



The Challenger

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Morality

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A Serious Question on Morality: Academic Dishonesty By Andrea Lett

It's midnight on the day before your ten-page term paper is due. You know very well that there is no way you will be able to get all ten pages done and receive a sufficient grade in the next eight hours; so you decide to flip open your laptop and search for a comparative paper on *Hamlet*. After seconds of a Google search, you find exactly what you need. The site on which you have located the paper holds the domain name schoolsucks.com. After clicking through an abundance of different papers, you find one that relates to morality in

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On "Moral" By Ian Taylor

Dear Lord, whatever has become of America's morals? Homosexuals are doing unspeakable things in the privacy of their own homes, and celebrities are doing similar things in videos that often find their way to that whore of Babylon the internet. Our modern role models are no longer the mild-mannered Clark Kent and the altruistic Superman but the gangster preachers proselytizing the virtues of lust, gluttony and greed. Morals, it seems, have gone the way of newsreels and Betamax: few remember what they were, and fewer what they were good for.

As Plato proved with *Euthyphro*, we have some idea of what is moral and what is immoral but the form to which either fit is often beyond our understanding. The nineteenth century German philosopher Friedrich Nietzsche, however, would suggest this is not as difficult as a phenomenon as Socrates or Plato imply. To him, it is clear that we have merely forgotten the humble origins of our morals. These origins are neither godly nor altruistic; they are egoistic and utilitarian. Since their origins, however, have been lost to millennia, while children have nonetheless been engrained with them, generations removed from the original morality come into the world supposing there is some higher reason for which their morals are in place. To quote Nietzsche, "Every tradition becomes more venerable the more remote its origins are and the more they have been forgotten," and "how little the world would look moral without forgetfulness! A poet might say that God made forgetfulness the guard he placed at the threshold of human dignity."

The actual origin of morals according to Nietzsche, who at one point embarks upon reevaluating all values, is twofold: firstly in the "master morality" that develops among the ruling (primarily pagan) class of earlier civilizations who decree moral whatever they already are inclined to do and immoral what is harmful to their interests (essentially, they create or determine values solely in terms of themselves), and secondly the "slave morality" that develops, as one would expect, among the subordinate or slave classes (primarily early Judeo-Christian peoples) who decree evil whatever is enjoyed by the ruling class and moral the suffering to which they are already subjected.

Nietzsche maintained that our modern morality is a conspicuous blend of both; and although he was not properly

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Morality of Justice

By Jennifer Bynes

Would you rather...? Many of us have played that harebrained game requiring a person to choose between two disturbing scenarios. It usually consists of questions that make it tough to sleep at night. For instance, would you rather tell your best friend that their spouse is cheating on them or become a Canadian citizen to avoid the draft? I recently came across a "would you rather" that strangely enough questioned my morals in the same way.

In February I was summoned for jury duty. I looked at this municipal service as a good experience, considering I take an interest in the legal system. While sitting in the courtroom jury box, seat number twelve, I listened to the evidence put before me. During this time I observed everyone in the courtroom: the judge with his calm demeanor, the prosecuting attorneys apprehensively trying to convict a man based on circumstantial evidence, the accused sitting with absolutely no emotion, and the defense lawyers proudly presenting their case. While sitting there I asked myself a searching, ethical question that would possibly change my future plans. Would you rather convict the potentially innocent or defend

the potentially guilty?

The judge requires and reminds the jury throughout the trial to keep an open mind. The case was a hearing for a first-degree murder trial, the People of Illinois vs. Sanchez. Murder of the first-degree is causing death with the intention to kill or causing the death of a person while committing another crime – in this case a drug deal. We, the jury, were alerted that the death penalty was not an option for sentencing. The crime was *malum in se*, Latin for "wrong in itself", but the Sixth Amendment grants to all a speedy trial. As the judge so tranquilly sat in his chair looking over the courtroom, I questioned in my mind how his morals were challenged with each murder trial.

I was exposed to two types of criminal court trials. The supposed shooter, Sanchez was being tried with a jury. The other man, the accomplice, sat in the jury trial with his lawyer, but received no verdict from the jury. After Sanchez's hearing, the alleged accomplice went to have a bench trial, which involves no jury. The judge determines the outcome based on testimony and arguments – rarely do the attorneys make closing arguments. A jury trial, what I personally took part in, consists of

twelve jurors, two alternates (who sit in the trial until the twelve jurors go into final deliberation), the judge, the court reporter, the court clerk, the prosecuting attorneys, the defense, witnesses, the accused, and in this trial, a police officer that kept nonchalantly falling asleep. The jury makes the final decision based on the evidence presented, pictures shown, and testimonies.

I contacted the judge after the trial was over to get a better understanding of the trivial term "morality" when in relation to our justice system. Honorable Judge James Schreier kindly took the time to talk to me in my quest for an answer. Judge Schreier served as a prosecuting attorney for 11 ½ years before being elected to judge. I asked the judge which trial he preferred, jury trial or bench trial. He quickly responded, "jury trial," but then momentarily followed with, "although it really depends on the case." My conversation with Judge Schreier illustrated that even for a judge of 29 years, it is still morally challenging to determine the conclusion of someone else's life.

Still, in an attempt to find a solid ground of morality in our justice system beyond one judge's thoughts, I interviewed Jim Navarre, an ex-prosecuting

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Harper's Christian Decision

By Brandon Czajka

Graduation is one of the most significant milestones in a young person's life. With that day in May fast approaching, those who plan on graduating can expect one of many things. Optimistically, we can anticipate a warm, sun-drenched day, a massive audience, gifted speakers, and the blessings of a fundamentalist church. You heard right! One of the most influential and important controversies this country has come to face is the separation of church and state, which is all too relevant to Harper's 2007 graduation being held at the Willow Creek Church auditorium. Harper College is a public school; it is immoral to hold such an event at a church because it crosses the boundaries of the separation of church and state law.

The Bill of Rights helps to protect individual freedoms in this country. The First Amendment states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Those for prayer in public schools use this to back their argument that public schools' involvement in

religion is not unconstitutional.

Withholding students from their right to practice religion obviously violates this amendment, but what about having a prayer at a graduation or another school function? The problem here is that public schools are designed to be diverse. America is supposed to be a safe haven for all religions, and there will never be enough time to allow all religious practices within class, let alone a graduation ceremony. As indicated by the *World Factbook*, the United States population is 52% Protestant, 24% Roman Catholic, 2% Mormon, 1% Jewish, 1% Muslim, and 20% other or none. Thus, many atheists attend public schools and forcing them to participate in prayer at their own graduation is wrong. Even if these students were not forced to partake in these activities, excluding individuals based on their beliefs would clearly be immoral.

Setting time aside for prayer during class and graduation ceremonies may be erroneous, but is teaching religion just as bad? Teaching religion is unconstitutional, as implied by the First Amendment, because it often implies that one specific denomination is factual while another is not. This is relevant to Harper's graduation at

Willow Creek because the ceremony can be seen as endorsing the church. By publicizing the location of the graduation, Harper lets people infer the school's backing of this church over somewhere else without clear reasoning. The price to rent Willow Creek's auditorium must also be expensive, due to the size. That endorsement comes straight from the students' pockets. It is completely preposterous to have hard-earned, hard-to-come-by money taken from the students to endorse this church because the administration said so.

While teaching religion in public schools is illegal, teaching *about* it certainly isn't. Learning about religion can provide knowledge for a better understanding of the roles it has played throughout history. It is understandable that the history of religion is taught in public schools because this does not endorse any specific religion, whereas strictly teaching students to practice a religion does. The latter endorses religion; the former does not. It is the endorsing of religion that interferes with the beliefs of individuals. Therefore, Harper's decision to hold graduation at Willow Creek Church seems to be unconstitutional.

Even though

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On "Moral" continued...

speaking a sociologist or a psychologist, in that he had little respect for science, was not much for research, and reported his "findings" in esoteric aphorisms often composed of vague metaphors, his assertions are still reasonable and applicable even more than a century after his death. Sex, for instance, is still something of a taboo (although perhaps less so); however, it was not a taboo among the Romans, who considered it a suitable subject for public murals well preserved on the walls of Pompeii (a city covered in ash after an eruption of Mt. Vesuvius, under which Nietzsche suggested we should all build our homes). The Romans oppressed Christians; therefore, the Christians considered the Romans evil, and the decadence they embraced became evil as well. Nietzsche's analysis of the mores and morals of the slave morality is far more intricate and includes the wonders of *resentment* and sublimation which would later be of much use to Sigmund Freud.

At any rate, the modern morality is no longer that of an exclusively oppressed class and some of its morality therefore follows the rule of the master morality in which what is moral is what is already common: democracy, for instance, is moral for this reason.

In short, morality is nothing complicated; it is what it is because we call it morality not because it is moral. It isn't divine, but rather habitual. "Being moral or ethical means obeying ancient established laws or custom.... Being evil is being not moral (immoral), practicing immorality, resisting tradition however reasonable or stupid tradition may be," as Nietzsche said.

If this is the only thing keeping morality alive, however, one wonders why it has survived so long. This is where Nietzsche and I part ways. Nietzsche states in his preface to his reevaluation of values, *The Twilight of the Idols*, "what is falling, one should also push." He also states that one should live at war with his neighbors and himself in *The Gay Science*, but this is not often practical either. Nietzsche, you see, was a romantic who saw hope for a better human being: the Übermensch. Nevertheless, mankind continues to be unreasonable, superstitious, prejudiced, and very much unübermenschlich.

Because of this, morality serves him well. Although I cannot name one morality in which it is acceptable to murder thy neighbor and only two or three fringe moralities in which it is acceptable to covet his wife, many other tenets taken for granted in

our contemporary American morality conflict with those of others (particularly if one were to compare our morality with one heavily influenced by socialistic or communistic beliefs, such as Christianity).

Nonetheless, they all serve one distinct common interest, which is to prevent people from having to confront what is unpleasant to them (which are essentially anything with which they are unfamiliar). Homosexuality is immoral because until fairly recently it has been underground, so to speak. Pornographers, particularly of the amateur sort, are immoral because they give the impression that sexuality isn't something of which to be ashamed. Sexuality, however, is not unique to the depraved, although many, it seems, would rather pretend otherwise. Gluttony, and greed, too, are skeletons that are acceptable to have in the closet but not to brag about.

Without morality, many would simply be incapacitated. Imagine a world in which one would have to judge every action beforehand without the roadmap provided by tradition, a world in which one would be in constant fear of offending someone, letting someone down, having to live on one's own

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Harper's Honors Classes Fall 2007

ENG 101 - 045 (Composition I) with Professor Kurt Neumann

Fulfills Communications gen. ed. requirement. (Prerequisite: see catalog.)
3 credit hours. Tuesdays/Thursdays, 9:25 a.m. to 10:40 a.m.

PSY 225 - 003 (Theories of Personality) with Professor Charles Johnston

Fulfills Approved Electives gen. ed. requirement.
3 credit hours. Mondays, 6:30 p.m. to 9:10 p.m.
3 credit hours. Tues./Thurs., 10:50 a.m. to 12:05 p.m.

***AST 101 - 006 (Astronomy) with Professor Paul Sipiera.**

Fulfills Physical Sciences gen. ed. requirement.
4 credit hours. Tues./Thurs., 3:05 p.m. to 5:35 p.m.

LIT 210 - 001 (Introduction to Shakespeare) with Professor Jessica Walsh.

Fulfills Humanities gen. ed. requirement.
3 credit hours. Tues./Thurs., 10:50 a.m. to 12:05 p.m.

PSC 101 - 017 (American Politics and Government) with Professor Bobby Summers.

Fulfills Social and Behavioral Sciences gen. ed. requirement.
3 credit hours. Thursdays, 6:30 p.m. to 9:10 p.m.

CHM 121 - 003 (General Chemistry) with Professor Andy Kidwell

Fulfills Physical and Life Sciences gen. ed. lab course requirement.
5 credit hours. Mondays, 11:00 a.m. to 3:50 p.m. (lecture from 11:00 a.m. to 12:15 p.m.; lab from 1:00 p.m. to 3:50 p.m.); Wednesdays, 12:00 p.m. to 2:30 p.m. (lecture from 12:00 p.m. to 1:15 p.m.; discussion from 1:30 p.m. to 2:20 p.m.).

GEG 101 - 006 (World/Regional Geography) with Professor Veronica Mormino.

Fulfills Social and Behavioral Sciences gen. ed. requirement.
3 credit hours. Tues./Thurs., 12:15 p.m. to 1:30 p.m.

***SPE 101 - 040 (Speech) with Professor Jeff Przybylo**

Fulfills Communications gen. ed. requirement.
3 credit hours. Mon./Wed., 8:30 a.m. to 9:45 a.m.

***IDS 290 - 024 (Independent Study/The Challenger)**

Fulfills Approved Electives gen. ed. requirement.
3 or 4 credit hours. Limit: 4 students. Meeting time(s) to be decided.

HUM/HST 105 - 001 (Great Ideas of World Civilization) with Professor Trygve Thoreson.

Fulfills Humanities gen. ed. requirement.
3 credit hours. Tues./Thurs., 1:40 p.m. to 2:55 p.m.

* Editor's Choice



Harper College

A Serious Question on Morality: Academic Dishonesty continued...

Hamlet. According to the site, your paper will be \$9.95 a page. Suddenly, you feel an immediate sensation of relief run through your body. Turns out you won't be pulling an all-nighter and you'll be getting that luxurious seven hours of sleep you have been longing for all day. And no matter the small amount of guilt you feel for handing in thoughts that do not belong to you, schoolsucks.com has guaranteed you that you receive a B or your money back, so you cannot feel all that bad. Eight hours and forty dollars later, you hand in a perfectly prepared *Hamlet* term paper to your English 102 teacher, hoping he or she will believe the writing to be your own.

Among the many technological advances and achievements, perhaps the one with the most significant influence is the internet. The internet may as well be listed as a method of survival up there with food, water, shelter, and clothing. Whether it is from the comfort of the home or the library, anyone has the ability to access the internet. Some may believe that this is the greatest invention since sliced bread, but others may also argue against the creation. Although there are benefits to the internet, it also has drawbacks.

People plagiarized, cheated, and cut corners

long before the breakthrough of the internet; however, academic dishonesty has definitely become a major issue since the recent discovery. Nowadays all a student needs is a credit card and an internet connection, and they are able to receive anything from term papers to book reports to college essays and even dissertations.

There are an enormous amount of websites that provide information to students simply by pressing a single key. After visiting schoolsucks.com, it is evident that the makers of the website know exactly what they are doing and the consequences that may follow. They advertise: "Hey guess what? We have 100,000 new term papers for you on school sucks. The term papers are free. Who knows how good they are, but hey, we didn't write them! Now go see the site and check 'em out. And don't get busted!" These websites truly are businesses in themselves. Anyone who can make forty dollars off one person, only for supplying them with dishonest information, is in for serious profit. The question is: who runs these kinds of websites? Is there an office where people sit at desks supplying papers to students who visit these sites or is one person

running them from the comfort of his or her own home? This business allows students to plagiarize and use others' work as their own.

The term "academic dishonesty" is a scholarly phrase for cheating and plagiarizing. According to Northwestern University, cheating can mean an abundance of different actions. The types of behavior that are unacceptable, consistent with Northwestern and many other schools, are: cheating, plagiarism, fabrication, obtaining an unfair advantage, aiding and abetting academic dishonesty, falsification of records and official documents, and unauthorized access to computerized academic or administrative records.

In fact, a significant amount of colleges, universities, and high schools have developed policies in regards to academic honesty. Here at Harper College, the policy is similar to many other colleges' and universities' guidelines. According to Harper College, "academic dishonesty includes cheating, plagiarism, or other improper appropriation of another's work as one's own and falsifying records to advance one's academic standing." Harper strictly enforces its policy. "Any

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A Serious Question on Morality: Academic Dishonesty continued...

form of academic dishonesty as defined by the faculty member or department is a serious offense requiring disciplinary measures.”

Harper’s policy is similar to those of the majority of higher education institutions. However, one particular school that follows a more strict policy is the University of Georgia. At UGA, students are required to abide by the honesty policy at the time of application for admission into the university. Georgia’s policy is known as *A Culture of Honesty*. According to the vice president of the University of Georgia, “*A Culture of Honesty* and the University of Georgia Student Honor Code work together to define a climate of academic honor and integrity at the University; all members of the University Community have a responsibility to uphold and maintain an honest academic environment and to report when dishonesty occurs.”

The majority of students who cheat on tests, plagiarize papers, and share answers are oblivious to the fact that teachers have the ability to recognize their own students’ intellectual abilities. Dr. Joshua Sunderbruch experienced this first hand. While teaching at Southern Illinois University, Dr. Sunderbruch had a student

turn in a paper that was taken from the Bradley English Department website. Inquiring about his grade, the student approached Dr. Sunderbruch. He responded by advising the student to go to the Bradley English department website and discover to whom the paper belonged. As it turns out, it ended up being Dr. Sunderbruch’s paper and the student decided to drop the course that same week. Although this is a rare occurrence, it still happens and students are ignorant to the fact that teachers have various means of investigating and discovering plagiarism.

So why do students cheat? It may be because sometimes we all get wrapped up in our daily lives and end up procrastinating much too often; but the consequences for these actions are so severe that they prompt the question, is it worth it?

According to Harper College, if any student chooses to violate the academic honesty procedures, they will definitely pay for their crime. “When a student violates college policy on academic honesty in a College course, the instructor of the course is encouraged to take action to reduce the student’s grade(s) for the specific assignment, test or course and forward to the Vice

President of Student Affairs on a form provided, a report on the student about the incident(s) of academic dishonesty, with copies for the teacher and student and/or pursue a formal complaint under the student conduct policy.” Obviously, colleges are stepping in and setting serious ground rules in order to condemn academic dishonest, but the truth of the matter is, it is still happening.

Students are going to cheat on tests, just as they are going to plagiarize papers. The question of morality obviously plays a significant role in academic dishonesty. According to a recent study from cnn.com, some students feel that “cheating is a shortcut and it’s a pretty efficient one in a lot of cases.” The study goes on to prove that many of these students do not see anything wrong with cheating. When a sophomore at Harper College was asked if he thought copying a few answers from someone else’s test is considered immoral, he gave a negative response. Some students would argue that cheating isn’t like robbing a bank, but like robbing a bank cheating also has its serious consequences.

Clearly, not all students plagiarize, cheat, or adopt others’ work as their own, but it is

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Harper's Christian Decision continued...

teaching religion in public schools infringes on the separation of church and state, prayer is not completely prohibited in the schools. Students are guaranteed the right to pray, as long as it is not disruptive and as long as it is not during classroom hours (Robinson 3). This means students are permitted to take time aside and pray on school buses, in the hallways, in the cafeteria, and even in the classroom as long as a class is not in session. Many after-school religious clubs have also been developed to help students to engage in their religious practices.

Taking this into consideration, this debate often becomes hazy. Teaching religion in public schools is illegal, but prayer is only banned from classes in session. Therefore, shouldn't prayer be allowed within graduation ceremonies, seeing as it is not a class? Once again the answer is no, because a graduation ceremony is incapable of accommodating all religious practices and excluding any would be unethical.

Graduation at Willow Creek Church Auditorium contravenes the separation of church and state law, even if it does not include prayer. Harper College is a public school, enrolling students of different varying sexual orientations and religious beliefs including Atheism.

Some of these students probably believe holding graduation at Willow Creek is immoral because the church denies people like themselves. Unfortunately, Willow Creek Church declined an interview, but Karen Gronowski, an active member since 1984, helped solidify the church's stance on issues such as these; "Willow Creek believes in and lives by Bible standards. God doesn't condone homosexuality and the *only* way to Heaven is *through* Jesus Christ." The stances are crystal clear and because of them, it is morally wrong to hold Harper's graduation at Willow Creek.

Susan Skora, a member of the graduation committee and coordinator of student records at Harper College, was also able to comment. Ms. Skora assured that Willow Creek Church was selected above the Schaumburg Convention Center and Harper's main campus simply because of space. "The graduation will be held in the Willow Creek Auditorium, not to be associated with the church," declared Ms. Skora, "and we made sure

there will be no religious icons [in the auditorium] because, of course, we do not want to offend anyone." A gay student who wished to remain anonymous had this to say: "I am proud to be a homosexual. It is who I am. Having to graduate somewhere that looks down upon me is enough to anger, upset, and offend me."

All in all, religion should be detached from public schooling. The main purpose behind the public school system is to offer affordable education to all of those who need it, with the emphasis on "all." Religion already has a place in the education system and that is in private schools. Public schools are intended to be diverse and without a question it is dishonest to allow religion into any aspect of it, including graduation ceremonies. Barring individuals based on their beliefs has only proven to be a problem throughout our history. Therefore, Harper's decision to hold graduation at Willow Creek Church is immoral, despite the reasons they provide.

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A Serious Question on Morality: Academic Dishonesty continued...

definitely a major problem in colleges and high schools today.

Some students may work part-time jobs while going to school and feel crunched for time on the day before a large assignment is due, but this still does not excuse these actions. Morality plays a large role in academic dishonesty and it is titled "dishonesty" for clear reasons. Cheating on tests, plagiarizing papers, and falsifying work are all fraudulent actions.



What do other Harper Students think about cheating?

Anonymously they said...

"I've never really plagiarized any papers, but I will occasionally put answers in my phone right before I take a test."

"I don't really care that much when I cheat on tests. It's not like I'm ever going to need to know who the 46th president of the United States was."

"Cheating is not immoral. It's not like stealing at all."

"I am way too busy to write essays. I have to use the internet."

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Morality of Justice

attorney in Cook County. I was curious about his stance on potentially convicting the innocent. He compassionately reassured me regarding the justice system. If ever there is belief by the prosecution that the accused is innocent, it is the prosecution's civic duty to file a motion to have the case thrown out. My conversation with Mr. Navarre gave meaning to the phrase "everyone is innocent until *proven* guilty."

The case I participated in involved a situation of a flipping witness. "Flipping witness" is a term given to a witness that, when testifying before the jury, he or she revokes

all of which he or she had sworn to the grand jury prior to the trial. In the case of the People of Illinois vs. Sanchez, it appeared that the prosecution's entire case was based on one man's testimony. That man personified a flipped witness, leaving the jury and me no concrete foundation, just more inquisitions.

Judge Schreier notified me that this situation, flipping witnesses, is common in these types of cases – circumstantial and gang related. Listening to such a circumstantial case, it made me query why the prosecution did not obtain more evidence to verify to the jury that a conviction

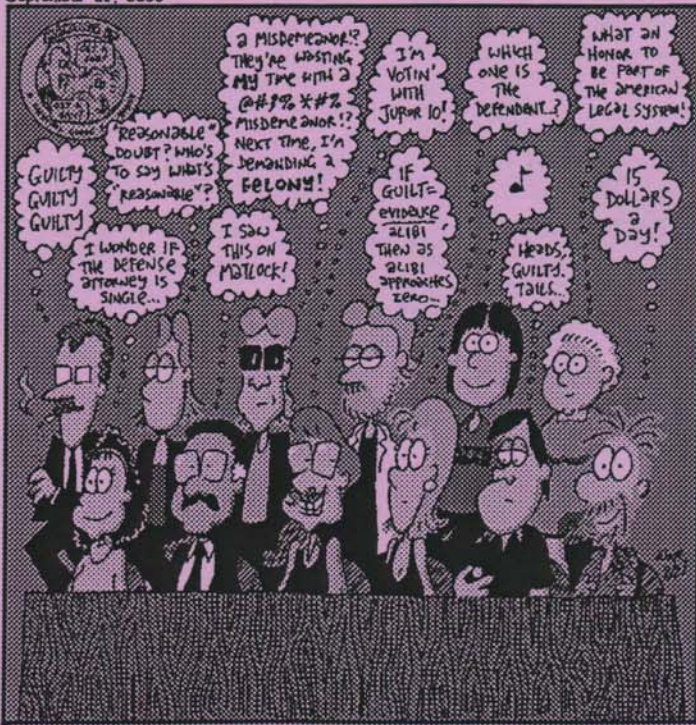
needed to be made. There were many times I made the habitual motion to raise my hand and ask a question, but had to restrain for I was only the listener! I wondered why the state's attorneys did not subpoena phone records, question more people, and/or find the driver of the car. What I learn in text books does not compare to actually being in the court and understanding all the work that goes into each case, but curiously, I was surprised at the little evidence presented.

The lack of physical evidence made me speculate whether the commonality of a case encourages a care-free attitude in those representing either party. I asked Mr. Navarre's opinion on this reservation of mine, for he would have first hand experience. Being an ex-prosecutor, he let me know that there is much that happens before the trial about which the jury is uninformed. A thorough investigation most likely went on, but "finding a fingerprint that matches is like winning the lottery."

In the case of Sanchez, there was no legitimate evidence to whole-heartedly convict. All the evidence heard was he said/she said. Few people could vaguely identify the shooter and only two said

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September 21, 2003



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Morality of Justice continued...

they actually saw his face. Unfortunately, the people who claimed they saw his face did not have stories that were consistent, making myself and the rest of the jurors question the truth. Gang vs. gang, who knows if it was the accusations were retaliatory? As a jury we deliberated for four-and-a-half-hours.

Sometimes the end does not justify the means; Mr. Sanchez walked that day. The criminal statutes elucidate the elements of the offense. These include: the actus reus, the guilty act; the mens rea, the guilty mind; the outcome, and the attendant circumstances – all of which must be proven beyond reasonable doubt.

I believed he was guilty, but “beyond reasonable doubt” was uncertain.

Today, Judge Schreier is still a judge at the Cook County Criminal Building. Mr. Navarre is now a personal injury attorney. Mr. Navarre got into prosecuting over defense because he wanted to serve the community. He clued me in that the pay is not great, but at \$17.20 a day neither is jury duty. Mr. Navarre said that he became a prosecutor to speak for the silent – the raped, the families of the deceased, the beaten, the victimized. It is always impressive to see the strength in the victims and families while they maintain composure and avoid irrational behavior. Mr.

Navarre said, “It is their belief in the legal system.”

I am now left with a “would you rather” that makes me contemplate my future plans once again. Would you rather speak for the silent or speak for the accused? Maybe I will just look into corporate law! It was a heartening experience to talk to these men on their thoughts from actually doing what they do. Morals are constantly being tried each day while the same is going on inside the courts. I have come to the realization that maybe morals work themselves out when justice is done, and maybe justice is salvaged when morals are followed. As French playwright Jean Anouilh said, “The only immorality is to not do what one has to do when one has to do it.”

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Cartoon provided by Keith Robinson and Making it Productions

On "Moral" continued...

terms. It isn't any wonder why existentialism never really caught on; this is far too much work for the masses.

Nietzsche imagined an ultimate morality for his Übermensch, beyond master and slave. He characterized the master morality of the morality of a lion, the slave's as that of a lamb, and the final morality of that of a creator (a god). But as Nietzsche proclaimed, he had come too soon. People are still far from godly. They aren't often clever enough to determine their actions based on

something other than superstition, and they are seldom courageous enough to do something upon which others might frown (even if they know other's disapproval is largely based on prejudice or superstition). But it would be, indeed, marvelous if we were to all at once abandon morals and morality and simply live practically and reasonably based on what at that instance is the "right" thing to do, rather than trying to create a moral cookie cutter with which to carve in stone commandments that we erroneously suppose to be eternal.

Harper's Honors Meetings

Wed., April 25

TBA

Wed., May 4

Topic: the history of student activism in the U.S. Did you know that on May 4, 1970 -- at the apex of the protests against U.S. involvement in Vietnam -- four students were shot and killed by members of the Ohio National Guard at Kent State University in Kent, Ohio? Our discussion will shed light on that event and others, and we may address the health (or the absence) of student activism on American campuses today. Guest speaker: Professor Tom DePalma, from Harper's History Department.

Information above was taken from the Honors Department Website.

www.harpercollege.edu/cluborgs/honors/index.html