members of the United Nations Security Council (the United States of America, the People’s Republic of China, the Russian Federation, the United Kingdom, and France). This project seeks to discover whether there is a relationship between their trade interests and partnerships with Iran and their support or opposition to the proposed UN sanctions on Iran and whether it influences their decision-making. The specific trade partnership focus of this project is the importing of vital commodities from Iran, in particular, petroleum, and the interests of developing the Iranian oil industry. The research will also seek to find out whether national interest, in terms of economics and trade, is the only reason for a lack of implementation on the UNSC sanctions, or if there are other factors such as political interests hidden behind it. The relevance of this research is to examine whether the five permanent members of the UN Security Council vote and implement upon their self-interest and impose unipolar decisions, or if they completely embrace multilateralism and strictly adhere to their vote in order to maintain the world power balance. By doing this, the project will try to find a correlation between each of the five states’ economic interest in trade with petroleum with Iran and their position in the United Nations in regard to the attempts of handling the Iranian nuclear program and its considered malicious intents to develop a nuclear weapon. The respective time period that this research will focus on is from 2003 to present day (2014). In 2002 and 2003, Iran declared for the first time the existence of nuclear facilities in Natanz and Arak, its intentions to develop a uranium enrichment program, and “plans to construct an enrichment facility, a heavy water production plant, a heavy water-moderated research reactor, and a fuel fabrication facility” (Nuclear Threat Initiative: Iran, 2013 ).
Since the end of World War II, the notion of nation-states forming groups and organizations united behind common interest has grown tremendously. The reason for this growth is the bigger complexity and interdependency that appeared in the post-World War period, and the need for increased security and protection of less influential nations-states (Duncan, Webster and Switky, 2002). According to the International Law Commission at the United Nations (2011), international organizations are “established by a treaty or other instrument governed by international law and possessing its own international legal personality” (p.2). The United Nations (UN) is an international organization created on October 24, 1945 when the original 51 Member States ratified the UN Charter. The organization was created with the purpose to “bring all nations of the world together to work for peace and development, based on the principles of justice, human dignity and the well-being of all people” (The UN: An Introduction for Students, para. 2). It gives an opportunity for balance of national interests and global interdependence when addressing international problems (The UN: An Introduction for Students, n.d.). The basic ideology around which the organization was created is Multilateralism.

The Security Council is a part of the UN and has the obligation to maintain the international peace and security. According to the UN Charter (1945), it has three other main purposes: to develop friendly relations among nations; to cooperate in solving international problems and to promote respect for human rights; and to be a center for harmonizing the actions of nations. It has fifteen members, all of which have one vote, and five of the members are permanent and have veto powers as well. The Council determines the existence of an international threat or act of aggression and “calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement” (“The Security Council,” n.d.). In some cases the terms can extend to the imposition of sanctions or the authorization of force in order to maintain or restore international peace and security. The Security Council is the only UN organ which has the power to make decisions “that member states are then obligated to implement under the charter,” while the other organs can only make recommendations to member states (What is the Security Council?, n.d., para.3).

Multilateralism takes away the power from the hands of only one or two political actors and instead spreads it around “the many.” Miles Kahler (1992) defines Multilateralism as the “opposition to bilateral and discriminatory arrangements that were believed to enhance leverage of the powerful over the weak and to increase international conflict.” According to Ramesh Thakur (n.d.), it refers to “collective, cooperative actions by states- when necessary, in concert with non-state actors- to deal with common problems and challenges when these are best managed collaboratively on the international level” (p. 1), and it includes areas such as the maintenance of international peace and security, economic development and international trade, human rights, functional and technical cooperation, the protection of the environment and sustainability of resources, etc. If such problems are addressed through the spectrum of self-interest, it would be impossible to obtain maximum effectiveness (Thakur, n.d.). In this case, the nation-states will be embracing unilateralism, which is defined as the “sense of complete freedom of action without commitment to compromise, or cooperation is largely counterproductive” (Bertele and Mey, 2007,p.197). The main purpose of multilateralism is to implement a system of international legitimacy and
empowerment and creating generalized principles or codes of conduct that will define the rules of action on the international stage. It aims at socialization, coordination of relations and cooperation among states (Coicaud and Heiskanen 2001). John Ruggie (1993) also includes the notion of principles of conduct in his definition of multilateralism, and states that the term is “an institutional form that coordinates relations among three or more states on the basis of generalized principles of conduct” (p.11). He also describes three aspects of multilateralism. The first one is the commitment that it creates to common ways of working and includes agreed rules and norms, solving problems through rules and cooperation, and enforcing the rules. The second one includes commitment to work with and through the procedures of international institutions. The third aspect is taking cooperation over duplication or rivalry (Ruggie, 1993).

**Hypothesis**

This research is seeking to demonstrate the following:

- If a threat to the world order is recognized, nation-states would not disregard national interests by complying with multilateral policy-making.

**Null-hypothesis**

- If a threat to the world order is recognized, nation-states are committed to disregard any possible national interests and comply with multilateral policy-making.

If the null-hypothesis is proven false, then the hypothesis may have merit.

**Literature Review**

Iran has had the ambitions to become a dominant actor in the Persian Gulf ever since the days of Shah Reza Pahlavi (1941-1979), but it was impeded by the Iran-Iraq armed conflict (1980-1988). The Iran-Iraq War included elements of “religious schisms, border disputes, and political differences,” and was started by “centuries-old Sunni-versus-Shia and Arab-versus-Persian religious and ethnic disputes,” and a personal enmity between Iraqi leader Saddam Hussein and Ayatollah Khomeini in Iran (Global Security, para.2). The War resulted in a more determined Iran to overcome and cease its vulnerability and to never again be a victim of a powerful neighbor. Iran saw its opportunity to achieve this by becoming a major military power. It wanted respect on the international stage, and the way other nation-states in the Middle East have acquired it is by declaring themselves nuclear powers, such as India and Pakistan (Ahrari, 2001).

The current international crisis with the Iranian nuclear program and the state’s attempts to obtain nuclear weapons is a direct product of the Cold War- the bilateral conflict between the Westerncapitalistic ideology and Communism in the Soviet Union. The foundations of Iran’s nuclear program were first laid on March 5, 1957 by the “Atoms for Peace program” of U.S. President Dwight D. Eisenhower for military, economic, and civilian assistance purposes, with the special condition that it will be used only for “research in the peaceful uses of atomic energy” (Bruno, 2010). The Western support for the county’s nuclear program continued until the Iranian Revolution of 1979, when the shah regime was toppled by Ayatollah Ruhollah Khomeini, who was also in opposition to the program (Melman, 2008). In 1983, the International Atomic Energy Agency (IAEA) was prone to approve the Iranian requests to continue its nuclear program, but the United States opposed. In 1991, the United States prevented the Argentine President Carlos Menem from selling UO2 conversion technology to Iran,
and in 1997 persuaded China not to build UF6 plants in Iran (Hibbs, 2003). In the early 1990s Russia and Iran formed a joint research organization called “Persepolis” in order to provide Iran with Russian nuclear experts and information and in 1995 a cooperation treaty was signed between the Ministry of Atomic Energy of the Russian Federation and Iran for the building of the Bushehr Plant (Wisconsin Project on Nuclear Arms Control, 2012). France also took part of the development of the Iranian nuclear program, when in 1991 it refunded $1.6 billion. The French-Iranian project “Eurodif,” which was created before the 1979 Revolution, was reestablished in the beginnings of the 1990s and evidence was present that France had agreed to supply Iran with enriched uranium for its nuclear projects (Skootsky, 1995).

In August 2002, the secret nuclear program of Iran was revealed by Mujahideen e-Khalq, a rebel group, and the issue gained great importance on the international stage (Guardian Staff, 2014). As a result, the world community was alarmed and action had to be taken. The United States declared that Iran had malicious intentions to develop a nuclear weapon, therefore sought to bring the problem to the United Nations Security Council. Two members of the Security Council, France and Great Britain plus Germany attempted to find a solution without bringing the issue to the Security Council, and on October 21, 2003 the Iranian government voluntarily agreed to cooperate with the International Atomic Energy Agency (IAEA) by agreeing to sign the Additional Protocol to the Non-Proliferation Treaty (NPT), which will allow the IAEA short-notice access to its nuclear facilities and to stop its uranium enrichment and reprocessing activities during the negotiations (International Atomic Energy Agency, 2003). Nevertheless, Iran did not keep the agreements and the United States brought the issue to the UN Security Council in 2006 (Global Policy Forum, n.d.).

As of July 1, 1968, Iran is a signatory to The Treaty on the Non-Proliferation of Nuclear Weapons, signed also by another 189 nation-states (Jewish Virtual Library, n.d.). After the revelation of the clandestine nuclear program of Iran in 2002 and 2003, the issue quickly gained international attention and was voted by the members of the UNSC to become a pressing matter of the Security Council in 2006. From 2003 to 2006, the issue was handled by the IAEA and by sanctions imposed by individual countries (Wellman, 2010a). The UN Security Council has currently passed eleven resolutions on Iran, the first one being in 2006, and the last one to this date in June 2014, with all its five Permanent Members voting for them: Security Council Resolution 1696 (July 31, 2006), Security Council Resolution 1737 (December 23, 2006), Security Council Resolution 1747 (March 24, 2007), Security Council Resolution 1803 (March 3, 2008), Security Council Resolution 1835 (September 27, 2008), Security Council Resolution 1887 (September 24, 2009), Security Council Resolution 1929 (June 9, 2010), Security Council Resolution 1984 (June 9, 2011), Security Council Resolution 2049 (June 7, 2012), Security Council Resolution 2105 (June 5, 2013), Security Council Resolution 2159 (June 9, 2014) (Security Council Report, n.d.).

**Petroleum Interests:** Iran ranks fourth in the world for reserves of crude oil in barrels, after Saudi Arabia, Venezuela, and Canada, with 137,000,000,000 barrels estimated from January 1st 2011 (Central Intelligence Agency, n.d.). It has the second largest natural gas reserves, consisting of 1,187 trillion cubic feet, second only to Russia. The international sanctions against Iran have affected the petroleum sector of Iran, with many cancellations of upstream projects and have resulted in declining oil
production capacity. Iran used to be the third largest exporter of crude oil, but currently it has dropped its exports to 1.5 million bbl/d (as of 2012), due to the economic sanctions imposed on it. Until 2012 the export of crude oil was earning 50-60% of the government’s revenue, but in the summer of the same year it dropped to historically low levels, until September 2012 when its exports saw a small recovery with the help of Japan, South Korea, India, and to some extent, China (U.S. Energy Information Administration: Iran, 2013).

Iran has historically been the third largest crude oil exporter to China. In 2012, China reduced its exports from the Middle Eastern country by 34% to 345,000 bbl/d from what it used to be 555,000 bbl/d estimated in 2011 (U.S. Energy Information Administration: China, 2012). However, China is experiencing an ever more increasing domestic need for oil, and while it managed to keep this need relatively separated from politics in the past, it cannot do this anymore. The country became a net oil importer in 1993, and has since relied on its relations with “isolated, resource-rich countries” and has sought to capture untapped energy markets (Vakil, 2006, p.54). Iran has the status of such markets, and given its proximity to China became more viable to satisfy the Chinese petroleum need. Iran's nuclear aspiration definitely put China in a problematical situation where it has to find the balance between its Security Council duties and its national economic interests (Vakil, 2006). Despite the big dilemma that China finds itself in, it has seen a huge economic opportunity at the significantly empty Iranian market that resulted from the numerous international sanctions imposed on the Islamic Republic. The two countries have been cooperating in different economic sectors, especially energy and construction. China has emerged as a top economic partner of Iran, investing heavily in the energy sector and filling the gaps left by Western firms. In 2009 the bilateral exchanges between the two nation-states were worth $21.2 billion, compared to $14.4 billion three years earlier. In 2008, Iran exported to China 408,000 barrels of oil a day, which added up to $15.8 billion annually. Also, between 2005-2010, “Chinese firms signed $120 billion worth of contracts with the Iranian hydrocarbon sector” (Wellman and Frasco, 2010, Economic Relationship section, para. 2). In 2008, China National Petroleum Corporation (CNPC) and the National Iranian Oil Company (NIOC) signed a $1.76 billion deal to develop Iran’s North Azadegan oil field. China also accepted Iran's offer to build seven new oil refineries, to construct ten offshore drilling platforms, seven land drilling rigs, and two float cranes at the total cost of $2.2 billion (Wellman and Frasco, 2010).

The United States relies on oil mostly from Canada and Latin America, and is much less dependent on Persian Gulf imports. The top five countries to export oil to the United States in present day are Canada, Saudi Arabia, Mexico, Venezuela and Nigeria. The U.S. is also one of the world’s largest oil producers; therefore nearly 40% of its needs are met at home. According to the energy expert for the RAND Corporation Keith Crane, since the United States has imposed sanctions on Iran, it does not import Iranian oil (Flintoff, 2012). The US has been the nation-state that has put the most consistent pressure on Iran to cease its nuclear intentions. The presidential administrations in Washington, D.C. of George W. Bush and Barack Obama have also shown a firm tendency in penalizing individuals and businesses which violate the imposed sanctions. Some experts imply that the US-led and international sanctions have not produced much desirable results, and therefore they even go as far as stating
that the US would save billions of dollars if it lifts the sanctions on trade and allow Iran to produce and export more of its oil, which they believe would result in lowering the market price of crude oil petroleum by 10 percent (DeRosa and Hufbauer, 2008) Hence, it can be implied that the United States, in terms of national interest regarding oil and gas, is acting against its national interest. In 2013, U.S. Treasury Under-Secretary David Cohen declared the sanctions imposed on Iran, both unilaterally and multilaterally, as successful on putting pressure on the Islamic Republic and that they have had a significant impact on the country’s economy, especially in the energy and shipping sectors (Lapointe, 2013). The actual measures of the impact that the international sanctions have had on Iran will be more accessible for evaluation in the future, due to the continuing nature of the issue and due to the lack of clear results in the time frame of this research.

Russia has the eight largest crude oil reserves in the world, consisting of 60,000,000,000 barrels, estimated in 2011 (Central Intelligence Agency, n.d.). According to the U.S. Energy Information Administration (2012), Russia was the largest producer of crude oil in 2011, with an average production of 9.8 million barrels per day. On the other hand, as of 2010, the Russian oil consumption per day is 2.199 million barrels (Central Intelligence Agency, n.d.). Russia does not import Iranian oil, but has strategic interests in the Iranian petroleum industry. Two major Russian oil companies - Gazprom and Lukoil have invested in it already (Akin and Zhdannikov, 2010). In 2010, Iran and Russia signed a thirty-year agreement to increase their cooperation in developing their energy sectors, which would include joining forces “in facilitating exploration, extraction, refinery and production of oil, gas and petrochemical products” (“Iran Investment Monthly,” 2010, p.5). Russia has also become a strategic trade partner for Iran, and with this agreement the two countries have the opportunity to “draw upon each other’s expertise and resources for the development of their energy sectors” (“Iran Investment Monthly”, 2010, p.5).

In 2011, France was the twelfth largest oil consumer in the world and the seventh largest importer of petroleum. The country has the fourth highest crude refining capacity in Europe (after Russia, Germany, and Italy) of around 1.8 million barrels per day. According to the U.S. Energy Information Administration (2013), France imports 16% of Libya’s oil. Additionally, France has kept some economic relations with Iran despite the UNSC sanctions. In 2008, it was speculated that France was one of Iran’s main trade partners, with a petrochemical contract signed between the two countries and increased Iranian exports to France due to oil and manufactured goods sales. The French company Total Oil had a very strong presence in the country and was one of Iran’s biggest refined petroleum suppliers until 2009 (Wellman, 2010b).

Great Britain has 2,858,000,000 barrels of crude oil reserves (Central Intelligence Agency, n.d.). It imports around 70% of its oil from Norway, 7% from Africa, 4% from the Western Hemisphere, 2% from the Middle East, and 17% from other world regions (Adams and Macdonald-Wallis, 2007). By countries, it imports 7% from Russia, 5% from Libya, 3% from Nigeria, and 2% from Tunisia. The United Kingdom extracts oil from the North Sea as well, and through an extensive network of pipelines it is carried to coastal terminals in Scotland and Northern England (U.S. Energy Information Administration: United Kingdom, 2011). Great Britain has been a firm supporter of the UNSC sanctions on Iran and has cut its trade relations with the Islamic Republic significantly. However,
Iran claimed that its trade volume with the UK had increased from $1.2 billion to $1.8 billion in 2006-2007. British companies have had significant business ties with Iran, especially in the oil and natural gas industries, hence it was not a big surprise that the UK attended the Iranian gas forum in Tehran in 2009 (Wellman, 2010a). However, the British government holds the official position that the international sanctions on Iran must be implemented.

**Economic and Political Interests:** According to the Jewish Virtual Library (2014), the only way to prevent Iran from developing uranium for nuclear weapons is through imposing multiple multilateral and unilateral sanctions. The United States and the European Union have been persistent in doing so since the revelation of the existence of the Iranian nuclear facilities in 2002, but China and Russia have been holding back. Numerous multilateral sanctions have been imposed by the United Nations for the last decade as well, but the issue with them is that they have failed to be implemented by several of the member states. Even though they voted in support of the sanctions on Iran in the UN Security Council, Russia and China especially have failed to cease their trade relations with the Middle Eastern state. In 2012, Russia’s Foreign Minister stated that sanctions are a “deeply mistaken policy” and that Russia does not believe that they would have any impact on Iran’s intention to develop its nuclear program (Jewish Virtual Library, 2014). Despite the international sanctions, Iran still finds ways to circumvent them and place its oil on the world market. As an example for this, The Jewish Virtual Library cites a report for the IAEA of March 2013 that Iranian oil shipment advanced 13% in the beginning of 2013 in spite of the implemented sanctions. It also cites The Iranian Students’ News Agency that Iran purchased two supertankers from China that joined the Iranian fleet in the beginning of 2013 as well (Jewish Virtual Library, 2014).

In the past decade, China and Russia, both authoritarian governments, have established informal alliances with the Islamic Republic of Iran. According to George Simpson (2010) for *Middle East Quarterly*, there is a new geostrategic axis formed: the “Moscow-Beijing-Tehran” alignment, which is anti-United States oriented and has a common goal of pursuing economic self-interests and reducing U.S. influence. What unites China and Iran is the fact that both are “proud heirs to two great and ancient civilizations that have been humiliated and made victims of Western imperial aggression” (Simpson, 2010). Simpson (2010) also makes the connection that China is in support for Iran, due to its status of the second-largest consumer of oil in the world today. In 2009, Iran replaced Saudi Arabia as China’s major oil supplier. China also shows interest in modernizing Iran’s oil industry, since it has an enormous need for help. The author also gives an explanation on Russia’s behavior of support for Iran. He mentions the fact that both countries are major producers of oil, therefore they share a “common interest in establishing pricing policies for oil and natural gas as well as manipulating these markets to their advantage” (Simpspon, 2010). Building on these relations between the three nation-states, Simpson (2010) brings up the United Nations’ sanctions on Iran and the Chinese and Russian role in them. He states that both of the countries, both permanent members with veto power on the UN Security Council have been an impediment in the implication and imposition of effective sanctions or forceful measures on the Islamic Republic. It is believed that the Russian President Vladimir Putin has been playing a “double game” by pronouncing a nuclear-proliferated Iran a
“strategic threat” to Russia, and at the same time stating that Russia does not see any evidence that Iran is trying to obtain a nuclear weapon (Simpson, 2010).

In addition to their cooperation over Iran, in recent years China and Russia have demonstrated mutual desire for expansion of their economic and political ties. They have overlapping security interests in Central Asia and have discovered a need for collaboration. They also coordinate their foreign policies in the United Nations with one of the main purposes being to “block Western-backed efforts to impose sanctions on anti-Western regimes,” like the case of Iran (Weitz, 2012, para.6). The two nation-states share a commitment to a philosophy of “state sovereignty (non-interference) and territorial integrity (against separatism)” (Weitz, 2012, para.6). Some experts argue that the more pragmatic reason for this approach is the desire of both countries to “shield their human rights and civil liberties abuses, and those of their allies” from Western criticism (Weitz, 2012, para.6). Russia and China also resent the general approaches of the United States’ foreign policy, in particular, the democracy promotion efforts, missile defense programs, and the tendency to interfere in their internal affairs and spheres of interest (Weitz, 2012). On the other hand, the two nation-states have not undertaken any major shifts in their economic or political agendas in order to give the other one a bigger role in them. Therefore, some critics argue whether the closer relations between Russia and China that emerged in recent years will in fact be the basis for a continuous and sturdy partnership. High levels of suspicion between the two nation-states remain in their activities in Central Asia, where their state-controlled firms compete for energy resources. There are also impediments to a successful partnership embedded in the societal level in both countries, where strong negative stereotypes exist towards the other culture. The efforts that were taken by Russia and China to promote their prospective partner’s culture on the domestic level have proven to have given little positive results. The two countries also failed to synchronize their economic and political agendas in the Shanghai Cooperation Organization (SCO) summit in 2012, where Russia opposed to the Chinese proposal for a SCO development bank, as well as earlier proposals for establishment of a SCO-wide free trade zone. Russia and China are also not each other’s main economic partner. Hence, despite the mutual concern about American strategic ambitions, the two eastern governments have not yet demonstrated many efforts to actively cooperate and build a strategic resistance against it (Weitz, 2012).

Another approach of understanding the positions of Russia and China is looking at the two nation-states from a social identity theory perspective. Their desire for status, international recognition and respect can be explained by the notion that social groups strive for a “positively distinctive identity” (Larson and Shevchenko, 2010, p.66). Social identity theory can also give reasoning behind the changes in strategies of the two eastern nations which are not driven by their relative material capabilities nor by simple adaptations to structural conditions or external circumstances. This theory could explain why the two nations have not sought to synchronize their political and economic aspirations and have not established a military coalition between each other. With the strong Western ideological and predominance that was enhanced after the end of the Cold War, Russia and China have been looking for their rightful and respectable position on the global arena (Larson and Shevchenko, 2010).
The United States is the most vigorous activist in making sure that sanctions against Iran are imposed and implemented. They have encountered big impediments, though, even by some of their most reliable partners due to economic self-interest. One of the important nation-states that the U.S. desires to persuade to abstain from its support to Tehran is China. The United Nations Security Council indeed has succeeded in imposing several sanctions against Iran, but China’s commitment to these sanctions is still uncertain, due to its economic ties with Iran, especially import of petroleum. China is still relying on Iranian oil; therefore it is committed to continue its business with Iran, even if it requires not implementing any Security Council sanctions (Downs and Maloney, 2011).

Iran has undergone several United Nations sanctions for the past decade, which have inevitably affected its economy. China, however, has not ceased its economic ties with the Arab country, despite the sanctions. According to Harold and Nader (2012), the Chinese strategy has become obvious to analyzers: the country is overwhelmed by international pressure to vote for the passing of a new set of Security Council sanctions, but then pursues its own interests anyways by ensuring economic cooperation and deal-making with Iran. By doing this, China blunts the impact of these sanctions on Iran and makes them nearly ineffective. The biggest tie between the two states is Iran’s abundance of natural resources (and in particular, petroleum) and China’s increasing need for energy. China expressed interest in helping Iran to develop the giant South Pars field in Iran, and also its heavy oil fields. Until recently Iran did not have a developed refining capability to meet its domestic oil demands and had the need to import, which means that the sanctions would have had a huge negative impact on the Islamic Republic, but with Chinese help through exporting oil to Iran and developing its refining capacity, Iran has recently stated that it could meet its petroleum needs and it did not need to import. Some scholars argue that China’s behavior is based on its energy needs and beneficial partnership with Iran, but also on its rivalry with the United States, based on the Chinese perception that the U.S. is trying to cease the Asian state’s rise to a great power-status country (Harold and Nader, 2012).

A goal for the United States during the last ten years has also been to convince Russia to abandon its support to Iran and instead fully commit to the internationally imposed sanctions on the Islamic Republic’s nuclear program. The Russian agenda on Iran is completely different from the United States’ one due to national interest, such as oil and gas investment programs. This adds up to the conclusion that the UN Security Council can expect little, if any at all, decisive assistance to its plans to prevent Iran from obtaining a nuclear weapon. Statements made by some Russian officials have made clear that Russia does not support economic sanctions towards Iran and that it does not perceive Iran’s nuclear program as a threat (Cohen, 2010). Russia has strategic interests in Iran’s energy sector, where it plans to develop an “OPEC-style gas cartel with Iran and other leading gas producers,” and by doing this it expects to enhance its “energy-superpower status” which will allow it to control gas projects and pipelines in Eurasia (Cohen, 2010, p.8).

Without doubt, the United States has proven to be very persistent on its battle against the Iranian nuclear program. It is an initiator in the Security Council to accept more UN sanctions, and also imposes unilateral sanctions to Iran as well. In 2010, it imposed a set of very strict sanctions targeting the Oil and Trade sectors, in 2007 the
The financial sector was targeted, too, by sanctioning three Iranian banks, which expanded to twenty in 2011 (Zirulnick, n.d.). According to Suzanne Maloney (2012), the recent U.S. sanctions on Iran offer a new direction of politics towards Iran, different from the decades-long “combination of pressure and persuasion” (para.2). Some of them leave an open door for a six-month period for foreign governments to find new crude oil suppliers, or just to find ways around the sanctions to continue their trade with Iran (Maloney, 2012). Many other sanctions, out of the UN ones, have been established over the past decade by the United States. It is the other members of the Security Council that the U.S. has to convince to support and commit to the sanctions against Iran, in order for them to have any effect. The United States has been forced to impose sanctions on every individual, group, business, or country which violate the international economic sanctions on Iran.

The European Union’s position on Iran for the last decade has not changed significantly. In 2006 and 2007, they were supporting the UN sanctions, but were also calling for attempts to negotiate with Iran. Their motto today is “More pressure on Iran, more sanctions on Iran,” said by the European Council President Herman Van Rompuy (Miller, 2012, para.1). In 2008 and 2009, one of the Permanent Members of the Security Council, France, stated its opinion that a possible UN ban on gasoline sales to Iran would not find the needed support within the Security Council. In the beginning of 2012, France made a statement that the EU should follow the path laid by the United States and enforce more, stricter sanctions on Iran. The United Kingdom also established more unilateral sanctions towards Iran in the end of 2011, but both countries found difficulties addressing the issue to the Security Council due to the lack of support from Russia and China (Reynolds, 2012). France and Britain have agreed to stop importing oil from Iran. France’s biggest oil company, Total, has stopped the import of any crude oil from the Islamic Republic as well (Hafezi, 2012). In the beginning of 2014, however, there was evidence that French companies had taken several business trips to Iran and the French president François Hollande stated that he could suggest to them not to sign contracts with the Islamic Republic, but he could not exercise control over their actions (Landler, 2014).

**Methodology**

The research is being conducted by using the comparative approach with a concentration in case study analysis. According to D.B. Bromley (1986), all case-study researches begin with the desire to derive a close or otherwise in-depth understanding of a single or small number of “cases,” set into their real world contexts. Robert K. Yin (2009) adds that a case study research is “an empirical inquiry about a contemporary phenomenon (e.g., a “case”), set within its real-world context—especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009, p.18). Hence, the case study research “assumes that examining the context and other complex conditions related to the case(s) being studied are integral to understanding the case(s)” (Yin, 2012, p.4). According to Susan Soy (1997), case studies “emphasize detailed contextual analysis of a limited number of events or conditions and their relationships.” This method is used to study contemporary real-life situations in order to give an objective explanation to the given issue (Soy, 1997). The case study analysis is used as a compliment to the comparative method in this research in order to obtain more comprehensive and elaborate results. According to works done by Kalleberg...
(1966) and Eisenstadt (1968) (as cited in Lijphart, 1971), the comparative method is not just "a convenient term vaguely symbolizing the focus of one's research interests," nor does it "properly designate a specific method ..., but rather a special focus on cross-societal, institutional, or macro societal aspects of societies and social analysis" (p.682). This research is seeking to examine whether national interest plays a significant role in policy-making. In order to establish such a correlation, the study follows five nation-states which have equal powers in the institution of the United Nations Security Council. The United States of America, France, the United Kingdom, the Russian Federation, and the People's Republic of China are being compared in terms of their implementation and compliance to the sanctions that have been established on Iran by the UNSC. First, they are compared in the research in terms of their national interest in Iran, and in particular, their interest in the oil and gas sector. An assessment of each of the five nation-states' petroleum import and the level of dependency on Iranian oil is made, in combination with their economic relationships with the Islamic Republic after the UNSC sanctions were imposed. Then, the results are interpreted and a comparison analysis is made. Second, a further question was inquired in the research, and it is whether noncompliance with the international sanctions imposed on Iran of the five permanent members of the UNSC is influenced by political aspects and zeal for relocation of power. In particular, the political aspects that are being examined are the historical changes and shift of global dominance after the end of the Cold War.

**Research Findings**

After applying the chosen methodology and researching the issue, conclusions about the hypotheses can be made. While examining the available data, one fact was impossible to stay unnoticed. While all five permanent members of the UN Security Council unanimously vote in favor for the sanctions against Iran, not all of them commit to their implementation. Russia and China violate the established sanctions and continue to proceed to their national interests of either exporting oil from Iran or investing in the development of the Iranian petroleum sector. The two nation-states even declare openly that they do not believe that the imposition of economic sanctions is the correct method of approach. They hold the position that only the nuclear sector should be targeted by any kind of sanctions, because otherwise the sanctions are crippling the economy of the Islamic Republic and their primary goal is regime change and not suspension of the nuclear program (Wellman, 2010c). France and the United Kingdom appear more committed to carry out the sanctions, but it cannot be firmly determined that they implement them a hundred percent. The United States pursues its own agenda towards Iran in compliment to the United Nations Security Council sanctions and strongly condemns the Iranian program for nuclear proliferation. It is clear that Russia and China do not disregard their particular interests in the Iranian oil-and-gas sector, because despite the sanctions, they continue to invest in and/or export its products. As noted in the literature review, some experts have determined that if the sanctions on Iran are lifted, the global price of petroleum would decrease, and hence many countries would save a lot of money, including the United States, France, and the United Kingdom. On the other hand, as a result of the sanctions the market in Iran is lacking much foreign presence, and China and Russia are taking advantage of this. It is clear that all of the five permanent members of the UNSC have officially recognized Iran as a threat to the world order, because they all voted to make the question a problem of
the Security Council agenda in 2006. Therefore, a conclusion can be made that international policy-making is influenced by national interest, which could lead to unipolar decisions for a county's own benefit instead of deciding whether multilateral decisions would be successfully implemented and would give the desired outcome. However, the position of the two European countries and the United States in terms of disregarding their interest in Iranian petroleum demonstrates that there are exceptions to the latter statement.

A similar conclusion can be derived from considering the national interests in terms of political aspects and aspirations. An explanation to this is the factor of the significantly different historical experiences and political cultures of the five examined states. The United States, France, and Great Britain are examples of the Western political views and concepts, while Russia and China share a common recent political experience with the Communist political and economic ideology. Since the end of the Cold War, the “Americanization” of the world has caused Russia and China to find their identity between “great powers of the past“ and the new order of a world where communism is considered defeated. They believe to have special responsibilities and influence in their regions (Mandelbaum, 1997). Despite the region-specific issues, Russia and China (as well as Iran) are united in their resentment towards the dominant global status of the United States in “the realms of politics, economics, and military power” (Ahrari, 2001, p.453). In their view, the political distribution in the post-Cold War world is unipolar and is ruled by US hegemony. The two countries are determined to seek military and economic dominance in certain regions and balance on the global stage (Ahrari, 2001). They see the pressuring Western sanctions on Iran as efforts for gaining more levels of control in the Middle East and as threat to their national interest in the Islamic Republic's petroleum sector. An unanswered question still remains, however, in why do China and Russia still vote in support for the UNSC sanctions. John W. Garver (2011) speculates that China, in particular, is playing a dual game toward Iran. What appears to be an emerging partner of the US against the Islamic Republic is only superficial because China delayed the passage of each of the UNSC resolutions, which perhaps gained extra time for Iran to advance its nuclear agenda. China also made sure that the sanctions were softened, but still enough to drive most foreign investors out of the Iranian market and leave a big gap for Chinese businesses to replenish. In addition, in multiple UNSC debates the Chinese spokesmen cast the issue with Iran as a disagreement between the United States and the Islamic Republic instead of a problem between the international community and Iran (Garver, 2011).

In the case with Russia, Moscow does not view the current and possible further development of the Iranian nuclear program as a threat as long as it stays away from the hands of a radical Islamist regime. In the UN, Russia, like China, considers the matter a U.S-Iranian problem only. Russia, though, has particular political interests that it wants to pursue by using its position on Iran. A tendency has been formed, where in times of rapprochement between the United States and Russia, Moscow would freeze its relations and support towards Iran, while in moments of high tension, its relations with Iran would be boosted (Kozhanov, 2012). According to Nikolay Kozhanov (2012), who served as an attaché in the Russian embassy in Tehran, Russia has some specific demands for the United States, which if Washington considers and decides to implement, Russia would then rethink its position on Iran. Some of the issues that
Kozhanov (2012) lists are: U.S. antimissile defense in Eastern Europe; the presence of third powers in the Caucasus and Central Asia; limitation of the North Atlantic Treaty Organization’s (NATO) advance to the east; construction of oil and gas pipelines seen as threatening to the economic interests of Russian elites. Therefore, it can be implied that Russia and China strongly consider their national interests in policy-making, and they do not completely comply with the UN multilateral decisions. In the case of this research these interests are Iran’s petroleum and oil-and-gas industry, as well as the pursuing of their agendas in a world that they consider led by U.S. hegemony. The current international situation, established in the spring of 2014, further complicates and prolongs the resolution of the Iranian problem. The US and EU relations with Russia are at high tension due to the Russian acquisition of Ukraine, and only time will show whether the UNSC permanent members will find a way to adhere to multilateralism, ignoring all national interests and unipolar decision-making.

These findings do not completely support the null hypothesis of the case study research. Russia and China strongly follow their national interests and disregard the need for a strong pressure and multilateral decisions on the Iranian nuclear program, which is seen by the UNSC as a threat to the world order. In contrast, the United States, France, and the United Kingdom choose to pursue multilateral policy-making by leaving their national interest in the Iranian petroleum and oil-and-gas market behind, even though the sanctions cause them to pay higher prices for petroleum. This conclusion determines that the hypothesis is not entirely valid either. This project requires further research in terms of the ongoing nature of the case study issue.

References


The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

Andrew Peiser
Mercy College
In the College, Career, and Civic Life (C3) Framework for Social Studies State Standards, the call for students to become more prepared for the challenges of college and career is united with a third critical element: preparation for civic life. Advocates of citizenship education cross the political spectrum, but they are bound by a common belief that our democratic republic will not sustain unless students are aware of their changing cultural and physical environments; know the past; read, write, and think deeply; and act in ways that promote the common good. There will always be differing perspectives on these objectives. The goal of knowledgeable, thinking, and active citizens, however, is universal.¹

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards² was developed to align social studies to Common Core Standards by promoting disciplinary literacy, in order to allow social studies a more balanced curriculum role. The result of a three-year effort, representatives from a group of state education agencies and fifteen leading professional organizations in social studies collaborated to create a Framework to provide states with voluntary guidance for upgrading existing social studies standards.³ Connections were established between the C3 Framework and the Common Core Standards for English Language Arts/Literacy.

The C3 Framework was developed to serve two audiences: for states to upgrade their state social studies standards and for practitioners to strengthen their social studies programs. According to the National Council for the Social Studies, the Framework objectives are to: a) enhance the rigor of the social studies disciplines; b) build critical thinking, problem solving, and participatory skills to become engaged citizens; and c) align academic programs to the Common Core State Standards for English Language Arts and Literacy in History/Social Studies.⁴

The primary purpose of the C3 Framework is to “provide guidance to states on the concepts, skills, and disciplinary tools necessary to prepare students for college, career, and civic life.”⁵ In doing so, students need the intellectual power to recognize societal problems; ask good questions and develop robust investigations into them; consider possible solutions and consequences; separate evidence-based claims from opinions; and communicate and act upon what they learn.⁶

The C3 Framework is centered on an Inquiry Arc – a set of ideas that frame the ways students learn social studies content. The Inquiry Arc features four dimensions of inquiry in social studies:

- Developing questions and planning inquiries;
- Applying disciplinary concepts and tools;
- Evaluating sources and using evidence; and
- Communicating conclusions and taking informed action.

Taken together, the C3 Framework provides guidance to states on upgrading state social studies standards by applying the four dimensions of the Inquiry Arc to four core social studies content areas: civics, economics, geography, and history, as follows:

**The Inquiry Arc**

**Dimension 1: Developing Questions and Planning Inquiries**

Central to a rich social studies experience is the capability for developing questions that can frame and advance an inquiry. Dimension 1 features the development of questions and the planning of inquiries. Questioning is key to student learning. The C3
Framework encourages the use of compelling and supporting questions, both teacher- and student-generated, as a central element of the teaching and learning process. For example, a compelling question is “Was the American Revolution revolutionary?” Supporting questions assist students in addressing their compelling questions. For example, questions like “What were the regulations imposed on the colonists under the Townshend Acts?” will help students understand the many dimensions of the war as they form their conclusions about the magnitude of change associated with those Acts.

Compelling questions focus on enduring issues and concerns. They deal with curiosities about how things work; interpretations and applications of disciplinary concepts; and unresolved issues that require students to construct arguments in response. In contrast, supporting questions focus on descriptions, definitions, and processes on which there is general agreement within the social studies disciplines, and require students to construct explanations that advance claims of understanding in response.

An example of a compelling question that early elementary students might generate is “Why do we need rules?” This question reflects the two primary qualities of a compelling question: (1) It reflects a social concern that students find engaging; and (2) It reflects an enduring issue in the field of civics. Examples of supporting questions include, “What are some rules that families follow?” “What are some school rules?” or “What classroom rules have you followed in the past?” Supporting questions, then, help guide the development of an inquiry into a compelling question.

**Indicators for Constructing Compelling Questions**
By the end of Grade 12, students construct compelling questions and:

- Explain how a question reflects an enduring issue in the field.
- Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.
- Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a supporting question.
- Explain how supporting questions contribute to an inquiry and how, through engaging source work, new compelling and supporting questions emerge.
- Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.

**Dimension 2: Applying Disciplinary Tools and Concepts**
Working with a robust compelling question and a set of discrete supporting questions, teachers and students determine the kind of content they need in order to develop their inquiries. Dimension 2 focuses on the disciplinary concepts and tools students need to understand and apply as they study the specific content typically described in state standards. These disciplinary ideas are the lenses students use in their inquiries.

Historical inquiry involves acquiring knowledge about significant events, developments, individuals, groups, documents, places, and ideas to support investigations about the past. It involves going beyond simply asking, “What happened
When?” to evaluating why and how events occurred and developments unfolded. It involves locating and assessing historical sources of many different types to understand the contexts of given historical eras and the perspectives of different individuals and groups within geographic units that range from the local to the global. Historical thinking is a process of chronological reasoning, which means wrestling with issues of causality, connections, significance, and context with the goal of developing credible explanations of historical events and developments based on reasoned interpretation of evidence.

**Change, Continuity, and Context**

At its heart, chronological reasoning requires understanding processes of change and continuity over time, which means assessing similarities and differences between historical periods and between the past and present. It also involves coming to understand how a change in one area of life relates to a change in other areas, thus bringing together political, economic, intellectual, social, cultural, and other factors. Understanding the interrelation of patterns of change requires evaluating the context within which events unfolded in order not to view events in isolation.

**Indicators for Change, Continuity, and Context**

By the end of Grade 12, students:

- Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.
- Analyze change and continuity in historical eras.
- Use questions generated about individuals and groups to assess how the significance of their actions changes over time and is shaped by the historical context.

**Perspectives**

History is interpretive. Even if they are eyewitnesses, people construct different accounts of the same event, which are shaped by their perspectives—their ideas, attitudes, and beliefs. Historical understanding requires recognizing this multiplicity of points of view in the past, which makes it important to seek out a range of sources on any historical question rather than simply use those that are easiest to find. It also requires recognizing that perspectives change over time, so that historical understanding requires developing a sense of empathy with people in the past whose perspectives might be very different from those of today.

**Indicators for Perspectives**

By the end of Grade 12, students:

- Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.
- Analyze how historical contexts shaped and continue to shape people’s perspectives.
- Analyze the ways in which the perspectives of those writing history shaped the history that they produced.
- Explain how the perspectives of people in the present shape interpretations of the past.
- Analyze how current interpretations of the past are limited by the extent to which available historical sources represent perspectives of people at the time.

**Historical Sources and Evidence**
Historical inquiry is based on materials left from the past that can be studied and analyzed. Such materials, referred to as historical sources or primary sources, become evidence once they are selected to answer a historical question, a process that involves taking into account features of the source itself, such as its maker or date.

**Indicators for Historical Sources and Evidence**

By the end of Grade 12, students:

- Analyze the relationship between historical sources and the secondary interpretations made from them.
- Detect possible limitations in various kinds of historical evidence and differing secondary interpretations.
- Critique the usefulness of historical sources for a specific historical inquiry based on their maker, date, place of origin, intended audience, and purpose.
- Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.
- Critique the appropriateness of the historical sources used in a secondary interpretation.

**Causation and Argumentation**

No historical event or development occurs in a vacuum; each one has prior conditions and causes, and each one has consequences. Historical thinking involves using evidence and reasoning to draw conclusions about probable causes and effects, recognizing that these are multiple and complex.

**Indicators for Causation and Argumentation**

By the end of Grade 12, students:

- Analyze multiple and complex causes and effects of events in the past.
- Distinguish between long-term causes and triggering events in developing a historical argument.
- Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.
- Critique the central arguments in secondary works of history on related topics in multiple media in terms of their historical accuracy.

**Dimension 3: Evaluating Sources and Using Evidence**

Helping students develop a capacity for gathering and evaluating sources and then using evidence in disciplinary ways is a central feature of the Inquiry Arc. Social studies is an evidence-based field. The disciplinary concepts represented in Dimension 2 provide a solid base from which students can begin constructing answers to their questions. Equally important, however, is knowing how to fill in the gaps in their knowledge by learning how to work from sources and evidence in order to develop claims and counter-claims.

Sources come in many forms, including historical and contemporary documents, data from direct observation, graphics, economic statistics, maps, legislative actions, objects, and court rulings. Access to these and other digital sources is now more readily available than ever. The availability of source materials, however, does not translate automatically into their wise use. Students must be mindful that not all sources are equal in value and use and that sources do not, by themselves, constitute evidence. Rather, evidence consists of the material students select to support claims and counter-claims in order to construct accounts, explanations, and arguments.
Students should use various technologies and skills to find information and to express their responses to compelling and supporting questions through well-reasoned explanations and evidence-based arguments. Through the rigorous analysis of sources and application of information from those sources, students should make the evidence-based claims that will form the basis for their conclusions.

**Gathering and Evaluating Sources**

Whether students are constructing opinions, explanation, or arguments, they will gather information from a variety of sources and evaluate the relevance of that information.

**Indicators for Gathering and Evaluating Sources**

By the end of Grade 12, students:

- Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- Evaluate the credibility of a source by examining how experts value the source.

**Developing Claims and Using Evidence**

In contrast to opinions and explanations, argumentation involves the ability to understand the source-to-evidence relationship. That relationship emphasizes the development of claims and counterclaims and the purposeful selection of evidence in support of those claims and counterclaims.

**Indicators for Developing Claims and Using Evidence**

By the end of Grade 12, students:

- Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims.
- Refine claims and counterclaims attending to precision, significance, and knowledge conveyed through the claim while pointing out the strengths and limitations of both.

**Dimension 4: Communicating Conclusions and Taking Informed Action**

Most inquiries will culminate in a range of activities and assessments that support the goals of college and career readiness. They should also support the third feature of the C3 Framework: readiness for civic life. This includes a range of venues and a variety of forms (e.g., discussions, debates, policy analyses, video productions, and portfolios).

Civic engagement in the social studies may take many forms, from making independent and collaborative decisions within the classroom, to starting and leading student organizations within schools, to conducting community-based research and presenting findings to external stakeholders. In this respect, civic engagement is both a means of learning and applying social studies knowledge.

Teaching students to act as citizens significantly enhances preparation for college and career. Many of the same skills that are needed for active and responsible citizenship—working effectively with other people, deliberating and reasoning quantitatively about issues, following the news, and forming and sustaining groups—are also crucial to success in the 21st century workplace and in college. Individual mastery of content often no longer suffices; students should also develop the capacity to work
together to apply knowledge to real problems. Thus, a rich social studies education is an education for college, career, and civic life.

Collaborative efforts may range from teaming up to work on a group presentation with classmates to actual work on a local issue that could involve addressing real-world problems that students analyze through the methods and concepts informed by their work in the disciplines that constitute the social studies.

**Communicating and Critiquing Conclusions**

Having worked independently and collaboratively through the development of questions, the application of disciplinary knowledge and concepts, and the gathering of sources and use of evidence and information, students formalize their arguments and explanations. Products such as essays, reports, and multimedia presentations offer students opportunities to represent their ideas in a variety of forms and communicate their conclusions to a range of audiences.

**Indicators for Communicating Conclusions**

By the end of Grade 12, students:

- Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.
- Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, technical).
- Present adaptations of arguments and explanations that feature evocative ideas and perspectives on issues and topics to reach a range of audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).

The inquiry process, as described in the C3 Framework, should include regular opportunities for students to critique their work as well as the work of others. Critiquing conclusions requires an examination of sources, consideration of how evidence is being used to support claims, and an appraisal of the structure and form of arguments and explanations. The critiquing of arguments and explanations deepens students' understanding of concepts and tools in the disciplines, and helps students strengthen their conclusions.

**Indicators for Critiquing Conclusions**

By the end of Grade 12, students:

- Critique the use of claims and evidence in arguments for credibility.
- Critique the use of the reasoning, sequencing, and supporting details of explanations.

**Taking Informed Action**

Social studies is the ideal staging ground for taking informed action because of its unique role in preparing students for civic life. In social studies, students use disciplinary knowledge, skills, and perspectives to inquire about problems involved in public issues; deliberate with other people about how to define and address issues; take constructive, independent, and collaborative action; reflect on their actions; and create and sustain groups.
Indicators for Critiquing Conclusions

By the end of Grade 12, students:

- Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and space.
- Assess options for individual and collective action to address local, regional, and global problems by engaging in self-reflection, strategy identification, and complex causal reasoning.
- Apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts.

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Endnotes:

2 The abbreviation “C3 Framework” will be used regularly in this document to refer to the College, Career, and Civic Life (C3) Framework for Social Studies State Standards.
3 The following fifteen professional organizations contributed to the development of the C3 Framework:
   American Bar Association
   American Historical Association
   Association of American Geographers
   Campaign for the Civic Mission of Schools
   Center for Civic Education
   Constitutional Rights Foundation Chicago
   Constitutional Rights Foundation USA
   Council for Economic Education
   National Council for Geographic Education
   National Council for History Education
   National Council for the Social Studies
For purposes of this paper, the focus will be on student performance indicators by the end of Grade 12.

Reference:

REVOLUTIONARIES OFF THE STREET-SEQUEL NO. 7: 2000’s

Lem Londos Railsback
Independent Scholar
The American Decade of Debacle and Loss

A decade of massive losses, by any other name, is a decade of massive losses. Don Keko calls it “the worse ever” and “The Decade from Hell.” Beginning with the “Y2K scare,” Keko lists “Hyper political partisanship, two wars, terrorism, natural disasters, economic collapse, scandal, corruption, and reality television” as major developments during that time. Bob Burnet calls it “America’s Lost Decade” and lists, year by year, the major losses. With its “A Decade of Decline” chart, the Pew Research Center indicates that the median household income fell from $72,956 in 2001 to $69,487 by 2010, and with another chart that 85% of a polled group considered trying to maintain a middle-class lifestyle in 2010 was “More difficult” than at the beginning of the decade. Robert Atkinson offers insight into “Why the 2000s Were a Lost Decade for American Manufacturing” with “America lost 5.7 million, or 33%, of its manufacturing jobs in the 2000s. This is a rate of loss unprecedented in U.S. history.” Robert J. Dow cites an increasing loss in tourism over the decade “…with 467,000 lost jobs, $606 billion in lost spending by visitors, and $37 billion in lost tax revenue.” Documented losses in median household income, jobs, manufacturing, tourism, and tax revenue sharply decreased American citizens’ confidence in their government, Toward understanding such a decade of disappointment and losses, the following contextualizing was prepared.

Political Shenanigans

Clinton’s encouragement for bankers to make home loans to families that could not afford the prices for the homes, several raises in taxes, and other devices contributed to a mounting recession that was not largely noticed until about early 2000. In contrast, the Clinton-Gore administration paid off a sizable amount of public debt and left a surplus in the U.S. Treasury.

Vice-President Gore was challenged in 2000 for the presidency. While winning the majority of the popular vote (50,994,000 to 50,561,000), Gore and his running mate, Joe Lieberman found themselves in a virtual tie: the face-off with Bush and Cheney arose in Florida. The initial “results” indicated that Bush had won by about 1,800 votes; an automatic machine recount narrowed the margin to a mere 327; manual recounts of ballots in selected counties was ordered, and the newly discovered problem with “hanging chads,” was never fully investigated. Neither was the purge from the voting lists, ordered by Florida Secretary of State and the Florida of Governor, of the names of 57,000+ Florida citizens—of which over half were Black or Hispanic—because they were “felons.” Although the manual recounts performed by Florida Secretary of State Harris and agents of Jeb Bush, then-governor of Florida and actual brother of George W. Bush, was never completed because of legal deadlines, Harris declared Bush as the de-facto winner. James A. Baker III, a very old friend of the Bush family, kept his legal team focused so that the U.S. Supreme Court (Seven of whom were Republican appointees.) ruled 5 to 4 to declare Bush-Cheney the winners. In dissenting, Justice John Paul Stevens asserted that “one thing…is certain. Although we may never know with complete certainty the identity of the winner of this year’s Presidential election, the identity of the loser is perfectly clear. It is the Nation’s confidence in the judge as an impartial guardian of the rule of law.” George W. Bush was sworn in on January 21, 2001, as the 43rd President of America.
Early in 2001, Vice-President Cheney’s “energy task force” met in secret with representatives of several major oil companies. Environmentalists and media were barred from the meeting. From 2001 through the present, no full report of the deliberations/agreements/understandings occurring at/in that meeting has ever been revealed.9

Before Bush’s first year in office was over—i.e., on September 11—foreign terrorists, according to official documents, violently took control of two Boeing 767 and two 757 airliners: two of the 767’s were flown into the World Trade Center; a third plane hit the Pentagon; and fighting between the passengers and the terrorists on the fourth plane caused it to crash in Pennsylvania.10 The Bush administration determined that Osama Bin Laden—who formerly had been armed and supplied by the U.S. during the Russian occupation of Afghanistan—was the architect of the 9/11 attack and that his group was the “Al-Qaeda.” Bush persuaded his allies to join with him in war against the new “identified” enemy.

The War in Afghanistan (2001—present) refers to the intervention by North Atlantic Treaty Organization (NATO) and allied forces in the ongoing Afghan civil war. The war followed the September 11 attacks, and its public aims were to dismantle al-Qaeda and denying it a safe basis of operation in Afghanistan by removing the Taliban from Power.

U.S. President George W. Bush demanded that the Taliban hand over Osama bin Laden and expel al-Qaeda. The Taliban requested that bin Laden leave the country, but declined to extradite him without evidence of his involvement in the 9/11 attacks. The United States refused to negotiate and launched Operation Enduring Freedom on 7 October 2001 with the United Kingdom. The two were later joined by other forces, including the Northern Alliance. The U.S. and its allies drove the Taliban from power and built military bases near major cities across the country. Most al-Qaeda and Taliban were not captured, escaping to neighboring Pakistan or retreating to rural or remote mountainous regions.11

By continuing to marshal the hysteria, fear, and anger over the 9/11 attack by foreign terrorists into his messages to Congress and to the public, Bush persuaded the Congress to pass, within 45 days after the attack, the Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001 (USA PATRIOT ACT). Under the new law, passed on October 26, “…the Bush administration claimed near-dictatorial power.”12 Then, when one of Bush’s little friends, UK Prime Minister Tony Blair, passed along to Bush an “intelligence tip” from one of Blair’s little friends, Bush declared that Saddam Hussein possessed “weapons of mass destruction.” On the basis of such “intelligence,” Bush persuaded the Congress to pass the Authorization for use of Military Force Against Iraq Resolution of 2002 [1] Pub. L. 107-243, 116 Stat.1498, enacted October 16, 2002, H.J.Res 114.13 Consequently, the United States invaded Iraq from March 19 until May 3, 2003, and toppled the regime of Saddam Hussein at great costs.

During the Iraq War, 4,475 U.S. service members were killed and 32,220 were wounded; in Afghanistan, 2,165 have been killed and 18,230 wounded through Feb. 2013.
Among service members deployed in these conflicts, 103,792 were diagnosed with post-traumatic stress disorder (PTSD) over the period 2002 to December 2012. Over that same period, 253,330 service members were diagnosed with a Traumatic Brain Injury (TBI) of some kind.

As a result of battle injuries in the Iraq War, 991 service members received wounds that required amputations; 797 lost major limbs, such as a leg. In Afghanistan, 724 have had to undergo amputations, with 696 losing a major limb.14

Altogether, the conflicts in Iraq and in Afghanistan and the spill-over into Pakistan, cost more than 200,000 non-combatants their lives.15 Fiscal costs were enormously significant.

The Iraq and Afghanistan conflicts, taken together, will be the most expensive wars in US history—totaling somewhere between $4 trillion and $6 trillion. This includes long-term medical care and disability compensation for service members, veterans and families, military replenishment and social and economic costs. The largest portion of that bill is yet to be paid…Another major share of the long-term costs of the wars comes from paying off trillions of dollars in debt incurred as the US government failed to include their cost in annual budgets and simultaneously implemented sweeping tax cuts for the rich. In addition, huge expenditures are being made to replace military equipment used in the two wars…[In addition] improvements in military pay and benefits made in 2004 to counter declining recruitment rates as casualties rose in the Iraq war.16 Of course, the costs of interrupted family lives, the losses of national infrastructure that were pre-empted by the fighting, and the birth defects and cancer in Iraq are incalculable!17 In point of fact, THE WORLD POST declared that the “U.S. Depleted Uranium [to be] as Malicious as Syrian Chemical Weapons.”18

In 2003, career diplomat Joseph C. Wilson IV traveled to Niger to verify Saddam Hussein’ attempt to buy “yellowcake uranium.” On the basis of his findings, Wilson, who had served as an ambassador to George H.W. Bush, authored an “op-ed” piece for the New York Times on “What I Didn’t Find in Africa.” He began to criticize George W.’s rationale for going to war against Iraq.19 Wilson’s wife, Valerie Plame, serving in a deep covert position as chief of operations for the CIA’s joint task force Iraq, was “outed”—that is, she was identified as a CIA operative.20

During the summer of 2003, Amnesty International (AI) reported “human rights abuses by the U.S. military and its coalition allies at detention centers and prisons throughout Iraq.” Physical and sexual abuse, torture, rape, sodomy, and killing of prisoners were reported.

[The detainees] were held in tents in the extreme heat and were not provided with sufficient drinking water or adequate washing facilities. They were forced to use open trenches for toilet and were not given a change of clothes—even after two months’ detention….Reports of torture or ill-treatment by Coalition Forces….included prolonged sleep deprivation, prolonged restraint in painful positions—sometimes combined with exposure to loud music, prolonged hooding and exposure to bright lights.21
In June 2004, one of the “torture memos” was leaked to the media. The resultant torrent of media investigations brought to light the “Bybee Memo or 8/1/02 Interrogation Opinion” which referred to

...a set of three legal memoranda drafted by John Yoo as Deputy Assistant Attorney General of the United States and signed by Assistant Attorney General Jay S. Bybee, head of the Office of Legal Counsel of the United States Department of Justice. They advised the Central Intelligence Agency, the United States Department of Defense, and the president on the use of enhanced interrogation techniques, mental and physical torment and coercion such as prolonged sleep deprivation, binding in stress position, and waterboarding, and stated that such acts widely regarded as torture might be legally permissible under an expansive interpretation of presidential authority during the ‘War on Terror.’

This revelation unleashed a plethora of outrages by media and the general public. In time, U.S. Government officials, including but not limited to William J. Haynes, General Counsel of the U.S. Department of Defense, Steven G. Bradbury of O.L.C., Donald Rumsfeld, and George W. Bush. Even James Mitchell, the “CIA torture architect,” publicly defended the enhanced interrogation techniques. Alberto Gonzales, previously then-governor Bush’s General Counsel, then Texas Secretary of State, then Texas Supreme Court Justice got involved.

As Bush’s personal lawyer in the White House and a loyal ally of Cheney, Gonzales chaired a group of administration lawyers working on legal issues arising from the Cheney’s war policies. Gonzales signed off on a memo produced by Cheyney’s lawyer David Addington that declared the Geneva conventions inapplicable—in fact, ‘obsolete’—in the ‘new paradigm’ of the Global War on Terror. He pressured lawyers throughout the administration to produce legal documents supporting torture, indefinite detention, and military tribunals for United States captives. Notoriously, he even attempted to pressure Attorney General Ashcroft while he was in the hospital in intensive care.

Others got into the act, so to speak: at an NRA meeting, SARA Palin claimed that “Waterboarding is how we baptize terrorists.”

The previously illegal interrogations continued at Abu Ghraib, at Guantanamo Bay, and at other sites around the world. At the Cuban site, Khalid Sheikh Mohammed, after being waterboarded 183 times, confessed to a host of crimes, including but not limited to being the “9/11 mastermind.” But waterboarding had its opponents. Evan Wallach, formerly “a JAG in the Nevada National Guard,” warned his soldiers in the 72nd Military Police Company against brutal tactics against prisoners: several members of his “72nd refused to participate in misconduct at Iraq’s Abu Ghraib prison.” Media outrage continued to erupt.

During the 2004 presidential race between Bush and John Kerry, “the Swift Boat Veterans for Truth (SBVT)” publicly questioned Kerry’s military service and his fitness to serve the U.S. After all, upon his return from Viet Nam, he had severely criticized the conduct of the war! (“Their campaign...received widespread publicity, but was later discredited and gave rise to the neologism ‘swiftboating’ to describe an unfair or untrue political attack.”) Once again, the Bush team—Senior Advisor to the President Karl...
Rove, chief communications strategist Mark McKinnon, campaign manager Ken Mehlman, and advisor Karen Hughes—"saved the day," so to speak, for Bush. While Bush focused his attention on warring at the same time with two enemies, Iraq and Afghanistan, his domestic policies followed a free-market agenda with its de-emphasis on the role of government in the private sector. Promoting an ownership society, he encouraged free enterprise to the extreme. Tax cuts—e.g., “the Economic Growth and Tax Relief Reconciliation Act of 2001, the Job Creation and Worker Assistance Act of 2002, and the Jobs and Growth Tax Relief Reconciliation Act of 2003—combined with “the worsening subprime mortgage crisis,” the rampant banking shenanigans—e.g., aid to Bear Stearns, to A.I.G., to the auto companies, to Citigroup, to Troubled Asset Relief Program (T.A.R.P.) beneficiaries, and other economic miscues ravaged the American economy. In spite of his assertion for “less government,” Bush proportionally “increased government spending more than any predecessor since Lyndon B. Johnson.”

Before he was out of office, Bush had lost the boyish appeal to the voters that had put him into office. Responses of the Bush administration to Hurricane Katrina was scandalous. So were the secrecy, the asserted corruption, Karl Rove’s manipulations, giant political contributions, the outing of Valeria Plame as a CIA operative, and the over-whelming authoritarianism of the “born-again” Bush. The American Middle Class began to seriously shrink. Old-style racism, membership in secret militias, right-wing propaganda and politics, talk radio, and widespread corruption echoed the spirits of the 1950’s and McCarthyism. The Republican Party’s vivid protests against “government” and the numerous congressional votes against “governmental interference began to transform the party into an integrated determination of ‘NO! NO! NO!” Economist James K. Galbraith termed Bush’s America as The Predator State. In his chapter on “Road To Oblivion,” Martin L. Gross lists “Oversize Dysfunctional Federal Government, Faulty Management, Fiscal Stupidity, Fiery Partisanship, and Amazing Ignorance” as hallmarks of the federal government. In their BETRAYING OUR TROOPS: THE DESTRUCTIVE RESULTS OF PRIVITIZING WARK, Diana Rasor and Robert Bauman warned about “the war service industry” which incorporates contractors like Blackwater into the U.S.A.’s war-making. Craig Unger traced the causes and events that had led to the AMERICAN ARMAGEDDON. Even Bush’s reauthorization of the Elementary and Secondary Education Act—i.e., the NO CHILD LEFT BEHIND—sought to improve education of the nation’s children by the establishment of higher standards that could be measured more precisely than before. In all of the states, the NCLB did not significantly raise students’ scores on the derived tests.

**National Demographics**

Before the decade was over, the U.S. population was estimated to have passed 300,000,000. Robert Tools received his “first self-contained heart” in 2001. “The Human Genome Project was completed in 2003, with 99% of the human genome sequenced to 99.99% accuracy.” Earlier In the same year, the Columbia Space Shuttle breaks into pieces during reentry to kill all seven astronauts. “On December 26, 2004, one of the largest earthquakes ever recorded (approximately 9.3 magnitude) creates a tsunami that devastates South Asia leaving more than 230,000 dead. In 2005, National Geographic Society and IBM began their Genographic Project. In the same year, French doctors performed “the first successful partial human face transplant.” In 2006,
“Ian Frazer developed a vaccine for the Human Papillomavirus, a common cause of cervical cancer.” Increase of globalization, growth of the internet, slowing of the U.S. economy, massive loss of jobs, and effects of the Global Financial Crisis dramatically changed the traditional “American Dream.” Mobility, formerly a positive hallmark of American life—i.e., move out, move on, move up—decreased. Americans born in 1990’s to 2010 were labeled “Generation Z” or “Generation M (for multitasking, Generation C (for ‘Connected) Generation, the Net Generation or the Internet Generation.” A plethora of technological advances provided the generation and the oldsters with i-pods, text messaging, tablets, smartphones, enhanced computers, file-sharing, Google, Yahoo, Wikipedia, Amazon, eBay, My Space, Twitter, hybrid cars, the global positioning system, Google, camera phones, body modification, pornography, reality television, e-book readers, Harry Potter, Wikipedia, video games, and other amazing devices and systems. Within the decade, the number of mobile phone users increased from 97 million to 293 million. Facebook increased from 0 subscriptions to 116 million. Modernity, massive unemployment, unfair taxation, and disillusionment and decreased respect for “the government” arrived along with the decade’s blessings. Academy Awardees for the decades included Gladiador, The Lord of the Rings, Slumdog Millionaire, and others. Listed among “highest grossing films” were Avatar and Pirates of the Caribbean. Listed among the “highest grossing film series were the Harry Potter series, the Da Vinci Code and Angels and Demons. Escape into science fiction and historical romances was allowed and committed. In music, rap and hip-hop stayed on the charts; Eminem, Beyonce, Britney Spears, and Michael Jackson were stars of the decade. Television provided “reality” shows, competitive shows—e.g., Dancing With the Stars, crime series, medical series, action/drama shows, documentaries, and premium cable series—The Sopranos, Breaking Bad, and Mad Men.

Revolutionaries Off the Street

The victors of a war determine how everybody on both sides live from then on. The victors of a revolution determines how everyone in that particular nation, society, or tribe lives from then on. In contrast, “revolutionaries off the street” potentially enhance the quality of life of everyone in a society—regardless of race, creed, national origin, sexual preference, eye color, or height—with their non-violent contributions. Louis Armstrong’s music, Fred Astaire’s dancing, Alexander Fleming’s discovery of penicillin, William Faulkner’s the Sound and the Fury, Whitney Houston’s singing have provided pleasure, fascination, and community for us all.

Each generation has its own “revolutionaries off the street.” The decade of 2001-2009 witnessed a wide array of innovative contributions; Toyota’s Prius, the camera phone, Amazon Kindle, Facebook, and many others appeared. Three of them were particularly notable. YouTube: Created by Chad Hurley, Jawed Karim, and Steve Chen, the video sharing site currently uploads “100 hours of new videos...every minute.” From Sequoia Capital’s initial investment from November 2005 and April 2006, YouTube grew—e.g. the current “800 million unique viewers a month”—until Google acquired it in October 2006 for $ 1.65 billion in Google stock. Segway Human Transporter: Hailed as “the first self-balancing, electric-powered transportation machine” that could achieve a running speed of 12 miles per hour, the SHT could be maneuvered “smoothly across pavement, gravel, grass, and small
obstacles.” This personal transport was developed by Dean Kamen and his team. An innovative breakthrough called “Dynamic Stabilization” “enables the Segway self-balancing emulation to work seamlessly with the body’s movements.” The SHT was field-tested by the U.S. Postal Service, the National Park Service, and the City of Atlanta. Kamen, famous inventor and entrepreneur, continued to improve his device. In 2006, he discontinued his first three models—the i-series, the e-series, and the p-series. The i2 and x2 comprise the second generation of the SHT.

**Pen drive:** Pua Khein Seng, originally from Sekinchan, Selangor, in Malaysia pursued “his degree in electrical and control engineering at Chiao Tung University in Taiwan….Pua founded Phison Electronics with four partners and produced the world’s first USB flash drive with system-on-chip technology in 2001.”

**Capsule endoscopy:** A swallowed pill-sized capsule with a camera inside “takes pictures of the inside of the gastrointestinal tract.” This device allows examination of small intestine areas that cannot be seen by other methods/devices. Through such observations of the small intestine, a variety of ailments such as “unexplained bleeding, unexpected iron deficiency, unexplained abdominal pain, search for polyps, ulcers and tumors of small intesting and inflammatory bowel disease such as Crohn’s disease.” The Capsule camera was invented by Tarun Mullick, Ramgopal Nair, Sudhir K. Dutta, Padmanabhan P. Nair.

**Our Debt**

To the revolutionaries off the street who are named above and to many others, we owe a genuine debt for their respective contributions to the quality of life for all of us.

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Bob Burnett, op. cit., p. 1. Several observers challenged the veracity of the new law. The following was one of the very first warnings about the enormous powers given to the administration.


Greenwald gained greater fame when he reported information received from Snowden about NSA.

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The Rise and Fall of Religious Toleration:
Is the Settlement Collapsing?

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“[Christianity is] the most modest and peaceable religion that ever was.” - John Locke

The Western world has long prided itself on its achievement of religious toleration among once-warring, and persecuting, Christian sects. The religious wars that scarred several generations of Europeans and littered the continent with blood are no more than a bitter memory. At least that is what was long believed before the re-emergence of militant Islam and the challenge it poses to liberal, as well as Christian, sensibilities. It is now an open question whether religious toleration will survive the 21st century, whether that means confusion in the face of the possible Islamification of Europe and abandonment of what little is left of its Christian heritage or, perhaps less likely, a surge of intolerance and a wave of persecution by liberals or the adherents of one or both of the major contending faiths.

The United States has a different history from Europe but it may well face similar challenges, however attenuated by its constitutional ban on religious establishments and guarantee of religious freedom. For notwithstanding these significant differences with Europe, where religious establishments, however hollow, still exist, many of the most influential citizens on both continents share a commitment to moral and political relativism, which has fostered studied religious indifference or downright agnosticism, and even atheism, as the necessary, if not sufficient, condition(s) for preventing either religious tyranny or sectarian warfare. In some cases, the result is active opposition to Christianity and renewed anti-Semitism.

It is the thesis of this paper that the turn to religious toleration was not only a result of a prudent appreciation of civil peace and the social and political disadvantages of unchallengeable religious doctrine, but was facilitated by the common moral teaching of the otherwise conflicting theologies of the Roman Catholic Church and the growing number of Protestant denominations, and even Jewish congregations. A corollary to that thesis is that moral and political relativism threatens the indispensable Biblical teaching of “love they neighbor as thyself” that makes the idea of “live and let live” practicable.

The birth of religious toleration

The effective end of religious warfare was partly the result of exhaustion and partly the result of political philosophy. That is, many deplored the needless suffering and death that resulted from the conflict between uncompromising and legally privileged religious doctrines. Others deplored the persecution—and worse—of Jews by all Christians. Certainly the end of the Thirty Years’ War (1618-48) with its peace grounded in allowance for differing faiths under each sovereign was a major force for mutual, though grudging respect. England’s Religious Toleration Act of 1689 carried the work forward, but without setting forth the principle.1 It is doubtful that religious toleration would have been successfully implemented were it not for the serious thought given to its institutionalization. No one gave the problem more careful and sustained attention than the English philosopher John Locke, author of the acclaimed “Letter Concerning Toleration.” Making a firm distinction between the requirements of civil society and personal salvation, Locke urged less hostility to religious doctrine than an awareness of its unsuitability for the foundations of political life. On the other hand, Locke appreciated the moral teaching of the dominant Christian faith which, when distinguished from its contending theological doctrines, was the necessary condition under the circumstances for the otherwise irreconcilable sects to be reconciled to common citizenship.
As worthy as this solution was (which we will explore in more detail below), it requires an explanation for Americans whose Constitution goes considerably beyond upholding what George Washington once called “mere toleration” to embracing full religious liberty.2 It must be admitted that both before and after the adoption of the United States Constitution, religious persecution was a problem in this country, although certainly less afterwards than before. Protestant sects from England who fled religious tyranny in the homeland soon established it on the North American continent, weakened only by their increasing multiplicity. State establishments were not struck down by the First Amendment, although they eventually withered away under its powerful influence. And popular opinion could be as oppressive as government in the open or covert persecution of and discrimination against minority faiths, particularly of the continually proliferating Protestant sects and the outnumbered Roman Catholic Church in the 19th century, and the unwelcoming attitude toward Jews of all convictions as well as secularists in the 20th.

With these caveats firmly in mind, it may nevertheless be said that religious freedom is an American achievement, which is intelligible in much the same way as religious toleration is in Europe. That is, neither was accomplished in a moral or political vacuum. The European continent was overwhelmingly Christian. Centuries of powerful state-supported religious establishments undoubtedly doomed the remedy of disestablishment for their genuine tyranny or for the sects’ deadly contentiousness; whereas the multiplicity of religious sects and far less powerful state establishments in the United States made religious freedom possible and even necessary. But in both cases citizens actively practiced their various faiths while cherishing their common moral principles as enriching for political life. In World War II, for example, President Franklin Roosevelt openly shared in religious worship with Winston Churchill of Great Britain (when they met on an American battleship in 1940), who characterized the war as a battle to preserve Christian civilization. Roosevelt also offered prayers to the Prince of Peace for the success of Allied arms on D-Day, June 6, 1944.4

But in our day European politicians seem determined to obliterate all reference to their Christian heritage, thereby practically throwing out the moral “baby” with the doctrinal “bathwater.” And in America many of our politicians seem equally determined to remove religion from what the late Fr. John Neuhaus called “the public square.”3 This paper challenges the presumption that Christianity, and Judaism no less, can be so easily tossed aside without deleterious consequences. It is not necessary for us to rehash old theological controversies but our future as a free nation may well depend on saving the freedom of religious believers, that is, if we are to retain both the liberal constitution and the moral virtues indispensable to its successful functioning.

Because of the largely unquestioned acceptance of the doctrine of moral and religious relativism, many of our leading citizens look upon religion as more of an irritant than a solution to our political problems, assuming that they have a grasp of what those problems actually are. In particular, the moral principles of the so-called “religious right” are considered more of a threat to freedom (or an affront to progressive attitudes) than the openly and violently intolerant doctrines of Islam. Evidently, some see more advantages in an agnostic or hostile stance toward religion in general than in a sober understanding of the moral content and wholesome practices of any existing religion. In the name of cultural sensitivity, the modern secularist displays a tolerant side to militant
Islam but shows contempt for any Americans who still “cling” to their Biblical religion. The price of freedom is seen as not taking religion seriously and chastising those who do. This moves far away from toleration of religious differences to outright disdain for religion.

**The limits on religious toleration**

Determining what religious practices can be tolerated long ago became an issue for American courts to formulate rules for in cases brought to them and to guide legislatures as they craft bills that serve that end. But before either courts or legislatures can do their work well, particularly as the issue now has come to dominate public discourse, for good or for ill, it is necessary to raise fundamental questions once again and avoid merely formulaic answers. Because of the old chequered history of Christianity in the Western world, there is a marked reluctance to inquire into religion at all. Whether one says that it is a private matter and therefore the government should leave it alone; or that it is a private matter and therefore religious people should keep it to themselves; that is insufficient when dealing with a militant faith such as Islam that proposes Sharia law as the only righteous alternative to the United States Constitution. The issue is not whether this or that practice is legal under American law but whether we can tolerate a religion that rejects that law *in toto*. Christian churches gave up imposing their doctrines on all citizens once they lost the power to do so and were persuaded that religious establishments did more harm than good. There is far less reason to suppose that Islam’s adherents will be reluctant to impose their doctrines, however.

Now every citizen must confront the very hard question of whether militant Islam must be restricted or even proscribed if everyone’s religious and other liberties are to be safe. This requires us to go beyond official indifference to the content of any religion to the question of whether it is compatible with the public good which, in the United States, means securing, at home and abroad, everyone’s natural rights to life, liberty and the pursuit of happiness. Islam emphatically denies that such rights exist, both in the public and private realm: Allah’s untrammeled will must be obeyed. That empowers the imams, the only legitimate hearers and interpreters of that will. Christian priests and ministers and Jewish rabbis perform that function for their followers but can never go beyond persuasion, inside or outside of their congregations. But Islam does not separate mosque and state, as Americans separate church and state, and thus theological and political matters in Muslim societies are intertwined, if they are not simply one. Critics of Biblical religion not infrequently deplore its influence over public opinion but they do not have to contend with the equivalent of mullahs in this country.

The situation is worse, far worse, in Europe. Whole communities have been transformed into Muslim enclaves, the growing numbers of which have become politically significant as politicians seek their votes along with everyone else’s. Prominent church leaders, such as the Archbishop of Canterbury, as well as politicians have proposed that Sharia law be permitted in heavily Muslim towns and cities, and that unequal relations between men and women, a painful sticking point for non-Muslims, continue as they have in their home countries, notwithstanding Muslims’ current residence in European countries. 5 Europe may be a continent of huge and beautiful cathedrals, but they are more of a tourist attraction than a popular place of worship. Many Europeans’ very indifference to religion renders them mute in the face of militant
Islam. Those who directly confront the issue which, because of Islam’s puritanical doctrines, includes homosexuals as well as Christians, are typically written off as right-wing extremists or worse, even as violence against these critics is an ever-present threat.

As Abraham Lincoln began his famous “House Divided” speech in 1858, “If we could first know where we are, and whither we are tending, we could then better judge what to do, and how to do it.” 6 For us, it requires going well beyond the five years during which the proponents of slavery had been pushing its expansion to all parts of the United States with the Kansas-Nebraska Act of 1854 to the time over 300 years ago when religious toleration was first proposed. Insofar as we rightfully regard that policy as a precious heritage worthy of preservation, we must grasp firmly the political understanding that supplied it. As was said above, that understanding was most clearly articulated by John Locke.

“A Letter Concerning Toleration”

Locke is justly famed for his spirited and thoughtful advocacy of religious toleration but he does not ground it in any sort of relativism. On the very first page he makes it clear that the moral virtues that Christianity seeks to foster are indispensable for maintaining that policy. But he was under no illusion about the immense difficulty in actually establishing toleration. Locke did not write in the abstract nor was he oblivious to the intensity of sectarian conflict in England and elsewhere. What may be persuasive to us today from his opening paragraphs was by no means so to his theologically minded countrymen in the 17th century. A more or less permanent state of war existed in European countries, a formidable barrier to civil society’s healthy functioning. It was therefore necessary to make every possible argument in favor and to refute every possible objection against toleration. Indeed, before he settled on popular sovereignty as the remedy, Locke proposed in earlier writings that the king impose toleration through his prerogative. 7 At one and the same time this indicates how intense religious feelings were and how massive the obstacles were to their moderation.

Out of necessity, then, no less than sincere conviction, Locke made the moral truths of Christianity central to the taming of warring sects. He was accused, not surprisingly, of holding no such convictions, given the propensity of each sect to regard its view as the only true one and to reject any impartial view of the matter. But Locke proceeded in the same manner as philosophers in the Socratic tradition who, while questioning authoritative opinions nevertheless shared their fellow citizens’ concern for the common good. A friend of (and perhaps a believer in) Christianity who could point out its faults as well as its strengths, Locke sought to end intra-faith violence but not to destroy the faith. Tellingly, Socrates was put to death for alleged impiety. Certainly Locke had every reason to be cautious in this matter, however boldly he criticized warring Christians for their unchristian attitude. After all, the work was published posthumously.

In his prefatory comments “To the Reader” (21), Locke notes that much has been said in England on the subject of toleration but no people stood in greater need of more being said, and done. Heretofore, he says, arguments have been made on “narrow principles,” but what is needed is “absolute liberty, just and true liberty, equal and impartial liberty” (21). Yet that liberty is qualified, depending upon whether a denomination or religion respects the rights of others or accepts the authority of the
government. (In this edition, Locke’s frequent capitalization and archaic spelling are preserved, but I have not followed that style here.)

Underscoring his determination to make religious toleration orthodox, as it were, he calls it “the chief [characteristic] mark of the true church.” Rather than striving for dominion, the true Christians should practice “charity, meekness, and good-will in general to all mankind, even to those who are not Christians. . .” That is, “the business of true religion is . . . regulating men’s lives according to the rule of virtue and piety,” as well as faith and love (23).

Whereas religious opinions “for the most part are about nice and intricate [doctrinal and theological] matters, that exceed the capacity of ordinary understandings,” the Church should instead concern itself with the “salvation of souls,” and the institution itself freed from the sins of adultery, fornication, uncleanness, lasciviousness, idolatry, and other “works of the flesh” (24) (Locke, for all his famed caution, could be especially blunt at times.) Rather than warring against other sects, each denomination should follow the peaceful example of the Prince of Peace: conversion by “conversation” (25).

Locke deemed it “necessary to distinguish precisely the business of civil government from that of religion.” The one is concerned for men’s souls, the other for the commonwealth. The latter comprehends “life, liberty, health, and Indolency [absence of pain; comfort]; and the possession of outward things, such as money, lands, houses, furniture, and the like” (26). He gives three reasons for this division. First, “Because the care of souls is not committed to the civil magistrate.” Second, “The care of souls cannot belong to the civil magistrate, because his power consists only in outward force . . .” Third, “the rigour of laws and the force of penalties . . . would not help at all to the salvation of [men’s] souls” (27). There is but one truth, but there are many commonwealths.

A church, on the other hand, is “a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such manner as they judge acceptable to him, and effectual to the salvation of souls.” To avoid dissolution, it must “be regulated by some laws, and the members all consent to observe some order” (28). Locke denies that it must have a specific hierarchy or succession, as he claims Christ never established either. The existing tension in the country requires men to choose the sort they prefer and is agreeable to the members.

Locke condemns the persecution being inflicted on dissenting sects and reminds Christians that the Lord said only that they would be persecuted but would not (and should not) be persecuting others. The leaders may exhort the members and not force them, but they possess the right of excommunication. They do not have a right to dispossess their members of any “civil enjoyments,” as a government may through its authority over crimes (31).

The enforcement of toleration requires that “the civil government can give no new right to the church, nor the church to the civil government” (31). Locke makes the obvious point that no Christian denomination could count upon the preferment of a Turkish Sultan, but also the less obvious point that every church is orthodox unto itself. He specifically enjoins each Church leader “to admonish his hearers of the duties of peace, and good-will towards all men” and “charity, meekness, and toleration” (34). Each man should be free to worship God as he pleases and to manage his own private
affairs. He goes further: If a man neglects his own business, or his faith, it is no one else’s business to correct him.

Princes may be superior to other men in power, but they are “in nature equal” (36). Knowledge of ruling does not bring knowledge of other things, either of secular or religious livelihoods. Churches, Locke notes, are tempted to flatter rulers, as English history shows, but the world’s many rulers have been of greatly differing minds regarding religion. Moreover, men cannot be saved by religions that they distrust, even if state sanctioned. Certainly, the way to heaven is not better known to the magistrate than to other men. He has no power to enforce rites or ceremonies, for only “the public good is the rule and measure of all law-making” (39). Locke is not overstating the case.

Locke says flatly that no magistrate can compel a Jew either to believe in Christ or to make what he calls “indifferent matters” a part of worship. Rulers that have the power to impose specific rites and ceremonies also have the power to forbid them. Churches, for their part, cannot practice anything which is otherwise properly forbidden by the laws. He warns that a magistrate who has the power to suppress an idolatrous church also has the power to suppress an orthodox one. Locke archly observes that churches which practice peace and friendship when they are in a position of weakness suddenly assume a tyrannical aspect when they become dominant.

Men’s sins may be denounced by churches but, unless they are injurious to their neighbors, Locke argues, they are not punishable by the civil law. If ancient Israel, a genuine theocracy, punished idolatry only when practiced by its citizens but not by strangers, orthodoxy cannot be legally binding on Christians, for their existing commonwealths are not founded on that basis. He reminds his readers that Jesus instituted no commonwealths but only taught men by faith and good works. Even Israel forced no one outside its authority to adopt its religion.

To those who believe that religion depends on legal enforcement, Locke argues that articles of religion ultimately depend upon faith for their power. Thus, men cannot be compelled to believe what they do not, in fact, believe. Again, the commonwealth exists to protect men in their lives and properties, not their religious opinions. Moral actions, on the other hand, are under the jurisdiction of both civil and ecclesiastical authorities—the one to punish, the other merely to admonish.

Locke next moves beyond outward worship to consider articles of faith, some of which are “practical” and some of which are “speculative.” The latter are required only to be believed and are not in men’s power to perform. They are all part of theology. They ought not to be forbidden because they do not bear upon men’s civil rights. For “the business of laws is not to provide for the truth of [religious] opinions, but [only] for the safety and security of the commonwealth, and of every man’s goods and person” (46). As to practical opinions, these concern both religion and the commonwealth. Hence, moral actions are under the jurisdiction of both magistrate and conscience. Locke holds that “every man has an immortal soul,” seeking eternal happiness by believing and doing things in this life that lead to that end. But the care of each man lies entirely unto himself. Meanwhile, preserving life depends upon “pains and industry” and men entering “into society with one another” (47). Security for their lives and properties, at home and abroad, is the responsibility of the civil magistrate. “For obedience is due in the first place to God, and afterwards to the laws” (48)
Which is the prelude to a question: “But some may ask, What if the magistrate should enjoin anything by his authority that appears unlawful to the conscience of a private citizen” (48)? He answers that all laws must be obeyed as a general rule, but if they exceed the commonwealth’s authority (specifically, in matters of religion); men are not obliged to violate their consciences. It does not matter if the magistrate believes such a law is for the public good. However, Locke qualifies this. “First, no opinions contrary to human society, or to those moral rules which are necessary to the preservation of civil society, are to be tolerated by the magistrate” (49). That is, laws which confer privileges on some religious sects but not on others, in effect, empower them to determine who rules. Neither can rulers tolerate denominations that serve and are protected by another prince. This undoubtedly refers implicitly to the Roman Catholic papacy and explicitly in this passage to Muslims who are “bound to yield blind obedience to the Mufti of Constantinople; who himself is in entire obedience to the Ottoman Emperor, and frames the feigned oracles of the religion according to his pleasure” (50). In redirecting the reference here, Locke blunts the force of this point, but not its truth.

Atheism, on the other hand, Locke avers, renders all promises, covenants and oaths useless, which are the bond of society, so it cannot be tolerated in those cases. However, any opinion may be tolerated as long as it does not tend to establish dominion by some church over others. Hence, no assemblies need be feared, as many believe, once all of them acknowledge “toleration as the foundation of their own liberty; and teach that liberty of conscience is every man’s right, equally belonging to dissenters as to themselves; and that no body ought to be compelled in matters of religion, either by law or force” (51) Hence, the meetings of religious bodies are no more dangerous than those held in markets or courts. Ferments and rebellions will not occur among sects when they are tolerated but only when they are oppressed. Once the various faiths are freed from oppression, they will watch over one another in their common commitment to a non-oppressive government.

Locke is confident that as long as every man enjoys the same rights, all will be safe. “Whatever things are left free by law in the common occasions of life let them remain free unto every church in divine worship” (53). Any seditious activity can be dealt with there as it is in the market or the theater. “But those whose doctrine is peaceable, and whose manners are pure and blameless, ought to be on equal terms with their fellow-subjects.” Besides the various Christian sects, “neither pagan, nor Mahumetan (sic), nor Jew, ought to be excluded from the civil rights of the commonwealth, because of his religion.” Locke denies that Christians are inclined to be destructive to public peace, and even calls their religion “the most modest and peaceable religion that ever was” (54). It is not the diversity of opinions but rather the desire of dominion which threatens peace. Everything depends on church and state keeping within their bounds. Peace-loving Christians (with emphasis upon both) are indispensable.

Lessons for today

While John Locke’s main object was to end dominion by and of Christian denominations, those being the prevailing religious bodies, many people today seem determined to go far beyond that goal and reduce their role in public life to zero. Although past political leaders openly professed their faith or at least paid lip service to it, some of their present-day successors implicitly (and sometimes explicitly) advocate
marginalizing religion to the most private realms. But, unlike Locke, they fail to acknowledge that the churches have been the leading teachers of the moral virtues requisite for the safety and order of the modern republic, including particularly religious toleration. Christianity played a massive role in shaping the character and identity of the Western world and in fact is an undeniable source, equally with the Enlightenment, of the citizens’ willingness to take up the duties, no less (perhaps more) than to exercise the rights, of the polity. In 1789, when the Constitution was adopted, only a minority (and no less is it the case today), declined to credit what Lincoln called “our ancient faith” 8 for any of the advantages of the modern republic. More generally, it remains as true today as it was in Locke’s time that only a minority of people are actually hostile to the Christian faith. There is no evidence that this hostile minority has given thought to the consequences of banishing religion from the public square. But Locke certainly did, for he extolled the virtues of Christianity and warned against the limitations of atheism.

This wisdom has not been lost on this country’s leaders. Carrying forward a tradition of honoring faith going back to George Washington, American Presidents since Dwight Eisenhower have held prayer breakfasts to express their common faith. On a less exalted level, Protestant, Catholic and Jewish clergy shared in ministerial duties at graduation and baccalaureate services in our schools and colleges. Most recently, British Prime Minister David Cameron revived the prayer breakfasts last held by Margaret Thatcher, openly declaring that Christianity makes politicians “good.” 9

On the other hand, the long love affair of “mainline” Protestant churches with Palestinians and hostility to Israel has aroused the suspicion of the Jewish monthly Commentary that anti-Semitism will return, harking back to the days of Jewish exclusion by White Anglo-Saxon Protestants or WASPs. 10

Meanwhile, the “enlightened” class of citizens seems to be completely ineffectual in dealing with the challenge of radical Islam. Locke had no difficulty tolerating Muslims who comply with the civil law, but modern secularists have considerable difficulty distinguishing between moderate and radical Muslims on this basis, thereby in effect giving license to the most violent among them. That certainly serves the purposes of the Islamists but not the good of the republic. Had the United States not been attacked by Muslims operating under the radar of our laws, police and other law-enforcement personnel would not have seen the need to monitor meetings of Muslims for any evidence of criminal activity. But 9/11, as all refer to it, changed everything. If Muslim nations, separately or as a whole, had effectively cracked down on violent extremists among them, there would be less reason for suspicion. The fact is, all but a tiny fraction of the terrorist activity in the world today is perpetrated by Islamists. It is no part of genuine religious toleration to tolerate sects who will not tolerate other religions besides their own, or who by their violent or deceptive behavior demonstrate that they do not accept the authority of civil law.

And as we have been shown by Muslim witnesses such as Ayaan Hirsi Ali, the violent and abusive treatment of Muslim women by Muslim men is not merely a custom that the modern nation can easily assimilate like unleavened bread or fortune cookies. Equal liberty is the foundation of modern republics, which rules out any sort of master-slave relationship, including genital mutilation, forced early marriage, rape, “honor killings,” and lack of legal standing. Nothing better illustrates the bankruptcy of modern
liberal thought than its refusal to take fundamental criticism of Islam seriously on the
specious ground that its doctrinally based injustices are outside official notice.

Failure to deal with the realities of Islam is a modern failure of religious tolerance, for
the only practical and theoretical basis for that long-cherished public policy is that each
religion must respect the right of every other to worship God and, no less, of others not
to worship God. We are the inheritors of a remarkable religious tradition which, while not
exercising public authority, teaches the moral virtues that alone make religious
tolerance possible. We can learn from Locke the valuable lesson that the best way to
generate and maintain civility is to take advantage of and to appreciate existing
peaceable religions rather than, like insane Jacobins, attempt to establish some sort of
“religion of reason” which is neither civil nor peaceable.

Endnotes

_the_Hebrew_Congregation_in_N_1.html
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Redefining the Educator:
Rediscovering the Role of Community

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Redefine the Educator

The role of PK-12 classroom teachers has traditionally been defined as that of instructing students in content and concepts, incorporating methodology and learning theories taught in a teacher preparation programs. However, if we change our language slightly and instead of “teachers” think “educators”, we can consider, more broadly, all those who teach, influence, and inspire children and youth in variety of formal and informal settings. With this nomenclature, educators now include classroom teachers, special educators, school psychologists, counselors, principals, and other specialists in a school setting, as well as school staff, para-educators and volunteers. Educators also include those who work and support children and youth in youth serving organizations, local cultural and science museums, zoos, and centers, government agencies, and for profit entities that supplement student growth and learning.

Due to a variety of logistical considerations but also because of traditional approaches to the ways in which communities, schools and universities are organized and operate in their own spaces, this broad group of educators have few, if any, opportunities to meet and talk to one another about student growth. These individuals, who interact almost daily with their pupils and are knowledgeable about aspects of youth development and learning, represent the human capital and systems that could, given more alignment, increase educators’ impact. Think of it this way—children attend school everyday but typically, they also engage in after school activities, childcare, summer camps, tutoring programs, etc. Everyone involved with a student knows something about his or her academic, social and emotional progress though may not be aware of other aspects of that his/her life. There is rarely a system in place that provides the kind of comprehensive communication and database that all the educators who interact with the child need to make supportive and appropriate decisions affecting the whole child. In a perfect world, various stakeholders could ask each other, “What are you learning or what do you know about our children and their families that would help us understand the students more thoroughly and accurately?” In essence, every student would have a Carfax* with all the history and information at everyone else’s fingertips and resources could be much more coordinated.

In lieu of this system, the challenge becomes designing and implementing a plan so that a wide variety of educators have opportunities to communicate and share information. To this end, at very least, we broaden perspectives, skill levels, and experiences to understand the broader context of the child and the resources available that provide support and impact where needed. If we begin with educator preparation, again defining the educator broadly, program transformation would entail a high regard for the community involved in both PK -12 learning and beyond. In each of the programmatic elements, a strong connection is made to various community organizations, agencies, and businesses. For many years, there has been a call to include the community in the formation of teacher preparation programs, especially to address issues of equity and voice (Abdul-Shaq, 1998; Holmes Group, 1990; Murrell, 2001). Many researchers and practitioners are currently making the case that the surrounding community should also have a role to play (Boyle-Baise & McIntyre, 2008; Mantle-Bromley, 2002; Murrell, 2001; Warren, 2005). Despite much discussion and
analysis, however, the critically important community participation has not implemented in a substantial or significant way. Murrell stated:

There is virtually unanimous agreement among educational practitioners, researchers, policy analysts, and teacher educators that the renewal of schools will require the bridging of at least two professional communities—the community of educators in schools, colleges, and department of education on one hand, and the actual neighborhoods on the other hand. The challenge is how we design systems of practice for collateral development of teacher education and schools. (p. 55)

In this new model of educator preparation, we envision community roles of providing candidates time and experiences (e.g., defining the community assets, leveraging cultural knowledge and community expertise), sharing their expertise with school and university faculty members, match their expertise to educational problems of practice to contribute to solutions, offering asset-based views of the community, connecting key community stakeholders such as school and university members, and influencing policy in support of renewed PK-20 learning systems. Based on the findings of the collaborative work with the school/district and university, all parties have investment, resources and accountability for preparing the next generation of educators for a broad spectrum of roles.

Programmatic Experimentation and Implication

In a recent College of Education redesign of our educator preparation program, we have established two educator preparation degree options. The first is designed for candidates pursuing state teacher certification status. The second type of degree is offered to university candidates who plan to work in non-certification community positions related to education. The latter program requires coursework and experiences offering a broad base of knowledge from disciplines such as social work, criminal justice, policy, and/or non-profit management. In completing either program option, candidates student curriculum and are involved in accompanying internship experiences in an array of educational and social service agencies. This work enables future educators to gain new perspectives on the challenges and circumstantial effects of social context on learning (Shulman, 1987; Shulman and Shulman, 2004), appreciate resiliency factors that strengthen the competence and identities of students outside of school settings (Spencer & Tinsley, 2008), understand social and cultural funds of knowledge (Moll & Gonzalez, 1994), and help establish and nurture the kind of transformative, collective third space—across and between out-of-school and school environments--where learning takes place.

Formal learning takes place within schools is often a function of circumstances occurring outside of schools. In order to be successful in the classroom, our educator candidates must learn how to read both of these worlds (Freire, 1990). Enhancing their exposure to the variety of roles educators play across the community landscape and engaging in service in community agencies will offer experience in these extra-scholastic domains, as well as build understanding of the ways in which factors outside of school can affect P-20 students. Seeking the strengths, competencies, and social supports students rely upon day to day outside of school, and becoming aware and analytic of curricular materials positioning certain students and families as “lacking” competencies and aptitude are major goals of the redesigned program. This more critical stance is advocated by researchers, including Dworin & Bomer (2008), among
others. Indeed, various ways of building connections and alliances between communities and schools are the subject of current education scholarship across the country, and can form the backbone of the curricular content in this regard (Abrego & Sutterby, 2006; Auerbach, 1996; Gallego, 2001; Reyes, 2009; Tindle, Leconte, Buchanan et al, 2005).

Barriers and Challenges

The barriers to this educator preparation approach can be challenging. The program must be designed to include faculty professional learning, youth organization preparedness in terms of working with future educators and developing broad perspectives of the educational process, as well as developing an understanding within the minds of educator candidates about the importance of these types of internships. Careful, detailed and continuous communication is required at the university, school and community levels. As all the constituents are informed and are able to contribute to the dialog focused on developing a more thorough and comprehensive perspective of children’s learning, students at all levels will profit from this newly designed educator preparation program.

Assessing the Impact

We are attempting to thread into the program an awareness of the habitus of the PK-20 students our candidates will one day be serving. In this regard, we ask ourselves whether the clinical experiences we are embedding in the program are serving to develop the educator candidate’s knowledge base, sensitivities and responsiveness to their future student’s culture, and/or “funds of knowledge” (Moll & Gonzalez, 1994).

Importantly, there is a question of impact. The Department of Elementary and Secondary Education (DESE) has currently published new educator standards. These nine standards, thirty-six quality indicators, are based on what the literature tells us educators need to know and be able to do. They have been created on a developmental continuum from “candidate” to “exemplary teacher”. Hence, we intend to use these standards as a basis for creating a streamlined assessment system that can be used to show progress over time. This system will replace the current programs' required portfolios and work samples as the capstone documentation for competency with more authentic evidence needed to continuously improve the educator programs and demonstrate the impact our candidates have had on student learning. In essence, each course/experience will connect to a set of standards at each level of the program. Course assignments will be used as artifacts or evidence for each quality indicator; candidates will provide basic information about each artifact (i.e. demographics of the students he/she worked with, the venue of the experience, a brief description of how the artifact meets the standard/quality indicator, and a brief description of how student learning was impacted. Reports can be generated for faculty discussion and interpreter reliability. As well, these documents support educator candidates’ job searches and resume building specific to the indicators provided along the way, specifically including that for impacting PK-12 student learning.

Potential Outcomes

Many cities today are exploring collaborative impact as a way to coordinate systems and think about how multiple entities can interact to impact children and youth (i.e. Ready by 21, STRIVE, Say YES). However, if the systems are going to be institutionalized, educators in all the systems should understand the broader impact and
diversity of human capital needed to support every child. The potential outcomes are significant in that they serve to root educator preparation programs in both schools and community and build upon those contexts to prepare educators to effectively impact PK-20 students. Developing the cultural capital of educator candidates and establishing an environment in which they become professional educators capable of serving across multiple contexts in fluid, flexible ways should be the goal of all educator preparation programs.
References
Ready by 21, STRIVE, Say YES
Teacher Narratives:

Constructing Webquest to Integrate Instruction, Technology, and Assessment

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Recent mathematics education research has indicated that K-12 teachers’ lack mathematical content and pedagogical knowledge, a problem that is compounded by the lack of effective teaching methods in teacher preparation programs. The main problem is an imbalance between mathematics instruction and student motivation. In addition, development of Technology has not only changed our society but has also challenged our educational system, with classroom instruction for K-12 and higher education in its scope. One of the primary challenges is the integration of instruction and technology. To meet this challenge, this study attempted to approach the issue by use of WebQuest as an integrated technology tool to examine effective mathematics teaching for Pre- and In-service Teachers.

**WebQuest Approach**

**What is Webquest?**
According to the WebQuest Organization (2014), a WebQuest is an inquiry-oriented lesson format in which most or all of the information that learners work with comes from the world wide web.

**Why Webquest?**
With everything else that must be taught, how can we add new and important strategies to the instruction? WebQuests were designed to address this dilemma by bringing together the most effective instructional practices into one integrated student activity that particularly focuses on Student Motivation & Authenticity Developing Thinking Skills.

**Components of Webquest**
According to the WebQuest Organization (2014), there are five components of Webquest. The following are the names of such components and a description.

1) **Introduction**: sets the stage for the activity, catches the reader’s attention to draw them into the Quest, and provides background information.

2) **Task**: states what the students will be required to do, details what products will be expected and the tools that are to be used to produce them.

3) **Process**: gives a step-by-step description and provides links to Internet sites interwoven within the steps.

4) **Evaluation**: displays a rubric to measure the product as objectively as possible.

5) **Conclusion**: summarizes the experience, allows reflection about the process, adds higher level questions that may be researched at another time, and gives food for thought as to where they can go with the info they have learned, using it in a different situation.

**Characteristics of WebQuest**
According to Wu and An (2014), there are four characteristics of WebQuest used in mathematics classrooms: 1) real world application, which is aligned with introduction; 2) conceptual understanding, which aligned with task, evaluation, and conclusion, 3) procedural fluency, which aligned with process, and 4) educational attitude, which aligned with all the components of WebQuest.

**Framework for Research**
The study focused on the balance of teachers’ instruction and attitudes. The reasons underpinning the research are the following: many studies reveal that lack of mathematical proficiency has been a primary factor in the inadequate performance by U.S. students on national and international assessments (Hiebert et al., 1997). In
analyzing the possible reasons for such low achievement, RAND (2003) and National Research Council (2001) have provided five indicators of student mathematical proficiency: conceptual understanding, procedural fluency, problem solving, adaptive reasoning, and productive disposition. In addition, according to NRC (2001), teachers’ attitudes play a significant role in effective teaching. According Wu and An (2006), three components contributes a teacher’s positive attitude toward teaching: conceptual understanding of the content, procedure fluency in computation, and real applications in connecting mathematics to the world around us. Therefore, for this study, the research question is such: what is the model and cycle of teaching and learning for mathematical proficiency?

Method

Subject
The participants were 24 teachers from K-12 schools in the area of Southern California in the USA. The teachers’ background are displayed in the following table.

Procedure
Data were collected via the class assignment of WebQest and teachers’ reflection essays.

Data Analysis
Based on teachers’ pre-and post-surveys and teachers’ products of WebQuest and their reflective essays, data were coded and analyzed using teachers’ mathematical content and pedagogical knowledge aligned with conceptual understanding, procedural fluency, and real world application, as well as teachers’ attitude toward teaching and motivation.

Results
The results show that the mathematics teachers have gained significant mathematical content and pedagogical knowledge through using the integrated technology of WebQuest. In addition, their attitudes toward teaching has also improved significantly. Table 2 shows the improvement.

Discussion
Students in Table 2 demonstrated improvement in the three components of conceptual understanding, procedural fluency, real world application, as well as attitude improvement. Many students also described their feeling about learning from the WebQuest approach. The following are examples of students’ descriptions:

From this project, students demonstrated a full knowledge why they learned the trigonometric ratio. Students put together a great story at the end of the assignment with all these calculation and measurement. I was very impressed. Moreover, students were enjoyed the discovery of mathematics to real world application (Student A).

The strengths of the lesson were the disposition and motivation that was exhibited by students as they worked on the activity. Students were highly motivated and engaged during the lesson expressing in their own words “I love this activity.” The pages created by the teacher were interesting to the students as they commented that they were colorful and “creative” (Student B).

It is impressive how much even limited learners can accomplish when they receive one on one support. In my classroom the two non-English speaker, EL’s were the strongest participants and presenters of the Web Quest project. They
were the first to "get it" because I frontloaded the steps before I introduced it to the rest of the class. They worked quickly, confidently and helped other students when they completed their tasks (Student C). The students responded very positively to this lesson because they felt shopping and applying inequalities to it made sense to them. Shopping and going to the mall on the weekends is one of their favorite activities. The definitely were interested in attempting to apply the inequality lesson to their own problem when they worked in teams (Student D).

**Conclusion**

From this study, we concluded that a teaching model integrated by WebQuest with cycles of application, conceptual understanding, and procedural fluency is useful for teacher learning and attitude improvement. From the results, we also concluded that technology, especially WebQuest, when used as a tool, plays an important role for teaching and learning mathematics.

**References**


**Table 1 Teachers’ backgrounds**

<table>
<thead>
<tr>
<th>Participants</th>
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<tbody>
<tr>
<td>Number of teachers</td>
</tr>
<tr>
<td>Educational backgrounds (Degree)</td>
</tr>
<tr>
<td>BS: 3</td>
</tr>
<tr>
<td>BA: 21</td>
</tr>
<tr>
<td>Years of teaching</td>
</tr>
<tr>
<td>&lt; 5 years: 4</td>
</tr>
<tr>
<td>5 – 9 years: 14</td>
</tr>
<tr>
<td>10 – 14 years: 5</td>
</tr>
<tr>
<td>&gt; 14 years: 1</td>
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</table>

**Table 2 Results**

<table>
<thead>
<tr>
<th></th>
<th>Teachers</th>
<th>Rate change based on pre and post</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application: teaching for relevancy</td>
<td>22/24 (92%)</td>
<td>11/24 (46%)</td>
</tr>
<tr>
<td>Conceptual understanding: key for teaching</td>
<td>19/24 (79%)</td>
<td>10/24 (42%)</td>
</tr>
<tr>
<td>Procedural fluency: based on understanding</td>
<td>16/24 (67%)</td>
<td>3/24 (12.5%)</td>
</tr>
<tr>
<td>Attitude: toward Webquest</td>
<td>22/24 (92%)</td>
<td>17/24 (71%)</td>
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