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The Bladensburg Peace Cross: Does a Forty-Foot-Tall Cross, On Public Land, and Maintained by the State, Violate the Constitution's Establishment Clause?

Sue Burum
Minnesota State University, Mankato

In Flanders Fields

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

John McCrae, May 1915

Poppies and Crosses

In Flanders Fields is a World War I poem written by Canadian army doctor John McCrae following the death of his close friend Lieutenant Alexis Helmer, whom died in a German attack on West Flanders. This poem conveys imagery of crosses and poppy fields marking the graves of fallen soldiers. Rows of crosses and poppy fields were so prevalent during and after WWI that their imagery is synonymous with the war itself (Prescott, 1985). Many WWI monuments outside of Europe also retained this imagery.

One such monument is the Bladensburg World War I Memorial, more commonly known as the Peace Cross, in Bladensburg, Maryland. Inscribed on the Peace Cross are 49 soldiers from the local county who died in WWI. Before WWI, it was common for soldiers to be buried in communal graves. Typically, only important commanders and notable war heroes would have their own monuments (The Great War, 2019). This changed with WWI because of the large numbers of soldiers, over 16 million, who died in the war, along with the pressure brought by so many families who lost relatives to have graves marked and recorded so bodies could be returned, or graves could be visited (Sabol, 2019).

The issue in the Peace Cross case concerns whether a forty-foot tall Latin cross, now on public land and maintained by the state, violates the Establishment Clause of the U.S. Constitution. There is known diversity among the soldiers represented by the monument. Namely, 4 of the 49 names are of African-Americans that served in a segregated unit (Marimow & Ruane, 2018). But, the religious affiliations of all 49 soldiers named on the monument are not known (Marimow & Ruane, 2018). Therefore, it cannot be assumed that the soldiers listed on the monument had shared beliefs. However, no one, whose family wanted their soldier's name on the cross, was excluded.

The cross does represent the dead soldiers from the town in WWI. This paper will analyze *American Legion v. American Humanist Association*, also commonly known as The Peace Cross case. The Supreme Court found, by a 7-2 majority, that the monument *does not* violate the Establishment Clause. In the remaining sections of this paper, the case facts and arguments leading to this decision will be examined (*American Legion v. American Humanist Association*, 2019).

Facts in the Peace Cross Case

Mothers of fallen soldiers, Gold Star mothers, started to collect money for the Peace Cross in 1919. A forty-foot Latin cross was chosen because it was a reminder of the grave markers, in the shape of a cross, that were used in WWI in the war areas to mark where the dead were buried. Donations ranged from 50 cents to $100 (Marimow & Ruane, 2018). In September 1919, hundreds of people gathered in Bladensburg to break ground for the monument and a new 26-mile "National Defense Highway" to connect Washington DC and Annapolis, Maryland. By 1922, fundraising lagged and construction stopped. The American Legion took over the project, and the land was transferred to the post from the town of Bladensburg. To restart fundraising, small pins with a replica of the cross were distributed to donors. The dedication ceremony was held July 12, 1925, when the cross and retaining wall were completed for $25,000 (Marimow & Ruane, 2018). A circuit court declared the state the owner in 1956. The monument was transferred to the park and planning commission in 1961 to allow the agency to address traffic concerns. The agency has since paid for maintenance and repairs. In 1985, the cross was dedicated to veterans of all wars (Marimow & Ruane, 2018).

In 2012, three area residents and an atheist advocacy group, the American Humanist Association, argued that the Peace Cross violated the Establishment Clause of the Constitution (Vogue & Stracqualursi, 2019). The cross is a religious symbol, and its upkeep is paid for with taxpayer dollars. They wanted the cross moved to private property, or the arms of the cross removed so the cross would change into a non-religious slab. Supporters of the cross included the American Legion and the State of Maryland. They wanted the cross to remain, undisturbed, where it is. Judge Deborah Chasanow, of the United States District Court for the District of Maryland, heard the case. She concluded that the cross did not violate the test set out in *Lemon v. Kurtzman* (1971) because the purpose of the Peace Cross was secular (*Lemon v. Kurtzman*, 1971). The cross was adopted to honor all of the fallen World War I soldiers from Bladensburg; it was not erected to endorse a particular religion (*American Legion v. American Humanist Association*, 2015). The American Humanist Association appealed the case to the United States Court of Appeals for the Fourth Circuit. The three-judge panel split 2-1. Two judges concluded that the parties challenging the cross could bring the case. The plaintiffs had standing to sue because they were psychologically offended by the presence of the cross every time they drove by it. A cross has been considered a religious icon for centuries, thus it is hard to argue that the Peace Cross is not a religious symbol. Arguments of the cross having a secular nature do not change the religious symbolism of the cross. To them, the maintenance of the cross, with taxpayer dollars, further violated the Establishment Clause of the Constitution (*American Legion v. American Humanist Association*, 2017). The dissenting judge focused on the secular purpose for raising the cross and the fact the land was privately owned when dedicated,

until it was passed to the state to better provide for motorist safety. The dissenting judge also feared the ruling of the court would affect thousands of cross-shaped memorials on public lands, including crosses in Arlington National Cemetery (*American Legion v. American Humanist Association*, 2017). The Fourth Circuit ordered the cross to be altered so that it no longer resembled a cross, such as by cutting off the arms to create a monolith, or to move or raze the cross (*American Legion v. American Humanist Association*, 2017). The U.S. Supreme Court accepted the case and heard oral arguments in the case on February 27, 2019. Most court observers concluded the Court would find a way to uphold the cross. They also hoped the court would create a new way to analyze Establishment Clause cases.

Establishment Clause Theory and Tests

The First Amendment contains two clauses. The Establishment Clause prohibits the government from making any law "respecting an establishment of religion." This clause forbids the government from establishing an official religion and it also prohibits the government from favoring one religion over another. This clause was adopted despite the historical traditions in both Europe and the colonies of having an official church sponsored through taxation (Stephens & Scheb, 2011). Traditional practices that continue today despite the Establishment Clause are: "one nation under God" in the Pledge of Allegiance, "God save the United States and this honorable court" which is said in the US Supreme Court, "in God we trust" on money, placing one's hand on the Bible in court and "swearing to tell the truth so help you God," and practices like Congress and state legislatures paying a chaplain for opening prayers to legislative sessions (Stephens & Scheb, 2011).

The other clause, the Free Exercise Clause, follows. The government "shall make no law … prohibiting the free exercise of religion." These questions concern what happens when religious beliefs and practices are against the law. The clause was designed to allow people to practice religion without their religious practices being against the law (Stephens & Scheb, 2011). A classic example is the case of *Cantwell v. Connecticut* (1940). In this case, the Court struck down a state law that prohibited door-to-door solicitation for any religious or charitable purpose without prior approval. Cantwell, a Jehovah's Witness, challenged the law. When he went door to door without a permit, he said things highly critical of the Catholic Church and other organized religions. The Court invalidated the statute saying, "To persuade others to his point of view, the pleader resorts to exaggeration and sometimes even what some would consider false statements. Despite the probability of excesses and abuses, the liberties are essential to enlightened opinion and right conduct on the part of citizens in a democracy" (*Cantwell v. Connecticut*, 1940). People do not have to open their doors and listen to religious speakers, but the speaker has the right to follow his religion requiring believers to go out and spread the message of the church.

Americans are more likely than other western democracies to hold religious beliefs. America also has many diverse religions. A widespread agreement today exists regarding the abstract value of the religion clauses in the First Amendment. However, there is widespread disagreement on what the clauses mean specifically as applied to other situations (Stephens & Scheb, 2011). Two different schools of thought dominate the debate. The "separationists" argue that the First Amendment forbids any legislation respecting the establishment of religion, and thus bars any government enactment that

supports or aids any or all religions. Here, a broad interpretation is given to the Establishment Clause. People who called for this approach include Chief Justice Warren E. Burger and the Founding Fathers, such as James Madison and Thomas Jefferson. "Separationists" believe there is a wall between church and state (Stephens & Scheb, 2011). The problem is whether the wall is solid, or more like swiss cheese. If the wall has cracks and holes, some things, like those classic examples listed above, may make it through Establishment Clause analyses. Other things, like school prayer or salary supplements to private religious school teachers, do not. Even when the entire court was composed of separationists, the justices did not always agree on which practices could continue and which practices could not. The opposite group, the "nonpreferentialists," argue that there is nothing in the First Amendment that prohibits support or aid to religion, so long as no single group is given favored treatment. To arrive at this approach, justices interpret 'establishment' narrowly. Chief Justice William Rehnquist, Justice Antonin Scalia, and Justice Anthony Kennedy agreed with this position. According to these justices, Congress does not violate the clause if it refrains from selecting one denomination as the official or preferred religion (Stephens & Scheb, 2011). Congress can aid all religions, it just cannot pick out only one to aid.

The first test to resolve Establishment Clause problems occurred in 1947. In *Everson v. Board of Education* (1947), the Establishment Clause was made applicable to the states through the Fourteenth Amendment. The issue in the case was whether a local school board could reimburse parents for expenses they incurred in transporting their children to and from Catholic schools. The law was written to cover all schools regardless of religious affiliation. However, there were no other schools other than the public schools and private Catholic schools (*Everson v. Board of Education*, 1947). The Court was sharply divided, even though the justices on the Court were solely separationists. All the justices saw the Establishment Clause as requiring a wall of separation between church and state. Despite all being separationists, they hotly disagreed on the analysis of the case. Associate Justice Hugo Black wrote the majority opinion and justified the payments on the theory the school board was merely furthering the state's legitimate secular interest in getting children to and from school safely and expeditiously. The transportation reimbursements were given to all parents regardless of religion (*Everson v. Board of Education*, 1947). Thus, the "Child's Benefit Test" was created. Justice Black and the majority concluded that government funding for transportation had nothing to do with religion. Its purpose, to safely and efficiently get children to and from school, is secular. It was not designed to support a religion. As its purpose was secular, Justice Black did not see a connection to religion. The dissenters, while sympathizing with the economic hardships of the parents in having to transport their children themselves to and from the Catholic school, said that was the price that had to be paid to preserve religious liberty (*Everson v. Board of Education*, 1947). They saw a connection to religion as the transportation did give aid and encouragement to religious instruction. The reimbursement made it easier and cheaper to attend a religious school. Making parents transport their children to and from religious schools preserved religious liberty. The religious schools would not be tied to the transportation schedule of the public schools, which could dictate their school's schedule regardless of religious needs.

The second test to resolve Establishment Clause cases is the "historical test" created in 1970, in *Waltz v. Tax Commission*. The Court upheld the tax exemption for churches. The Court did so on three grounds. First, the Court used the historical test which focuses on whether something was always done a certain way. Basically, the argument says, if it was good enough for Grandpa's day, it is good enough for people today. Second, nonreligious organizations (charities) provide services to people. They are not taxed for the money they take in to help others. Churches are like charities. Not everything churches do involves preaching. They use the money they take in to also help people. Because they are like a charity, they should not be taxed either. And third, not to exempt churches would involve excessive government entanglement (*Waltz v. Tax Commission*, 1970). When the collection plate comes in, the government would have to have an accountant in every church to figure out what part of the collection went toward preaching so that money could be taxed. Then an accountant would have to figure out what part of the collection went toward helping others. That money would not be taxed. An accountant in every church's books to sort this out would certainly be excessive government entanglement.

The third test came in 1971, in *Lemon v. Kurtzman*. In this case, the Court struck down policies providing publicly funded salary supplements to teachers in Parochial schools for fostering excessive entanglement. In doing so, a three-part test was developed: 1. A policy must have a secular purpose, 2. It must not have the principal or primary effect of inhibiting or advancing religion, and 3. It must avoid excessive government entanglement with religion (*Lemon v. Kurtzman*, 1971). Chief Justice Burger wrote the majority opinion. He wanted to provide a flexible alternative to conflicting and absolutist commands of the two religion clauses. This case is difficult to study. When the Court gives a test, readers expect the Court to take the case they are resolving through all parts of their new test. In the opinion, the Court goes through part one, skips part two, and jumps to part three, saying the problem and resolution of the case is in excessive government entanglement. The salaries of teachers teaching secular subjects can be supplemented. A teacher cannot get a taxpayer teaching supplement for teaching religious subjects. Working through this in every classroom would certainly be excessive government entanglement (*Lemon v. Kurtzman*, 1971).

In *Edwards v. Aguilar* (1987), Associate Justice Antonin Scalia was critical of the *Lemon* test. He wrote that by focusing on the purpose as well as the primary effect of legislation in part two, the Court must decide on the constitutionality of legislator's motives. It is as if the Court, in using the test, is saying that they do not believe the legislature. Despite the fact the legislators, when passing the law, told the people they passed the law for a secular reason. The Court is looking for a hidden effect of inhibiting or advancing religion to show that the legislation was not secular. The legislature was secretly trying to inhibit or advance religion. Scalia said this is an impossible and unacceptable job (*Edwards v. Aguilar*, 1987). The Court should not assume another branch of government, the legislature, lies to them. At its essence, that is what the inquiry in part two is all about, according to Scalia.

Another problem with the *"Lemon* test*"* is that it is applied inconsistently (Stephens & Scheb, 2011). Excessive entanglement is subjective. Justices that want a strong separation between church and state can use the test to find a violation of the Establishment Clause. Justices who want accommodation can use the test to uphold

the same practice the other justices found unconstitutional. Repeated criticisms and modifications have resulted in justices calling for the abandonment of the test. Despite the existence of the test, some justices have focused more on the historical test or simply failed to see a connection to religion as Justice Black did in *Everson* (Stephens & Scheb, 2011). This leaves readers of religion cases with the feeling that the justices might first decide how they want a case to come out, and then find a test to justify their choice. The Supreme Court has not used the *Lemon* test recently, but lower courts are left to struggle with the test as the Court has not overruled it.

Supreme Court Decision in the Peace Cross Case

On June 20, 2019, Justice Samuel Alito delivered the Court's majority opinion in the decision in the Peace Cross case. He did not use the *Lemon* test. He concluded that a cross has always been identified as a Christian symbol, and continues to have that meaning today. However, that does not preclude the cross, in other contexts, from adding a secular meaning (*American Legion v. American Humanist Association*, 2019). The cross became a "central symbol" of World War I, which explains the choice of the cross to memorialize the soldiers of Bladensburg. Alito noted that the Burger Court had hoped that the *Lemon* test would provide order and predictability to Establishment Clause decision making. However, when the test is applied to religious symbols or monuments today, the test has fallen short. Trying to identify the original purpose for monuments that were created long ago is difficult. Even if the original purpose could be discovered, that does not mean that the purpose or message conveyed by the monument cannot change over time. Thus, it is hard to even do the first part of the *Lemon* test. When faced with the question of whether to let an old monument stand, versus putting up and analyzing a new monument, there should be a presumption that the old monument is constitutional. This means the burden will be on the one challenging a historical monument to prove it is unconstitutional. The government does not have to prove that a longstanding monument is constitutional. When that presumption is applied to the Peace Cross, not only should the courts consider the "added secular meaning" associated with World War I, but the courts should also consider the "historical importance" of the monument. It reminds the residents of the war and the sacrifices their soldiers made in the war. Today, the monument is also "a place for the community to gather and honor all veterans and their sacrifices for our Nation." It has become a part of the community. It is even used as a marker and driving directions are given from its location (*American Legion v. American Humanist Association,* 2019). He noted that there is no evidence that Jewish soldiers, or any other soldiers, were "deliberately left off the list on the memorial" or "included on the Cross against the wishes of their families." Destroying or defacing the monument today would not be a neutral act, and it would not "further the ideals of respect and tolerance embodied in the First Amendment" (*American Legion v. American Humanist Association,* 2019). Thus, the seven-member majority concluded the monument should stand as created.

Justice Stephen Breyer joined all of Alito's opinion, but wrote a separate concurring opinion. He was joined in the concurring opinion by Justice Elena Kagan. Breyer is not a supporter of the *Lemon* test. In *Van Orden v. Perry* (2005), Justice Breyer concurred that a Ten Commandments monument, erected on the Texas State Capitol grounds, did not violate the Establishment Clause (*Van Orden v. Perry*, 2005). In that opinion, he did not use the *Lemon* test. While the Ten Commandments have a

religious message, the state only intended it to convey a "broader moral and historical message reflective of a cultural heritage" (*American Legion v. American Humanist Association*, 2019). In the case of the Peace Cross, he again concluded that there is "no single test that can resolve all Establishment Clause cases" and seemed to reject the use of the *Lemon* test. He concluded that the most important consideration in each religion case is "the basic purposes that the Religion Clauses were meant to serve: assuring religious liberty and tolerance for all, avoiding religiously based conflict, and maintaining that separation of church and state that allows each to flourish in its separate sphere" (*American Legion v. American Humanist Association*, 2019). Allowing the Cross to stand posed no threat to those ends. He wanted to stress in his opinion that the court should not apply the history and tradition test to newly erected religious memorials on public land.

Justice Brett Kavanaugh also joined all of Alito's opinion, but wrote a separate concurring opinion. He expressed stronger opposition to the *Lemon* test than Alito, and he concluded that the test is not good law. If the *Lemon* test really guided the Court's Establishment Clause cases, then many cases would have been decided differently over the past 48 years. As the Cross satisfies the tradition and history test, he would allow the Cross to stand. He suggested that those opposing the Cross could still go to the Maryland legislature to see if they would take the cross down or give the land to a private entity. Maryland could decide to do something different with the Cross, but the Supreme Court should not do anything as the Cross does not violate the Establishment Clause (*American Legion v. American Humanist Association*, 2019).

Justice Elena Kagan joined most, but not all of Alito's opinion. While agreeing that a rigid application of the *Lemon* test would not solve every Establishment Clause problem, she liked the test's focus on the purposes and effects in evaluating government's actions. She looks to history for guidance in resolving religion cases, but she would prefer to do so on a case-by-case basis, not necessarily automatically with a presumption in all cases. She said she does this "out of perhaps an excess of caution" (*American Legion v. American Humanist Association*, 2019).

Justice Clarence Thomas would allow the cross to stand, but for different reasons. He does not believe the Establish Clause applies to states (Cleveland, 2019). Even if it did apply, there would not be a violation in this case. The Establishment Clause does not have anything to do with religious speech or expression. It was never intended to prevent people from expressing their religious beliefs publicly, even when serving in government (Haskins, 2019). George Washington and John Adams established national days of prayer and fasting (Haskins, 2019). It only applies to government's coercive action against citizens (*American Legion v. American Humanist Association*, 2019). People were not arrested and jailed if they chose not to pray or fast on established days. The Establishment Clause would only apply to laws passed by a legislature or because the clause requires actual coercion to do something by the government (Haskins, 2019). Justice Antonin Scalia argued for this approach in 1991 in *Lee v. Weisman*. Requiring coercion would allow many historical practices like having "In God we trust" on the nation's money (Epps, 2019). The government is not forcing anyone to do or believe anything. The same argument can be made concerning the Peace Cross. The government is not coercing anyone to believe or do anything. The cross is a passive display (*American Legion v. American Humanist Association*, 2019).

The cross was not created because of a law by Maryland's legislature, and there is no government coercion simply because of the Cross's existence. Thomas called for overruling the *Lemon* test in all contexts.

Justice Neil Gorsuch, joined by Thomas, agreed the Cross should stand, but he would have dismissed the case. He concluded the American Humanist Association did not have standing to bring the case. Simply being offended by the Cross should not give a person standing to try to get a court order to destroy a 94-year-old war memorial (*American Legion v. American Humanist Association*, 2019). Courts would easily be overwhelmed with cases if being offended granted standing. The courts would have to review every public display on a case-by-case basis, simply because the display offends someone. Standing based on offense simply creates a "heckler's veto" over religious symbols like it does in speech cases where the speech offends someone (Epps, 2019). This broadening of standing rules would also turn the courts into legislatures. The courts would be "responding to social pressures rather than remedying concrete harms" (*American Legion v. American Humanist Association*, 2019). The separation of powers principles would be in jeopardy by allowing a court to rule on important constitutional issues in the abstract, and the potential for judicial abuse would be too great. In a large and diverse country, every action offends someone. If a society cherishes mutual respect and tolerance, an "offended viewer" may simply have to "avert their eyes" or pursue a legislative political solution (*American Legion v. American Humanist Association*, 2019). Also, if the Court hears an old monument's case like this, the Court will also be concerned about how old a monument must be before it no longer violates the Establishment Clause. The age of a monument is not as important as the monument's compliance with ageless principles.

Justice Ruth Bader Ginsburg, joined by Justice Sonia Sotomayor, dissented. Ginsburg rejected the idea that the Cross is merely a secular symbol of World War I. It is a Latin Cross and "it is the foremost symbol of Christian faith." Using the cross as a war memorial cannot change that. Maryland, maintaining a large illuminated cross at a busy three-way intersection, is not neutral. A cross presumes the government endorses its religious content and elevates Christianity over other faiths and religion over nonreligion (*American Legion v. American Humanist Association*, 2019).

Analysis

The *Lemon* test was not used by the Court in this case. It may take the Court more Establishment Clause cases to develop one replacement for the *Lemon* test. More likely, there may be no one approach to judge all Establishment Clause cases. The Court may have to develop different tests for different situations. If the Establishment Clause were a solid brick wall, the resolution of cases would be easier, and this country would be like France. French law removed religious symbols from public view under their policy of *La Laicite*, which is rooted in the French Revolution (Kao, 2019). Originally, it meant public institutions, especially primary schools, must be free from the influence of the Catholic Church. They believe this is the only way to truly have freedom of thought. This is also the only way to protect both the government from the influences of religious organizations and religious organizations from political controversies. In 2004, the government banned students from wearing yarmulkes, crosses, and hijabs in classrooms (Kao, 2019). The government did not want the public to believe that it was promoting religion in public spaces, but some religious organizations saw this ban as

insensitive to personal religious beliefs. Worse, it could possibly be interpreted as a government attack on religion. This concept has been expanded to other religious movements and areas beyond classrooms, such as making it illegal to hide one's face in public spaces, effectively banning the wearing of a niqab and burqa in public places like post offices. A statue of Pope John Paul II, which included a cross, was moved from public to private land after a humanist organization sued (Kao, 2019). The goal of *La Laicite* was to foster harmony between different groups, but many think this policy has failed. Instead, the government has been empowered to investigate and suppress religious expression, which has only exacerbated religious division (Kao, 2019).

The Court seems to be looking for a balance between the two religion clauses. This country can never be France, as a solid wall between church and state is not an interpretation this country could ever adopt. The historical test stood alongside the *Lemon* test to avoid striking down practices like "In God we trust" on this country's money. The Constitution not only has an Establishment Clause, it also has a Free Exercise Clause. The two clauses must be balanced. If the law restricts expression of religion in public, then people cannot practice their religion. Restricting people from practicing religion in public would violate the Free Exercise Clause. If government goes too far trying to enforce one clause, the other clause is violated. Society needs a balance between these clauses to protect both. In a pluralistic society, people need to learn tolerance. They need to expect to see religious symbols and other people practicing their religion. Government cannot endorse one religion over another. Government should not be trying to ban all religious expression. Rehnquist, Scalia, and Kennedy may have been correct in concluding that a nonpreferentialist position may be better than a separationist position. Even France may be considering a more tolerant position. The reaction in France to the burning of the cathedral of Notre Dame in spring 2019 was enlightening. The cathedral was viewed as a symbol of national importance to the religious and nonreligious alike. It is a place of worship, but its meaning has broadened. It has come to represent the very idea of Paris and France (Liptak, 2019). If the French people can plan to rebuild an ancient cathedral, Americans should find a way to preserve old monuments.

The Court also must find an approach to religion that reflects a changing and pluralistic society. In oral arguments on the Peace Cross case, Justice Roberts commented that this country has diverse religious symbols on public property throughout the country. Native American totem poles have spiritual meaning and they are often on public lands (Howe, 2019b). According to historic American understanding of freedom of religion, the government does not take anything away from anyone by allowing a symbol to merely exist in a public square. When governments censor symbols just because they are religious, pluralism suffers. The Founders recognized that we are not a country of irreligious people or a country where everyone follows one religion. The Establishment Clause prevents the government from elevating one religion above others. This preserves a pluralistic identity by preserving both majority and minority faiths. Our public square should be able to be full of symbols that reflect our diversity. The Establishment Clause, broadly interpreted and applied as under a separationist approach, is a powerful weapon to those who find all religions offensive and would prefer that religion be banished from the public square. A narrow interpretation of the clause, as nonpreferentialists prefer, may be what Justice Roberts

is calling for. This writer would not be surprised if the Court considers restraining the use of the Establishment Clause and expanding the use of the Free Exercise clause and reset the balance between the clauses in the hope that this approach will foster more tolerance in society.

Together, the people of the country must be willing to tolerate diverse beliefs and symbols. Justice Gorsuch, in oral arguments on the case, suggested that, in America, other people's views must be tolerated, and people must learn to deal with offense. Involving the government in censoring offensive speech would be to "dictate taste" (Howe, 2019b). His view considers limiting the number of Establishment Clause cases by requiring tolerance. To limit, he would prefer to not allow someone to bring a lawsuit simply because they are offended by something religious. The Peace Cross is not the only cross on public land maintained by the government. Arlington National Cemetery is nearby and encompasses the Argonne Cross, the Canadian Cross of Sacrifice, and Teddy and Bobby Kennedy's graves have markers in the shape of crosses. If the Peace Cross memorial could be destroyed, the next step, for those offended by public religious displays, would be to attack these other memorials (Feldman, 2019). Should historic monuments be destroyed if someone is offended? Justice Ginsburg wrote, "As I see it, when a cross is displayed on public property, the government may be presumed to endorse its religious content" (American Legion v. American Humanist Association, 2019). The Founding Fathers might be shocked by this idea. America, during its founding, was composed of religious people with religious heritages. There is even a carving of Moses holding the 10 Commandments in the Supreme Court building. Limiting people from bringing court cases to attack old monuments and displays simply because they are offended may be necessary to preserve symbols like the Ten Commandments and even religious holiday scenes on government property likes parks, providing they are old, established, and on public property for a lengthy time period.

The Peace Cross case has implications beyond religious symbols. One of the fiercest political flashpoints today is whether old memorials, that offend current sensibilities, need to be taken down (Feldman, 2019). Some monuments that have been challenged were erected to memorialize Confederate soldiers. The Peace Cross case concerned a 40-foot cross to World War I soldiers. They are similar in this respect. However, the cross has the added constitutional dimension for the potential to involve the government in the establishment of religion. The religious connection, at a minimum, created a greater need for the Court to enter the discussion on monuments (Feldman, 2019). Like the Peace Cross, criticism of or calls for the removal of Confederate monuments, have recently been raised. It will be interesting to see if the Court enters the discussion on these memorials. These Confederate monuments have stood in the same place for close to a hundred years. Opponents to Confederate war memorials have argued that these monuments symbolize the oppression of African-Americans. As they still stand on public ground, some will argue that government must endorse the original understanding for erecting these monuments. Since the Constitution specifically prohibits the establishment of religion, those opposed to the Peace Cross could go the courts to challenge the monument. Those opposed to Confederate monuments, on the other hand, may be limited to fighting their case against the monument in the court of public opinion. Regardless, the arguments will be very similar (Feldman, 2019). Should Confederate monuments be judged in the light of today's beliefs and values? Or should

special weight be given to the fact that a Confederate memorial may have existed since the end of the Civil War and become a fabric of society? Using Justice Beyer's theory, this country may now have a more nuanced understanding of the past and a more morally sharp understanding of the present (Feldman, 2019). While Confederate monuments were raised to remember the dead, they may demonstrate resistance to losing a war and a way of life based on slave labor. However, removing Confederate monuments may do harm. When something is out of sight and mind, it can be more easily forgotten. But, when Confederate monuments are seen, especially by children, they must be explained. The Civil War becomes real because of the presence of the monument. Today, these monuments could stand for the lesson that humans are flawed. Humans are a work in progress, but most people are concluding all people are created equal. This basic principle was challenged in the past, the result was a Civil War that tore this country apart (Lane, 2019). Many people died for a flawed idea that slavery was proper or something a state could allow to exist. This war must be remembered, and the lessons of the war can be important in other times of sharp disputes. There are people who deny the Holocaust. Jewish monuments in this country to World War II soldiers are needed to remind future people that the death of many Jews happened in concentration camps in Europe. Could this happen again if people forget?

New memorials pose different problems. This could be created as resistance to the idea that African-Americans were oppressed as slaves in the past and Jews died in camps under plans to erase them from Europe. Some monuments may be erected to buttress Jim Crow segregation or beliefs that some races or followers of some religions need to be exterminated. New memorials are harder to analyze. They may be erected by people who want to bully others into standing up to ideas that oppose oppression. But old monuments are more likely to have taken on the opposite message and evolved as the majority in society progressed in their ideas. The old monuments can become part of a more enlightened society that wants to keep the memory of past abuses alive to avoid those abuses in the future. They now provide teaching moments.

The people, deciding what monuments should stay and what monuments should go, are in the same bind as the Court. No one wins (Feldman, 2019). Taking down monuments satisfies contemporary critics by alienating those who love the past and see value in everything old, warts and all. Leaving monuments up pleases traditionalists, but it allows genuine feelings of offense to persist. These feelings may affect the quality of life of many people beyond the few who bring legal cases to try to change things. This writer believes the people in the state should decide these issues. As the Court said in the Peace Cross case, the cross did not violate the Constitution. However, the citizens, through their legislature, could still decide to take the cross down and remove it to private land (Howe, 2019a). Nothing requires that the Cross must stand forever. But both people raising new monuments with hateful messages or offended vigilantes who wish to destroy anything that personally offends them should both be stopped. This country is a democratic society and the people should be able to make decisions through majority vote in the affected state or town.

Poppies, Crosses, and Remembrances

The emotions conveyed by *In Flanders Fields* are relevant to any war. The poem was especially powerful during WWI as it captured the weariness and determination of

the soldiers. It gave encouragement to citizens at home that saw the immense scale of death and the gruesome tools of mass destruction that had never been used in wars before. The poem gives hope. The crosses were carried into the war zone by the troops that would be fighting the war (Marimow & Rune, 2018). This action must have made the possibility of death very real to the soldiers. They also represented hope that if a soldier died, they could be buried with their name on the cross so they could be remembered. Poppies dominated battlefield landscapes because the seeds need sunlight to grow. They are among the few plants that can grow in fields newly bombed and torn up with trenches and graves (Marimow & Rune, 2018). While a product of war, the poppies are not torn apart by the war. They are blowing between the crosses. They are not shredded or destroyed. The larks still bravely sing, as if in resistance to war. The final lines have a religious quality. It is not just a call to war, but also a call to faith (Prescott, 1985).

Few people today remember the names of the dead on the Peace Cross. Their mothers knew people would forget what they do not see (Dys, 2018). This knowledge motivated the mothers to create the Peace Cross memorial. For example, John Henry Seaburn was a soldier who joined the segregated U.S. Army when he was 16 (Marimow & Ruane, 2018). Alvergia Guyton, his niece, never knew her uncle. His photo is displayed in the family living room, and she heard stories about him around the dining room table. Relatives told her: "John is at the Peace Cross." At the prospect of the memorial being destroyed, she commented to a reporter, "It's history, and people can't see it when they start tearing it down. You're robbing the next generation" (Dys, 2018). The dead cannot speak for themselves, but people passing by the cross can hear their silence (Dys, 2018). These old monuments have lessons to teach future societies. The offended feelings of someone driving by the Cross today do not amount to a constitutional crisis. People in this country may need to learn to look the other way so monuments can stand and create discussion, or there may be no history to learn from.

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Educators as Mandated Reporters of Child Abuse and Neglect: A Survey of Current Practices and Recommendations Toward Best Practices

Dr. Brad Cameron – Pittsburg State University

Dr. Gary Wilson – Pittsburg State University

Ann Wolfe – Missouri State University

Dr. Jeremey Wolfe – Missouri Southern State University

Abstract: While public schools assume more and more responsibility for children in the face of continually diminishing resources, it seems that families continue to abdicate their role in the raising of children. Empirical evidence supports this trend and therefore it seems imperative that school personnel take seriously this expanded responsibility even if they do not want to do it. Since the school has assumed the role of the child's nourisher and protector as well as educator, then school personnel have become the font line of defense against children being neglected, abused, or both, by their parents, caretakers, or other members of their families. Mandated reporters frequently operate under the impression that before they report a situation of neglect or abuse they must have evidence that would stand on its own in court. Careful reading of the state statutes mandating reporting should immediately dissuade them from this faulty and sometimes dangerous impression. This study examines perceived levels of awareness and preparedness of Teacher Education majors at a Mid-west university regarding the role of mandated reporter.

Introduction and Review of Literature:

A current common lament heard from educators throughout the United States is that the public school is expected to assume more and more responsibility for the child in the face of continually diminishing resources. To those voicing these concerns it seems that the family has abdicated its role of raising children and turned it over to the public school systems of this country. Empirical evidence supports this trend and therefore it seems imperative that school personnel take seriously this expanded responsibility even if they do not want to do it.

If schools have assumed the role of the child's nourisher and protector as well as educator, then school personnel have become the font line of defense against children being neglected, abused, or both, by their parents, caretakers, or other members of their families. The present study seeks to measure perceived levels of preparedness of teacher education majors at a university in the Midwest. The researchers plan to continue and expand the study by replicating procedures with other similar teacher education programs.

Greener and Thurlow incorporated the issue into a much more comprehensive study in 1982 by measuring the extent to which 148 teachers felt that their training programs prepared them to teach students with special needs. A questionnaire was developed to ascertain whether teachers were able to carry out responsibilities mandated through the passing of Public Law 94-142. Respondents were asked to rate their overall preparation and training in five areas: methods, materials, child and adolescent development and psychology, reading, and mainstreaming. The teachers also rated their preparation for recognizing and handling students having problems with drugs, abuse, learning disabilities, and emotional disturbances. Teachers were asked to suggest major changes that should be made in teacher training programs. Analyses of results were conducted and grouped according to: (1) years of teaching experience; (2) location of training--in Minnesota or elsewhere; and (3) training at public or private institutions. Although most teachers gave good or fair ratings overall to their training programs, poor ratings appeared with great frequency in the areas of reading,

mainstreaming, and recognizing students with specific problems. Ratings by teachers with less than five years of experience indicated they were more satisfied with their training than were teachers with 10 or more years of experience, (Greener, 1982.)

Mandated reporters frequently operate under the impression that before they report a situation of neglect or abuse they must have evidence that would stand on its own in court. Careful reading of the state statutes mandating reporting would immediately dissuade them from this faulty and sometimes dangerous impression. For example, Kansas Statutes Annotated 38-1522 clearly says that teachers, school administrators, or other employees of the child's school shall report neglect or abuse if they have "reason to suspect" that either or both have occurred. "Reason to suspect" covers everything from concrete evidence to a good faith professional opinion.

In her 2006 study Arbolino reported that since child abuse awareness has increased over the past few decades, and especially within educational systems, teachers are mandated across the United States to report suspected child abuse. As a result, some states have instituted mandatory training to provide school staff with information regarding issues, policies and procedures related to child abuse reporting. She found little research on training effectiveness, impact and maintenance. Two studies examined the effects of child abuse mandated reporting on teachers without prior training. The first study examined effects of a training compared with a no training group. The second study replicated these results and examined effects of multiple exposures to the measures. Participants were teachers in a Masters Program in Education and were randomly assigned to groups. In the first study, both groups received a pre-test, the training group received a training and post test one week later and then both groups received a two month maintenance assessment. In the second study, one group received a pre-test, one week later both groups received training and an immediate post test and then both groups received a two month maintenance. In both studies, teachers assigned to training showed significant gains in knowledge, skill and reporting confidence as compared to controls. Additional exposure did not demonstrate initial effects but may have impacted maintenance. Finally, the bulk of these gains were maintained two months after training. Arbolino concluded that the studies provided preliminary support for the effectiveness of child abuse training, (Arbolino, 2006).

Goldman (2009) reported that many regional and local Departments of Education in many countries now require their primary school teachers to be mandatory reporters of child sexual abuse. However, many student-teachers are not provided with courses on child protection and its policy requirements during their pre-service university education. The study examines a university cohort of final 4th year bachelor of education primary school student-teachers, asking them to identify and clarify the nature of any relevant professional information they accessed over the 4 years of their teacher education. The results show that, in the absence of formal child protection courses, such professional information was scarce and sporadic. Student-teachers consistently indicated a pattern of not learning about essential Department of Education policies and procedures in teacher education programs. Goldman suggests that these results, although disappointing, provide a rationale for university curriculum planners to design appropriate pre-service university training courses that initiate, develop, and enhance

student-teachers' professional competencies as mandated reporters of child sexual abuse, (Goldman, 2009).

Anderson (1993, 2013) reports on a practicum that was designed to assist a private college in maintaining accreditation with the state of Washington in producing certified teachers with training in the identification and reporting of child abuse and neglect. Teachers and counselors are recognized as court mandated reporters of child abuse and neglect, but prior to the implementation of this practicum, no training in this area had been provided through the department of education at the college. A new state law went into effect during the implementation of the practicum requiring that all certifying teachers prove adjudicated coursework in child abuse and neglect. An approved syllabus was developed for an undergraduate course that included a substantial component on child abuse training, and for a graduate course specifically dealing with identifying and reporting child abuse and neglect within the school context. The courses were taught to undergraduate and graduate students. Analysis of pre- and post-tests revealed that, initially, graduate students in counseling were no better prepared to identify or report child abuse and neglect than were undergraduate education students. Both groups improved in understanding and skill during the course enrollment. Both groups were taught to fulfill their roles as court mandated reporters, and the teacher trainees met the new state requirements for certification by taking either course, (Anderson, 1993 and 2013).

In his book *Becoming a Teacher* (2013), Parkay focused on the role of schools in today's society. Are schools responsible for the promotion of prosocial values and the socialization of the young? If the school is a reflection of society then Parkay suggests that there should be more focus on diversity. There should also be efforts to overcome the effects of poverty by enhancing the culture of the school and the culture of the classroom. Parkay asks, "What Are the Characteristics of Successful Schools?" He attempts to measures the success of efforts to improve school effectiveness and school improvement and concludes by addressing concerns about the social problems that affect schools and place students at risk, (Parkay, 2013).

In *Heads You Win, Tails I Lose: The Dilemma Mandatory Reporting Poses for Teachers,* Falkiner, et al., (2017) note that Australian teachers are mandated to report instances of child maltreatment should they suspect a child is being maltreated. Some teachers are reluctant to make a report based on suspicion alone. The review examines the barriers that may prevent teachers from reporting. It is suggested that to overcome these barriers and form a reasonable belief that a child is being maltreated, teachers may attempt to seek out proof by questioning the suspected victim. Inappropriate questioning can have detrimental consequences such as wrongful reporting when maltreatment is not occurring, or worse, no report made when a child is being maltreated. Based on their review of the literature and given the changing landscape of mandatory reporting in Australia, more research is recommended. First, to determine if the barriers for reporting still hold true and, secondly, to establish the motivations of teachers who may question a child when they suspect maltreatment, along with exploration on how they approach this task, (Falkiner, 2017).

The mistreatment of children continues to be a malady affecting individuals and

families. Investigations by child protective services increased from 2011 to 2015 by 9%, 3,081,000 to 3,358,000 (U.S. Department of Health and Human Services, Administration on Children, Youth, and Families, 2018). The investigations led to a substantiation of abuse and neglect, resulting in 683,000 victims, an increase from 2011 of 3.8% of child victims of abuse and neglect. Most of these children were neglected, 75%. Seventeen percent were abused physically and 8% were abused sexually.

Efforts to stem the increase of child abuse and neglect have ranged from interventions focused on child victims, caregivers perpetrating the abuse and neglect, and the professionals involved with the families (Pecora et al., 2012). These strategies to halt the increase of abuse and neglect include strategies for professionals in identifying children in need of intervention.

It has been estimated that four out of five persons serving time in prison came from abusive and neglectful homes, and that the majority of adults who abuse and neglect children were abused and neglected themselves, (Zastrow, 1990). If this cycle is to be broken, there must be commitment from not only individuals but also from society's institutions.   The school must take the lead because, like it or not, it is the one institution that plays a mandated role in almost all children's lives. It has the frequency of contact with the child to be able to recognize if neglect and/or abuse is taking place, and it has the professional expertise to know what to do about it.

There appears to be limited research on this pressing issue even though there is lots of research on child abuse and neglect in general. Most of the literature focuses on details specific to particular locations, such as laws on mandated reporting and definitions that categorize the differences in each level or type of child abuse.   These include maltreatment, neglect, physical, emotional, and sexual abuse. The present study seeks to identify current practices within teacher education programs to prepare future teachers for the role of mandated reporter.   Surveys of teacher education majors provide this much needed information. These researchers conclude that this an urgent matter. Lives and livelihoods are at stake.

Methodology:

The purpose of the study was to investigate the self-reflective responses of teacher education students about the education of mandated reporting and child maltreatment in teacher education. Approval was received from the Institutional Review Board of a regional Midwest university. The participants were eligible if they were current students or recent graduates, 1 to 2 years, from the education department of a regional Midwest university. Eligible participants were invited by their education department to complete a 27-question survey on mandated reporting and child maltreatment. The survey was a mix of demographic and qualitative responses. The survey was adapted from the "Mandated Reporting and Child Maltreatment: Training and Experiences of Minnesota Teachers Survey" (Butts, 2014). Informed consent was provided to all of the participants of the study. The consent detailed information about procedures, benefits and risks of participating, explained the participation is voluntary, and provided contact information for the researchers.

The survey was distributed electronically and dispersed using a convenience sample to the total population of current and recent students of the Midwest university.

The survey included demographic questions about current and intended employment in teacher education, geographic areas of location, description of education on child maltreatment and mandated reporting, and educational areas marked for improvement. Additional qualitative questions were included in the survey inquiring about the steps to filing child abuse and neglect and mandated reporting, understanding of the mandated reporting process, and the opportunity to express needs for additional training. A total of 51 participants were included in this research.

Data Analysis:

To explore the research question: "How do teacher education students and recent graduates understand the reporting of child abuse and neglect?" the participants were asked what steps are required to file a child abuse and neglect report. The research question, "How do teacher education students and recent graduates understand the post-reporting process?" was explored by asking participants to describe their understanding of the abuse and neglect reports after the initial report has been made. The research question, "How do teacher education students and recent graduates self-identify the need for additional mandated reporting and child maltreatment?" was answered by asking the participants to provide additional training needs.

Responses to the open-ended questions were coded using content analysis (Lune & Berg, 2017). Themes were generated based on the participant open-ended responses. Initially all of the responses (n=51) were read by the all of the researchers, providing an overview to the data. Researchers reviewed the manifest content and independently found themes using thematic analysis. Next, the responses were all reviewed together by the researchers to classify responses into common themes and to develop consensus on the grouping of individual participant responses. Specific words were identified and counted. The counts were then compared to other identified words. Differences in the counts by researchers were resolved through the group process. Finally, the researchers together grouped word and phrases with similar meanings to develop a representation for the findings from the data. Microsoft Excel was used to represent demographic findings from the data.

Findings:

The total sample size of participants was 51 and was completed over one month. The collected sample was predominately female (80.3%) and has an average participant age of 21.2 years, with a standard deviation of 4.38. Most of the participants (98%) were still in a teacher education program at a regional university. Table 1 has additional detailed information about the characteristics of the sample.

Table 1. *Sociodemographic Characteristics of the Sample (n=51)*

Variable	Percentage	n
Gender (n=51)		
Female	80.4	41
Male	19.6	10
Education (n=51)		

Freshman	13.7	7
Sophomore	25.4	13
Junior	23.5	12
Senior	35.3	18
Bachelor's Degree	1.9	1
Planned Area of Teaching (51)[a]		
Elementary	52.9	27
Middle School	21.5	11
High School	25.4	13
Other	11.7	6
Planned Teaching Role (51)[a]		
Classroom Teacher	76.4	39
Mainstream Education	11.7	6
Special Education	29.4	15
Specialist	7.8	4
Substitute	9.8	5
Other	5.8	3
Planned Geographic Area of Teaching (50)[ab]		
Suburban	41.1	21
Rural	41.1	21
Urban	27.4	14

Note: [a]Participants could choose more than one answer leading to a sum of percentages greater than 100.
[b]Sample sizes are different on each variable due to missing data.

Participant responses showed most of the participants had little experience as a teacher or student teacher with making a mandated report due to child abuse or neglect. Only one of the participants (2.4%, n=41) had completed a mandated report. The rest of the participants (97.6, n=41) had yet to make their first report. Even though most of the participants had no experience in reporting, 52.9% (n=51) of the participants felt prepared. Table 2 has additional details about participant responses about reporting.

Table 2.   *Participant Responses about Mandated Reporting (n=51)*

Variable	Percentage	n
How prepared do you feel in your role as a mandated reporter? (n=51)[a]		
Very prepared	17.6	9
Somewhat prepared	47.1	24
Neither prepared nor unprepared	21.6	11
Somewhat unprepared	7.8	4
Very unprepared	5.9	3
Where did you get most of your information about your role as a mandated reporter (n=50)[ab]		
Higher Education (College/Univ.)	56	28
Student Teaching	4	2

Personal Experience	50	25
Personal Research	22	11
Professional Development	18	9
Other	22	11
How much do you agree with this statement? When I was a student teacher, I was aware of my school's procedures for child abuse reporting. (n=34)[b]		
Strongly agree	11.8	4
Agree	32.4	11
Somewhat agree	29.4	10
Somewhat disagree	5.9	2
Disagree	5.9	2
Strongly disagree	14.7	5
How do you feel your higher education (university or college) has trained you for your responsibilities as a mandated reporter? (n=49)[b]		
Very good	16.3	8
Good	24.5	12
Fair	44.9	22
Poor	8.2	4
Very poor	6.1	3

Note: [a]Participants could choose more than one answer leading to a sum of percentages greater than 100.
[b]Sample sizes are different on each variable due to missing data.

In general, most of the participants felt prepared in their training from higher education on how to deal with cases of child abuse (54% felt very prepared or somewhat prepared). There were still 12% of participants that reported higher education left them feeling very unprepared for dealing with child abuse. The majority of participants (above 50%) felt aware of all of the signs of abuse and neglect. The signs of child sexual abuse showed the lowest level of sign awareness (13.7% disagreed or strongly disagreed). Table 3 details additional information about the participant responses about child abuse and neglect.

Table 3. *Participant Responses about Child Abuse and Neglect (n=51)*

Variable	Percentage	n
How do you feel your higher education (university or college) training has prepared you to deal with cases of child abuse? (41)[b]		
Very prepared	9.8	4
Somewhat prepared	44	18
Neither prepared nor unprepared	34.1	14
Somewhat unprepared	0.0	0
Very unprepared	12.2	5
I am aware of the signs of child neglect. (n=51)		
Strongly agree	19.6	10

Agree	41.2	21
Neutral	27.5	14
Disagree	7.8	4
Strongly disagree	4	2
I am aware of the signs of child physical abuse. (n=51)		
Strongly agree	25.5	13
Agree	56.9	29
Neutral	11.8	6
Disagree	3.9	2
Strongly disagree	2	1
I am aware of the signs of child sexual abuse. (n=51)		
Strongly agree	15.7	8
Agree	39.2	20
Neutral	31.4	16
Disagree	5.9	3
Strongly disagree	7.8	4
I am aware of the signs of child emotional abuse. (n=51)		
Strongly agree	13.7	7
Agree	51	26
Neutral	25.5	13
Disagree	5.9	3
Strongly disagree	3.9	2

Note: [a]Participants could choose more than one answer leading to a sum of percentages greater than 100.
[b]Sample sizes are different on each variable due to missing data.

During the analysis of the open-ended questions, some themes became apparent. Reponses to the question "What are the steps you would take to file a child abuse and neglect report?" had the following themes. The most common response was no knowledge or confusion about the steps for reporting child abuse and neglect. Examples of the responses included, "I don't know," "Call CPS? I have no idea," "I know there is paperwork I would need to fill out. I am not sure what the procedure for specific schools would be," and "no clue." Another theme identified in the responses was to make the report to another school staff member. These responses included, "Speak to the school counselor or social worker and ask them to guide me in the right direction," "Inform counselor," "Approach the school counselor about it," "Type my reasons or concerns, meet with principal, if he/she is concerned contact the appropriate party," and "Let your principal know about the situation and take the necessary measures to keep the child safe."

The thematic analysis of the question "What happens after child abuse and neglect has been reported?" had the following themes. One of the themes identified after a report has been made and investigation takes place. The following are examples of these responses, "I have no idea, I would assume it gets investigated," "An

investigation could be started as well as a court hearing. That could lead to the child/family being put in protective services," and "An investigation will occur to further see what may or may not be occurring." The other theme identified was no knowledge or confusion about the process after a report of child abuse and neglect. Examples of responses that indicated this theme were, "I don't know," "Unsure," and "No idea."

The question "Would you like more training about mandated reporting procedures and child maltreatment? Please explain your answer from the previous question," resulted in the following theme. Participants identify more education and training about both reporting procedures and understanding child maltreatment. Examples of these responses include, "I have no clue what this reporting stuff is even about," "Haven't had much experience out in the field or in education major classes," "There is never enough information on these topics," and "I feel as though the college of education has not prepared myself or my classmates for reporting of any kind. We also never discuss how to work with children trauma or neglect and I believe that his is crucial to cover for future teachers. However, we continue to discuss curriculum and statistics instead of how to work with children in this manner."

Limitations:

The current study is obviously limited to one teacher education program but the researchers plan to expand the study to include more programs. The geographic constraints may or may not contribute to the effectiveness of the particular teacher education program. The surveys were administered during the summer semester. That may or may not have affected the results of the study. The surveys were administered online. Again, that may or may not have affected the results of the study. The researchers are very aware of the implications and potential limitations of the present study. Nevertheless, the findings support the original hypothesis and seem consistent with similar studies in other areas leading the researchers to feel confident with the results of the current study.

Conclusions and Recommendations:

Based on the findings of the current study the researchers conclude that concerns about the perceived preparedness of teacher education majors for the role of mandated reporter is indeed an important, even urgent, matter that must be explored in future research. The findings are encouraging with regard to overall satisfaction with the teacher education program but they also call for increased efforts to emphasize the importance of specific focus on the dissemination of information to teacher education majors as they prepare to become mandated reporters. Additionally, thematic analysis indicated practical information and experiential learning would assist the participants in becoming adept in both mandated reporting and signs of child abuse and neglect. The ongoing trend that places the school in the role of the child's nourisher and protector as well as educator, leaves no choice but for school personnel to assume the front line of defense against children being neglected, abused, or both, by their parents, caretakers, or other members of their families.

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Polygamy and Members of the Church of Jesus Christ of

Latter-day Saints: Contemporary Views

Jenifer Kunz, PhD
Professor of Sociology

West Texas A&M University

ABSTRACT

       The Church of Jesus Christ of Latter-day Saints (LDS) discontinued the practice of polygamy in 1890 when the President of the Church, Wilford Woodruff, issued a press release, which later become known as the *Manifesto*. In the last century, some social scientists suggested that some members of the LDS Church continue to be sympathetic towards polygamy. However, a recent review of the literature indicates that there have not been any studies conducted concerning contemporary LDS members and their attitudes toward the practice of polygamy in about 60 years. The purpose of this study is to ascertain the extent and nature of contemporary LDS attitudes toward the practice of polygamy. Positive and favorable attitudes among present LDS members is hypothesized based upon four factors: an understanding of why the Church started polygamy in 1841, and understanding of why the Church discontinued the practice of polygamy in 1890, and identification with blood ancestors or relatives who were involved in polygamy in the 19th century, and an analysis of under what conditions one would practice polygamy today. LDS students (N=711) from Brigham Young University completed the questionnaire. The sample was divided into two groups: those who had polygamy in their family heritage and those that did not. Festinger's theory of cognitive dissonance is used as a framework to study and ascertain the extent and nature of LDS attitudes toward polygamy.

The Church of Jesus Christ of Latter-day Saints (LDS) discontinued the practice of polygamy in 1890 when the President of the Church, Wilford Woodruff, issued a press release which later became known as the *Manifesto.* In the last century, some social scientists suggested that some members of the Church continue to be sympathetic towards polygamy (Sumner, 1906; Cooley, 1909; Christiansen, 1963). However, a recent review of the literature indicates that there have not been any studies conducted concerning contemporary LDS members and their attitudes toward the practice of polygamy in about 60 years (Kunz, 2018).

In an earlier study Christiansen (1963) studied the hypotheses that contemporary members of the LDS Church would have favorable attitudes because of four factors: 1) identification with ancestors who practice polygamy, 2) acceptance and socially transmission of the practice, 3) bitterness over the harsh treatment, humiliation, and persecution of ancestors and Church, and 4) religious beliefs about certain individuals having polygamous relations after death.

The purpose of this study is to ascertain the extent and nature of contemporary LDS attitudes toward the practice of polygamy and discuss the findings within a cognitive dissonance framework. Although there is strong prohibition (both civilly and religiously) against practicing polygamy today, positive and favorable attitudes among present Latter-day Saints is hypothesized based upon four factors: 1) an understanding of why the Church started polygamy in 1841, 2) an understanding of why the Church discontinued the practice of polygamy in 1890, 3) an identification with blood ancestors or relatives who were involved in polygamy in the 19th century, and 4) an analysis of under what conditions one would practice polygamy today.

It is hypothesized that those who have blood ancestors or relatives who were involved in polygamy will have more knowledge about and more favorable attitudes toward possibly practicing polygamy----under certain circumstances.

THE SAMPLE

Students in several introductory and upper division sociology classes at Brigham Young University were used in the sample. All of the subjects (N=711) included in the sample were LDS. Brigham Young University is a private university in Provo, Utah. "The mission of Brigham Young University--founded, supported, and guided by The Church of Jesus Christ of Latter-day Saints--is to assist individuals in their quest for perfection and eternal life. That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued" (BYU, 2019).

LDS students (N=711) from Brigham Young University completed the questionnaire. The sample consisted of 412 females (57.9%) and 299 males (42.1%). The median age for females was 20.7, and the corresponding median age of males was 23.6. The sample was divided into two groups: those who had polygamy in their family history and those that did not. Three hundred and seven or 43.2% of the sample had a history of family polygamy, and the remaining 404 subjects (56.8%) of the sample had no family history of polygamy.

RESULTS

Respondents were asked four questions which were designed to ask knowledge of polygamy, why it started, who started it, and under what circumstances was it stopped in the past, and, under what circumstances it might be practiced in the future.

Who Started Polygamy?

The respondents' answers to the question, "Polygamy in the LDS Church was started by?" are reported in Table 1. As expected, the majority (97%) of those with a family history of polygamy answered Joseph Smith, whereas 89% of those without a family history of polygamy gave the Joseph Smith response. The responses of those with a family history of polygamy and those with no family history were quite similar. Although there is a slight difference in the percentages between the two groups, there are no statistically significant differences between the two populations (X^2 = 4.9, not significant). Thus, approximately 92% of the total population had accurate knowledge of who started polygamy in the LDS church.

Why Polygamy Started?

The respondents' answers to the question, "Which of the following best describes why the Church started polygamy?" are reported in Table 2. Those with a family history of polygamy were more likely to respond with reasons such as, "the Lord commanded it," "to *prove* the righteous," and "to raise-up a righteous seed." Those respondents with no family history of polygamy were more likely to respond with varied reasons as, "sex drive," to populate the West," and "a shortage of women." It is interesting to note that those with a family history of polygamy gave reasons that were more religious in nature. Significant differences in responses between those who had a family history of polygamy compared to those who did not were found in all categories, "Sex drive" (X^2 = 4.24, p = .05), "The Lord commanded it" (X^2 = 6.19, p = .025), "To populate the West" (X^2 = 8.33, p = .01), "shortage of women" (X^2 = 10.83, p = .001), "to *prove* the righteous" (X^2 = 77.79, p = .001), and, "to raise up a righteous seed" (X^2 = 47.13, p = .001).

Why Was the Practice of Polygamy Stopped?

The respondents' answers to the question, "Why did the Church stop using polygamy?" are reported in Table 3. Those with a family history of polygamy were more likely to respond with reasons such as, "The Lord commanded it" and "Government opposition." Respondents who had no family history of polygamy were more likely to report, "loss of sex drive," the West got populated," "the sex ratio evened out," and "persecution of the saints." Significant differences in responses between those who had a family history of polygamy compared to those who did not were found in five of the six categories, "The Lord commanded it" (X^2 = 16.67, p = .001), "to populate the West" (X^2 = 9.48, p = .01), "the sex ratio evened out" (X^2 = 7.97, p = .01), "persecution of the saints" (X^2 = 4.59, p = .05), and, "government opposition" (X^2 = 7.49, p = .01). There was no significant difference on "loss of sex drive".

Under What Conditions Would You Practice Polygamy Today?

It should be recognized that practicing polygamy today is not sanctioned by the LDS Church or state, and practicing polygamy can bring civil and religious punishment – prison for the former and excommunication for the latter. The respondents' answers to the question, "Under what conditions would you practice polygamy today?" are reported in Table 4. Those with a family history of polygamy were more likely to respond with reasons such as, "Only if the Lord commanded it" and "Only if the Prophet asked me to." Respondents who had no family history of polygamy were more likely to report, "Not under any condition," "only if my spouse wanted to," and "only if the law would leave me alone." Significant differences in responses between those who had a family history of polygamy compared to those who did not were found in three of the five categories, "Not

under any condition" (X^2 = 187.39, p = .001), "Only if my spouse wanted to" (X^2 = 9.48, p = .01), and, "only if the law would leave me alone" (X^2 = 9.20, p = .01).

There is suggestion to conditional approval of practicing polygamy today "only if the Lord commanded it" and "only if the Prophet asked me to" for both those who had a family history of polygamy and those that did not. There is no statistically significant difference in the responses between the two groups.

SUMMARY

The purpose of this study is to report contemporary LDS attitudes and knowledge toward the practice of polygamy. Although there is strong prohibition (both civilly and religiously) against practicing polygamy today, positive and favorable attitudes among present Latter-day Saints is was hypothesized based upon four factors: 1) an understanding of why the Church started polygamy in 1841, 2) an understanding of why the Church discontinued the practice of polygamy in 1890, 3) an identification with blood ancestors or relatives who were involved in polygamy in the 19th century, and 4) an analysis of under what conditions one would practice polygamy today.

It was hypothesized that those who have blood ancestors or relatives who were involved in polygamy will have more knowledge about and more favorable attitudes toward possibly practicing polygamy----under certain circumstances.

The responses given to the questionnaire tended to support this hypothesis in part. Those with a family history of polygamy had a better knowledge of who started polygamy (which President of the Church). However, it was not a significant difference. There were significant differences between the two groups on why polygamy started in the first place in all possible categories. There were also significant differences between the two groups on why the LDS Church stopped practicing polygamy in 1890 in five of the six categories of responses. Finally, those with no history of family polygamy were significantly more likely to not practice under any condition, only if their spouse wanted to, and only if the law would leave them alone. Although respondents with a family history of polygamy were more likely to practice polygamy under the conditions that "if the Lord commanded it" or "if the Prophet asked them to," there were no statistically significant differences between the two groups in these categories. Overall, there were more differences than similarities between the two groups in the areas of knowledge and polygamy practices.

One limitation of this study is that the respondents represent only a small segment of the total LDS population. Another limitation is that it is difficult to compare the results of this study with other time periods because comparable surveys were not available.

DISCUSSION OF COGNITIVE DISSONANCE

Cognitive dissonance theory states that people change their attitudes to reduce the aversive arousal they experience when they have two cognitions or thoughts that contradict each other, or are dissonant (Festinger, 1957). Specifically, people become worried or upset when they realize that they have one kind of attitude or belief about a person or thing, and yet they have acted as though they had exactly the opposite attitude. People need consistency between their attitudes and their behaviors, because they get aversively aroused when their attitudes and their actions do not match. In other words, cognitive dissonance results if behavior is not consistent with commitment (Festinger, 1964 and Brickman, 1987).

An important aspect of commitment is that it usually produces consistency in behavior. An examination of the literature on commitment ties it closely with religiosity

(Kunz, 2018).   Heaton (1987) and Mauss (1983) suggest that Mormonism is not just a religion, but a way of life, suggesting that a strong religious commitment affects behavior. On the other hand, Cline and Richards (1975) have reported, with a predominantly LDS sample, that the relationship between behavior and commitment is highly problematic and can be affected by other variables. In other words, behavior may not just be an outcome of belief, but include elements such as self-esteem, fear, reward, social preferences and habit (Sipes, 1993).

Sipes (1993) suggests that all cognitive processes require an element of reflecting the individual's past experience and more frequently containing a strong social component. In this study, having a family history of polygamy may make one more likely to participate in this practice today if the Lord commanded it or the Prophet asked them to. Thus, cognitive processes are perceptual and subject to social influence in one form or another.

Brickman (1989) discusses when one interprets experiences within a social context they make inferences guided by cognitive processes.   Social contexts include sets of concepts, and beliefs and expectations about the social world.   Consequentially, through the collection of information, an individual filters experience, develops perceptions and behaves accordingly (Sipes, 1993). In this study, the experience of having a family history of polygamy may act as a filtering process. The individual with the family history of polygamy may develop perceptions differently than the individual without a family history of polygamy.

Kelman (1974, 1979) suggests that the relationship between commitment and cognitive dissonance can be explained by three processes: compliance, identification, and internalization. Compliance responses develop when one's actions are influenced to receive a positive sanction and avoid a negative sanction. Usually the individual's primary concern is how well the individual corresponds with the rules. For example, in this study, does an individual follow the teachings of the prophet and the Lord's commandments? In identification, one adopts behavior because it is associated with an important self-defining relationship that is satisfying. For example, an individual may take on similar attitudes and actions that their parents demonstrated because the parents are seen as an appropriate role model. Therefore, suggesting that those with a family history of polygamy may identify differently with the practice of polygamy when compared to those with no family history of polygamy. Internalization, occurs when an individual accepts an influence because the behavioral or attitudinal influence is congruent with his or her value system. For example, an individual will act and behave more independently of others' persuasion and external factors and adopt attitudes and behaviors that integrate with his or her existing values. In this study an individual with a history of family polygamy may have internalized the practice of polygamy in a different way than those with no family history in polygamy.

The purpose of this study was to ascertain the extent and nature of contemporary LDS attitudes toward the practice of polygamy. Festinger's (1957; 1964) theory of cognitive dissonance was used as a framework to explain the results of this study. Future research is needed in the area contemporary LDS members and their attitudes toward polygamy. Relating attitudes and behaviors to cognitive dissonance theory in more detail would also be helpful.

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TABLE 1

Start of Polygamy

		RESPONDENT HISTORY	
Opinions of who started		History of Family Polygamy	No History of Family Polygamy
Joseph Smith		97%	89%
Brigham Young		2%	8%
John Taylor		1%	3%
	TOTAL %	100%	100%

$X^2 = 4.9$

TABLE 2

Why Polygamy Started

Opinions	RESPONDENT HISTORY	
	History of Family Polygamy	No History of Family Polygamy
Sex Drive	5%	9%
The Lord commanded it	98%	94%
To populate the West	12%	20%
Shortage of women	21%	32%
To "prove" the righteous	67%	44%
To raise up a righteous seed	98%	81%

TABLE 3

Why the Church Stopped Practicing Polygamy

	RESPONDENT HISTORY	
Opinions	History of Family Polygamy	No History of Family Polygamy
Loss of sex drive	0%	1%
The Lord commanded it	99%	92%
The West got populated	2%	7%
The sex ratio evened out	13%	21%
Persecution of the Saints	14%	20%
Government opposition	80%	71%

TABLE 4

Under What Conditions Would You Practice Polygamy

	RESPONDENT HISTORY	
Opinions	History of Family Polygamy	No History of Family Polygamy
Not under any condition	9%	59%
Only if the Lord commanded it	80%	74%
Only if the Prophet asked me to	77%	71%
Only if my spouse wanted to	2%	7%
Only if the law would leave me alone	0%	3%

Panel Presentation

**How Visitors Learn in Informal Environments: More to the
Story**

Ross J. Loomis Ph.D.
Colorado State University

Stephen Bitgood Ph.D.
Jacksonville State University

Abstract

This Panel reviews two explanations about how visitors experience and learn in special environments such as museums, zoos, parks, and similar places. Informal learning emphasizes education outside of the 'formal' classroom. For a beginning, Stephen Bitgood suggests looking at the visitor-environment interaction as a whole experience. Unlike formal educational settings, in exhibition centers, navigation (conceptual orientation, wayfinding, movement through the facility) is intimately connected to the learning experience. For example, navigational devices such as orientation labels, directional signage and facility maps provide important guidance to find the learning material. Ross Loomis follows with a presentation calling for a greater application of cognitive psychology to balance the emphasis on constructivist/discovery education often used in informal learning situations. Special note will be made of the growing use of eLearning opportunities in many visitor settings.

The Role of Visitor Navigation in Museum Learning

Stephen Bitgood, Jacksonville State University

Formal and informal learning differ in many ways. Navigating from one place to another is not a major factor in formal classroom settings, but it is an important element of learning in museums and other exhibition centers. A poorly designed navigation system influences what visitors see and do, how efficiently they move through the facility, what they learn from exhibits and programs, and how much satisfaction they obtain from their visit. This presentation will: (1) describe how navigation influences informal learning; (2) provide an overview of a pedestrian navigation model; (3) review some of the research findings related to navigation; and (4) offer a few guidelines for designing navigation systems that optimize informal learning.

The navigation model (e.g., Bitgood, 2011; 2013; 2014; 2016) presented contains three elements: (1) conceptual orientation, (2) wayfinding (physical orientation), and (3) circulation or movement through the environment. The complex navigational process must account for the interactions among both setting and pedestrian variables.

Conceptual Orientation

Conceptual orientation refers to information available to pedestrians including: (1) previous user experience (e.g., past visits to museums, strategies of circulating through museums), and (2) relevant information provided by the facility (e.g., web site content, introductory panels at the museum with text, maps, directions) that help visitors understand: key ideas of the museum content; what there is to see and do; how the museum/exhibition is organized, and where to find key locations such as rest rooms. [See Selected References]

Sample of guidelines. (1) Provide relevant navigational information on the facility's web site; (2) An introductory display containing conceptual orientation should be available and easy to find at or near the entrance to help orient the visitors and assist in their visit plan; (3) A map of the museum should be provided to communicate how the

facility is organized and help form a visitor cognitive map; (4) Content of the orientation display should include key ideas of the exhibits/programs and what they see and do at the museum; (5) Each exhibition should contain its own conceptual orientation/introduction.

Wayfinding/Physical Orientation

Wayfinding relates to the pedestrian's ability to find locations within the environment and to form a personal cognitive map to guide movement through the environment. Wayfinding devices should be well-integrated into the navigational system.

Sample of guidelines (1) Use a variety of devices (map, visitor guide, direction signs, visual access, handheld devices). (2) Ensure that all wayfinding devices are consistent with one another; (3) Place each device at the location it is needed; (4) Use a minimum of text information with a maximum impact for these devices; (5) Ensure as much visual access to the space as possible; (6) Minimize competition between a wayfinding device and objects/features that might distract.

Circulation/Movement

The pattern of movement through the environment is a critical aspect of navigation since it speaks to the effectiveness of the navigation system. If movement patterns do not put the pedestrian in contact with important locations within the museum, then the system has failed.

There are five dimensions to movement: (1) location of pedestrian on a pathway (right side, left side, middle); (2) choice of pathways at intersections; (3) patrol strategy within a specific area such as exhibit hall; (4) the search-approach-stop pattern of the individual; and (5) the speed or pace of movement.

Sample of Guidelines. (1) Provide a clear preferred pathway system through exhibitions; (2) Minimize the number of intersections; (3) Follow the principle of least effort (e.g., fewest steps); (4) Eliminate visual competition among attractive objects that might create confusing movement patterns.

Evaluating the Navigation System

The system can be evaluated during the planning stage (front-end evaluation), the development stage (formative evaluation), and after installation (remedial evaluation). Front-end evaluation can assess interest levels in exhibit content, previous knowledge from past experiences.

Formative evaluation provides a test of mock-ups that with navigational devices that can be easily modified and re-tested if the impact on the museum audience is not what it should be. Remedial evaluation can be used to "fine tune" the navigational system after installation. Placement of a direction sign might need to be placed higher for optimum visual access, complexity of a hand-held map may need to be reduced, etc.

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Is Cognitive Psychology Underused in Visitor Studies

Ross J. Loomis, Colorado State University

Anderson, et. al. (1998) make the point that cognitive psychology is often underused in formal education. Is there also a tendency in United States visitor studies to downgrade cognitive approaches to how visitors learn from interpretation? If true, such a tendency may be due to wanting to distinguish museums from school based education experiences. Or, it may be that the unique experiences of visitation draws thinking towards ideas of experiential based explanations. This has resulted in a very strong emphasis on discovery or constructivist explanations for learning in museums. This paper will (1) look at some of the criticisms of discovery approaches, (2) advocate greater use of cognitive approaches to visitor learning with two examples, and (3) suggest that cognitive and constructivist approaches may work together more than often thought.

How Well Does Discovery Learning Work?

While researchers in visitor learning have used a number of theories, there is a strong influence for discovery learning and ideas like 'personal meaning making' (Hohenstein & Moussouri, 2018). Some researchers in learning, including multimedia education, have questioned how effective discovery or constructivist learning is without some guidance (Anderson, et.al.,1998; Clark, & Feldon, 2005Lee & Anderson, 2013; Mayer, 2004). For example, discovery learning may work best with knowledgeable learners about a topic. Visitors often encounter topics new or little known to them and could benefit from some direction.

Two Examples from Cognitive Psychology

Two illustrations from cognitive psychology include multimedia learning and application of metacognition theory. The example about multimedia learning is based on the well-established work of Richard Mayer (Mayer, 2009; Moreno & Mayer, 2007). Exhibits often use multimedia presentations including objects on display combined with text and narrative. The coming of eLearning creates more multimedia opportunities Clark & Mayer (2016). A study evaluating multimedia learning in museums was done by Schwan, Dutz, & Dreger (2018). Different text formats were combined with art works sampled in a German art museum. Results suggested more effective ways to combine text with objects. Metacognition has become a major concept for understanding how persons learn (Dunlosky & Metcalfe, 2009; Bork, Dunlosky, & Kornell, 2013). Science Centers have become more involved with exhibits about social issues such as global warming. Asking about personal or social thoughts visitors have is more insightful with these social topic exhibits. Gutwill and Dancstep, nee Dancu, 2017), working at the Exploratorium, completed a study showing how metacognition considerations applied to label designs could improve visitor learning. They assessed for both personal and social metacognitions

Discovery (Constructivist) and Cognitive Learning

Next, is a look at two examples of how constructivist and cognitive approaches might work together and what that could mean for visitor learning. The first example is drawn from student learning and the role of guidance in teaching while also encouraging discovery learning (Lee & Anderson, 2013). The second application is from digital based learning and uses both cognitive and constructivist perspectives (Zahn, 2017). Both examples can be applied to visitor experience and knowledge.

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Utilizing Participatory Action Research (PAR) in the evaluation of a Regional Comprehensive Human Trafficking Program in Florida

Johnny McGaha, PhD, Dept of Justice Studies, Florida Gulf Coast University

Erika Pineros, LMHC, Program Director, Anti–Human Trafficking Services, Catholic Charities, Diocese of Venice, Florida

CCDOV Program

- Overview of CCDOV
- Dept Of Justice Office of Victims of Crime (OVC) Grant.
- ICM services in 10 counties across SWFL since 2009

- **Collier, Lee, Sarasota, Manatee, Charlotte, Hardee, Highlands, Hendry, Glades, Desoto**
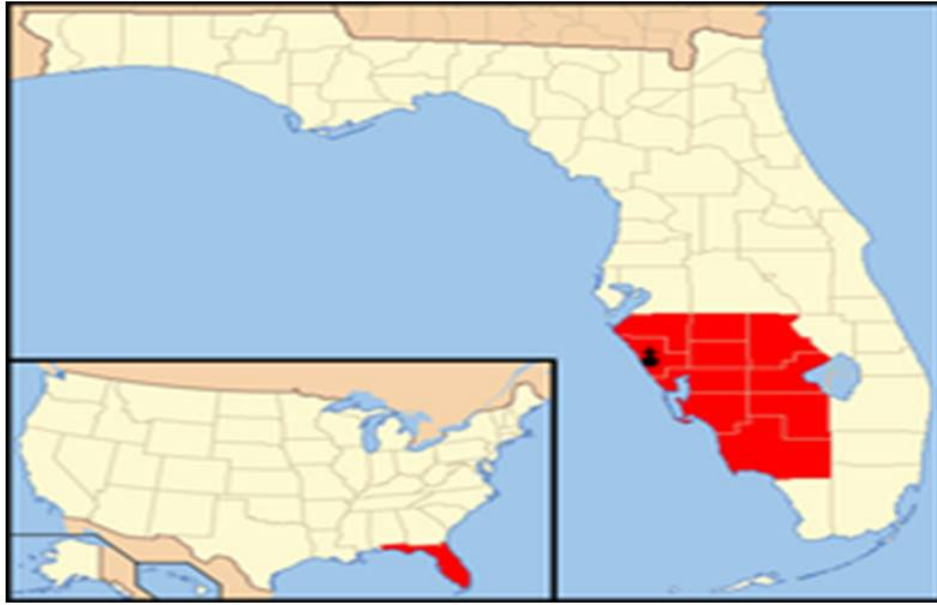
Overview of Current OVC Program and grant goals/objectives

- **TVPA- Prevention, Protection and Prosecution**

Prevention	Protection	Prosecution
Conduct Outreach events	ICM services	Establish Relationships with Local, state and federal LE
Conduct Training events	Legal, Medical, Mental Health, Housing, Education, Job skills	Advocacy with LE and help survivor through process

OVC Evaluation

- Since 2009 Evaluation Conducted by Dr. McGaha
- OVC requirement for Action Research 2019

What is Participatory Action Research?

- Its collaborative research involving people who are concerned about or affected by an issue taking a leading role in producing and using knowledge about it.
- It is driven by a group of people who have a stake in the issue being researched rather than an outside party/sponsor or academic.
- It is collaborative at every stage, involving group discussions and planning as a team.

What is Action Research (AR)

- Collaborative research carried out by a team that includes a professional researcher and members of an agency/organization or group (stakeholders).

- Involves defining a problem to be addressed, generating knowledge about the problem through data collection, analysis and reflection

- Implementing solutions (the action) to the problems & analyzing results.

Purpose of Action Research (PAR)

- It is intended to result in some action, change or improvement on the issue being researched.
- The team feel vested in the process and want to help. Everyone feels their contribution is valuable
- Participation – Researchers do not simply observe what is going on they help form, implement and test solutions. Address challenges as they are identified.
- External program evaluators on the other hand may provide valuable information on changes needed in the long run however they do little to help the immediate and day to day operation of the organization.

Program evaluation vs Participatory Action Research (PAR)

- What is "participatory action" and how does it differ from evaluation research?

- Program Evaluators observe a program or project (like a grant) from outside the agency and report findings over a period of time. (progress reports generally every 6 months and/or final reports at the end of some defined period, generally the end of a funding cycle or grant.

The Action Research Team
Is comprised of key stakeholders

- CCDOV Program Staff includes: Director, Case workers

- External evaluative specialist (academic)

- Focus group of clients

- Subcontract representatives

- Other? Law Enforcement/prosecutors?

Immediate goals/objectives

- Identify current specific problems that need to be addressed
- What are the challenges and causes of the problems
- Collect data relevant to the identified problems
- Develop comprehensive team plans (short and long term) to address the problems that are realistic and practical.
- Implement the identified solutions (action)

Report of findings

- What are the results of the action research?
- Successes
- Challenges
- Recommendations

Program Evaluation Research: Differs from Action Research

- Program evaluators generally based their reports/finding on the data/information that the agency being evaluated provides
- Goals and Objectives that the agency hopes to achieve are outlined in the grant or program to be evaluated on a regular basis (monthly, quarterly or annually.
- The data provided to the evaluator then compares the data provided at the out-set of of the evaluative period to determine if the goals/objectives are on target (process evaluation) or have been met at the end of the evaluative period.

- **NOTES FROM INITIAL ACTION RESEARCH MEETING**

- **Initial action research team meeting was attended by University consultant/evaluator Dr. Johnny McGaha and Regional OVC Director, Erika Pineros, LMHC**
- **Immediate need identified:**
- **Lack of Coordination and collaboration in agencies who deal with victims of human trafficking.**
- **Plan- reestablish a multi-disciplinary staffing team with members who handle victims of human trafficking**
- **Erika will prepare the draft of a protocol/policy identifying possible attendees most suitable for meeting**
- **Dr. McGaha will secure an appropriate meeting facility at Florida Gulf Coast University**
- **Attendees will be invited to the initial meeting to review and approve protocol draft and discuss future meeting times/dates.**
- **Erika will prepare agendas and chair meetings**

Multi-disciplinary Team MDT

- Purpose is to bring together victim service providers who work directly with human Trafficking survivors.
- The focus is on developing an effective response protocol to recently rescued victims and to ensure a supportive self-sufficiency plan for survivors.
- The MDT will serve as an action group to help bridge the gaps that interfere with client recovery.

MDT (continued)

As an action group the main goals of the MDT are:

1. Increase collaboration and support among victim service providers

2. Staff client-cases to provide optimal treatment to survivors and reduce re-victimization

3. Identify gaps in services and formulate possible solutions

MDT – process & eligibility

- Due to the sensitive nature of the information being discussed and to ensure confidentiality, the MDT will be a closed group and will require an invitation and approval from the MDT team chair Erika Pineros to attend and participate.

- The criteria for attendance:
    1. Must be an employee from an established Non-Profit (501c3)
    2. Must work directly with adult survivors
    3. Must work in Collier or Lee counties.

WHY??
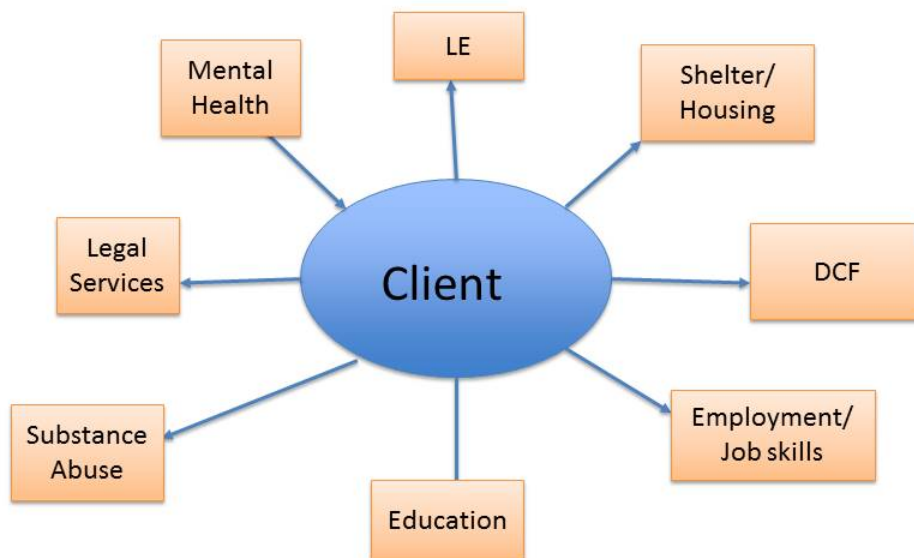
Other identified Priorities and needs of the Program to be addressed by the action team

1. Housing
2. Transportation
3. Substance Abuse services
4. Immigration- length of visas
5. Prosecution for Traffickers and Johns

Uber: Oblivion or Revolution

Rex Wirth, Emeritus Professor

Central Washington University

In his role as God, George Burns assured John Denver that He had given us everything we need to make it work. It seems that as things change, science progresses, He adjusts things to keep it true. In this brief reflection I ponder the potential of the technologies that Uber is playing with in contrast to what the corporation is doing with them.

This short exercise in imagining begins with oblivion. Imagine oblivion! The grandchildren and great-grandchildren in their place when it can no longer support them. Living in oblivion forsaken by their ancestors. Such Jared Diamond apocalyptic scenarios are generally associated with nuclear holocaust or global warming, not with Uber. The Cold War ended and we seem to have avoided the holocaust, at least temporarily, without changing our thinking at all. Global warming results from more and better now and proposals to deal with it are more of the same—it's just too big. Uber, on the other hand, is small enough to manage and it is innovation that could be revolutionary. It can or could have changed our way of thinking, but so far it remains part of the growing more, if not better, now.

When I arrived at Central Washington University over thirty years ago, the university's motto was "Imagine". I adopted it as the theme of my introduction to politics course. One day I was carrying on about the basturdized version of Pascal's wager when one of the freshmen asked me a question that sent me to my *Great Books*. Blaise put the hook in me and I read and thought for a long time. I even fancied that I understood what he had to say. The lesson that I drew and used from then on in the course is the basis of this exercise. Infinity extends two ways. The good news—just because things are the way they are, there are an infinite number of other ways things might be. The bad news—the way things are can be broken down infinitely. Change/Revolution is always possible, but so is more now. We can, as individuals, go on learning more and more about less and less until each of us knows virtually everything about nothing and it's exponential—the less each of us knows about, the more there is to learn. They call it the knowledge explosion—Good news for the Higher Ed business!

So, change requires a revolutionary: Someone who sees among the infinite alternatives a better way or, more importantly, a way to solve the problems that the accepted way of thinking creates before it's too late. To get at this in the course I had to find a model revolutionary. Marx, of course, is out of the question in the USA and Camus is too much. If I were teaching the course today, Greta Thunberg and her U.N. speech might fill the bill—it seems to meet Camus standard: "I rebel, therefore, we are". My search for someone freshmen could relate to lead me to Rifkin with *Entropy* and it worked fairly well, but didn't get to "Imagine". He's doing better and his RSAanimate for a 21st Century Enlightenment works well in the course. I don't remember how I found *Looking Backward.* I didn't use it when I thought American Political Thought although it had to receive honorable mention. At any rate, even though he failed, Edward Bellamy

became my model revolutionary and his novel the model for imagining that I gave my students to build from and the one I use here.

As I read it Bellamy saw that competition in Boston in the mid-1880's no longer made any sense. In fact, it was crazy. Instead of trying to fix it, as was done with "The Great American Experiment" that redefined capitalism's primary goal as saving and preserving coopetition, Bellamy in the spirit of Pascal imagined a different and better way. Taking what he saw as the best of America he imagined a new way of thinking, of understanding human nature and the human condition and showed us how it worked in Boston in the year 2000.

Unfortunately, he called this new American Christian Socialism, "National Socialism". Had things developed as Bellamy hoped this would not have been a problem because his Boston on a national scale would have been complete long before 1914 and instead of the "Century of Carnage" the world would have seen cooperation among the distinctive flourishing national socialisms emerging in all nations. When Immanuel Wallenstein died, they showed clips of recent interviews in one he was asked to explain Trump. Simple he said, "Everyone can see that something is very wrong and he's the only one who says he'll fix it." Something was very wrong in 1880, but Bellamy said it could not be fixed. We had to change! Wasn't it Teddy who saved us? Louis Hartz explains how it's done in *Liberalism in America,* he calls it the revenge of the Whig.

The revolution that brought us our American Way is largely the work of the Whig prophet, John Locke. Enshrined in *The Declaration of Independence* and bolstered by *The Wealth of Nations* in 1776 it is accepted truth—the American paradigm. We have a rational creator who believes in freedom of religion and endows all men (individuals) with inalienable rights: Life, Liberty and Property. These individuals are rational and through the exercise of right reason are able to exercise their rights and reap the fruits of their labor from the bounty of nature. Given, the fact or logically deduced consequences of their condition, scarcity they are launched on the competitive conquest of nature—converting resources into usable/marketable commodities. Each seeking his fair share before all the resources have been converted into someone's property. It's a world of self-interested individuals exercising their liberty to acquire the resources necessary to preserve their lives, now understood as their standard of living.

So, what is Bellamy's revolutionary idea? Enough, we have enough—scarcity is no longer a constraint. Happiness can be lived. This end game was implied in Locke with property and the quantification of productivity, but Jefferson did much more than embellish John's language when he incorporated the romanticism of Aristotle's polity by changing it to the "pursuit of happiness". After winning independence Americans would have the right, or is it the obligation, to chase happiness until we die. The idea of progress and faith in science lead to a belief in an ever-increasing standard of living and a culture where there can never be enough.

I have over the years used many different versions of *Looking Backward* in my classes and all of them to my amazement had science fiction cover art that emphasized advances in technology, like the Jetsons, as the defining characteristic of the future, now past, Boston. This is really strange since I find no technology in the novel that did not exist in 1890—automobiles were emerging, but Bellamy had no use for them, much less airplanes and he was all for preserving Boston's 1880 skyline. My students, also, manage to find a totalitarian government in his stateless society—there are no laws and only symbolic government institutions to preserve the legitimizing effect of the Constitution.

Instead of Bellamy's Great Trust we got Anti-trust, government regulation, and a helping hand for the children of the poor—fair competition replaced free competition and the monopoly problem was solved. The car culture was born—individually owned and operated transportation was perfect for our individualist society. By the 1950's it had matured to the point where a car was part of a family's standard of living and their cars made suburbia possible—it was a chicken in every pot and a car in every garage. Tail fins and horsepower: status you could see, freedom you could feel. Soon, even though there can never be enough, there seemed to be too many cars. Pollution is just an externality. The problem here is circulation, but it's all in how the problem is understood. We can't see that there are too many cars; for us it's a question of not enough infrastructure. It turns out that over the years, of ecological necessity according to John Gaus, America's governments had become responsible providing enough free roads. Now there are a lot of highly specialized bureaucrats operationalizing the problem so that counts can be made and solutions found. As scientists they all read Thomas Kuhn so they know about revolutions and paradigms—they know about Pascal. But their training and competence in accepted scientific methodologies dominates their professional life, they all have to define the problem in the same, standard way. Trapped in their paradigms; they can't hear Pascal saying, "Just because a problem has been operationalized in a given way, there are an infinite number of other ways that it might be operationalized?"

Early in my career in the class room I read somewhere that if every man, woman and child in the United States got into their cars—only licensed ones, no one would have to ride in the back seat. I think it was correct and probably still is. That's a lot of cars—I've always had room for passengers and usually would have needed more drivers. All by myself, I was once a five-car family. This raises an interesting question: How many cars have to be parked at any given time in order for traffic to move on the grid? All responsible bureaucrats have to know the number for their jurisdiction. After all, one way to reduce congestion is increase the number of parked cars—Uber promised to do that, but failed.

The count is high and probably right when it comes to projections about the increase in the number of cars for which roads or parking will need to be provided and congestion doesn't seem to impact it, nor does the family budget. We seem to be willing

to work a quarter of our lives to support cars that have to be parked most of the time. GM finally came right out and said it, "It's not just a car; it's Freedom."

Looking at the current state of affairs it's hard to say which would have been Bellamy's greatest gift deliverance from two world wars and the cold war or deliverance from the automobile and global warming. Like the bomb, the car has changed everything while becoming central to the established way of thinking. Can we think differently about them? What could make us do it? The technologies upon which Uber is based increase the opportunity, but not the incentive. Uber's founders now own homes worth $100 million dollars without ever turning a profit—the American Way squared.

Imagining a Future

To prepare them for the final 2050 exercise where students imagined their best world, beyond scarcity and showed me life being lived in it in 2050 in five pages, they worked their way through three other books to come to grips with their American truth: "It's not perfect, but it's the best system that's ever been." Given that they blame the system for all of their problems–they love it and hate it, and finally love to hate it—it's hard to imagine why they think it's a good thing to be a part of the best one. I asked them to think in terms of a problem the system created for them and imagine a 2050 where it is gone, not solved, just gone along with scarcity. They didn't have to get there, just imagine being in the future living their best lives unburdened by a problem that keeps them from it at present. Bill McKibben was recently given the same assignment by *Time*, he failed to get there because, unlike Bellamy, he was busy solving not imagining.

Then during the last class session, after all final projects were submitted, I shared with them my imagining—My 2050. I start with crazy—our love of cars. They had already read Marvin Harris where he told them after showing that Cow Love made good, almost perfect sense, in India that if they wanted to see an actual sacred cow that really wasted resources and hurt people, they should just look in the garage or driveway. I asked them to pounder, "How much of their lives they will work to own and care for cars?" After the advent of the student loan crisis, I'd tell them that I really don't see the urgency of the problem, after all, most end up owing less than the cost of that the new pickup they want to finance as soon as they get a job and most American families are paying for at least two cars—big and new is still important. Most of them just wanted to become one of those people who spend their whole lives working to acquire, care for and meet the needs of the automobiles upon which we have come to depend—owned by cars. But as long as the problem remains development of the infrastructure to accommodate the increasing demand for cars and technological innovation to get rich from them the craziness will remain well hidden. What might bring it to light?

What if all of us got into all of the licensed cars, trucks, RV's and specialty vehicles, with no one in the back seats, and hit the road? I figure that they would never

be able to untangle the traffic jam and with it there in plain sight we would have to see it for what it is. That no one wants to be/live crazy seems to have been the lesson in *Looking Backward.* Bellamy thought that they would all see it and change. They didn't so to get to my future, I give them this little shove.

To do His (George Burns') will requires continually rethinking the problem and sorting out new messes to make it work. Probably should have been done in 1953—those 50th anniversary flathead Fords would have worked well until we replaced with different technology—but we were doing suburbia, it was the American Century, the day of more and better now manifest through our cars. My adjustment, my new understanding is simple. Just ask, "How many vehicles of each kind do we need so that one will be readily available to anyone whenever one is needed?" Different types of specialists will have to address the different types of vehicles and functions in all jurisdictions, but there is an excess of all types of vehicle in the current mess—experts will easily select out the best ones to meet the needs for which they are responsible.

In keeping with my advice to the students I stick to one problem to illustrate my future: personal transportation. Since we will be stuck with the housing stock, we have for fifty to a hundred years. We'll have to work with suburbia and its transportation infrastructure in which it is not possible to get to anyplace from any other place—one must always drive around. Commuting should be less of a problem once we deal with jobs, but production and shopping/distribution will be physically fixed for a while. About half way into the life of the 2050 exercise Amazon introduced an updated version of Bellamy's shopping dynamics, but Jeff used the innovation to keep things as they are—he is now the richest, poor Waltons, poor Bill. Uber Eats is after some of that action.

Fortunately, our experts, public and private bureaucrats, are excellent counters and problem solvers who will easily solve the new problem. They already know everything in terms of capacity and use, zoning and coding, and the rolling stock with which, as with housing, we are stuck. We can't in the short term replace cars with mass transit, but it will be easy for experts to figure out how many cars of which type will be needed so that in any suburban zone or city center there will always be a car at the curb waiting for the next user. Uber's with self-driving technology will take the human element out of it, but for now with the Uber app instant pickup depends on goodwill. It might be best to encourage goodwill and community mindedness instead of developing self-driving technology to replace it. Either way the ride sharing technology reduces the number of cars needed and probably eliminates a lot of zoning issues—I'm not a technical expert.

With progress I had to continually update things, but the simple pre-Uber, pre electric idea was color coded station wagons/mini-vans in suburban zones for shopping, soccer, etc. with transition lots between zones for swapping suburban units or changing to small economical city cars (Remember the Metropolitan and Isetta?) and lots at the interstate to connect with commuter vehicles. As the technology for electric cars came on line they became my city cars with a matching number of parking/charging stations.

Suburbia is always complex, but hydrogen cells were wonderful news for the long-distance fleet. Taking advantage of existing infrastructure and technological innovation eliminated the need for new large-scale mass transit infrastructure similar to the type the automobile replaced. Who wants a high speed train when you can plan a family trip, reserve a high tech, self-driving Suburban or RV and streak from coast to coast safely at 150 mph non-stop or with Uber ridesharing technology meet a commuter vehicle at the Ellensburg interchange and be dropped off at your destination interchange to pick up a Seattle city car in 50 min. Imagine! If I had to do the assignment, either story would take five pages and show life being done in My 2050 USA/Washington.

Revolution and Culture

The Enlightenment was a revolution that replaced the old set of paradigms about human nature and the human condition with new ones. What had been evil became virtue and what had been virtuous became derelict as the new truths launched the emerging Liberal cultures of Europe on a relentless campaign to conquer nature through productive use—changing the world by consuming it, turning it into commodities and using it up. We call it progress and the American culture is the dominant contemporary manifestation. We, my students and I included, lived Greta's "Fairytale of eternal economic growth". It's our truth, John Locke's property paradigm—we know it as happiness. Around half way to where we are now Bellamy called for a revolution here, as Marx had called for one in Europe. We saved our truths from him, but Socialism, a modified set of paradigms, challenged them in Europe. It took two World Wars and a protracted cold war against the USSR, state capitalism on the road to communism, to make Liberalism safe globally, but during this period it grew into a global threat.

When nature, that part that we can get at and depend on, has been conquered, it will be the end of property and the end of us. The rest of nature and things that depend on other stuff will be fine; humans and those like us will be out of the mix. Not long ago it was peak oil that was going to save us—force us to change, but Liberal innovation saved us and now there seems to be an endless supply of oil. Air pollution, ozone depletion are other problems solved! Global warming is no different—as long as there is money to be made science will save us. Every crisis, catastrophe or pending catastrophe presents an opportunity to change, an opening on the infinite other ways for anyone who is ready, but no one ever is. Why? What binds us so firmly to our truths? Greta is one of us, too. What did the world leaders take from her? Where should she be? "Back in Sweden, in school [enjoying her youth]." Preparing for a good job? Jobs are the problem. Jobs that keep us doing what we do! Jobs that blind us to alternatives! Professions are worse not only because they require more preparation, but because only maximum effort/investment will bring the promised money. If the problem was profit, with so few benefitting; we could just kill them. If it was money, we could just redistribute it. Both seem impossible and they are because of jobs. Nobody wants one, but everyone must have one—the only escape is to go into business, live off profit and

become a provider of jobs. This brings us back to Uber. How did they trick all those nice smart people into using their own cars to do the corporation's work for sometimes less than nothing and no benefits while the CEO made $43 million in a year? The drivers are now really angry about it, but the only solution they can see is a law to force the corporation to turn their work into real jobs.

What is a "job" and why did Liberals have to invent them? Liberals were the first to think of the individual as the basic unit, the atom of human society. I doing so they created masses of atomized individuals as the building blocks of society. They were also the first to assume that humans were rational and that rationality was the basis of social order and legitimate authority. The conquest of nature would be hard work and they sought to maximize efficiency through a hierarchy based on demonstrated merit. In this way everyone would obtain the place in the hierarchy they deserved and one in which they would excel. It was rational, axiomatic, a place for everyone and everyone in the place he was best—those at the top, the most meritorious, were those rational enough to start the businesses that carry out the conquest. It was assumed that merit would be rewarded by wealth. Merit was demonstrated through work and hard work lead to promotion, higher pay. It wasn't long before wealth, merit and social status were one in the same. Wealth proved merit and validated status in the hierarchy and society. Although there are many hedges like "right reason", the bottom line is what counts and there can only be one richest, one best. For everyone else more is better and more comes from winning in the competition of "all against all". Naturally, rationally, human nature for Liberals is purely competitive and human society must be based on that fact. So, jobs are not just a way to get money, they are identity and social status. Without a job you're nobody—unless you own your own business. Doesn't happen much these days, but legal fictions keep the paradigms intact and provide local owners for McDonalds and owner drivers for Uber.

Liberalism and Revolution

Nothing that fails to break the links between money and work, and between status and money is revolutionary because as long as these linkages persist more will be better and from there the logic of any rational system leads right back to Liberal truths about human nature, the human condition and how human society must be organized. This means that as soon as indigenous people want jobs, they are Liberal; if socialists want jobs, they are Liberal; Jobs made the USSR Liberal; Muslims with jobs are Liberal like the Catholics and Hindus before them; Mao's Cultural Revolution failed and China is Liberal.

Once the students showed me life lived differently in five pages the real work began. They had to use Bill Stewarts cultures/structures framework to figure out the paradigmatic structure of the new cultures that gave their future people the truths they would need to live a new way and then designed the governmental and economic structures to support the truths and channel behavior. This is the Political Science. Stewart had illustrated how to use his tool for them seven times in the course text,

Understanding Politics, and they practiced on new material by using his framework to code the results Bellamy's revolution in the culture and structures of Boston 2000 (Appendix A). They didn't have to compare or explain their coding; I did that for them so that they knew exactly what they had to do when they compared their 2050's with contemporary Radical Liberalism. After it was finished and I had their completed projects, I did the comparison/analysis for my 2050 society for them. Then it was time to read 80 to 120 fifteen-page projects—it's good to be retired. Uber received honorable mention when it first got started and when they got into the self-driving game, but they never figured prominently in my classroom analysis. This one's for you.

Although Marx could not work as a model at the beginning by the end of the course, he provided this insight into jobs that I posted for my students to read before my final 2050 presentation:

> The division of labor offers us the first example of how man's own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him. For as soon as the distribution of labor comes into being, each man has a particular, exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd, or a critical critic, and must remain so if he does not want to lose his means of livelihood…

Bellamy, unlike Marx, did not theorize about linkages, he broke the crucial linkage in his novel and replaced Liberalisms core truth: more is better. It's almost impossible to make sense out of the difference between Liberalism and Socialism without recognizing that equality is just a way to organize society. It's not freedom or equality, but hierarchy or equality. Human societies usually require some kind of combination or balance between the two. This is Stewart's essential lesson and it is the main analytical difference between Liberalism and Socialism—Liberals believe that our competitive nature and human diversity produces a hierarchy of merit, whether we like it or not, socialists do not. Liberals have to use reason to show logically that their governmental and economic structures produce a legitimate hierarchy of merit—one in which each has earned his or her place in a fair competition. Socialists accepting that humans are at least as cooperative, even altruistic, as they are competitive have to show logically that while respecting human diversity everyone contributes equally to society and is equally satisfied. Both Liberals and Socialists are dogmatic individualists even if Liberal leaders and pundits tell us they're not. So, when Socialists eliminate jobs, individuals get real economic rights, not just the opportunity to get them if/when/as they acquire property. The Russians never handled this problem and jobs are a big deal in China. No one, it seems, has been able to escape. So, how did Bellamy get Boston out of this trap?

He nationalized, in the People's Republic they say socialized, all production. He didn't do state ownership w/government management! After all, he was an American and none of us believe in the state, then or now. So, he eliminated it; his Boston 2000 is a stateless society with a purely symbolic government that allowed him to keep the

Constitution under glass—like England's queen. There were "no laws, therefore, no lawyers". All the action was in the economic arena. By nationalization he meant owned by the nation, but as a socialist he was an individualist so the only way for the nation to own anything is for the individuals who are citizens to own it. Here he sticks with our favorite Liberal fiction, can't be a mere legal one anymore, a corporate individual made up of shareholders. The Great Trust, a fully vertically and horizontally integrated monopoly, is owned by the nation as individuals. Now the Socialism, each citizen owns an equal non-transferable share from first breath to last that entitles the holder to the annual income from the share—everyone is gets the same number of credits—there is no money and no sacrifice for children. The main character in the novel is a physician, a liberal professional in private practice—he has to earn his credits, but can't exceed the limit. Since money is no longer a consideration, the doctor treats many more patients than he needs to—professional ethics and his patients' wellbeing are what matters.

"More is better" was replaced and "Everyone's best is equal" became the basis of the logical justification of the culture and the social engineering of economic structures for Boston 2000. Bellamy chose to balance radical equality (equal share, equal service, equal work and equal satisfaction) with a military hierarchy that was confined to the workforce of the Great Trust, the Industrial Army. All of the liberal professions, including teachers, are only in the army during two years of mandatory service which is outside the industrial workforce. Bellamy wanted to take no chances. He wanted the most efficient organization possible to fight the ever-present "war against want". Knowing that if they ever started to lose, scarcity would bring competition back and Boston would be forced back into Liberalism.

You're born with your equal share—all persons are created equal. In the army everyone serves for 20 years—out at 40 to enjoy at least 40 years of total freedom. The rest is the job of the officer corp. Management means making sure that every job requires the same amount of work by adjusting hours and seeing to each soldier's satisfaction by matching individual aptitude and work. The person ultimately responsible for the satisfaction of every soldier/worker is the Commanding General of the Industrial Army who, because he is best at doing it and because it is his duty to do his best, willingly gives up ten years of freedom to do it. After five years of preparation he has to be elected President of the United States which also entails being CEO of the Great Trust—most elections, probably all, would be uncontested, like George Washington. He is honored by all for his sacrifice—he retires at 50—and ability, just as the doctor is honored by his patients, but his authority extends only to those in the army—outside the army there are no laws. Still there seems to be adequate incentive to do one's duty. After all, if everyone doesn't, the war against poverty will be lost and everyone's share will be worthless.

Uber and Oblivion

Given that the real Boston in 2000 turned out to be moving back toward Boston 1880 with fair competition on the decline. Clinton had ended welfare as we knew it and charter schools were on the rise, but there was the new freedom of cars and computers, the Gig Economy and a new Gospel of Wealth. Global warming was already a problem, but they only talked about it at places like the, now defunct, Green Mountain College. It still made sense to save Liberalism in the 19th Century, after all, who doesn't want freedom and that's what it's all about. The problem is the goal, a goal. The memory of one is still there. We were out to conquer nature and make her more productive to eliminate scarcity. The scarcity that historically denied leisure upon which freedom depends to most people—J-JR extended that that denial to everyone. The old myth of freedom and leisure animated the advertising industry of 50's with all of those labor-saving devices. With Ike there was faith that there was something to win and that we were winning, but jobs were real and the devices became part of the standard of living—a tangible measure of hierarchical status. Rather than free us they enslaved us—without all of them one did not have a satisfactory life and there is no limit on the number of products or product improvements the Gig-economy can produce—that's what jobs are for. Now we can really see more and better now stretching to infinity inside of our way. Soon not just the men, bread winners; but women and adolescents had to have jobs to keep up. Scarcity in the form of an insufficient standard of living stalked everyone. The old notion that one had to work 40 hours a week to deserve to eat gave way to the salaried world of the college educated where we must keep on working until the work is done—it never is!

The problem all along has been a definition of success as something other than succeeding Horatio Alger style—pursuing happiness until you're dead. That's not a goal! A goal must be stated explicitly in concrete terms—it has to be stated so that we know when it is accomplished. Otherwise we can't know and we will never be able to move on to a new one. In the case of Liberalism that would be enjoying our leisure—being free. The utilitarian myths that keep us seeking and doing jobs were only meant to motivate us to accomplish the real goal, but by the time we had defeated scarcity; they were our only truths. Instead of seizing and enjoying freedom—the need to chase it was gone—we turned success into the problem of unemployment. It seems there never are, never can be enough jobs. Certainly not good ones—that would ruin the hierarchy. Bellamy simply said in 1880 that we had accomplished our Liberal goal—we had enough; we were free! I was time to do His work, make it work—be free in Boston 2000.

Back to Uber. The great thing about the whole Uber adventure and the Gig-economy is that they espouse the original goal and the promise of freedom that animate it—Silicon Valley believes that innovation is our salvation and each one is seized upon as the new way that will free us. Ride-sharing technology promised car owners freedom, a way to cover ownership expenses and make a living with their own business. It's possible to imagine it working, but not as long as someone owns and gets rich from the

app. while ruining the medallion protection of taxi drivers. To destroy the old protections the corporation promised reduced congestion. It should have/could have happened, but they went for an IPO instead. Drivers were never freed of the burdens of automobile ownership and now insist on having real jobs.

All of the innovations of the Gig-economy in the end work. There is more automation and, therefore, less need for jobs, but that only aggravates the problem of unemployment and more college trained experts are needed to work on it. The automation, being more and better now, continues to be fossil fuel driven. It's a race between the real goal and our utilitarian replacement. With victory Bellamy only needed to move from the hot war against scarcity to a war of containment that by definition would last forever. When we chose to pursue the war against nature after we had won, we entered into a war with the consequences. The climate crisis is a far greater threat to our way of life than Nazism and Fascism and requires a greater mobilization. Remember FDR? When he went to talk with CEO's of the Big Three Auto makers all they could talk about was how much production they could spare for the war. Finally, he stopped them and said, "You don't understand; we aren't making cars!" Maybe Trump would have done that, but for him there is no climate crisis and we still need a climate "Pearl Harbor" to get all of us out our general denial.

To meet the current threat the US president and counterparts in Germany, Japan, UK, France, Italy, Sweden, Russia and China must tell the CEOs of all automakers that that they have produced their last internal combustion engine, ever! If the forthcoming Climate Summit can do that, we can win the war for our lives on this planet, we will be able to do global public Uber and Greta will live freedom in my best Stockholm 2050. Of course, before anything can change those heads of state, the CEOs and everyone else will have to give up their jobs. Goal Accomplished—Liberalism Uber Alles. Were there, the best I can do, Global Anarchism 2050 (Appendix B).

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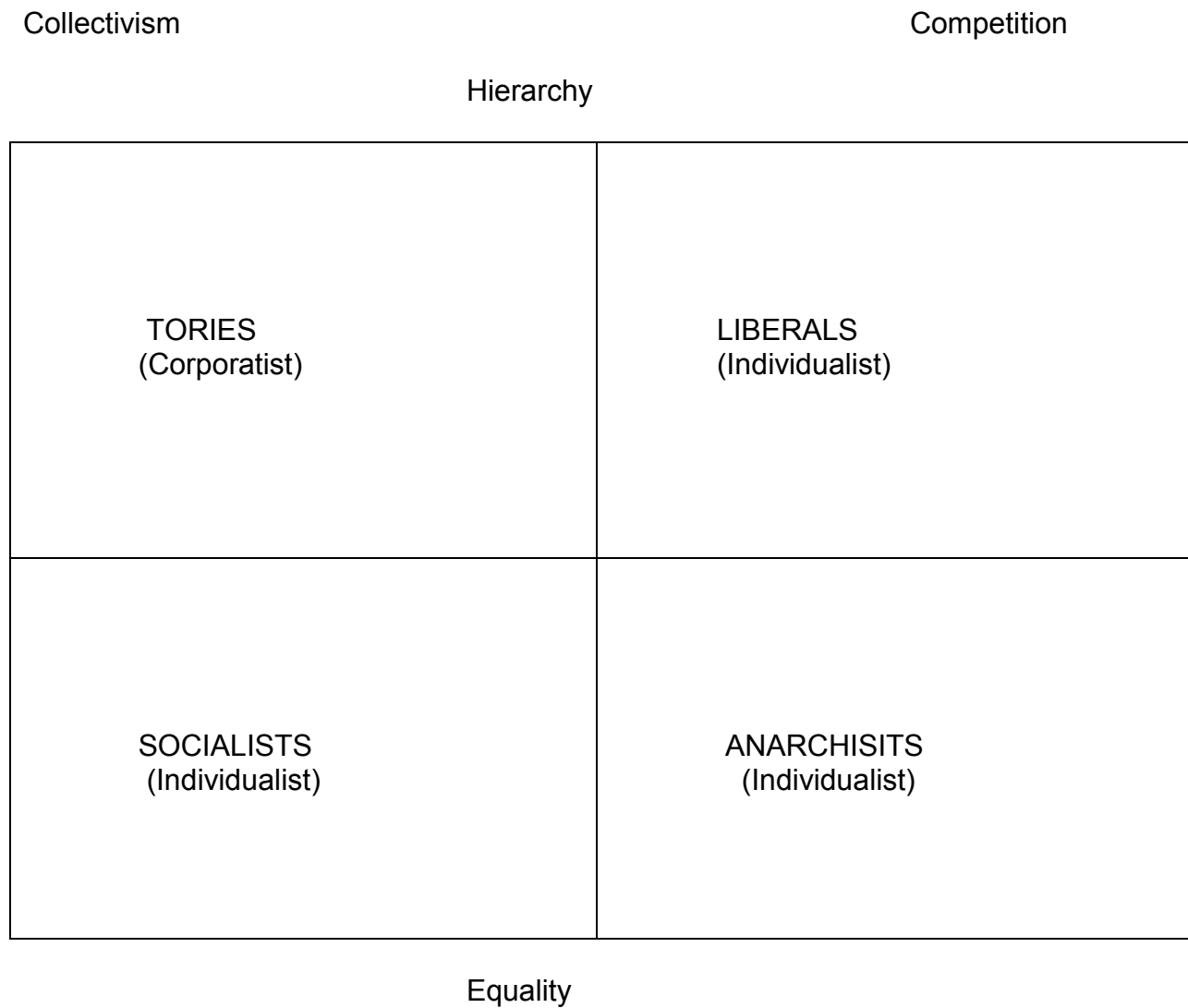
Appendix A: Bellamy's Boston 2000

CULTURES	BOSTON 1890 Classical Liberalism	BOSTON 2000 National Christian Socialism
Theoretical Source of Legitimacy	RATIONALITY (More is Better)	RATIONALITY (Everyone's best is Equal)
Organization of the Culture	HIEARCHY "The Stage Coach" Based on merit, established through competition and measured by wealth.	EQUALITY (Share, Service, Work, and Satisfaction) MILITARY HIERARCHY (War against want.)
Basic Unit of the Culture	INDIVIDUALS (Join groups to further self-interest and compete more effectively.)	INDIVIDUALS (endowment equals duty)
Concept of Culture/Human Nature	COMPETITION (all against all)	COLLECTIVIST (Cooperation for the Benefit of All)

Government	CHECKS AND BALANCES (elected by rich individuals; vote conscience)	SYMBOLIC CONSTITUTIONAL INSITUTIONS (No Laws! Congress an Honorary, advisory body that deals with Honors, President is the Constitutional Figurehead of the Nation)
Economics	FREE ENTERPRISE (no regulation or management; Judge by wealth of rich)	THE GREAT TRUST (A national monopoly owned by the nation as individuals, staffed by the Industrial Army and managed by the officer corps for the mutual benefit material and spiritual of all. The President serves as CEO of the Great Trust and the Commanding General of the Industrial Army.)

Appendix B: My 2050

A Stewart Analysis of Global Anarchism 2050

Paradigmatic structure for Concept and Organization of four cultures in large societies composed of strangers.

Collectivism   Competition

Hierarchy

TORIES (Corporatist)	LIBERALS (Individualist)
SOCIALISTS (Individualist)	ANARCHISITS (Individualist)

Equality

NEW DEFINITION: Power is the ability of A to **help** B do something B **could** not have done.
OLD DEFINITION: Power is the ability of A to **make** B do something B **would** not have done.

Comparison of Cultures 2008 & 2050

PARADIGMIS	RADICAL LIBERALISM 2000	GLOBAL ANARCHY 2050	What if these machines really do set us free?
Theoretical Source of Legitimacy	RATIONALITY	RATIONALITY	Everyone wants to do (Master) everything: Self-Actualization.
Organization of the Culture	HIERARCHY (Merit) ELECTORAL EQUALITY	EQUAL ACCESS (public capital and goods)	Assumption: At any given time someone will want to do everything that needs to be done as a result of the pursuit of self-actualization.
Basic Unit of Culture	INDIVIDUAL (free association on single issues)	INDIVIDUAL (as both needers and providers)	
Concept of Culture	COMPETITIVE (all against all)/ INITIAL EQUALITY OF OPPORTUNITY	COMPETITIVE (Self-actualization)	Against the clock, as they say. Success is measured by accomplishment NOT money. There is no money, therefore, NO DEMAND only NEED. Social and belongingness needs are not COLLECTIVE. Problems and solutions are defined in terms of the real personal needs of others in society. NOTHING CAN BE ACCOMPLISHED WITHOUT NEEDERS. We are each as essential as needers as we are as providers. Without help where one needs it self-actualization is NOT possible.

Structures of Government 2050

PARADIGMS		GLOBAL ANARCHY 2050	
Government		MAGIC GROUPS (decentralized/individual control of universal information system)	Individuals discover unmet needs, frame problems and assemble task teams at appropriate university--task teams recruit project teams to implement solutions.
ECONOMY		FREE MOVEMENT OF INDIVIDUALS WITHIN PRODUCTION AND SERVICE FACILITIES; UNIVERSAL SYSTEM PROVIDES INFORMATION ABOUT SOCEITAL NEEDS AND PERSONAL OPPORTUNITIES (Construction of facilities to provide for the continuous supply of goods and services-- creation of Public capital and Public space in which individuals can satisfy developmental needs while providing for the physical, social and spiritual needs of others.)	

The new entrepreneur:
1. Discovers problems (un-met needs).
2. Organizes R&D to find solutions.
3. Creates Public Institutional Capital.
4. Satisfies NEED = Self-actualization on a given dimension for both the individual and society.

T-Shirt Messages: A Reflection of Society?

By

Dr. Alberta Yeboah-Ohwofasa

Jackson State University, Jackson, Mississippi

T-Shirt messages: A reflection of society?

Abstract

This study purported to investigate t-shirt messages to determine if they reflect society, and if they do, what aspects of society they do reflect. The thesis of this study was that t-shirt messages are a reflection of all aspects of society. The research question that drove this study was, "Do t-shirt messages reflect society?" To answer this research question, data was collected in various parts of the Unite States. The data that was collected was analyzed using the analysis of text technique. The categories that emerged from the analysis of the t-shirt messages included places (cities, towns, states, countries), pop culture, family, sports, religion, education, politics, business advertising, self-statements/philosophical statements, economy, and miscellaneous. Based on the analysis of the data, it was found that t-shirt messages do reflect several aspects of society. Further study of this highly interesting topic was recommended.

Introduction

T-Shirt messages seem to reflect the goings on in society. According to garment historians, the origins of t-shirts date back to the late 19th century, when laborers would cut their jumpsuits in half to keep cool in warmer months, and the first t-shirt manufactured in the United States of America (US) was invented between the period of the Spanish-American War (1898) and 1913, when the US Navy began issuing them as standard undershirts (Real Thread, 2014). Messages were eventually printed on t-shirts by the 1940s (Bekhrad, 2018). Since then, t-shirts gradually evolved to one of the most popular items of clothing in the US and around the world to the extent that today, t-shirts and the messages they communicate seem to reflect society in general (Bekhrad, 2018).

Background to the Study

The author of this study has always been fascinated by t-shirt messages that she saw and read in her own country of origin, Ghana in West Africa, in the United States of America where she is currently residing, and in the many countries that she has travelled to. Having seen and read numerous t-shirt messages literally everywhere she travelled, the author was led to believe that the messages were tools that people used to communicate what was going on with them and thus what was going on in society. This thinking motivated the author of this study (henceforth referred to as the Investigator) to investigate t-shirt messages to find out if they did reflect what was going on with people and with society. Thus the topic, "T-Shirt messages: A reflection of society?" The following is the organization of the study: introduction, background to the study, literature review, data collection and data analysis procedures, findings and discussion of findings, summary of the study, conclusions, and recommendations for

further study. In the next several sections, literature on the history of t-shirts will be reviewed, the data collection and analysis procedures will be described, the findings from the data analysis will be discussed, conclusions from the study will be drawn, and recommendations for further study of the topic will be made.

Disclaimers

The following are the disclaimers regarding this study: The researcher of this study collected only two hundred t-shirt messages in only three cities and regions of the United States of America. The findings are based only on the data collected and cannot be generalized. The t-shirt messages reflect several aspects of society, but not all aspects of society.

Literature Review

In this section, the history of t-shirts will be briefly described. It has been noted in the introduction that the origins of t-shirts date back to the 19th Century and the early 20th Century (Real Thread, 2014). The printing of messages on t-shirts began by the 1940s (Bekhrad, 2018). It was in 1920 that the term "t-shirt" was inducted into the English Dictionary as a noun to describe the undergarment that was worn first by soldiers in the US Navy in 1913, and by laborers who would cut their jumpsuits in half to keep cool in the summer months (Real Thread, 2014; Bekhrad, 2018). The term "t-shirt" was accepted into the English Dictionary after F. Scott Fitzgerald published the term in his novel titled, *This side of paradise*. T-shirts with messages on them began to be worn by the 1940s and was popularized by Republican Candidate Thomas E. Dewey with his campaign t-shirt slogan, "Dew it with Dewey" (Bekhrad, 2018).

The t-shirt, as an outerwear garment, and the messages written on it did not become popular until the 1950s when t-shirts were worn by the movie actors Marlon Brando in the movie "A streetcar named desire" and James Dean in the movie "Rebel without a cause". From then on the t-shirt has been popularized and marketed by clothing companies and individuals such as Tropix Togs, Andy Warhol, Barbara Hulanicki, Vivienne Westwood, Malcolm Maclaren, Katherine Hamnett, and John Pasche (Asmara, 2009; Bekhrad, 2018; Real Thread, 2014; Cumming, Cunnington & Cunnington, 2010) to name a few. Today, t-shirts are so popular that they are sold and worn everywhere in the world. Through the years, t-shirts have been worn to communicate protest, rebellion, revolution, love, hate, racism, ethnocentrism, peace, joy, religious affiliations, faith, political affiliations, democracy, family affiliations, subversion, voice, beliefs, personal philosophies, AIDS awareness, breast cancer awareness, domestic violence awareness, women's rights, feminism, climate change, etc. (Bekhrad, 2018). Some t-shirt connoisseurs such as Dennis Nothdruft, designer of the Dior t-shirt and Barbara

Hulanicki, designer of the Biba t-shirt, believe that the t-shirt and the messages they carry will never go away, but will live on forever, especially since the messages are geared towards expressing societal and cultural norms and the t-shirts *perse* are ubiquitous (Asmara, 2009; Real Thread, 2019).

Data Collection and Data Analysis Procedures

The data collection and data analysis procedures employed in this study are the subject matter in this section. To answer the research question, "Are t-shirt messages a reflection of society?" the researcher employed purposeful sampling and decided to collect t-shirt messages in differing locations in three selected cities throughout the United States: one city in the Deep South, another city in the Southwest, and another city in the North. Purposeful sampling allows for a researcher to collect data that will purposefully answer the research question. T-shirt messages were collected from May 1, 2019 to September 30, 2019. The t-shirt messages were collected in Jackson, Mississippi where the investigator resides; in Houston, Texas where the investigator travels to often; and in Syracuse, New York where the investigator often travels to. These cities were also selected due to their varying geographical locations in the United States.

Within each of the cities the researcher intentionally selected varied locations where there were traffics of large numbers of people who were in those locations. The locations within the cities were Walmart, grocery stores, churches, airports, and college campuses. The researcher wrote down the messages on the t-shirts that people (henceforth referred to as T-Shirt Wearers) were wearing. The researcher did not speak to the T-Shirt Wearers except on two occasions when the messages on the t-shirts worn by one of the T-Shirt Wearers prompted the researcher to ask why he/she was wearing that t-shirt with that particular message. A total of two hundred t-shirt messages were collected.

The two hundred t-shirt messages were analyzed utilizing text analysis technique. The text analysis technique includes reading and interpreting textual information. It allows a researcher to read, interpret, and categorize textual information to develop themes that emerge from the data. Using this technique, the investigator of this study read, interpreted, and developed themes from the t-shirt messages that were collected. The themes that emerged from the data were places (cities, towns, states, and countries), pop culture, family, sports, religion, the economy, education, politics, business advertising, self-statements/personal philosophical statements, and miscellaneous messages. These themes that emerged from the data, the findings from the data, and discussions of the findings will constitute the next section of this study.

Findings and Discussion of Findings

Analysis of the two hundred t-shirt messages yielded some very interesting findings. The findings are reported in this section and discussed. It has been noted in the previous section that several themes emerged from the analysis of data. The themes that emerged were pop culture, family, sports, religion, the economy, education, politics, business advertising, self-statements/personal philosophical statements, and miscellaneous messages. Each of the themes is described in detail while discussing the findings from the t-shirt messages.

Places (cities, towns, states, countries)

There is no society without cities, towns, states, and countries. Thus the t-shirt messages included the names of some of the cities, towns, and states in this country, and even included the names of cities, towns, and states in other countries. Examples of those messages were:

> "Colorado". "Fort Collins". "Harvey Cedars Long Beach Island New Jersey". "Niagara Falls Est [Established] 1885". "Grand Canyon". "Oshkosh since 1885". "Big West". "Roxy Surf California". "Clear Water Beach Est [Established] 1897". "Mississippi Est [Established] 1817". "Miami South Beach USA". "Cozumel Mexico". "Natchez Mississippi". "San Francisco". "Hawaiian Islands". "Tribeca. Soho. Union Station. New York City. London. Paris". "Port of Spain". "Trinidad and Tobago". "Syracuse New York". "Portland Oregon". "Las Vegas". "Grand Cayman. Cayman Islands Est [Established] 1503". "Brooklyn 77". "Buffalo". "Honduras". "Osaka, Japan".

Pop Culture

It was learned from the t-shirt messages that pop culture is a strong aspect of society. The following t-shirt messages speak to the strength of pop culture in the United States of America.

> "My lazy scary costume". "Star Wars". "Elvis Presley Live on Stage, February 16, 1956". "The Show". "Let's get ready to stumble". "Spring it on". "Roots". "Detective Pickachu". "B Club". "Hard Rock Café". "Marvel". "Fall Festival October". "Panther Nation". "Mississippi Alumni All Star Band". "Broadway New York". "Music Culture Fashion".

Family

The family, as the primary social institution in any given society is the underpinning factor in all aspects of society. T-shirt messages such as the following are examples of the family being the basis of all social institutions and thus the basis of society. The t-

shirt messages collected in this study seem to be also used by families to inform the public of who they are and what they are about.

"Smith family". "It's a family thing". "Family vacation on". "Savage Family Reunion". "Cooper Family Reunion". "Daddy's girl". "Williams Family Reunion".

Sports

In the opinion of the researcher of this study, sports is one of the biggest, most important, and most valued aspect of American society. Many of the t-shirt messages collected were about high school, college, and professional sports teams and sports icons. Those t-shirt messages included the following:

"Callaway Chargers". "Celtics". "Dallas Cowboys". "Jackson State Tigers". "New Orleans Saints". "Kansas City Chiefs". "Bulls". "JSU Track and Field". "FHS Soccer Spring 2003". "Boxing". "All State Baseball League 22". "NYC Varsity State Championship 1997 Varsity Squad". "Go JSU Tigers". "Baseball Hall of Fame". "Syracuse Cardinals". "Canyons Golf". "JMU Football". "Tougaloo Baseball". "New Orleans Hornets". "Alcorn State Braves".

Religion

The t-shirt messages on religion spoke eloquently to the faith and belief in God that is obviously an integral part of American society. Some of the t-shirt messages were invitations to other believers to come and worship, while other t-shirt messages were pronouncements of faith and belief in God. Messages such as the following are examples.

"We are a Kingdom-minded Church of believers that is building the wall of faith. Come and worship with us." "Let's go up! Numbers 13: 30". "Love God, love people, love life". "#LoveGodPeopleLife". "Road to life 9". "We know that an idol is nothing at all in the world and that there is no God but One". "1 Corinthians 8: 14". "One Way: There can only be One". "International Christian Friendship Center Dedication Service August 1, 1998 Syracuse, New York". BBYG 2010 Snowcamp. Taste and see. Psalm 34: 8". "Hebrews BYG Snowcamp 2009". "BBYG '11 Snowcamp. More than another religion". "Jehovah Nissi Day". "No mountain high enough". "Fun at camp". "He left the 99 to rescue me". "Jesus saved me". "Servant Shepherd". "True religion". "Jesus is all amazing". "Whoever believes shall have eternal life". "Praise God from whom all blessings flow. Praise Him all creatures here below. Praise Him above ye Heavenly host. Praise Father, Son and Holy Ghost". "We walk by faith, not by sight. Mount Galilee M. B. Church". "ACF African Christian Fellowship South Region Conference 2018".

Education

Education, which, to the researcher of this study, is the next most important social institution after the family, was very well represented in the t-shirt messages collected. Elementary schools, high schools, colleges and areas within these levels of education were represented in the t-shirt messages. Examples of such messages included:

"Teach". "Student Conduct Leaders". "Auburn University". "Xavier Alumni Established 1856". "The summa cum laude of bands Jackson State University Sonic Boom of the South. Get Ready". "JSU First in the World Program". "HBCU (Historically Black College and University)". "JSU Sports Medicine". "Call Me Mister. Jackson State University". "JSU Dean of Students". "School of Cosmetology at Delta Technical College". "www.deltatechnicalcollege.com" "Smilow Prep Jackson". "Special Field Day Jackson State". "Roberts Wesleyan College". "Ohio State". "Belhaven University". "A school walking in academic and spiritual excellence". "Michigan State University". "Ben Garner Freshman". "09 Field Day Lake Elementary". "Social Work Students Association". "Willowood Development Center. Where there is a willow there is a way". "Obama Magnet IB Elementary School, Jackson, Mississippi. #obamamagnet. #1 in the State". "Thee I love my HBCU". "Mississippi College". "Canton High School". "Syracuse University".

Politics

T-shirts with messages about politics became a means of communicating to the general voting populace, and campaigning through t-shirts became more prominent during the primaries season in August. T-shirt messages that were collected in the season were:

"Vote Stamps". Vote Lee Vance for Sheriff 2019". "Police". "Beto for President". "Vote for Shanda Yates House of Representatives District 4". "Re-elect Senator Hillman Frazier. Vote with confidence August 6, 2019". "Vote Crystal Wise Martin Chancery Clerk".

Business Advertising and the Economy

Business advertising messages spoke to the importance of advertising to promote one's business and the economy, a practice which is highly valued in American society. Some of the t-shirt messages in this category included websites and e-mail addresses where one could go to access more information about the business and/or purchase items from the business. The t-shirt messages included:

"Flowers by Will. Where making one's day aren't just words being spoken…It's a commitment." "Flowers by Will. 5111 S. Prentiss Street, Jackson, MS." "flowersbywill2@gmail.com". "Red Nose Day". "Hilfiger". "Yokohama Tires".

"Adidas". "Tommy Hilfiger". "Levis". "Air Jordan". "Sit means sit dog training". "Reebok". "CRC Engineering". "Hard Rock Café". "Tools Binford. When you need more power". "Nike". "Calvin Klein". "Tommy Gear". "Krystal". "The Clarion Ledger". "Cash only". "Williams Equipment and Supplies". "BLS Basic Living Service". "American Eagle Outfitters 1977". "Delicious and refreshing Coca Cola". "Nike. Just do it". "Young Money". "Time to mine". "Nissan". Fly Emirates".

Self-Statements/Personal Philosophical Statements

The following t-shirt messages are evidence of self-statements/personal philosophical statements that point to the fact that individuals in society have their own statements to describe themselves, their observations about society, or their observations about life and about others. These self-statements/personal philosophical statements are also strong evidence of free speech and the freedom of expression cherished by all Americans. It is important to note here that many of the t-shirt messages collected, sixty of them, were self-statements/philosophical statements. A sample of the sixty t-shirt messages in this category were:

"An ounce of practice is worth more than a ton of preaching". "Created and raised by a strong Black woman". "Respect is earned not given". "What boyfriend?" "Nobody freaking cares." "Always dream big". "Just being kind". Jubilee. I'm free". "The person wearing this t-shirt is…" "Everyone counts!" "Black is more than a color". "Love". "Dangerous but fun". "Smart, awesome, and kind". "Like mummy". "Leave your feelings at home". "This is how I roll". "We can beat this together". "Together we fight". "RCKLSS". "Leave this to the professionals". "Finesse". "Past, present, future: We're building a future where our actions align with our values". "Love and order". "I'm the nicest asshole you'll ever meet". "I'm a super genius". "Life is good. Keep it simple". "Represent". "Please cancel my subscription to your issues". "Make it happen". "Freedom's call". "Love pink". "NAPA. Get back and give back". "Reimagine". "Make it happen your way". "Royalty". "Back in the day when I was young. I'm not a kid anymore. But these days I sit and wish I'm a kid again". "Me to we. Get doing". "Support. Empower". "Let's settle". "This shirt isn't for everybody". "Seize every opportunity". "Hands up! Don't Shoot!" "I can't breathe". "Work hard. Play harder". "Powerful Black Intelligent Beautiful Strong". "Love with a happy heart". "Be one of a kind. Beautiful". "End disorder". "Be you".

Miscellaneous Messages

Miscellaneous messages are the t-shirt messages that did not fit into any of the above themes. The miscellaneous messages enhanced the truth about society that there are some aspects of society that do not necessarily fit into any category in society. The following are some of those t-shirt messages:

"Warning! Stay away!" "Pink". *Unde virtus* – And thus the power". "Prince Hall Mason. Making good men better. Three degrees of light". "MLK Day 2019". "Don't text and drive". "Venom Lethal Protest". "Won Der Ful". "Taking steps to fight cancer". "Become an aviator". "Volunteer". "NASA". "Under Armour". "Hitech". "Melanin". "Cover two". "FENDI". "SHIPT". "Chi Sigma Iota". "Tropical vibes only". "Delta Sigma Theta".

Summary

This study focused on investigating t-shirt messages to determine if they reflect society. The study was motivated by the researcher's interest after seeing numerous interesting t-shirt messages in her travels in her country of origin, in the United States and in other parts of the world. To answer the research question, "Do t-shirt messages reflect society?" the researcher collected and analyzed two hundred t-shirt messages. The findings from the analysis of the t-shirt messages indicate that t-shirt messages do reflect several aspects of society. This finding concurs with the observations of Asmara, 2009 and Bekhrad, 2018. The aspects of society that were reflected from the t-shirt messages collected in this study were places, pop culture, education, the economy, business advertising, family, sports, politics, religion, and personal philosophies. Examples of the messages that reflect these aspects of society have been provided. The findings also indicate that even though t-shirt messages reflect society, they do not reflect all aspects of society.

Conclusions

The following are the conclusions from the study:

- T-shirt messages do reflect some aspects of society.

- T-shirt messages do not reflect all aspects of society.

- T-shirt messages are a form of communication.

- T-shirt messages communicate faith and beliefs, aspirations, protest, personal philosophies, etc.

- Some t-shirt messages are tools for advertising.

- Some t-shirt messages portray current trends in pop culture, sports, entertainment, and education.

- Families utilize t-shirt messages to inform the public of who they are.

Recommendations for Further Study

The following are the recommendations for further study:

- It is recommended that a study be conducted in which individuals wearing t-shirts will be interviewed to investigate and determine why they wear the t-shirts with the particular messages that are on the t-shirts they wear.

- A focus group could be interviewed to determine why they wear the t-shirts with the particular messages on them.

- Results from the focus group interviews could be compared to the results of the individual interviews to determine if there are any differences in the reasons why individuals wear t-shirts with particular messages on them as compared to groups.

- An investigation could be conducted in different geographical locations to determine if there are differences in the types of t-shirt messages in different geographical locations.

- An investigation could be conducted with female only and male only populations to determine if there are differences in the t-shirt messages on t-shirts worn by females as compared to t-shirts worn by males.

- An investigation could be conducted with youth only and adults only to determine if there are differences in the messages on t-shirts worn by youth as compared to messages on t-shirts worn by adults.

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