

**TOLERANCE FOR DIVERSITY OF BELIEFS:
A SECONDARY CURRICULUM UNIT**

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To the Teacher

Why write a curriculum about political tolerance?

Since the 1950s, researchers have conducted systematic surveys of public attitudes toward unpopular political groups. A unanimous finding is that while most U.S. citizens endorse abstract principles such as freedom of speech, they often do not apply these principles when faced with a concrete situation. For example, surveys show that about 90 percent of U.S. citizens, when asked if they believe in free speech for everyone, will say yes. However, if people are asked about a more specific situation, such as Nazis marching in their neighborhood or atheists using the community center, only a minority will support the right to free speech (McClosky & Brill, 1983). Responses from children as young as 11 years of age tend to mirror findings from adult surveys (Jones, 1980; Zellman & Sears, 1971).

Although there appears to be some consensus among professional educators about the value of political tolerance to a democracy (see, for example, NAEP, 1978, 1980, 1990; NCSS, 1979), studies indicate that the traditional civics curriculum does not engender a strong commitment to political tolerance, particularly as it applies to unpopular ideas (Ehman, 1980). One explanation for this paradox is that in-depth examinations of key constitutional issues are virtually nonexistent in current curricula (Carroll et al., 1987; Katz, 1985; Remy, 1981). Issues associated with freedom of speech and association are addressed in a superficial manner, carefully avoiding the potential conflict between majority rule and minority rights (Patrick & Hoge, 1991). It has been suggested that if students systematically examined the ways in which the legal and constitutional framework of our society directly embodies the norms of freedom of speech and minority rights, they might develop a greater commitment to the protection of these principles in everyday life (Corbett, 1991; Zellman, 1975). It is for this reason that we wrote the curriculum, *Tolerance for Diversity of Beliefs*.

The Curriculum: A Brief Overview

Tolerance for Diversity of Belief is a six-week curriculum unit designed to engage secondary students in actively exploring issues associated with freedom of belief and expression. Throughout the curriculum, students systematically examine the ways in which the legal and constitutional framework of our society directly embodies the norms of freedom of speech and minority rights. Students analyze the legal protections that have been afforded unpopular groups at the national level and the parallel principles that are embodied in the Universal Declaration of Human Rights at the international level. Case studies, role playing, simulations, and mock interviews are used throughout the curriculum to examine the historical, psychological, and sociological dimensions of tolerance and intolerance. Specifically, information from psychological studies helps students understand why some individuals are particularly intolerant of beliefs that differ from their own. Descriptions of the Holocaust, the Cultural Revolution, and the internment of Japanese-Americans during World War II direct students' attention toward the short- and long-term consequences of intolerance for the victim, the perpetrator, and society.

Students consider both the rights and responsibilities associated with freedom of expression. For example, if one strongly disagrees with the beliefs of the Ku Klux Klan, does one have a both a right and a responsibility to express disagreement? What rights and responsibilities do members of unpopular groups have? A series of vignettes encourages

students to decide for themselves what limits, if any, should be placed on freedom of expression in a democratic society. Questions guide students toward differentiating between *acknowledging* an unpopular group's civil liberties and *approving* of the group's message, between *beliefs* that are abhorrent to the majority and *behaviors* that are violent and harmful.

No curriculum is devoid of values, and our curriculum is no exception. We do, in fact, believe that tolerance for diverse beliefs is critical to a democracy, and hence is an important area of inquiry within citizenship education. Our curriculum does not, however, provide "right" answers; instead, lessons pose questions that should be challenging to both tolerant and intolerant viewpoints.

Using the Curriculum

Grade Levels and Courses. We recommend the curriculum for students in grades 8 - 12. Although the curriculum is particularly appropriate for civics/government classes, teachers of American history, psychology, sociology, world history, and English will find lessons that are relevant to their courses.

Curriculum Components. The curriculum includes nine lessons and their corresponding handouts. Each lesson is divided into eight parts: objectives, estimated time, materials/equipment, vocabulary, optional films/videos, set induction, learning sequence, and closure. Within each lesson, suggestions for teacher-led discussion and/or directions are indented and italicized; our comments to you, the teacher, are written in regular typeface. Student directions for journal entries are preceded by a bullet (•).

Teaching the Entire Curriculum vs. Selected Lessons. As you read through the curriculum, you'll see that each lesson builds upon the previous lesson. Ideally, the curriculum would be taught as a complete unit. For those teachers with time constraints, however, we offer the following alternatives. Lessons 1-3 could be taught as a unit; these lessons focus on the sociological and psychological dimensions of political tolerance. Lessons 5 and 6 are written from a more legalistic perspective. These lessons work well together in that Lesson 5 focuses on court cases within the United States, while Lesson 6 provides a look at the international standards related to freedom of expression. Finally, with some teacher modifications, we believe that each of the first six lessons could "stand on its own" if necessary.

Learner Outcomes. The curriculum addresses many of the Minnesota Social Studies Program Level and Essential Level Learner Outcomes. The matrix on pages 7-9 identifies the specific outcomes addressed within each lesson. The curriculum touches on many learner outcomes not listed in the matrix; however, we have tried to present only those outcomes which we feel are given substantial attention in a given lesson.

Curriculum Development: Past, Present and Future

The first draft of the curriculum was completed in the summer of 1989; it was a collaborative effort of an experienced middle grades teacher, a professor of political science, and a professor of social studies education, together with several graduate research assistants. Since the initial draft, the curriculum has undergone a number of important revisions. It was first reviewed and edited by a reading specialist. Then, during the spring quarters of 1990 and 1991, the curriculum was piloted by a total of eight teachers from one

rural and one urban school district. After each piloting phase, teachers met with University faculty and offered suggestions for revisions. In addition, all students who participated in the curriculum were given an opportunity to give us feedback. Although teachers and students have offered important suggestions for revisions (many of which are incorporated into the current version of the curriculum), their overall response to the curriculum has been quite positive. Teachers interested in a more in-depth description of the pilot studies should write to Professor Avery.

We view the curriculum as an ongoing project. Further revisions are anticipated as more teachers and their students use the curriculum. We encourage you to share your thoughts and comments with us.

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Tolerance for Diversity of Belief
and the
Minnesota Social Studies Program Level and
Essential Level Learner Outcomes

The curriculum *Tolerance for Diversity of Belief* addresses many of the Minnesota Social Studies Program Level and Essential Level Learner Outcomes. The following matrix identifies the specific outcomes addressed within each lesson.

Outcome	Lesson								
	1	2	3	4	5	6	7	9	
Develop a reasoned and caring commitment to individual rights, freedoms, and responsibilities that protect and promote human dignity by:	...	...	...	...	...	...	...	...	...
Participating in an ongoing evaluative effort to define, interpret, and apply the rights of the individual, including the rights to:	...	...	...	...	...	...	...	...	...
dignity		X	X			X		X	
security	X	X	X			X		X	
equality of opportunity	X	X						X	
justice	X	X			X	X		X	
Participating in an ongoing evaluative effort to define, interpret, and apply the freedoms of the individual including the freedom to/of:	...	...	...	...	...	...	...	...	...
participate in the political process						X	X	X	
worship	X					X	X	X	
thought	X	X	X	X	X	X	X	X	
conscience	X	X	X		X	X	X	X	
assembly					X	X	X	X	
inquiry	X			X	X	X	X	X	
expression	X	X	X	X	X	X	X	X	
Participating in an ongoing effort to define, interpret, and apply the responsibilities of the individual to:	...	...	...	...	...	...	...	...	...
respect human life	X		X		X	X		X	
ensure the rights of others	X	X	X		X	X	X	X	
be tolerant	X	X	X		X	X	X	X	
be compassionate	X	X	X			X	X	X	
participate in the democratic process						X	X	X	
work for the common good			X			X	X	X	
Participating in an ongoing effort to define, interpret, and apply the beliefs that:	...	...	...	...	...	...	...	...	...
minorities' rights are protected	X	X	X		X	X	X	X	
government, groups and individuals respect and protect individual rights	X	X	X		X	X	X	X	
government, groups, and individuals respect and protect individual freedoms	X		X		X	X	X	X	

Outcome	Lesson							
	1	2	3	4	5	6	7	9
government, groups, and individuals guarantee civil liberties	X		X		X	X	X	X
Develop a pluralist perspective for understanding and acting to protect individual and group differences locally, nationally, and globally by:	...	...	...	...	...	...	...	...
Demonstrating respect for human differences, particularly differences of opinion and preference; of race, religion, and gender; of ethnicity; and, in general, of culture	X	X	X		X	X	X	X
Demonstrating awareness that the existence of ethnic and philosophical differences is healthy, inevitable, and desirable in democratic group life, rather than seeing differences as "a problem"		X			X	X	X	X
Seeking knowledge of the values, beliefs, and objective conditions that are the bases for conflict among groups within the local community, within the nation, and in the international arena	X	X	X	X	X			
Making sensitive, reasoned judgments about the legitimacy of conflicting claims at all levels of human organization	X	X	X	X	X			X
Making decisions which reflect thoughtful and compassionate regard for others when dealing with conflicting claims at all levels			X	X	X			X
Supporting freedom of thought and expression for those with whom one disagrees as well as for oneself and those who agree by:	...	...	...	...	...	...	...	...
speaking out for freedom of thought during class discussions or in other school activities						X		X
writing letters, joining organizations supporting the freedoms, or in other ways taking action to indicate support for freedom of expression								X
Feeling a sense of responsibility for taking informed action about issues confronting one as an individual, and as a member of a group, the school, the community, the nation, and the world by:	...	...	...	...	...	...	...	...
formulating plans for action after studying an issue, analyzing causes, and considering alternative courses of action								X
acting upon carefully formulated plans; joining with others to help solve group problems								X
Accepting the responsibilities, as well as the rights and privileges of United States citizenship			X					X

Outcome	Lesson								
	1	2	3	4	5	6	7	9	
Develop habits of mind for independent and interdependent thinking; apply national and caring ways of decision making for participation in an open, democratic society by:	...	...	...	...	...	...	...	...
Applying knowledge and skills for responsible citizenship by:	..	..	..	..	..	..	..	..
demonstrating personal action to improve the quality of life of others in the immediate interpersonal community								X	
Create a dynamic concept of self as an active participant, responsible for one's actions in pluralistic and changing local, national, and global communities by:	...	...	...	...	...	...	...	...
Maintaining and further developing a concept of self that demonstrates personal effectiveness in human relationships and attitudes necessary to communicate by:	...	...	...	...	...	...	...	...
demonstrating sympathy, experiencing another's feelings as one's own feelings	X	X	X		X	X			
Develop an inquiring attitude toward local, national, and global issues, a commitment to open mindedness, tolerance for ambiguity; and the ability to recognize the tentative nature of knowledge, process, and conclusions by:	...	...	...	...	...	...	...	...
Developing defensible responses to world affairs applying an understanding of global interdependence, respect for diverse political and economic systems, and respect for human dignity and the rights of all individuals	X					X		X	
Demonstrating a willingness to change one's position on an issue given new information	X			X				X	
Apply an understanding of the interdependent and dynamic nature of humans and their social, economic and political communities across cultures, time and space by:	...	...	...	...	...	...	...	...
Demonstrating understanding of the ways an individual perceives others physically, psychologically, and socially are influenced by the values and patterns of behavior of the groups to which the individual belongs, aspires to, and identifies with	X	X	X	X					
Demonstrating understanding of how conflict functions at all levels, interpersonally to globally, and evaluate alternative ways of responding to conflict	X	X	X	X	X	X	X	X	

TOLERANCE FOR DIVERSITY OF BELIEFS

LESSON 1: Victims of Intolerance

What is intolerance?

Who are the victims of intolerance?

Objectives

Students will be able to :

generate an operational definition of tolerance and apply it to a variety of hypothetical situations.

write personal accounts of situations in which members of their families have been victims of intolerance.

Given three accounts of victims of intolerance, students will be able to:

identify and compare the rights denied to the victims of intolerance and identify the groups/powers that denied these rights.

explain how these rights were denied.

describe the consequences associated with the denial of rights, both for the victim and the perpetrator.

infer motives and/or reasons for the denial of rights.

Estimated Time

Five class periods

Materials/Equipment Needed

Handouts 1-6

Overheads 1-4

Optional Films/Videos

Hangman (1964, 11 min.)

Legacy of the Hollywood Blacklist (1987, 60 min.)

Nisei Soldier: Standard Bearer for an Exiled People (1984, 30 min.)

The Master Race (1985, 20 min.)

The Paper Curtain (1988, 60 min.)

Vocabulary

perpetrator
rationale

internment
tolerance

Nazism
consequences

Communism
victim

DAYS 1-2

Set Induction

Write the word "tolerance" on the board.

What do you know about this word? What does it mean to you?

Learning Sequence

Have students list all forms of the word they can think of.

Which of these forms do you hear most often? In what context?

Have students generate their own sentences using the two most commonly used forms of the word and write the sentences in their journals (the forms are likely to be "tolerate" and "tolerance").

Write volunteered "tolerate" sentences on the board.

From the context of the word in these sentences, how could "tolerate" be defined? Is there a context in which the word is sometimes used that is missing here?

Students can attempt writing definitions with a partner and then work with the group to generate a class definition of "tolerate." Record the class definition for later reference.

Of what things do you feel you should be tolerant? Of what things do you feel you need not be tolerant?

Follow same procedure for "tolerance."

Compare student definitions of tolerance to this standard definition:

Recognizing and respecting the right of others to hold beliefs, customs, etc. that you yourself don't hold.

Write this definition on the board.

The definition has at least three major parts. Let's look at these three.

Recognizing and respecting

The right of others to hold beliefs, customs

That you yourself don't hold

What does it mean to recognize something? To respect something?

Clarify that recognizing and respecting something is not the same as agreeing with it.

What are beliefs and customs?

Can you give some examples of each?

How are these beliefs different from actions? Similar?

Note that tolerance involves beliefs and customs that you don't hold.

Show Overhead 1.

Now let's look back at our definition of tolerance.

What beliefs were expressed in the letter? Are these beliefs Carla agrees with?

How does Carla show that she recognizes and respects the rights of others to express their beliefs?

Let's look at some more difficult situations and see if they represent tolerance.

Show Overhead 2.

Is Marie being tolerant in any of these instances? Is Marie being tolerant or intolerant in the first case? What about the second? The third case? The fourth case? What are the main differences between the cases?

Is tolerance always simple? What are some of the bad things that can come from not being tolerant (e.g., end of free exchange of ideas, giving one group or person an unfair advantage)? Are there some problems with always being tolerant?

Let's make the situations Marie is dealing with more specific. When is Marie being tolerant and when is she being intolerant?

Show Overhead 3.

In pairs, have students discuss and write down on a sheet of paper which of the four scenarios represent tolerance. Discuss as a class.

Can a person be tolerant of a group they like?

Will being tolerant always bring only good results?

What is the difference between being tolerant and being fair?

How is tolerance similar to fairness? Does Marie have a responsibility to be tolerant?

We can see that tolerance is a tricky concept. Let's break down into small groups and see if we can agree on whether different situations are examples of tolerance.

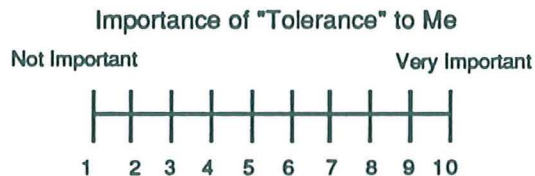
Break the students into groups of three or four. Give each group one or two sets of the examples (Handout 1) and have them discuss the questions (Show Overhead 4) for about five minutes in their groups. Teachers may want to select examples that will be particularly relevant to their students. We suggest that examples 1A, 2C, 3A, 3B, 4B, 5B, 6C, 7A, 7B, and 8B describe tolerant behavior. Examples 1B, 2A, 5A, 6A, and 8A are more reflective of intolerant behavior. Examples 2B, 4A, and 6B are fairly ambiguous. However, answers will vary, and teachers should allow for a range of responses. The important point is that students should begin to see tolerance as a complex subject, not that they offer "correct" responses.

Ask three or four students to report what their group decided about one of their statements and what issues came up in their discussion. Conclude that tolerance is a complicated issue and that it involves a careful balance of both rights and responsibilities. Try to draw conclusions about what is and is not tolerance and what kinds of situations are ambiguous.

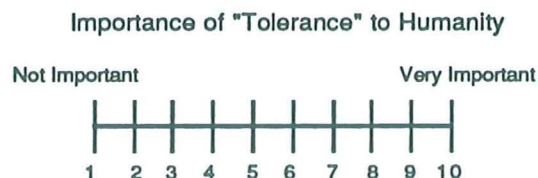
JOURNALS

Have students draw two scales in their journals.

- In your journals, complete the two scales. On the basis of our definition and whatever else you personally bring to the meaning of the word, circle the score on the scale from 1-10, based on how important the concept of tolerance is to you personally (e.g., to your happiness? welfare? well-being?). What are the reasons for your placement?



- On the second scale, address the following question: How important is the concept of tolerance to the well-being of humanity? What are the reasons for your placement?



Let's look at the thinking of others about the importance of tolerance (Show Handout 2). Why does Voltaire think tolerance is important? Can anyone try to explain his reasoning? Suppose I were to tell you that you cannot express your opinion in class. Would that make you happy or angry? Now imagine that a government tells a group of people that they cannot express their opinions. How do you suppose the group would feel? What might the group do? How does this relate to the quotation from Voltaire?

Why does Shaw think tolerance is important? Can anyone try to explain his reasoning? How can tolerance improve a society? Consider our class discussions. Is the discussion better if we hear only one point of view, or if we hear many different points of view? How does this relate to the quotation from Shaw?

Does Keller think it's difficult or easy to be tolerant? Can anyone give an example to illustrate her point?

Why is it that the subject arouses such strong sentiment? Why is it seen as so important by many writers and thinkers? What do you think happens in the absence of tolerance...in the absence of the recognition for the views, beliefs and practices of others that differ from our own?

JOURNALS

- Choose one of the quotations, and in your journals, write a short paragraph describing the person's point of view.

Homework Assignment

Have each student interview a parent or other adult in their family, asking them about times in their lives when they've experienced intolerance for their beliefs, practices, ethnicity, etc. Have the students ask the questions on **Handout 3** and record their answers. Tell students that volunteers will be asked to share their findings with the class during the next class session.

Tomorrow we're going to take a brief but closer look at some situations that resulted from the exercise of intolerance. You will learn about three significant events in world history and something about your own family's experience with intolerance.

DAY 3

Begin this class session by asking students to volunteer to share what they learned when they interviewed a family member. (You may wish to collect the assignments and read some of them aloud without identifying students. However, be sensitive to students who may not want their assignment read aloud, regardless of anonymity. Students should be given an opportunity to note this on their papers.) Draw the following grid on the board and fill it in with information from the various situations your students describe. This should help clarify the links between their reports and the historic episodes they are about to cover.

Incident	Perpetrator	Rights denied	Rationale for Intolerance	Consequences to victim
Family experiences				
Holocaust				
Cultural Revolution				
Internment of Americans				

Note: The rationale for intolerance should be distinguished from the thinking/feeling/life experiences that may have brought someone to this rationale (e.g., fear, treated intolerantly him/herself, insecurity).

When you have diagrammed a number of students' family experiences, begin the role-playing exercise.

ROLE PLAYING EXERCISE

Randomly assign students to one of three groups. All members of each group will read one particular story (Handout 4, 5, or 6). Members of each group will work together to present their story as a dramatic skit to other members of the class. Students should decide who will play each role and how they can best present important background information to those not familiar with it (e.g., use a narrator).

Procedure

- a. Have students read the assigned handout and the story that accompanies it. Have them underline or highlight what they think are important points. Take notes as necessary (20 min.).
- b. Have students plan how they will make their group presentations interesting to other members of the class. Let them decide who will play the role of the important characters in the story and how they can most clearly present necessary background information (20 min.).
- c. On Day 3, let each group present its play to the rest of the class (30 min. [5-10 min. each]).

Monitor each group to make sure that students include enough historical facts for others to understand that this really happened. After each skit, ask for volunteers among the student observers to fill in the diagram on the board for that episode.

NOTE: The appendix includes copies of articles about anti-Japanese sentiments in New York in 1990, Chinese repression in Beijing in 1989 and Anti-semitic actions in the United States in 1989. You may wish to mention something about these incidents to make students aware that the kind of intolerance they are acting out still exists today.

DAY 4 - 5

Students will perform the skits prepared the day before. The teacher should again draw the table on the board from Day 3 and ask students who were in the audience to fill in the information they learned from watching other groups' skits.

As a class, discuss the following:

Look at our chart. What is similar about the four situations/events?

What generalizations can we make about the consequences of intolerant behavior?

For those who played the roles of victim in the skits, how did it feel to be treated as you were?

For those who played the roles of perpetrators, how did it feel to behave in such a manner?

Does the rationale (e.g., to keep Japanese-Americans from aiding the Japanese war effort) for such behaviors explain everything? What is not explained? (e.g., why someone/group thinks the way it does)

Closure

Having had "close encounters" with the phenomenon of intolerance, let's look again at where we started.

Do we want to add/subtract or alter in any way our definition of tolerance?

Can we add any individuals or groups to the list of those who have felt the consequences of others' intolerance?

JOURNALS

Have students answer the following questions in their journals.

- Summarize the three case studies.
- How did you feel about the stories?
- What would you do if you were in such situations?
- Would you act in such intolerant ways if you were told to do so?
- How do you feel towards the victims in these case studies?

Homework Assignment

Give students **Handout 7** for them to complete as a homework assignment. This will serve as a basis for discussion on Day 6.

You may assist this writing and discussion assignment by relating an instance in which you were once intolerant and by suggesting to the students that most —if not all—people display intolerance sometime in their life.

LESSON 2: Intolerance: From Whence It Comes

Why are individuals/groups intolerant?

Objectives

Students will be able to:

write a personal account describing a situation in which they have been intolerant and the possible consequences of their intolerance to themselves and others.

analyze the probable causes of individual intolerance as it relates to bullying behavior.

identify and explain reasons (e.g., low self-esteem and fear) why a child may become a class/school bully.

Estimated Time

Three class periods

Materials/Equipment Needed

Handouts 7-11

Vocabulary

bully
victimization

victim
empathy

victimized
sympathy

DAY 6

Write the following quotation on the chalkboard. You may want to write this on butcher paper and post for future reference.

First they came for the Jews and I did not speak out because I was not a Jew.

Then they came for the communists and I did not speak out because I was not a communist.

Then they came for the trade unionists and I did not speak out because I was not a trade unionist.

Then they came for me and there was no one left to speak out for me.

**Pastor Martin Niemoeller
(victim of the Nazis)**

Thinking in terms of what we have studied in the last lesson, how does this thought apply? (What happens to others could happen to us, or philosophically is happening to us.)

What other individuals or groups of people do you think of when you hear this quotation (in addition to the three individuals from the case studies in Lesson 1)? Would the majority of these individuals/groups be classified as victims or perpetrators?

Let's look for a moment at the flip side--at the role of the perpetrator, the one who is responsible for the denial of rights. What does the quotation say about an individual's relationship to the perpetrator (him/her/it)?

Learning Sequence

Have volunteers share responses from their homework on intolerance (**Handout 7**). Collect papers and read selected responses; however, do not reveal students' names.

Move toward a discussion of the possible causes of intolerance.

DAY 7

Remembering that we ended our last session with examples in which each of us has been intolerant, today let's look at a kind of behavior that we have all probably had experience with—the behavior of bullying. What kind of behaviors would you classify as bullying behavior? How many of you have been bullied? How many of you have bullied? Are there female bullies?

Read "If I Weren't Such a Nerd" (Handout 8).

Cut up the 9 sets of questions in Handout 9 and distribute to groups of 2-3 of students. More than one group may have the same question. Give them five minutes to dialogue about their questions before beginning the class discussion.

Have groups volunteer to share their questions and thoughts. Lead a short discussion on the questions. Pull discussion together with the following question:

Are there any leaders/groups/nations that act as bullies? For what reasons might they do so? Can you imagine a world in which groups/nations did not act as bullies? What would have to happen?

Prepare students for the use of vocabulary (e.g., victim, victimized, bully) in the Bully Bulletin (Handout 10). Explain that at times the bully will be called a victim him/herself. With their partners, have students take turns reading statements from the "Bully Bulletin." Have them highlight or underline the most surprising or interesting information to share with the class and put a (?) by those statements they don't understand.

Questions for class discussion include the following:

What information did you find most interesting?

Was there anything stated in the Bully Bulletin that was difficult to understand?

How has your understanding of David changed since you first read the story? What do you now know about the roots of David's intolerance? Might your behavior toward David (in situations in which he's not acting like a bully) change because of this information? Why?

(At this point, the teacher should distinguish between sympathy and empathy, noting that understanding David will be more helpful to him than feeling sorry for him.)

Are there parts of information in the Bully Bulletin about which you would like to talk further?

Note: Be certain to identify and talk with the confederates for tomorrow's lesson.

DAY 8

Intolerance Simulation

This exercise is designed to simulate intolerance in the classroom. Students will be required to reach consensus about a controversial issue, but a confederate will prevent them from doing so. The purpose of the exercise is to help students understand how easy it is to become intolerant of another person's views.

Divide the class into three groups (of about 7-10 people each). Previously you should have identified three students (well-liked and self-confident students) who will be planted in each group as confederates.

The task of each group is to develop a policy for their hypothetical country that is reached by consensus. Be sure to define consensus. (Everyone in the group must be willing to go along with the policy, even if it is not their favorite option.)

Provide each group with **Handout 11**. The classes can use the four different policy options on abortion as a base from which to begin their discussion. (Note: We chose abortion as a topic because it is likely to generate controversy. If you are not comfortable with this topic, or feel it is inappropriate for your class, another topic may be selected, e.g., gun control, the death penalty, welfare. Be certain, however, that the alternative topic will engage students and will prompt a wide range of viewpoints.)

The role of the confederate in each group is to disagree with all of the others when they seem to be close to reaching consensus.

Toward the end of the exercise, the teacher stops the discussion groups and explores what happened with the students.

Announce a time limit of 25 minutes. If necessary, to increase student interest and involvement, the teacher may want to offer a reward.

The controversial nature of the topic, as well as the use of confederates, makes this simulation quite powerful. The teacher should carefully monitor each group. Although the purpose of the exercise is to simulate intolerance, the exercise should be stopped if students become too hostile toward one another.

As with any simulation, the debriefing is critical. Be certain to allow adequate time for discussion.

What was happening? Why wasn't consensus reached?

What were feelings toward the hold-outs? What were their feelings toward the rest of the group? How did one group feel about another?

What did you notice about being in the majority or the minority?

What motivated some students to speak out and others not to? How did it affect you if your close friends did not agree with you?

When are we most likely to show intolerance?

The class should be told that several students had been asked to play the role of confederate.

Closure

Keep in mind that bullies are one example of people who are intolerant. Remember our readings of extreme examples of intolerance—the Chinese Revolution, American Internment camps, and Jewish Concentration camps during World War II. With all of this in mind, complete your next journal entry.

JOURNALS

Have students take five minutes to complete the following sentence in their journals: (Perhaps take this opportunity to remind students to feel free to "go wherever they want" with their thoughts in their journals.)

- "The roots of intolerance . . ."

LESSON 3: Basic Human Rights

What are basic human rights?

What is the relationship among rights, responsibilities, and tolerance?

Objectives

Students will be able to:

explain the relationship between basic human rights and tolerance/intolerance.

develop an operational definition of basic human rights as they relate to issues of tolerance/intolerance.

give specific examples that illustrate the relationship between rights and responsibilities.

identify the conflict between rights and responsibilities in a specific situation.

form an opinion as to when one's basic human rights begin to interfere with another person's basic human rights.

differentiate between expressed beliefs and actions.

differentiate between acknowledging another's right to express an idea or opinion and accepting another's ideas/opinions.

Estimated Time

Three class periods

Materials/Equipment Needed

Handouts 12, 13
Videotape, *I-Team Hate Mail*
VCR and tape deck

Optional Films/Videos

Sticks, Stones and Stereotypes (1988, 26 min.)

Vocabulary

rights

responsibility

rights of expression

DAY 9

Set Induction

In the previous lessons, we have discussed at some length "rights" that have been denied to an individual or to a group of persons in a variety of different situations. We've also discussed the concept of tolerance—the importance it holds in your mind and the minds of many others, and some consequences to individuals and groups when it is lacking. What we haven't yet done is to explain the relationship between rights and tolerance.

Learning Sequence

An appropriate place to begin might be with a discussion of what we mean when we speak of "rights" and human rights. Obviously, we have some shared meaning of this word, because it was easy for us to discuss rights denied without a formal definition. More specifically, however, what are "human rights"? What do we mean when we speak of human rights?

How did/do humans come by these rights? Do other species have rights as well? By whom are human rights determined?

JOURNALS

- What rights do you think all living things should have? List them in your journal.

Discussion

Share class responses on the chalkboard.

If the focus were to switch to basic human rights, would our list have to be altered?

Have individuals, working from the composite listing, choose and list the five rights they would like to see as basic rights of humans. Giving them a five-minute time limit, have students grouped in triads:

share individual lists and brief reasons for choices.

come to consensus through discussion on the three rights the triad considers most important.

write the three chosen on newsprint and post when time is called.

What do you observe about the results? Is there some agreement as to which are the most important?

If one list is particularly discrepant, the group could be asked to share their reasons for choosing as they did.

Why do you suppose there is agreement about those rights considered most important?

Do you think our listings and our choices of "most important" rights are similar to those people throughout the world would choose? Explain your thinking.

Rights of Expression

Of the rights listed, which relate to rights of expression? How are rights of expression uniquely human rights? About what are humans given the right to express (i.e., expression of what--beliefs, religion, ideas, opinions)?

The rights of expression are obviously considered important to individuals in many/most/perhaps all areas of the world. How are these rights addressed and ensured collectively/institutionally?

In the same triads as before, have students compare provisions for rights of expression in the formal documents of several nations (Handout 12).

What rights of expression do these constitutions suggest are universal?

Does having provisions in documents necessarily ensure these rights will be provided?

(Note: In Lesson 5, students consider the disparity between principles and practice.)

DAY 10

Rights and Responsibilities

We've agreed that rights of expression are important basic human rights. But what is it, basically, that individuals are guaranteed by "freedom" or "rights of expression"? Is it an unconditional right? Does it cover/protect/guarantee all ways in which one may choose to express him/herself? Are there some things we do not have the right to say? Print? Deface in expressing oneself? Let's look at some situations before we decide.

Ask students in pairs to read and discuss the situations described in **Handout 13**. Each group should come to consensus on answers to the discussion questions and each group member should be able to explain the group's reasoning.

As a class, share responses to the vignettes. Consider the following questions:

Is there any limit to one's rights of expression?

What happens when persons aren't responsible in exercising their rights (e.g., interfering with the rights of others)?

How would you describe responsible exercise of one's rights (e.g., when it does not interfere with the rights of others)?

In this classroom, we also have rights and responsibilities. On a sheet of paper, write one right you feel is very important to you.

Have students state their responses in loud voices at the same time so that no one can hear anyone else.

What happened here? Why weren't you able to understand everyone? Did everyone exercise their rights of expression? How did you feel about your opportunity to express your opinion? When someone expresses his/her opinion in a responsible manner, what responsibilities do others have (e.g., not to interfere with the individual's right to speak)? When all of us exercised our right of expression at the same time and no one took the responsibility to listen, how meaningful was our right of expression?

Now, share students' ideas with the class. Listen to each others' examples of classroom rights.

All rights are accompanied by responsibilities. The legal system in this country and in many other countries protects individual and group rights to "responsible expression." We have described responsible expression as that which does not interfere with the rights of others. Irresponsible expression would therefore be that which does interfere with the rights of others. We dealt with examples of the irresponsible use of speech, "for fun," or for personal gain. But we often speak to convey ideas and beliefs that are very important to us, such as how we feel about our country, our religion, and equal rights for all people. Are there limits to how we can legally express these beliefs?

Ask students to turn to their neighbor and share an answer to this question. Then share responses with the class.

DAY 11

We're going to explore the limits of freedom of expression by considering a possible experience you've had and by looking carefully at a case study.

Give the students this scenario for opening class discussion:

You are with a group of friends in the hall and someone tells an ethnic or sexist joke.

What rights does the joketeller have?

In what way(s), if any, does the joketeller's speech infringe on the rights of others?

What are your rights and responsibilities in response to this joke?

Ask for volunteers to role-play how they might respond to the joketeller (e.g., explain that the joke is in poor taste, hurts others' feelings).

What might be the results of your response(s)?

Now let's look at an actual case that deals with these same issues.

Show the videotape, *I-Team Hate Mail*. The tape is approximately 20 minutes long.

After viewing, write the words "BELIEF" AND "ACTION" on the chalkboard.

BELIEF

ACTION

What does Elroy Stock believe (e.g., persons of one religion/race should not marry/"mix" with persons of another religion/race)?

Write the students' responses under "BELIEF."

We don't know why Elroy Stock believes as he does, but what explanations might you offer?

If necessary, remind students of the lesson on bullies.

Note: There is nothing in the public record to indicate why Elroy Stock believes as he does. The purpose of the question is to help students to think beyond simple explanations, such as, "He's prejudiced."

What action(s) did Elroy Stock take?

Write the students' responses under "ACTION."

Which of these two--his beliefs or his actions--hurt other people?

Students may point out that his actions were based on his beliefs. The teacher should note that people don't necessarily act on their beliefs.

Does he have the right to believe as he wants? Does he have the right to act as he wants? What's the difference between beliefs and actions?

What rights of others did he violate through his actions? (e.g., right to security, peace of mind) At what point did his actions become irresponsible? (when they violated others' rights)

Write "My Responsibility" at the end of both columns. At this point, the chalkboard will look something like the following:

<u>BELIEF</u>	<u>ACTION</u>
Persons of one religion/race should not marry/"mix" with persons of another religion/race.	Wrote letters to individuals who had married/"mixed" with persons of another religion/race telling them they were wrong.
My Responsibility:	My Responsibility:

If you had known that Elroy Stock was writing the letters, what responsibilities would you have had? (e.g., to tell authorities)

Write student responses on the board under "My Responsibility."

Suppose that Elroy Stock had never written the letters, but you talked with him and he told you his beliefs. What responsibilities would you have had? (e.g., to express your beliefs)

When you disagree with someone else about an important matter, what responsibilities do you have? Why is it important for you to express your beliefs when you disagree with someone about important issues? How might your beliefs help the other person? How might such a discussion help you?

How can you support someone's right to his/her own beliefs without agreeing with their beliefs? How important is it to support someone's right to their own beliefs? (Remind students of the quotation from Pastor Niemoller in Lesson 2.)

Closure

JOURNALS

Have students take five minutes (or more) to write in their journals on the following questions:

- "If I were to meet Elroy Stock or someone with very different beliefs and opinions from my own, I would
- "How would you feel if they had received a hate-mail letter from Elroy Stock?

Homework Assignment

Students should begin to gather/record any news articles from the paper, radio, and television news related to the basic rights of expression. Bring them to class so they can be used in a future activity (Lesson 5). You may want to begin posting these articles on a bulletin board.

LESSON 4: Censorship Issues

Why are ideas/opinions suppressed?

Objectives

Students will be able to:

share their reactions to having some of their work "censored."

identify historical and current examples of censorship.

identify positions and interests in a role play simulating a parent-teacher conference regarding the removal of a book from the school library.

generate a process for deciding whether a book should be removed from the school library.

suggest reasons ideas/opinions are suppressed.

Estimated Time

Five class periods

Materials/Equipment Needed

Handouts 14-19

Copies of students' work

Film projector and film, To Kill a Mockingbird (optional)

Optional Films/Videos

Books Under Fire (1983, 56 min.)

The Day They Came To Arrest the Book (1987, 44 min.)

Vocabulary

censorship
abridged

vulgarity
defamation

expletive

DAY 12

Set Induction

The teacher, having made copies of work prior to "censoring," will block out with opaque marker or stick-backed paper, lessons of written assignments. Some papers should be "lightly" censored and some "heavily" censored. (If the assignment was something intended to be shared with others outside this particular class, the teacher will have a wider range of responses to their questions about "censorship", e.g., "I didn't think your comments were appropriate for those outside this study.")

Return papers to students in usual manner. Field responses--giving rationales for "censorship." Examples of "rationales":

"I didn't agree with your ideas."

"The people in Ms. Alexander' class may misinterpret that comment; I don't want that to get back to the principal."

"Your mother wouldn't agree with this thinking."

"This doesn't fit with the facts as I see them."

"The ideas are unpatriotic."

Tell students that copies of their papers were made prior to being "blocked out" and that they will have those copies returned to them.

Learning Sequence

*Is there a word that describes what has been done to your work?
(Basically, what was the teacher doing?)*

How did you feel about having your work censored? How did you feel about me (the teacher) for having done it? Did I have the right? Might I ever have the right?

What else do you know about censorship? What kinds of things can be censored? Based upon this information, what is censorship? Other than today, have you ever been "censored"?

Has your life been in any way affected by censorship efforts of others?

After a closer look at censorship as it relates to books and literature, we will return to these questions.

Give students grouped in triads a partial listing of "Books Some People Consider Dangerous" (Handout 14) with editors' notes on the first page. Give them time to read

through lists and ask for their general reactions. Proceed to a more specific line of questioning: (perhaps give them time in small groups to collect data to answer each question and then share with group)

Can we classify/categorize the kind of books often targeted?

(Possible categories: adolescent fiction, textbooks, sex education, "adult" literature)

Collect data and share.

From whom did challenges come?

Collect data and share.

For what reasons were books challenged?

(Possible reasons: some works are racist, some works are sexist, books contain material too "mature" for audience that has access to it, material includes profanity, works contain ideas/ information in conflict with family and/or community values, works critical of a nation and/or its policies)

*In looking at the data you've collected, what potential do you see for conflict?
What complicated and sensitive questions are raised here?*

DAY 13

The First Amendment

How is freedom of expression guaranteed to citizens of the United States?

Give each student a copy of the Bill of Rights and/or a copy of the First Amendment (Handout 15).

How do the "complicated and sensitive questions" we discussed yesterday relate to the Amendment?

Community Forum

We're going to look more carefully at how this issue and these questions might possibly "play out" in a community.

Have students read "**Controversy in Citizenville**" (Handout 16). (The teacher may decide to adapt, to use only one of the two books, or to use yet another with a similar format.)

Ask students if they are familiar with these books—what do they know about each of them?

Inform students that a public hearing about one of these books will be conducted in their classroom with class members playing the roles of hearing participants.

Have students choose which book to focus upon.

Tell students that the official Citizenville hearing format allows for a brief, formal presentation by 15 (half of the class) panel members and for an informal "open-to-the-floor" discussion time. The Board of Education will make its decision about the book, in its next scheduled meeting.

The first task for the class, in setting up the hearing, is for it to decide who in the community would likely be very interested in the controversy and would very likely be on the panel. Who would be there, regardless of their interest, because they "have" to be—their position or job requires it? Try to guide toward some balance here; stop taking roles at 20. Mark those that must be there (principal of the school, representative from the faculty council, teacher using the book in his/her classroom, parent bringing the objection). What are these persons' outward positions likely to be? Some are likely to be neutral—select 15 roles to have represented at the hearing.

DAY 14

Before getting started, discuss the relationship between positions and interests. The following two roles with opposing viewpoints about the use of Huckleberry Finn in the classroom can be used as an example:

Position: A parent against classroom study

Interest: I do not want my daughter to be exposed to racist language. One of two blacks in her class, she feels students think the book is talking about her--makes her self-conscious. Few people use such language any longer. Will it ever become unacceptable in literature? Students at their age don't have the sophisticated sense of time necessary to know that this is generations ago.

Position: A parent in favor of classroom study

Interest: This book gave a wealth of adventure and excitement and boost to my imagination and my sense of power as a child. I believe my child's voice to be important. This book can provide one's first encounters with the consequences of human caring. Racially, I learned of human injustice and inequity and, yet, the book gave me my first encounters with cross-ethnic caring. Genuine caring.

The next task is to assign these roles to partner groups--one role to a partnership. Partners can be assigned by whatever means with which the teacher is comfortable.

Give students time to prepare using Partnership Tasks (**Handout 17**) and the Partner Role Guide (**Handout 18**). Give them copies of poems and/or view the film.

DAYS 15 - 16

Conduct hearing with teacher chairing/managing the process. Ground rules should be set and agreed to before beginning, i.e., all panel members persons will be allowed to state their positions in a 3-minute, uninterrupted, presentation. Persons to address the hearing from the floor must be first recognized by the chair.

Discuss reactions to the information presented. Are there possible compromise or alternative solutions in this case? What is it that makes these controversies so difficult? If you were a Board member how would you vote? (You might want to do this by secret ballot.)

Give students **Handout 19** and discuss reactions.

What happened in the cases where either book was actually challenged?

Are there works/books that would be inappropriate for inclusion in elementary/high school collections? Books inappropriate to be required reading?

Closure

JOURNALS

Have students respond in their journals to the following question:

- What are your responsibilities if you are concerned about the right to freedom of expression?
- Are there ways for you to exercise your responsibility? Give examples.

LESSON 5: Political Tolerance and the United States Courts

How have issues of intolerance been addressed in the United States courts?

Objectives

Students will be able to:

identify and describe the perspectives of various individuals/groups in two case studies involving issues of tolerance/intolerance.

write and discuss their opinions of one case study involving issues of tolerance/intolerance.

recognize and apply legal protections as listed in the U.S. Bill of Rights to the two case studies.

Estimated Time

Four class periods

Materials/Equipment Needed

Handouts 20-29

Black cloth or black construction paper for armbands

Optional Films/Videos

The First Amendment and the Ku Klux Klan (1989, 12 min.)

Skokie: Rights or Wrong (1980, 28 min.)

Vocabulary

perspective / position
legislators / lawmakers

case study
integration

protest

DAY 17

In the last class session, we discussed basic human rights and the responsibility that goes along with protecting others' rights. Over the next few days, we're going to examine two problems that were decided by the court system. How have the courts dealt with issues of tolerance and intolerance?

Learning Sequence

The first case we'll look at involves students just about your age. The time was 1965, and the United States was involved in the war in Vietnam. Although many people supported U.S. involvement in the war, a sizeable number were opposed to it. In Des Moines, Iowa, three students were against U.S. involvement in the war and decided to express their opinion by wearing black armbands to school. Read Handout 20 to see what happened to them.

Give students a chance to read the case study individually and jot down their initial reactions or thoughts about the situation.

Randomly select three students to represent the students who wore the armbands, and three students to represent the school officials (e.g., principal, assistant principal, school board member). Have the first group wear black armbands to "set the scene." Give both groups approximately 10 minutes to prepare to present their positions and interests to the rest of the class. Select two students to be lawyers for the students, and two students to be lawyers for the school officials. Select nine students to act as the Supreme Court Justices; these students should sit at the front of the room with placards showing the names of each of the Justices (Chief Justice Warren, Justices Black, Brennan, Douglas, Fortas, Harlan, Marshall, Stewart, and White). The "Justices" should meet during this time to consider what questions they want to ask the lawyers representing each group.

Have the four groups meet separately while preparing observers. Give Handouts 21, 22, 23, and 24 to the appropriate groups to guide their discussion.

Note: Handout 25 provides arguments for students who may have difficulty with this exercise.

Have the students present their case first, and allow the Justices time for questions. During this period, the school officials should remain silent.

DAY 18

Reminding the class of the arguments already given by the students and their lawyers in the armband case, begin by giving the school officials and their lawyers a turn to present their side while the students remain silent. After the Justices have questioned the school officials, the observers should be given the opportunity to question both parties.

Give the Justices time to deliberate and prepare their decisions. Tell them that they do not need to agree with one another. However, each Justice must be prepared to offer a brief explanation for his/her decision.

While the Justices are meeting, have the rest of the class consider the following questions: What rights do each of the parties feel they have? What rights are in conflict?

After the Justices have given their decisions, debrief by giving the class excerpts from the actual decision (Handout 26).

Use the following questions to facilitate discussion.

What did the majority of the Justices decide? On what did they base their decision?

Suppose the students had created problems at the school by interrupting classes. Do you think the Justices still would have sided with them? What leads you to believe the way you do?

Note that two of the Justices disagreed with the Court's decision. Why did Justice Black disagree?

What do the Justices' opinions suggest about the relationship between rights and responsibilities?

DAY 19

Let's look at another case, this one involving American Nazis. It took place in Skokie, Illinois, almost 35 years after World War II.

Briefly review the role of the Nazis in World War II, and the systematic annihilation (destruction/abolition) of Jews as well as non-Jews. (Handout 5 from Lesson 1 provides a brief overview.)

Give students about five minutes to read Handout 27 individually. Have them underline or highlight the two opposing groups in the Skokie lawsuit and be prepared to summarize the facts of the situation.

Tell students they will be making a decision about the case. They will be doing this in groups of four by participating in a controversy exercise. Make sure the class is agreed on the two opposing groups in the case (the lawmakers of Skokie, Illinois and a faction of the American Nazi Party). Assign students to heterogeneous groups of four. The groups will need to create a group working space away from other groups. Give students Handout 28 to guide their work.

DAY 20

As a class, read **Handout 29**, which describes the Court's ruling and the outcome of the controversy.

Why do you suppose a majority of the judges supported the Nazis? Does this mean that the Court supported the Nazis' beliefs? What exactly was the Court supporting? Why?

Let's talk about both of the cases we've reviewed--the Tinker case and the Skokie case. What is similar about the two?

If students don't mention it, note that both involve rights listed in the U.S. Bill of Rights.

What is different about the two cases? Was it more difficult to support the students or the Nazis? Why? Can we support persons' right to express their beliefs without supporting their beliefs?

Closure

Show Overhead 5.

Go through the quotation clause by clause in order to make sure that students understand it. For example, Mill said that if a large group of people has one opinion, and one person disagrees with them, the large group has no more right to silence the one person than does that one person have the right to stifle the large group. You may want to demonstrate this by having one student stand while the others remain seated.

JOURNALS

In their journals, have students respond to the following questions:

- How important would you say rights of expression are to Mill?
- Of what relevance is this quotation to the case studies we have discussed?
- In cases where we disagree a lot with the speakers, what might be the benefits of allowing them to speak? Benefits to you? Benefits to society?
- What role have the U.S. courts played in the rights of the majority versus the rights of one individual or a small group of individuals?

LESSON 6: International Rights and Responsibilities

What international standards address issues of intolerance?

Objectives

Students will be able to:

suggest possible short-term and long-term consequences of limiting responsible expression of differing viewpoints.

describe articles from the Universal Declaration of Human Rights related to rights of expression.

compare the rights listed in the U.S. Bill of Rights with those listed in the Universal Declaration of Human Rights.

identify examples of actions promoting/preventing rights of expression.

recognize and apply international standards as listed in the Universal Declaration of Human Rights to case studies involving issues of tolerance/intolerance.

describe the relationship between international principles and international practices related to rights of expression.

identify examples of tolerance and intolerance at the international levels.

Estimated Time

Three class periods

Materials/Equipment Needed

Handouts 30-33

Newspaper articles related to rights of expression brought in since Lesson 3

Newspapers, scissors

World map

Copies of the United States Bill of Rights

Optional Films/Videos

Torture: The Shadow of a Beast (1988, 57 min.)

Vocabulary

inquisitor
censor

standards
values

Universal Declaration of Human Rights
Amnesty International

DAY 21

Set Induction

Write the following on the board:

No one is allowed to criticize the government.

No one is allowed to go to a church, synagogue, or temple to worship.

No one can meet with other persons to discuss government policies or actions.

Suppose that a government passed these laws. Why might a government pass such laws?

What might be the short-term consequences of these laws for citizens and government leaders? long-term consequences?

How fair do you think these laws would be to citizens? Why?

In the last lesson, we discussed laws in the United States related to rights of expression as applied to specific case studies. In this lesson, we will focus on international standards that have been developed to protect our rights of expression.

Learning Sequence

In 1946, many nations of the world came together at the United Nations and expressed their concern about the protection of basic human rights, including rights of expression. Between 1946 and 1948, they worked on writing a document entitled the "Universal Declaration of Human Rights." The document was adopted by the General Assembly of the United Nations in 1948.

Why do you suppose there was such a concern about human rights at this point in our history?

(The gross violations of human rights prior to and during World War II prompted much of their concern.)

Give students copies of the "Universal Declaration of Human Rights"(Handout 30).

Pretend for a moment that you have no rights whatsoever. You can choose only five rights listed on Handout 30. Look over the list carefully, and place a check beside the five rights you would choose.

Ask volunteers to explain their choices.

Why was it difficult to select only five rights?

If students do not suggest it, note that many of the rights are related to one another. Education prepares one to vote and work, art and music are a means of expression, people often worship by meeting together, etc.

Why do you suppose some of us chose different rights? (different values, needs, etc.)

The nations that adopted the Universal Declaration reflect many different cultures, religions, political/economic systems, and ethnic groups. Given their different perspectives and backgrounds, how do you suppose they were able to write such a document?

Why do you think the nations chose to write a document expressing their beliefs rather than merely discussing them? What is the significance of a written document?

Where have you seen some of these rights before?

In groups of four, have students compare the United States Bill of Rights and the Universal Declaration. Students should place an "x" beside those rights in the Universal Declaration that are also noted in the Bill of Rights. Caution students that it will sometimes be unclear whether the rights are similar. In such cases, the students should discuss the ambiguities and try to reach a consensus regarding the best interpretation.

Would you add or delete any rights to the U.S. Constitution? to the Universal Declaration?

What values do you think are reflected in each?

In this class, we have been particularly concerned about rights of expression. Which articles in the Universal Declaration and the U.S. Constitution relate to rights of expression? How are they similar? How are they different?

There was much discussion among the United Nations participants about the exact wording of the articles. Let's look at the two ways of wording Article 18 which were suggested.

Have students read the two versions of Article 18 (Handout 31) silently.

Underline the words in Version 2 that do not appear in Version 1. How do these words change the meaning of the article? What effect might these words have on the citizens of a country? Which version allows greater freedom of expression?

Suppose a government decided that all persons should belong to one religion. Would this be fair? Which version would allow a government to make such a decision?

After much discussion, Version 1 was adopted by the United Nations. Why do you think the majority of countries chose this version?

The members of the United Nations also discussed Article 19 at some length. Read two versions of this article that were considered for adoption (Handout 30).

Underline the words in Version 2 that do not appear in Version 1. How do these words change the meaning of the article? What effect might these words have on the citizens of a country? Which version allows greater freedom of expression?

How might Version 2 limit freedom of expression? Give an example. (Suppose a journalist wrote an article that stated the government of another country does not treat its citizens well. Would this article be "provoking hatred between nations"? Who should decide? Should a journalist be allowed to write such an article? Which version would allow the journalist to write the article?)

After much discussion, Version 1 was adopted by the United Nations. Why do you think the majority of countries chose this version?

DAY 22

Write the following words on the board: fairness, equality, justice, freedom.

What do these words have in common? (The words reflect principles or values that are important to us.)

What other words would you add to this list of principles or values that are important to many people? Why do you feel these principles or values are important? Do people always behave according to these principles? What are the consequences when people don't behave according to their principles?

What is the relationship between principles and practice? If people don't always live according to their principles, why should we bother formulating a set of principles? What purpose do a set of principles serve for people? If we did not have a set of principles, what might be the consequences?

Would you say that Articles 18 and 19 of the Universal Declaration describe principles or practices? Why?

Let's examine the relationship between the principles and practices regarding rights of expression a bit closer.

Have the students work in pairs. Using the news articles the class has gathered related to the rights of expression, they should complete the form given in **Handout 32**. (You may want to extend this activity over a period of time.)

When students have accumulated a sufficient number of articles, have them share their findings. Display the articles with completed handouts on a bulletin board with a world map; attach yarn from the articles to the appropriate location on the map.

Questions to guide discussion might include the following:

What generalizations can we make about the relationship between principles and practice?

Did we find more articles that suggest persons/governments practice the principles of rights of expression or do not practice those principles?

Note that newspapers may consider violations of the rights of expression as "news" whereas the numerous times when principles are practiced it is not considered news.

Why do you suppose principles are sometimes not practiced?

What are the likely short-term consequences to citizens when principles are not practiced? the long-term consequences?

DAY 23

Amnesty International (A.I.) is an organization that is concerned, among other things, with cases in which rights of expression are not given to citizens. A.I., which was founded in 1962 in London, is composed of citizens--both adults and youth--throughout the world who write letters to governments on behalf of persons denied their rights of expression.

Read **Handout 33** which provides a description of six cases Amnesty International has investigated.

After students have read **Handout 33**, use the following questions to guide discussion:

Which articles in the Universal Declaration of Human Rights have been violated in these cases? What might be the short-term consequences to the victims and their governments? Long-term consequences?

Persons such as yourselves have written letters to the governments on behalf of these individuals through Amnesty International. Why do you think Amnesty International decided to intervene in each of these cases?

What actions might individuals/groups take to prevent such violations from occurring?

Closure

Write the following quotation on the board.

Books won't stay banned. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost. The only sure weapon against bad ideas is better ideas.

Whitney Griswold, renowned educator and former president of Yale University, Seventeen, 41, January 1982

Discuss what Griswold feels are the long-term consequences of violations of rights of expression.

Why do you think he is hopeful? What is the role of citizens in promoting responsible expression?

Note: The students in your class or school may want to participate in Amnesty International's letter writing program. AI offers a special edition for young people. Contact Amnesty International, Urgent Action Network, Children's Edition, Post Office Box 1270, Nederland, CO 80466-1270. Phone: (303) 440-0913.

In preparation for Day 24, you need to select two people to role play the mock interview with Aryeh Neier for the next class period. Give them copies of **Handout 37** to prepare for the role play. Emphasize the use of expression and keeping a sense of really "being" the characters.

LESSON 7: Belief and Believers

Who are the leaders, past and present, who followed their consciences and acted on their beliefs?

Objectives

Students will be able to:

identify individuals and groups who have struggled against intolerance of their beliefs, and describe their efforts and/or ideas.

gather information which describes the efforts and/or ideas of individuals or groups who advocate tolerance for diversity of beliefs and/or have been victims of intolerance.

develop a scenario in which they interview another student playing the role of an advocate for tolerance and/or victim of intolerance.

develop a scenario in which they play the role of an advocate for tolerance (or a victim of intolerance) and participate in an interview conducted by another student.

infer the personal characteristics of individuals dedicated to increasing tolerance for diversity of beliefs.

Estimated Time

Five class periods

Materials/Equipment Needed

Handouts 34-36
appropriate library reference materials

Optional Films/Videos

The Courage to Care (1986, 28 min.)

Vocabulary

advocate "mock" interview

DAY 24

Set Induction

Hopefully, as we learn more, the importance of tolerance, historically to the present, is growing in your mind. So far, we have looked at the effect of intolerance upon the human rights of individuals and groups and how tolerance relates to censorship and our legal system. In this process, we have briefly encountered people for whom the increasing tolerance of others is of extreme importance. In this lesson, a closer look will be taken at why particular individuals regard tolerance as so important and how their lives reflect that importance.

Learning Sequence

Let's begin by thinking of people and groups we've learned of in these lessons and people we know of generally for whom tolerance and human rights were, and are, of great concern and importance.

List these on the board.

Hand out the list of advocates provided with this lesson (**Handout 35**). Inform them that it will be their task to present to the class information about one of these advocates but that they are going to do it in an interview format. Each student will be asked to play the role of either the interviewer or the interviewee.

Assure them that the following activity will give them more information as to how this will be done.

Prior to this lesson, the teacher will have selected two students (preferably those theatrically inclined) to role play the "Mock Interview with Aryeh Neier" (**Handout 34**) for the class.

Have students present the mock interview. Immediately following the interview, have small groups of students complete the chart presented in **Handout 36**.

Ask students how they feel about Aryeh Neier and his thinking. What was, to them, the most important part of his explanation for his thinking?

Tell students that what they have seen here is, basically, what they are to do.

Before you begin to research, however, let's look more closely at the roles of the interviewer and the interviewed using today's mock interview as an example.

Role of Interviewer

Did the interviewer go into this "cold"? How do you know? How do you think s/he may have prepared for it? (Note that the interviewer may have also studied those who opposed Neier's stand/opinions.)

What does the interviewer provide the audience in the first paragraph? How important is this?

Are the beliefs/opinions of the interviewer evident anywhere in the interview? Is this acceptable? How does his/her sharing these beliefs/opinions affect the quality of the interview?

On a scale of 1-5, how would you rate the effectiveness of the interviewer? Give reasons for your ranking.

What suggestions would you offer to someone who is going to be an interviewer?

Role of the Interviewee

How well prepared was the interviewee, the person playing Aryeh Neier? How do you think s/he may have prepared?

What facts are given? What feelings are shared? What personal experiences are related? What information, for you, made the interviewee most believable?

What guidelines would you suggest for someone preparing to be interviewed (e.g., know person's history, beliefs, language, things s/he has said, response of others to him/her)?

Teacher/class will decide how to proceed with advocate/victim assignment and interviewer/interviewee partnerships.

Remind them of the discussion format (chart) that will follow each mock interview and remind them to refer to the Neier interview as an example. Students assigned to an advocate/victim role can decide to work together to find resources and plan format for the interview or choose to work independently of one another. The primary goal, however, is for the class to learn as much as possible about each advocate/victim.

DAYS 25 - 28

Give students time to conduct research.

Have students present interviews and complete chart (Handout 36) after each.

After all interviews are completed and class composite is filled out (perhaps a student handout with all this information compiled would be helpful), have students make generalizations about each category.

Closure

JOURNALS

Make a journal entry describing someone you admire a great deal for the tolerance s/he shows in everyday life--perhaps someone you know personally.

- You may assist by offering a "simple" example of someone you respect for displaying tolerance.

LESSON 8: Review

What have we learned about tolerance and intolerance?

Objectives

Students will be able to:

demonstrate their knowledge and understanding of terms and issues studied thus far.

Estimated Time

One class period

Materials/Equipment Needed

game show props (buzzers, prizes, etc.)

DAY 29

Set Induction

To test our understanding of issues and terms associated with tolerance, we're going to play a game called "Tolerance in Jeopardy."

Learning Sequence

"Tolerance in Jeopardy" works just like the TV-game show Jeopardy. We will play five rounds with one person from each team competing against each other, and then a round of "Final Jeopardy". The points/money that each individual accumulates will be tallied into his/her team score. The winning team will be the one with the most points after Final Jeopardy. If teams are not evenly numbered, one person may play two rounds.

Before we begin the game, determine who within your group will play each of the five rounds. While teams are meeting, the game's hosts can write the first set of categories across the top of the chalkboard, and the point/money values underneath each category. For the first round, the board will look like this:

UNITED STATES	WORDS OF WISDOM	SCIENCE
\$50	\$50	\$50
\$100	\$100	\$100
\$200	\$200	\$200

First round players will assemble at desks at the front of the room. Team 1 chooses the first category (e.g., "Science for \$ 50"). One host will read the answer for that category, while another keeps score for the players. Remember that contestants must pose their response in the form of a question. The first player to raise his/her hand (or press a "buzzer") gets to guess the correct response. If that response is incorrect, the next player to raise his or her hand may attempt a response and so on. If no player responds correctly, no points are scored and the player who had control of the board can choose another category.

When players responds correctly, they win the point value associated with that category and gain control of the board (i.e., get to choose the next category). When players respond incorrectly, they have the dollar value for that question subtracted from the total score. If nobody knows the correct response, the host will read it, and the last person to choose a category chooses again.

For example, after the category has been selected, the host would read the answer provided on the game sheet:

HOST: "To recognize and respect the rights of others to hold and express beliefs, customs etc. that you don't hold."

CONTESTANT: "What is tolerance?"

After all the categories for round one are completed, record each player's score and move on to round two. Total each team's score after round five. Each team then chooses a single representative to send to the Final Jeopardy round.

After the category for the Final Jeopardy round has been read by the host, final contestants must determine how much of the team's total points/money they are willing to risk on that topic. They write this amount secretly on a card which the host collects. Then, the host reads the answer and the players have one minute to secretly write their response in the form of a question on a sheet of paper. (If the class so desires, each team can confer on the Final Jeopardy question, but they should still appoint a "captain" for this round.)

Players who give the correct response accumulate the amount of points/money that they wrote on the card toward their team score; players who give the incorrect response lose that amount. The winning team is announced.

If time is left at the end of the class period, you might share and discuss some of the answers to the game in more detail. You may also want to give copies of the "Tolerance in Jeopardy" Game answers/questions to the students.

TOLERANCE IN JEOPARDY
Answers and Questions for Game Hosts

Round 1

- Categories: UNITED STATES—examples of tolerance and intolerance in this country
- WORDS OF WISDOM—famous quotes on tolerance
- SCIENCE—science has introduced many new ideas that have not been immediately accepted by the majority

UNITED STATES

- \$50** Answer: During World War II, the United States did this to many American citizens who had Japanese ancestry.
- Question: What is “internment” or “imprisonment”?
- \$100** Answer: It protects freedom of speech and freedom of expression in the United States.
- Question: What is the “First Amendment” or “Constitution” or “Bill of Rights”?
- \$200** Answer: The reason why the U.S. government put Susan B. Anthony in jail in 1872.
- Question: What is “trying to give women the right to vote” or “leading women to the polls”?

WORDS OF WISDOM

- \$50** Answer: She said, “Tolerance is the greatest gift of the mind; it requires the same effort of the brain that it takes to balance oneself on a bicycle.”
- Question: Who is Helen Keller?
- \$100** Answer: He said, “If all mankind minus one were of one opinion, and only one person were of the opposite opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.”
- Question: Who is John Stuart Mill?
- \$200** Answer: This playwright said, “Though all society is founded on intolerance, all improvement is founded on tolerance.”
- Question: Who is George Bernard Shaw?

Round 1 (cont'd.)

SCIENCE

\$50 Answer: Often injured or killed in the process of scientific research, many people argue that they have fundamental rights, much like humans.

Question: What are animals?

\$100 Answer: For suggesting this idea, the great scientist Galileo was widely scorned by society and the church and was put under house arrest until he died.

Question: What is "that the earth revolves around the sun"?

\$200 Answer: This scientist was condemned by the church for his teaching that human beings evolved from apes and were not the descendents of Adam and Eve.

Question: Who is Charles Darwin?

Round 2

Categories: LEGAL EAGLES—most of our freedoms are protected by the constitution and the courts

WHO IN THE WORLD—famous people around the world have caused or fought against intolerance

“T” IS FOR TOLERANCE—all correct responses begin with the “T”

LEGAL EAGLES

\$50 Answer: The town of Skokie, Illinois, did not want this group to hold a march, and the dispute was eventually settled in the Supreme Court.

Question: What is “the American Nazi Party” or what are “Nazis”?

\$100 Answer: The Supreme Court case “Roe versus Wade” was about this controversial issue.

Question: What is abortion?

\$200 Answer: This legal case involving the wearing of black arm bands by students who opposed U.S. involvement in Vietnam reached the Supreme Court in 1966.

Question: That is “Tinker versus the Des Moines Independent School District” or “Tinker versus Des Moines”?

WHO IN THE WORLD

\$50 Answer: This man is famous because he fought against prejudice towards blacks in the U.S. He won the Nobel Peace Prize in 1964.

Question: Who is Martin Luther King Jr.?

\$100 Answer: This scientist was the most famous political prisoner in the Soviet Union.

Question: Who is Andrei Sakharov?

\$200 Answer: He ordered the young people of the Red Guard to take power during the Chinese Cultural Revolution of the 1960s and ensure that noncommunist ideas were silenced.

Question: Who is Mao Tse-tung?

Round 2 (cont'd.)

"T" IS FOR TOLERANCE

\$50 Answer: This group's censored "Nice" version has sold far fewer copies than the banned "Nasty" version of their album.

Question: Who is 2 Live Crew?

\$100 Answer: In 1989, many hundreds of young people were killed at this location when they pushed their government for democratic reforms.

Question: What is Tienammen Square?

\$200 Answer: Article 5 of the Universal Declaration of Human Rights protects people from this kind of cruel punishment.

Question: What is torture?

Round 3

Categories: TOO CLOSE TO HOME—examples of tolerance and intolerance in Minnesota

LEGAL EAGLES—most of our freedoms are protected by the constitution and the courts

ART AND MUSIC—many people are opposed to the ideas that are expressed in art and music

TOO CLOSE TO HOME

\$50 Answer: There have been violent clashes in Minnesota and Wisconsin over the rights of American Indians to engage in this early spring hunting activity.

Question: What is spearfishing?

\$100 Answer: The City of Minneapolis recently considered whether these people should have the same employment benefits as married couples.

Question: What are “homosexual couples” or “gays”?

\$200 Answer: In 1990, a Minneapolis teenager was arrested for putting this on a black family’s front lawn.

Question: What is a burning cross?

LEGAL EAGLES

\$50 Answer: President Bush proposed a constitutional amendment in 1990 to keep people from doing this to the flag.

Question: What is burning it?

\$100 Answer: This legal penalty is imposed by 37 of our 50 states, even though the constitution guarantees people their “life” and “liberty.”

Question: What is the death penalty?

\$200 Answer: He served on the Supreme Court for 36-and-one-half years and was viewed as the strongest supporter of individual rights and freedom of expression.

Question: Who is William O. Douglas?

Round 3 (cont'd.)

ART AND MUSIC

\$50 Answer: When he was a guest on Saturday Night Live and the Arsenio Hall Show, some regular performers refused to appear with him because of his racist and sexist humor.

Question: Who is Andrew Dice Clay?

\$100 Answer: In 1990, an art exhibit in Cincinnati was closed and the photographs of artist Robert Mapplethorpe were seized by police because many people thought they were this.

Question: What is pornography?

\$200 Answer: This U.S. Senator has said that taxpayers should not have to pay for immoral and pornographic works of art, and wants to stop government funding of some artists.

Question: Who is Jesse Helms?

Round 4

Categories: A PROBLEM OF GLOBAL PROPORTIONS—intolerance is a problem all over the world

UNITED STATES—examples of tolerance and intolerance in this country

FACTS AND FIGURES—factual information you have learned about tolerance

GLOBAL PROPORTIONS

\$50 Answer: This system of racial segregation designates where blacks and whites can live in South Africa.

Question: What is apartheid?

\$100 Answer: This political party was in power from 1933 to 1945. During World War II, they killed over 10 million people including blacks, Gypsies, communists, homosexuals, and Jews.

Question: What was the German Nazi Party?

\$200 Answer: In this country, the “Mothers of the Plaza” protested the government’s kidnapping, torture, and murder of over 10,000 young people in the 1970s and 80s.

Question: What is Argentina?

UNITED STATES

\$50 Answer: As late as the 1960s, these people were restricted from voting, attending some schools, riding in the front seats of buses, and buying homes in some neighborhoods in the United States.

Question: Who are Blacks?

\$100 Answer: This is the only state which decided not to imprison Americans and Japanese living there during World War II.

Question: What is Hawaii?

\$200 Answer: In the 1950s, this government committee was led by U.S. Senator Joseph McCarthy to investigate people and organizations who were believed to be communists.

Question: What is the Committee for Un-American Activities?

Round 4 (cont'd.)

FACTS AND FIGURES

\$50 Answer: These people are often the victims of child abuse. They tend to act out the way they are treated at home by threatening smaller, weaker people.

Question: What are bullies?

\$100 Answer: A small number of people who hold views different than the rest, and must have freedom to express those views even though they are outnumbered.

Question: What is a minority?

\$200 Answer: Statistics show that one out of twelve students drop out of school because they fear this.

Question: What are "bullies" or what is "violence"?

Round 5

Categories:

WHO IN THE WORLD—famous people around the world have caused or fought against intolerance

A GROUP EFFORT—groups that have organized to promote tolerance

WOMEN AND TOLERANCE—facts about the treatment of women in society

WHO IN THE WORLD

\$50 Answer: This famous wife of a U.S. President was an outspoken and active defender of human rights.

Question: Who is Eleanor Roosevelt?

\$100 Answer: Ghandi became well-known for the success of these tactics in winning independence of India from England.

Question: What is non-violence?

\$200 Answer: This current President of Czechoslovakia was imprisoned for many years because his ideas were against those of the communist government.

Question: Who is Vaclav Havel?

A GROUP EFFORT

\$50 Answer: This worldwide organization seeks the release of political prisoners who have been arrested because of their beliefs, color, sex, language, or religion.

Question: What is Amnesty International?

\$100 Answer: It was passed in 1948 by the United Nations to guarantee the rights and freedoms of all people around the world.

Question: What is the Universal Declaration of Human Rights?

\$200 Answer: This non-profit legal group was created to protect the rights and cultural heritage of American Indians.

Question: What is the Native American Rights Fund?

Round 5 (cont'd.)

WOMEN AND TOLERANCE

\$50 Answer: Margaret Mead said that, because the sex roles of men and women are not determined by biology, women should be able to do this.

Question: What is "do whatever they want" or "choose how they want to live"?

\$100 Answer: It wasn't until 1972 that women in Sweden were given this right.

Question: What is the right to vote?

\$200 Answer: Many people say that the invention of this in the 1950s led to the greatest advances in the freedom of women.

Question: What is the birth control pill?

FINAL JEOPARDY QUESTION

The Final Jeopardy category is: **INTOLERANCE IN NORTH AMERICA**

After the host announces this category, Final Jeopardy contestants must secretly write on a piece of paper how much of their team's total they are willing to bet. The host must collect all the bets before the Final Jeopardy question is read. If the class wants, the Final Jeopardy round can include the whole team instead of just one member. In this case, teams should move to separate areas of the classroom to confer quietly (so that other teams cannot hear) about their response. The response must be written on a piece of paper within a time limit of one minute (if individuals) or two minutes (if teams).

The Final Jeopardy answer is:

The South African system of apartheid was partly copied from this system of racial segregation that still exists in the United States and Canada.

The Final Jeopardy question is:

What are Indian reservations?

LESSON 9: Developing a Class Declaration of Rights and Responsibilities

What rights and responsibilities do we have in our class?

Objectives

Students will be able to:

make decisions about how they would balance rights and responsibilities in a number of complex cases.

develop their own Declaration of Rights and Responsibilities.

Estimated Time

One class period

Materials / Equipment Needed

Overhead 5

Optional Films/Videos

Life and Liberty . . . for All Who Believe (1983, 30 min.)

Closure

JOURNALS

Have students return to the first two scales they drew in Lesson 1 (regarding how important the concept of tolerance is to one's self and to humanity in general).

- Would you change your responses? Why or why not?
- Imagine talking to a favorite relative -- parent, brother/sister, grandparent, etc. -- about the work we've been doing on toleration. How would you describe to them what we've been learning?
- If this relative asked you what effect this course work had on you personally, what would you say to them?

Tolerance for Diversity of Beliefs:

A Secondary Curriculum Unit

Overheads

Carla is the local newspaper editor. She recently received a "Letter to the Editor" that stated women should not be allowed to run for public office. Carla disagrees with this view, but she respects the right of others to express their opinions. She decides to publish the letter.

- A) Marie gets four requests to use the building. Because she is a Democrat, she decides to allow two Democratic candidates to hold meetings there and tells two Republican candidates they can't use the building.
- B) Marie allows two pro-abortion groups to hold meetings there, but tells the anti-abortion groups they can't meet there.
- C) Marie allows two groups working for equal rights for people of all races to hold meetings there, but tells members of the Ku Klux Klan they can't meet there, even though she believes they will hold a peaceful meeting.
- D) Marie won't rent the auditorium to a group that promotes racism because the last time this group met, its members went straight to a mostly Black neighborhood where they damaged property and injured a number of African Americans.

Directions:

- 1) Look at each statement and discuss in your small group whether each statement is an example of tolerance, intolerance, or neither.
- 2) Think about how each case matches or differs from the definition we have discussed.
- 3) Are those that don't match the definition always examples of intolerance?
- 4) Can a response be neither tolerant nor intolerant?
- 5) What questions arise when you look at these examples?

If all mankind [humankind] minus one were of one opinion, and only one person were of the opposite opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

John Stuart Mill, *On Liberty*
British philosopher and economist
(1806-1873)

Examples:

1. Democrats have as much right to buy time for television commercials as Republicans do. (All who agree should go to their right, all who disagree should go to their left and those who are unsure should stand in the middle.)
2. The government should be able to arrest anyone who criticizes it.
3. No one should be punished for saying what he or she truly believes.
4. Everyone has the right to practice religion freely.
5. People should be able to meet freely with whomever they wish.
6. A comedian who offends large portions of the population should be allowed to perform on television.
7. A person who calls for the murder of the president should be allowed to buy television ads.

8. A Jewish group should be able to build a temple or synagogue in a mostly Christian neighborhood.
9. Animal rights activists should be able to express themselves by spraying paint on people's fur coats.
10. People who are fighting against the abuse of animals can handout pamphlets outside a store that sells fur.
11. The Ku Klux Klan should be prevented from meeting in a predominantly non-white neighborhood, if the people living there object.
12. A person who hates people of certain religions should be able to express him/herself by painting lies about them on public walls.

Tolerance for Diversity of Beliefs:

A Secondary Curriculum Unit

Handouts

TOLERANCE ? INTOLERANCE ?

- 1a) A teacher allows both sides of an issue such as capital punishment to be debated in class, even though she believes capital punishment should be banned.
- 1b) Anna Nichols runs the local newspaper. She doesn't allow pro-abortion groups to buy advertising space in her paper, because she disagrees with what their ads are saying.

- 2a) Sam, who is a city official, refuses to give Jason's group, the Ku Klux Klan (KKK), a permit to hold a parade because Sam is African-American and dislikes the KKK.
- 2b) Sam refuses to give Jason's group (the KKK) a permit for a parade because Sam doesn't like Jason as a person.
- 2c) Sam gives Jason's group the permit, but tells Jason he disagrees with the principles of Jason's group. Sam later decides to organize a rally for African-American rights on the same day.

- 3a) Tammy's mom, who is Jewish, won't let her play with Rick because his family has a Nazi flag hanging in front of their house.
- 3b) Tammy's mom, who is a Nazi, won't let her play with Rick because his family has a Jewish symbol, the Star of David, hanging on their front door.

- 4a) Kim is the star of the soccer team. The week before the biggest game of the season, she tells her coach that she won't be able to make it to the next game because it falls on an important religious holiday. The team coach tells her that he respects her religion, but that a sports team must have rules. If she can't make the game, she's off the team.
- 4b) Kim tells the coach she can't play in the next game because it falls on a religious holiday. Her teammates tell her they'll play especially hard to make up for her being gone, and that they are not angry with her for missing the game.

- 5a) Bruce, who owns an apartment complex, refuses to rent apartments to couples who aren't married because his religion says that what they're doing is wrong.
- 5b) Bruce rents apartments to unmarried couples even though members of his church tell him they think he should not. Bruce does not believe that couples should live together before marriage.

- 6a) Jake doesn't believe in women's rights. When a famous woman came to speak at his school, Jake and his friends made so much noise that no one could hear her speech.
- 6b) Because he doesn't believe in equal rights for women, Jake and his friends didn't attend a speech being given by a famous woman visiting his school.
- 6c) Jake listened to a female speaker advocating women's rights. He disagreed with her views. Afterward, he asked the principal to invite a male speaker with an opposing view.

- 7a) A teacher, Jill Hunter, does not really like gay people, but allows a person who is gay to speak to her class about efforts to guarantee equal rights for homosexuals.
- 7b) Students listen to a gay speaker who advocates equal rights for homosexuals, but as soon as he is gone several students say they disagree with the speaker's views.

- 8a) Valerie is mean to Karen because she owns a fur jacket. Valerie supports animal rights.
- 8b) Valerie tells Karen that she respects her right to choose a fur jacket, but that she disagrees with her decision. Valerie gives Karen some literature on animal rights.

THOUGHTS ON TOLERANCE

If you want to prevent a country from being taken over by a certain group, show that group toleration.

- Voltaire
(1694-1778) French philosopher, historian, and dramatist—influenced the writers of the U.S. Constitution

Though all society is founded on intolerance, all improvement is founded on tolerance.

- George Bernard Shaw
(1856-1950) Irish dramatist, critic, feminist, and Nobel Prize winner;
from *Saint Joan*: Preface

Toleration . . . is the greatest gift of the mind; it requires the same effort of the brain that it takes to balance oneself on a bicycle.

- Helen Keller
(1880-1868) author, lecturer, and educator for the rights of the blind and deaf;
from Letter to Charles T. Copeland

**ISSUES OF TOLERANCE AMONG US:
HOMEWORK ASSIGNMENT**

Interview an adult in your household about times when s/he has experienced intolerance. If they are uncertain about what you mean by intolerance, share with them the definitions below and tell them about what you have been doing in class. Based on what they tell you, answer the following questions:

1. Describe an episode when you or someone in your family was not tolerated because of things you (or they) believed or said. (What happened? Who were the persons involved? Where did it happen and when?)

2. How did the experience make you (or your family member) feel?

3. Why do you think the person who acted intolerantly did what s/he did?

4. Would they agree with your explanation of their behavior?

5. Did this episode make you (or your family member) more or less tolerant toward others?

Tolerance: recognizing and respecting others' right to hold beliefs and customs that you don't like

Intolerance: denying others the right to hold beliefs that are different from your own

The Chinese Cultural Revolution

The Chinese Cultural Revolution started in the middle 1960s, but to understand it we should look at what happened before. After the Communist Party gained control in 1949, the government tried different ways of managing the land and resources of the country. First land was taken away from people who owned lots of land and was given to people who had little land. Then the government built factories. Later on, they took away the land they had given to small farmers and created large farms owned by the government. The Communists hoped that, with these changes, the economy would improve.

However, these moves did not improve the economy. Because of this, the government decided to let more people work on their own and to let people express their ideas, even if they disagreed with the government.

But during the Cultural Revolution in the 1960s this all changed. Mao Tse-tung, the head of the Communist Party, was afraid that non-communist ideas might become strong. He called for young people in the Red Guard* to take power and to make sure that Communist ideas and ways stayed strong. People were sent back to factories and large farms. Teachers, doctors, and others with high level skills were not allowed to do the work for which they had been trained. They were sent to work in the factories and on the large farms. The Red Guard fought in the streets and attacked people with whom they disagreed. Many people were sent to jail because they had the "wrong" ideas. Lives were disrupted, as people lost jobs, were jailed, forced to move, or killed. By the end of the 1960s, things calmed. Yet, when it was over, about a million people had been killed.

* * *

* The Red Guard was a group of youth in China who were followers of Mao Tse Tung and actively fought for his beliefs.

The following scene is written by Liang Heng, a young boy during the Cultural Revolution. He describes the night the Red Guard came to his house.

The search raids soon spread to the newspaper. It was a terrifying time, because every night we heard the sounds of loud knocks, things breaking and children crying. Like every family with a member attacked in the posters, we knew the Red Guards would soon come to our house, and we were constantly on edge. During the day we went to see the display of things that had been taken from other people; at night we lay dressed, sleeplessly waiting for our turn.

At eleven one night the knocks finally came, loud, sharp, and impatient. We sat up in bed automatically. Father came from the inside room and turned on the light. He motioned with his head for Liang Wei-ping to get the door.

There were seven or eight Red Guards, all men or boys, and the small room seemed very crowded. It was hot, but they were all wearing white cloths over their mouths and noses, and dark clothes. The one who seemed to be the leader carried a long metal spring with a rubber tip. He struck it against the table top with a loud crack.

"Liang Shan!" he said. "Is there anything anti-Communist in your house?"

Father stammered, "No, no. I had pictures of Liu Shao-qi but I turned them in to the Work Team. Nothing else."

"Fool!" The man sliced at the table again.

Liang Wei-ping started to cry.

"What are you blubbering about? Cut it out. You and the boy, get over there in the corner."

We trembled there, trying to keep our sobs silent.

"What you must understand is that this is a Revolutionary action," the man announced. "Right?"

"Yes, yes, a Revolutionary action." I had never seen my father plead with anyone before. I had never seen him without his dignity.

"You welcome it, don't you! Say it!"

Something stuck in my father's throat.

"You've always been a liar!" Two Red Guards took him by each arm and grabbed his head, pushing it down so he was forced to kneel on the floor. They shook him by the hair so his glasses fell off, and when he tried to reach for them they kicked his hands away.

"Liar!"

The others were already starting to go through our things, some going into the other rooms for the books, others to the boxes. For several minutes there was silence except for the rustling of paper and the opening of boxes and drawers. Then one of them cried out.

"Quite a fox, isn't he? We said he was a liar!" The Red Guard had two Western ties and a Western-style jacket. "What's the meaning of this?"

"Ties," my father mumbled.

They kicked him. "Of course they're ties! Do you think we're children? Everyone knows these are ties. Capitalist (anti-Communist) ties. Or hadn't you heard?"

Father was pointing excitedly. "They were ordered through the newspaper. For some jobs. It wasn't my idea. For parties and —" The spring slammed down on his hand and he cringed in pain.

"Who told you to point your finger? Think you can order people around still, don't you? Stinking intellectual!"

Liang Wei-ping cried, "How can you go hitting people that way? He can't even see properly."

"Shut up, little crossbreed, or we'll be hitting you next," snapped the Red Guard standing by the dresser. "Look at this! Fancy pants and sleeves with three buttons!"

From the other room came two Red Guards with armfuls of books. They dumped them abruptly on the floor near where Father was kneeling and went back for more. Tang poetry fell on top of histories, foreign novels on the Chinese Classics. Our house had always looked very neat and spare; I had never realized we had so many books.

After an hour they had finished going through everything. My comic books of the Classics had been added to the pile; the Xu Bei-hong horse had been crumpled and tossed on top. Everything we owned was in disorder on the floor, and even our pillows had been slit open with a knife. Father had been on his knees for a long time, and was trembling all over. The Red Guards were stuffing things into a large cloth bag when one of them got an idea for another game.

He put our large metal washbasin on the floor and built a little mound in it out of some of the finest books. He lit a match underneath and fanned it until the whole thing was aflame. Then he fed the fire, ripping the books in two one at a time and tossing them on. Father turned his head away. He didn't need his glasses to know what was on the fire.

"What's the matter, Liang Shan? Light hurt your eyes?" The leading Red Guard held the metal spring out in front of him like a snake. "'A Revolutionary action.' Say it. 'It's a good fire.'"

Father was silent. I prayed he would speak.

"You liar. Say it!" the man grabbed Father by the hair and twisted his head to make him look at the flames. "It's a good fire!"

My father's face looked very naked without his glasses, and the light from the fire shone on it and glistened in the tear lines on his cheeks. I would hardly hear him.

"A Revolutionary action," he whispered. "It's a good fire!"

They let him go; it was over. They shouldered the bag and filed out, the last putting our transistor radio into his pocket as he passed the table. We three couldn't find a word of comfort for each other; we just put things back in order in silence. The next day we discovered they had also helped themselves to Father's money for that month.

From *Son of the Revolution* by Liang Heng and Judith Shapiro. Copyright © 1983 by Liang Heng and Judith Shapiro. Reprinted by permission of Alfred A. Knopf Inc.

For Your Roleplay : Use a part of the story that most interests you or imagine a situation(s) that could be added. Add possible conversations.

The Holocaust

During the Holocaust (1933-1945), Nazis killed about six million Jews. Adolf Hitler, the head of the German Nazi Party, came to power in 1933. Hitler blamed the Jews for all the problems in Germany. At first Jews lost jobs, were thrown out of schools, and lost legal rights. In 1935, Jews lost their citizenship and laws prevented them from marrying non-Jews. By 1939, the beginning of World War II, synagogues were destroyed in Germany and Jews were not allowed to go to parks, museums, and libraries. All Jews had to live in certain areas called ghettos.

During World War II the Germans invaded a number of countries in Europe and they brought their anti-Jewish ideas with them. In 1942, Nazi officials decided to set up concentration camps and death camps. Jews were forced into packed train cars and sent several days away, usually without any food or water. In concentration camps, they were forced to work very long hours, with very little food or clothing, even in the coldest weather. As they became weak, Nazi doctors picked them out to be killed. In the death camps, Jews were sent to die right away. They were killed by gas and then burned in ovens. Sometimes Nazi doctors performed painful medical experiments on living people. The Nazis killed several million other people in the camps, including Blacks, Gypsies, Communists, homosexuals, and resistance fighters.

The Nazis were not always able to kill Jews in the countries they invaded. In Denmark, for instance, many people fought back. When the Nazis said that all Jews in Denmark must wear yellow stars, the entire population wore the stars, including the king of Denmark. Jews were also hidden or sent out of the country and so escaped death.

After the war, top Nazi officials were brought to trial in the Nuremberg Trials. Many Nazis said that they were not responsible, because they were only following orders. But the court said that they were at fault. After all, their actions had caused millions to die and many more millions to live with painful memories of the camps and with the loss of their loved ones.

* * *

—The following are selections from the diary of Jacqueline. Although she is a fictional character, her writings are based on the lives of actual people. She is seventeen when the book begins and lives in Paris, France with her parents and her two younger sisters.

September 8, 1941

I was coming from my acting class when I had to pass along the Boulevard des Italiens. I saw a great crowd of people ahead lined up to enter the Palais Berlitz. "Oh, what's that? Is there an exhibition?" I asked a middle-aged woman.

"It's a big exhibition, everyone's going," she said, nodding at me. "It's called 'The Jew and France.' You ought to go too. You aren't too young to face facts."

I thought at first that she meant that as a Jew I should understand anti-Semitism* , but then she went on: "You have to keep yourself pure, a young girl such as yourself. You must also understand that the Jewish people are dangerous to us. It's a matter of educating one's self for the New France."

I felt shamed and proceeded along the broad sidewalk toward the crowd ahead. Right on the front of the Palais Berlitz between the pillars was hung an enormous four-story-high poster of an old man with a beard and long nose who was supposed to be a Jew. He was digging claws into a globe, where France was drawn in. It was horrible. I became very hot and I did not know where to look. I was afraid I would burst into tears right on the street. I saw all these ordinary people, all my countrymen whom yesterday I might have sat beside in the cinema or said hello to at the newsstand. They were all waiting to squeeze into this Nazi display put on by a French organization. I felt like an insect they were trying to crush under their well-shod feet.

I wanted to climb a soapbox and shriek at them, "How dare you imagine that the ugly picture you've drawn has anything in common with me? It's your own disgusting imagination you are celebrating."

October 3, 1941

Last night six of the synagogues in Paris were blown up! I went with Renee this morning and we looked at our own. There was nothing but a frame with glass and cement and pieces of cloth and blowing papers. Jews of the neighborhood were milling around picking through the rubble trying to save something. It made me so angry I burned with helplessness. What a disgusting and stupid act . . . blowing up a building of worship! What kind of fools think this is a proper way to change things?

All the well-known newspapers are screaming that this was an unplanned act of the French people who want us, all Jewish people, thrown out. They are rejecting us as they reject a disease or a poison. I walk around Paris these days and it is just as if someone is striking me in the face every twenty steps. I see one of those newspapers going on about how great the recent roundup of Jews is, and how France is being cleansed and made pure.

* anti-Semitism: hatred toward those who are Jewish

Then I turn around and see some truly disgusting caricature* that is supposed to represent me or Papa or Mama. Even when I try to find out in the newspaper what is happening in the world, now there are only advertisements that shriek hatred and death for Jews where there used to be world news.

December 12, 1941

Yesterday something simply unimaginable occurred. The Nazis rounded up one thousand Jews, including all the lawyers who practice in Paris, yes every one of them. They took doctors, lawyers, writers, and intellectuals and simply arrested them. Nobody seems to know where they have been taken.

May 31, 1942

They have ordered us to begin to wear a yellow star at all times. We have to trade our precious textile coupons for the stars, as if we wanted such a thing or were willing to suffer cold and wear rags to afford such a star. JEW it says in big black ugly letters, just in case anyone is too dense to grasp the point—any of the six points. The shade of yellow is particularly showy. All of us over the age of six have to wear them on the streets and everywhere.

I have avoided going out more than I have to, but today I am determined to continue what passes for my normal life. A letter came stating we are not allowed to go to classes because the government of France is interested in racial purification, etc. So there goes my education. I am writing this at the breakfast table over a big mug of some weed we have brewed up with a tiny bit of skim milk added. No matter how people stare in the streets, I am going to do what I must and what I decide.

Same day: I felt extremely noticeable, as if I were wearing a sign, LEPER, and indeed people act that way. I have never had the sense of so many people looking away from me, pretending not to see me. That isn't the worst. The worst were those who turned toward me and either swore at me, threatened me or, in one case, a nasty brute of a man who pushed me off the sidewalk. If the truck coming along the street had not turned, I would have been run over, for I sprawled right in front of the wheels.

July 16, 1942

I almost cannot write. I have been weeping so long my eyes are swollen and raw and my sinuses completely blocked.

Maman and Rivka have been taken away in a bus by the police—with thousands and thousands of others. The police sealed off five subdivisions of the city yesterday. Today, the French police—almost a thousand of them from what we have been able to learn—continued to arrest huge numbers of Jews, including men, women, children, old people, little babies, pregnant women, everybody. The police forced people to leave with just what they could carry.

* caricature - a cartoon-like picture which exaggerates what someone looks like

July 21, 1942

What little we have been able to learn is terrifying. It is said that at least one hundred thirty bodies have been carried away, including two pregnant women who apparently died in labor. We hear that at least fifteen thousand people, including five thousand children, are being kept without food or water. I cannot believe this, I cannot believe. The French police are doing this to my mother and sister, and yet I cannot disbelieve. I cannot eat or sleep.

Among all the people who were on the streets I saw whole families being carted away by the police, and no one tried to stop them. I have heard that some of the neighbors yelled encouragement at the police including the Laroques whose dog we always fed when they were out of town.

Six days without food or water so far, how can they survive? Maman is strong, but she is thirty-nine and made of flesh and blood. Rivka is wiry but still a child and already malnourished.

Jacqueline's mother and sister were taken away to a concentration camp, where both eventually died. Jacqueline's other sister was sent to the United States before these journal entries, and so she lived out the war in safety. Jacqueline's father worked in the underground resistance, but was killed before the war was over. After these entries, Jacqueline spent time in hiding and then joined the resistance in the French countryside. After working to save children from the death camps by taking them over the border and helping to destroy the Nazi war effort, she was caught and sent to a concentration camp during the last stages of the war. Miraculously, she survived, and she went on to reclaim her surviving sister and go on a speaking tour about her war experiences.

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For Your Roleplay: Use a part of the diary that most interests you or imagine a situation(s) that could be added. Add possible conversations.

The Internment* of Americans during World War II

The story of the internment of Americans is a sad chapter in our nation's history. During World War II, 120,000 people of Japanese origin were placed in internment camps within the United States. Of that number, 77,000 were American citizens. All sorts of people were included, from babies to old people, with adults from all kinds of jobs. The reason given was that people who were born in Japan or had Japanese relatives could not be trusted to be loyal to the United States; all were seen as possible spies. It is true that the U.S. was at war with Japan. Yet, the United States was also at war with Germany and no one suggested that German-Americans be sent to camps. Most people believe that racial prejudice was the real reason some Americans were kept in the internment camps.

The Japanese attack at Pearl Harbor in Hawaii on December 7, 1941 provided the spark that led to the internment. Many U.S. citizens had had bad feelings toward the Japanese before this time. After the attack, military commanders began to think about removing some Americans from the west coast, the coast closest to Japan. However, the Federal Bureau of Investigation (FBI) and the Department of Justice decided that nearly all Japanese-Americans were completely loyal. These groups said that Americans that were possibly disloyal could be watched and some might have to be arrested. The agencies said there was no evidence that Japanese-Americans as a group were likely to try to hurt the U.S. war effort. Yet, these reports were ignored. In fact, Lt. General John De Witt, who later supervised the internment stated, "The very fact that no problem has taken place to date is a disturbing and confirming indication that such action will be taken." De Witt also said that he believed most Japanese-Americans were loyal to Japan and so they had to be moved inland to protect U.S. national security.

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066. This order allowed the military to name certain areas as military zones and to exclude people from those zones. Thus the internment began. After receiving orders, some Americans living in the western United States were forced to leave their homes. Some had several weeks notice, others had only a few days notice. Many had to sell their homes, businesses, and possessions. Because other Americans knew that Japanese-Americans had to leave quickly, they often offered them little money for their belongings. Thus, many Americans lost most of what they had worked for during their lives.

These Americans were sent to ten different camps. They were not the death camps or slave labor camps like the Nazis had. But the Americans were isolated, and were held in camps with barbed wire fences, guards with guns, and

* internment - to keep a person in a certain area

watchtowers. Many of these young American men volunteered for military service. They were released from the camps and put in all-Japanese-American regiments, or troops. These regiments fought hard in the war and had very high numbers of injuries and deaths.

One state decided that no Americans would be interned. This was the state of Hawaii. Although Pearl Harbor was in Hawaii and the state was three thousand miles closer to Japan than the rest of the United States, Hawaiians did not see any military reason for interning Americans. This state had a much higher proportion of Japanese-Americans than the rest of the country and had less of a history of racial prejudice.

During the war, several cases went through the courts. Some Americans did not follow military orders on curfew and internment. They were arrested. They argued that the internment policy was unconstitutional. The cases eventually went to the Supreme Court of the United States. But the Court ruled against the Americans, saying that the internment was based on military necessity.

Years later, the Supreme Court reversed itself. In several rulings from 1986 and 1987, the Court said that the internment was wrong. The Court saw reports from the F.B.I. and memos from the military that were not shown in the original court cases. These reports showed that there was no real military reason for interning the Americans and showed that many who wanted the internment were prejudiced.

The internment ended with an order issued on December 16, 1944. Jailed Americans left the camps and went on with their lives as best they could.

In the 1980s, some Americans who had been interned decided that the U.S. government should admit that it was wrong. In 1988, a law was passed that gave a formal apology and some money to people who had been interned. With the passage of this law and with the court decisions that threw out the earlier convictions of Americans for curfew and internment violations, the U.S. admitted that prejudice and intolerance had led to a great injustice.

* * *

The following is based on stories told by American internees and uses the words of five people who were between the ages of eleven and sixteen at the time of internment.

I was born in California, one of four children, to parents who immigrated to this country. We were encouraged by our parents to learn and use the English language as much as possible. Dad wanted us to grow up having a normal life and a good education. He spent time with my brother and me taking us fishing and on short trips in his Model T. My brother became an Eagle Scout and I reached the rank of Star Scout.

I recall the war years. It started with one of my dad's friends coming out into the fields and telling my dad that something happened. I remember everybody went into the house and they sat around and all of a sudden some type of excitement was going on. I remember my dad selling a number of his possessions. I remember he was selling them very cheap.

I also remember the day we had to leave our house and walk to this assembly point and then get on the bus to go to the internment camp. We were told by our parents to wear as much as we could so we could take more with us—several shirts and jackets. I remember carrying things and walking down the street to the assembly point and I remember seeing our neighbors peeking out of their curtains. They were friends we used to go to school with, and yet they were not coming out and saying, "Gee I'm sorry you're leaving," "Wish you luck," "Come back," or whatever. They were afraid of being accused of being Jap lovers. I remember those posters, all of a sudden on every telephone pole. Anyway, I felt like an outcast walking down that street.

The soldiers loaded us into buses that had all the windows blacked out. They had a blanket just behind the driver's door so we could not see where we were going. There were soldiers in the bus. It was the middle of Easter vacation and we took a bus ride all the way up to the internment camp. When we got there, my first impression was that I had never seen so many Japanese faces in my entire life. Everybody was Japanese.

We went through a processing line. We got a blanket and a bag, and it became our mattress filled up with straw. I think the family got one bucket. I think that was about it. The next thing we saw were all these rows of black barracks, or simple buildings, with sand drifting halfway up the wall. I remember my mom crying when she saw that. First thing they did was take us all to different barracks. They had tar paper on the outside that lasted for a couple of months. Then they ripped the tar paper off and all the cracks in the walls showed up. It didn't keep the wind or the sand out. Later they built a fence—a barbed wire fence which was patrolled by soldiers. They also had a tower or two.

Gosh, it was cold. There was a lard can or some kind of can with a handle on it and the Japanese folks would build a very big bonfire in these fifty gallon drums in the morning because there was no heater in the barracks. They gave everybody pea coats to wear and all these older people would stand around these bonfires. They would put some sand on the bottom of these cans and put the hot coals in the cans. We'd carry them to school and we would put these cans underneath the chairs to keep warm.

“If I Weren’t Such a Nerd”: Questions for Discussion

<p>What clues do we have that suggest how Michael is feeling?</p>	<p>With which of Michael’s rights was David interfering?</p>	<p>Have any of David’s rights been violated? By whom? How could this affect the way David feels about himself?</p>
<p>Why do you think Michael doesn’t tell his mother about his problem? Why doesn’t he want her to go to the principal’s office? How do you think Michael might want his mother to respond to his problem?</p>	<p>To whom could David turn for help? Why is David unlikely to go to someone for help? What could make it easier for someone like David to seek help?</p>	<p>Can you imagine a society that doesn’t have any bullies? What would have to happen? What would the families be like?</p>
<p>Look through the story to find words that may describe how David feels. How does David behave? How do you explain the difference between his feelings and his behavior? What happens to people when their feelings differ so much from their behavior?</p>	<p>Of what and/or whom is Michael fearful? Of what and/or whom is David fearful? How does each person show his feelings? Who do you think is more afraid? How does Michael/David’s fear manifest itself in their self-esteem?</p>	<p>Imagine David 15 years from now. What is he doing? How is he feeling? What would have to happen to promote a more positive future for David?</p>

BULLY BULLETIN

FACTS:

- About ten percent (10%) of all schoolchildren are victimized.
- Twenty percent (20%) of school-age boys are involved in serious victimization, half as bullies, half as victims.
- Twenty-five percent of students surveyed said that the possibility of being bullied was one of their most serious concerns. (1984 National Association of Secondary School Principals)
- One of twelve students who drop out of school do so because of fear of violence.

CHARACTERISTICS OF BULLIES:

- Bullies see the world as more threatening than it really is. They are likely to misunderstand the actions of other children.
- Bullies are insecure but have so hardened themselves against the insecurity that it becomes difficult to detect.
- Generally bullies have a positive attitude toward violence and the use of violence. They are often characterized by a strong need to control others and they show little understanding and feeling for victims of bullying.
- Bullying behavior in childhood interferes with the development of intelligence and is likely to result in poorer academic achievement in comparison to that of classmates of equal intelligence.

ENVIRONMENTS THAT PRODUCE BULLIES:

- A bully at school is often a victim at home. Most bullies have parents, mothers in particular, who are negative or indifferent and who use physical punishment.
- Bullies have often learned bullying behavior by seeing their parents use it. Many have been abused or have seen a parent beat up his spouse or other children in the home.
- Verbally, parents of bullies treat their children different than parents of "regular" kids. When talking to their children, they use less humor, praise, and encouragement and more put-downs, sarcasm and criticism than do most parents.
- Parents of bullies also touch their children differently. They touch mainly to control their child. Because of this, bullies have more trouble interpreting what is happening when a parent, or anyone else, touches them.

- The experience of parental neglect and/or abuse produces cruelty in the victim rather than anxiety or worry. When asked how they felt when they saw classmates being harassed or treated unfairly, nearly one-half of those rated as bullies said that such events were "exciting" or that the victim "deserves it."
- Children who are being bullied by a parent or by someone physically bigger or stronger than them, will follow this same model of bullying people weaker and smaller than themselves.
- In some situations studied, it appears that bullies are trying to make the victim protect themselves. When these bullies notice kids they see as helpless, they are reminded of how helpless and powerless they feel at home. In the bullies' constant teasing and angry behavior toward others, it is as if they are really trying to get the victim (and, without knowing it, themselves) to say no, so that the bullies themselves will feel less threatened and powerless.

CHARACTERISTICS OF A PERSON WHO IS OFTEN A VICTIM:

- To blame the victim for being victimized is not fair. "Going along" with the bully can be a normal response to a threatening situation. Some children, however, who become victims over and over again might share common traits. According to researchers, some appear to have been brought up in overprotective homes where they were rewarded for depending on others. Others may have been victims of child abuse or neglect.
- Victims tend to have common psychological traits rather than common physical traits. They tend to be extremely passive, letting things happen without questioning why, very sensitive to criticism, and they often feel they are failures.

CHARACTERISTICS SHARED BY BULLIES AND CHRONIC VICTIMS:

- Both have poor problem-solving skills, leaving them unable to logically break down the reasons for a conflict to try to understand it, and therefore they adopt a "fight or flight" attitude.
- The way in which the bullies and victims interact with one another depends upon their relationships with their parents.

OUTLOOK FOR BULLY FUTURE:

- In one Norwegian study, 60% of the bullies had at least one criminal conviction at age 23. Forty percent had three convictions at the same age.
- Adults who were bullies as children are less likely to be professionals and more likely to be unemployed or to be in jail.

INFORMATION FROM:

Associated Press. (February 24, 1987). Study says child bullies less successful as adults.
Minneapolis Star and Tribune, 1A; 10A.

Associated Press. (May 13, 1987). Experts say parents underlie problems caused by bullies.
Minneapolis Star and Tribune, 11A.

Collins, G. (June 1, 1986). Experts take hard look at bullies. *Minneapolis Star and Tribune*,
6A; 6F.

Hilderbrand, J. (July 13, 1987). Bully behavior or just part of growing up. *Minneapolis Star
and Tribune*, 1C-2C.

Kutner, L. (May 11, 1988). How bullies begin: Roots are in the home, not genes.
Minneapolis Star and Tribune, 1E; 5E.

Possible Abortion Policies

- Policy 1: Human life begins at conception. Abortion is absolutely forbidden in this country.
- Policy 2: Abortion is allowed only in instances when the life of the mother is endangered or if the woman is a victim of rape or incest.
- Policy 3: It is not clear when exactly life begins, but it is clear that the government has some interest in preserving human life. Therefore abortion is forbidden in the final three months unless it endangers the life of the woman. Abortion is permitted without question during the first 3 months of pregnancy. During the second three months, doctors may determine whether the interest in human life or the woman's best interests are more important.
- Policy 4: Abortion is permitted for any reason at any point in a pregnancy. The choice is entirely up to the woman involved.

SELECTED CONSTITUTIONS AND RIGHTS OF EXPRESSION

Everyone has the right to freedom of conscience, religious belief and conviction. Everyone has the right to freedom of thought and opinion.

— Constitution of Turkey

Citizens of the People's Republic of China enjoy freedom of speech, of the press, of assembly, of association, of procession and of demonstration. No government organization, public organization or individual may compel citizens to believe in, or not to believe in, any religion.

— Constitution of People's Republic of China

Every citizen shall in relation to the community be guaranteed:

- * the freedom of expression, the freedom to communicate information and express ideas, opinions and feelings, either orally, in writing, in pictorial representations, or in any other way.
- * the freedom of religion: the freedom to practice one's religion either alone or together with others

— Constitution of Sweden

No one may be forced to do anything that would take away or impair his freedom of thought, conscience, and religion, nor his right to have or to adopt the religion or beliefs of his choice, nor his freedom to express those beliefs individually or collectively, in public or in private, through worship, celebration of rites, practice, or preaching.

— Constitution of Nicaragua

In accordance with the interests of the people and in order to strengthen and develop the socialist system, citizens of the USSR are guaranteed freedom of speech, of the press, and of assembly, meetings, street processions and demonstrations.

— Constitution of the Union of Soviet Socialist Republics (USSR)

Congress shall make no law that says any religion must or must not be practiced; or any law that takes away or cuts short the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a chance to change a ruling or law.

— Constitution of the United States

RIGHTS AND RESPONSIBILITIES

Situation 1

The students are seated in the auditorium for the annual awards ceremony. On the stage, the principal is presenting an award to Latisha for her outstanding service to the school community when another student, Josh, runs in the door screaming, "Fire! Fire! Everybody out!" All of the students seated on the floor rush to the door, pushing and shoving one another to get outside. Several students are knocked to the floor in the confusion. Outside, Josh is laughing, telling the others it was all a big joke.

- What happened here?
- What were the consequences of Josh's "joke"? What rights of the students have been violated (e.g., their right to security)?
- On a scale of 1-5, how responsible was the student who yelled "fire"? (1 = not responsible, 5 = very responsible)
- Suppose Josh said he was merely exercising his rights of expression. How might you respond?

Situation 2

Rochelle and Brian are both running for class president. Rochelle really wants to win, but she's afraid that Brian is better known among the students. She and some of her close friends decide to start spreading a rumor that Brian has a criminal record, in hopes that this will stop many students from voting for him. The rumor spreads quickly, until a student finally confronts Brian with the accusation.

- What happened here?
- What were the consequences of Rochelle and her friends' decision to spread a false rumor about Brian? Which of Brian's rights have been violated (e.g., human dignity)?
- On a scale of 1-5, how responsible were Rochelle and her friends? (1 = not responsible, 5 = very responsible)
- Suppose Rochelle said she was merely exercising her rights of expression. How might you respond?

BOOKS SOME PEOPLE CONSIDER DANGEROUS

Angelou, Maya. *I Know Why the Caged Bird Sings*. Bantam.

Four members of the Alabama State Textbook Committee (1983) called for its rejection because Angelou's work preaches "bitterness and hatred against whites."

Anonymous. *Go Ask Alice*. Avon; Prentice-Hall.

Removed from school libraries due to "objectionable" language and explicit sexual scenes in Kalamazoo, Mich. (1974); Levittown, N.Y. (1975); Saginaw, Mich. (1975); Eagle Pass, Tex. (1977); Trenton, N.J. (1977); North Bergen, N.J. (1980).

Challenged at the Marcellus, N.Y. school district (1975); Ogden, Utah school district (1979).

Safety Harbor, St. Petersburg, Fla. Middle School Library (1982) where written parental permission was required to check out the title.

Osseo School District in Brooklyn Park, Minn. (1983) where a school board member found the book's language "personally offensive."

Pagosa Springs, Colo. Schools (1983) because a parent objected to the "graphic language, subject matter, immoral tone, and lack of literary quality found in the book."

Challenged at the Rankin County, Miss. School District (1984) because it is "profane and sexually objectionable."

Challenged at the Central Gwinnett, Ga. High School library (1986) because "it encourages students to steal and take drugs."

Removed from the school library shelves in Kalkaska, Mich. (1986) because the book contains "objectionable language."

The Gainesville, Ga. Public Library (1986) prohibits young readers from checking out this book along with forty other books. The books, on subjects ranging from hypnosis to drug abuse to breast-feeding and sexual dysfunction, are kept in a locked room.

Blume, Judy. *Are You There God? It's Me Margaret*. Bradbury Pr.

Challenged in many libraries but removed from the Gilber, Ariz. elementary school libraries (1980), and ordered that parental consent be required for students to check out this title from the junior high school library.

Restricted in Zimmerman, Minn. (1982) to students who have written permission from their parents.

Challenged in Tuscaloosa, Ala. (1982) and Fond du Lac, Wis. (1982) school systems because the book is "sexually offensive and amoral."

Challenged at the Xenia, Ohio school libraries (1983) because the book "is built around just two themes: sex and anti-Christian behavior."

After the Minnesota Civil Liberties Union sued the Elk River, Minn. School Board (1983), the Board reversed its decision to restrict this title to students who have written permission from their parents.

Challenged as profane, immoral and offensive, but retained in the Bozeman, Mont. school libraries (1985).

Childress, Alice. *A Hero Ain't Nothin' but a Sandwich*. Avon: Coward; Putnam.

Removed from Island Trees School, N.Y. Union Free District High School library in 1976 along with nine other titles because they were considered "immoral, anti-American, anti-Christian, or just plain filthy."

Returned to the library after the U.S. Supreme Court ruling on June 25, 1982 in Board of Education, Island Trees Union Free School District No. 26 et al. v. Pico, et al., 457 U.S. 853 (1982).

Removed from the San Antonio, Tex. high school libraries (1978) due to "objectionable" passages, but later reinstated after teachers filed a grievance in protest.

Removed from the Savannah, Ga. school libraries (1978) due to "objectionable" language.

Collier, James and Collier, Christopher. *My Brother Sam is Dead*. Scholastic.

Challenged at the Gwinnet County, Ga. school libraries (1984) because some of its characters use profanity. An abridged version with the profanity deleted has been substituted in the elementary school libraries.

Cormier, Robert. *I Am the Cheese*. Pantheon.

Challenged at the Cornwall, N.Y. High School (1985) because the novel is "humanistic and destructive of religious and moral beliefs and of national spirit."

Banned from the Bay County's four middle schools and three high schools in Panama City, Fla. (1986) because it contains "profanity and sexual explicit passages" and was "not approved by the school board."

Hinton, Susie E. *The Outsiders*. Dell; Viking.

Challenged on an eighth grade reading list in the South Milwaukee, Wis. schools (1986) because "drug and alcohol abuse was common" in the novel and "virtually all the characters were from broken homes."

Kerr, M.E. *Dinky Hocker Shoots Smack*. Dell; Harper.

Removed from Kent, Wash. elementary school libraries (1977) because of complaints about "vulgarity" and "defamation of the word of God in the work."

L'Engle, Madeleine. *A Wrinkle in Time*. Dell.

Challenged, but retained on the media center shelves of the Polk City, Fla. Elementary School (1985). A student's parent filed the complaint, contending the story promoted witchcraft, crystal balls, and demons.

Mazer, Harry. *Snow Bound*. Dill; Peter Smith.

Challenged at the Stoughton, Wis. Middle School reading program (1987) because the book includes "several profane oaths invoking the deity, two four-letter words for bodily wastes, and the terms 'crazy bitch' and 'stupid female'."

Paterson, Katherine. *A Bridge to Tarabithia*. Crowell.

The Newbery Award-winning book was challenged as sixth-grade recommended reading in the Lincoln, Nebr. schools (1986) because it contains "profanity" including the phrase "Oh, Lord" and "Lord" used as an expletive.

Snyder, Zilpha K. *The Witches of Worm*. Atheneum.

Restricted in Escambia County, Fla. (1982) to sixth-graders and above because it contains 183 pages of rejection, fear, hatred, occult ritual, cruel pranks, lies and even an attempted murder by arson all perpetrated by a twelve-year-old girl.

Zindel, Paul. *The Pigman*. Bantam; Harper.

Challenged at the Hillsboro, Mo. School District (1985) because the novel features "liars, cheaters and stealers."

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THE UNITED STATES BILL OF RIGHTS

AMENDMENT I.*

Congress shall make no law that says any religion must or must not be practiced; or any law that takes away or cuts short the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a change a ruling or law.

—Constitution of the
United States

*Paraphrased

"Controversy in Citizenville"

The community of Citizenville, a suburban community numbering 15,000 residents, is in turmoil over what will happen to two books found in its school libraries and used in its classrooms. The books in question are Shel Silverstein's *Where the Sidewalk Ends* and Harper Lee's *To Kill a Mockingbird*.

Both books came to the attention of parents when brought home by children. A fourth grade student brought *Sidewalk* home and showed his mother, Pat Owens, a few poems the teacher had read in class and that he thought were funny. She continued to examine the book, finding some of the poems alarming. She called friends and found them to share some of her reactions. Her next step was to call the principal to voice her concern.

At about the same time, and in a similar manner, *To Kill a Mockingbird* was called to the attention of the principal. A father, Thomas Martin, noticed that his son had been reading the book. He picked it up while his son was out, just to glance at it. Both subject content and language concerned him. He called others and found some parents sympathetic to his concerns. Strengthened with this support, he voiced his objections to the principal.

The principal brought the concerns to the faculty council and to the school board. These groups decided to give the controversy a public hearing. Prior to the hearing, copies of Silverstein's book would be held "on reserve" at the school and public libraries so that all who were interested would have a chance to see it. The film version of *To Kill a Mockingbird* also used in the class, would be shown on three occasions, including an evening and weekend showing, so all who were interested could view it. A public hearing was scheduled to be held at 7:30 p.m. Notices of the meeting, its purpose and format, would be sent to the homes of all Citizenville students and would appear in the *Citizenville Times* three weeks before the hearing.

PARTNERSHIP TASKS

- (1) "Develop" your role:
 - (a) Create your character. Give him/her a name, a past and present, and hopes and fears for the future. Give him/her a personality, mannerisms, pet peeves, disposition*, and an orientation toward others (usual mood and way of acting with other people).
 - (b) Decide what your position on the book will be and explore your interests behind taking that position. And. . . .
 - (c) Develop a line of reasoning/defense of that position. We'll talk more about these developments before you begin doing it.
- (2) Read and choose quotations from "Points of View" handout that will be reflected in the point(s) of view of your character.
- (3) From the vantage of your role, position, interests and point of view, read sections in question from *Sidewalk* (or view the film of *To Kill a Mockingbird*), and
 - (a) Formulate a statement of what it is your character does/does not find to be objectionable about the book;
 - (b) Provide a rationale (reasons) for the previous statement in (a). (What consequence might it have for someone reading it?)

Example: for a vote in favor of removal, a parent objects to the poem where _____ breaks all the dishes because she/he doesn't want to wash them. "Children see enough disrespect for people and things on television. I don't want him/her exposed to more destructive behavior in books she/he brings home from the school library! My son/daughter, even though he/she may not break our dishes at home, she/he knows someone, somewhere, has thought of it, and the thought itself diminishes respect for things and for the people to whom these things are important."

Steps a and b are basically the formulation of a line of reasoning and/or defense for a position;

- (c) Make a clear statement about what you want to see happen with the book.
- (4) Partners will decide which will actually play the role and which will be in the "audience of concerned community." Once decided, partners will decide how the audience member will support the other position of the role player during the time discussion is opened to the floor.

PARTNER ROLE GUIDE

Role - Name and position in community:

Character description:

Position:

Interests:

LINE OF DEFENSE OF YOUR POSITION

What you find or do not find objectionable:

For what reasons:

What you want done and why you want it done:

The Controversy over Two Books

To Kill a Mockingbird by Harper Lee.

- *Challenged in Eden Valley, Minn. (1977) and temporarily banned due to words "damn" and "whore-lady" used in the novel.
- *Challenged in the Vernon-Verona-Sherill, N.Y. school district (1980) as a "filthy, trashy novel."
- *Challenged at the Warren, Ind. Township schools (1981) because the book does "psychological damage to the positive integration process" and "represents institutionalized racism under the guise of 'good literature'." After unsuccessfully attempting to ban Lee's novel, three black parents resigned from the township human relations advisory council.
- *Challenged in the Waukegan, Ill. school district (1984) because the novel uses the word "nigger."
- *Challenged in the Kansas City, Mo. junior high schools (1985).
- *Challenged at the Park Hill, Mo. Junior High School (1985) because the novel "contained profanity and racial slurs."
- *Retained on a supplemental eighth grade reading list in the Sasa Grande, Ariz. Elementary School District (1985), despite protest by black parents and the National Association for the Advancement of Colored People who charged the book was unfit for junior high use.

A Light in the Attic, Shel Silverstein.

- *Challenged at the Cunningham Elementary School in Beloit, Wisconsin.
- *Removed from the shelves of the Minot, North Dakota Public School libraries (1986) by the assistant superintendent "in anticipation of a parent's complaint." The superintendent found "suggestive illustrations" on several pages of Silverstein's work. Upon the recommendation of a review committee, the book was returned to the shelves.

*Challenged at the Big Bend Elementary School library in Mukwonago, Wisconsin (1986) because some of Silverstein's poems "glorified Satan, suicide and cannibalism, and also encouraged children to be disobedient."

*Challenged at the West Allis-West Milwaukee, Wisconsin school libraries (1986) because the book "suggests drug use, the occult, suicide, death, violence, disrespect for truth, disrespect for legitimate authority, rebellion against parents," and because it inspires young people to commit "acts of violence, disbelief and disrespect."

*Challenged at the elementary schools in the Papillion-LaVista School District in Omaha, Nebraska (1986) because the book promotes "behavior abusing to women and children, suicide as a way to manipulate parents, mockery of God, and selfish and disrespectful behavior."

*Challenged at the Appoquinimink Schools in Middletown, Delaware (1987) because the book "contains violence, idealizes death, and makes light of manipulative behavior."

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Tinker vs. the Des Moines Independent School District

The Situation

In December 1965, several students and their parents wanted to do something to protest the war in Vietnam. They decided they would express their views silently by wearing black armbands. The parents would wear the armbands to work and the students would wear them to school. On December 16, 1965, Mary Beth Tinker, age 13, John Tinker, age 16, and Christopher Eckhardt, age 16, wore their armbands to school. These three students planned to wear these each day until winter vacation began. But the principal and others in the school did not approve. The students were called in and were told that they could not wear armbands. If they continued to wear them, they would be suspended. The students stuck to their plan and did not take the armbands off; they were suspended. The students and their parents then decided to take the school district to court. The case went all the way to the United States Supreme Court.

Lawyers for the School Officials: Issues Guide

1. Why do we feel students should *not* be allowed to wear armbands? _____

2. What effects do we think this action has on the learning environment of the school? _____

3. What other ways do we think students could better present their views? _____

4. Why do we think the constitutional guarantee of free speech does *not* include students in a school environment? _____

5. What do we think are the dangers if our case is lost? _____

Lawyers for the Students: Issues Guide

1. Why do the students feel the students should be allowed freedom of speech?

2. How do we think the students' actions affected the learning environment of the school? _____

3. What do we think would be the dangers if our case is lost? _____

4. What do we feel is wrong with how the school officials handled the situation?

5. How do we feel the situation should have been handled? _____

6. What guarantees or what action do we think should be taken to repair the situation? _____

Justices: Issues Guide

1. What provision of the Constitution does this case fall under? _____

2. How is this case considered "speech"? Could it be considered "nonspeech" so that it is not protected by the Constitution? _____

3. Should the rights of youth be protected to the same extent that the rights of adults are protected under the Constitution and the Bill of Rights? Why or why not? _____

4. Is there evidence that the students' actions truly posed a danger to the rights of others? _____

5. Is there any other situation that has happened like this in the past? What were the differences/similarities? What was the decision of the court? _____

6. What will be the decision of the court in resolving this situation? _____

Observers: Issues Guide

1. What concerns are expressed by the lawyers for the students and for the school officials? _____

2. What does each party appear to value? _____

3. List the different arguments presented by the lawyers for the students. _____

4. List the different of arguments presented by the lawyers for the school officials. _____

5. What concerns do the Justices express through their questions? _____

6. What additional questions might you want to ask the lawyers for either the students or the school officials? _____

7. What do you think the final ruling should be? _____

Possible Arguments for Each Side:

NOTE: These arguments should only be given out (cut apart so the other side doesn't see the counter arguments) if the students seem to be having problems figuring out their arguments. However, the exercise will be more effective if the students develop their own arguments.

School Officials:

1. Freedom of speech is a right for adults that is subject to regulation for children; it is inappropriate to express such ideas in the classroom.
2. Wearing an armband is not speech at all; it is an action that is not subject to protection by the First Amendment.
3. Students do not have First Amendment rights at all.

Students:

1. Freedom of speech and expression should apply equally to students as well as to adults.
2. The armbands are not disruptive and have not caused any behavior problems in the classroom.
3. Wearing the armbands should be protected by the First Amendment because it is so clearly "political" speech that is being expressed.
4. The wearing of armbands by some students does not hurt the rights of other students in the school.

Tinker vs. the Des Moines Independent School District

The Decision

Seven of the Justices agreed with the students. They said:

1. In wearing armbands, the students were quiet and did not cause problems at the school. They did not interfere with the rights of others. In this situation, their conduct was within the protection of the First Amendment of the Constitution.
2. First Amendment rights are available to teachers and students, as long as they do not cause disruption or interfere with the rights of others.
3. School rules that limit the freedom of expression, provided that expression does not interfere with school discipline or the rights of others, are not permissible under the First Amendment.

Justices Black and Harlan disagreed. Justice Black said:

The armbands did exactly what the elected school officials and principals thought they would, that is, took the students' minds off their classwork and led them to thoughts about the highly emotional subject of the Vietnam War.

Because the majority of the Justices agreed with the students, the decision was made that the students should be allowed to wear the armbands.

American Nazis in Skokie, Illinois

The case of the Nazis in Skokie, Illinois started in early 1977. Frank Collin, the head of the American Nazi Party lived in Chicago. Collin wanted the Nazis to march in Chicago to protest integration. He applied for a permit, but was told he needed to have \$25,000 in insurance. Collin then decided the Nazis would march in Skokie instead. Skokie, a suburb of Chicago, had many people living there who had survived Nazi death and concentration camps. Many other residents were Jewish.

As the day of the march (May 1, 1977) grew closer, there were many news stories and many of the Jewish people living in Skokie became very concerned and angry. Four days before the march, Skokie filed a lawsuit to stop the Nazis from marching. Skokie also passed new laws. One said that no one could hand out material that said people should hate others because of their race, religion, or national origin. Another law said that no one could march for a political party while wearing a "military style" uniform. Skokie law makers also said that marchers would have to post \$350,000 in insurance. This led to many court cases and appeals.

Procedure for Discussing "American Nazis in Skokie, Illinois"

1. (10 minutes) The group's first task is to choose a recorder and to write one paragraph describing the facts surrounding the case. Do not give any opinions at this point; simply summarize the facts.
2. (10 minutes) Next, assign the youngest and oldest student in the group to take the position of the lawmakers of Skokie, while the other two students in the group will take the position of the American Nazi Party. These pairs of students must separate themselves to prepare their positions. Each pair should choose a recorder and write one paragraph to support their position with as many lines of reasoning as possible. Both partners must make sure the other has mastered the facts and opinions to argue as effectively as possible for their position.
3. (10 minutes) This next phase has three steps to it.
 - a. Both sides must be given a few minutes to present their positions persuasively. The listeners can only write down notes or ask for clarification.
 - b. After both sides have presented their positions, pairs should be given a few more minutes to challenge the opposite pair by asking them to give five facts that support their point of view. It must be remembered that this is a complex issue, and in order to make a decision in the case, all four people must know both sides thoroughly.
 - c. Lastly, a few minutes are given for reversing roles and arguing for the opposing pair's position in a forceful and persuasive way . . . perhaps thinking of new facts that the opposing pair did not think to present.
4. (10 minutes) The groups' final task is to arrive at consensus on a decision in the case. Choose a different recorder and, in one paragraph, describe how your group took into account the different positions and arrived at its own decision.
5. What were some important skills that were necessary in reaching a decision?

All paragraphs should be turned in and discussion should focus on the way in which students arrived at their group positions.

Which was more difficult for you---to take the position of the American Nazis or the position of the citizens of Skokie? Why?

American Nazis in Skokie, Illinois: The Outcome

In 1978, the Illinois Supreme Court ruled that “use of the swastika is a symbolic form of free speech entitled to First Amendment protections.” Even the Nazis had the right to express their ideas.

After all this, the Nazis never marched in Skokie. Instead, they held a march in Marquette Park in Chicago on July 9, 1978. Twenty-five uniformed Nazis attended the march, accompanied by 2,000 protesters and 400 police.

**UNIVERSAL DECLARATION OF HUMAN RIGHTS:
SELECTED ARTICLES**

(Abbreviated Version)

1. All human beings are born free and equal in dignity and rights.
2. Everyone has the rights and freedoms listed in this Declaration no matter what their race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
3. Right to life, liberty and safety.
4. No slavery.
5. No torture or cruel treatment.
6. Everyone has these rights, no matter where they live.
7. Right to equal protection before the law.
8. Right to go to a judge for help if something is done to take away one's rights.
9. No arrest without good reason.
10. Right to a fair and public trial.
11. Innocent until proven guilty.
12. No arbitrary interference with person's privacy, family, home, or correspondence, nor attacks upon person's honor and reputation
13. Right to travel within one's own country.
14. Right to seek safety in other countries.
15. Right to a nationality.
16. Right to marry and found a family.
17. Right to own property.

18. Freedom of thought, conscience and religion.
19. Right to freedom of opinion and expression; this includes freedom to express opinions through any media and without interference.
20. Right to gather with others in a peaceful manner.
21. Right to vote, participate, and influence government.
22. Right to economic, social, and cultural security.
23. Right to work, and favorable working conditions.
24. Right to rest, including reasonable limitations of working hours and holidays with pay.
25. Right to an adequate standard of living, including food, clothing, housing, and medical care.
26. Right to an education.
27. Right to participate in the cultural life of the community, to enjoy the arts, and to share in scientific advancement and its benefits.

**THE UNIVERSAL DECLARATION OF HUMAN RIGHTS:
ARTICLES 18 AND 19**

ARTICLE 18 - VERSION 1

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship and observance.

ARTICLE 18 - VERSION 2

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship and observance in accordance with the laws of the country concerned and the requirements of public morality.

ARTICLE 19 - VERSION 1

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of borders.

ARTICLE 19 - VERSION 2

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of borders. Freedom of speech and the press should not be used for provoking hatred between nations.

RIGHTS OF EXPRESSION AROUND THE WORLD

Country/Area of the World: _____

Groups/Individuals Involved: _____

Brief description of what has happened: _____

What principle/right is related to the article? _____

Place an "x" on the line to indicate the degree to which you feel the principle is supported/violated

_____ principle
is supported

_____ principle is
violated

AMNESTY INTERNATIONAL: CASE STUDIES OF INTOLERANCE

Amnesty International (A.I.) is an independent worldwide movement that was started in 1961 by a British lawyer. Its mission is to protect human rights. Amnesty International focuses on prisoners throughout the world who have neither used nor supported violence. AI seeks the release of these prisoners of conscience if they were arrested for their beliefs, color, sex, ethnic origin, language, or religion. It works for fair and speedy trials for all political prisoners and on behalf of such prisoners jailed without charges or a trial. AI opposes the death penalty and torture or other cruel, inhuman, or degrading punishment for all prisoners. The movement was awarded the Nobel Peace Prize in 1977. (Amnesty International Bulletin, n.d.)

Below are descriptions of cases that have been or are currently being investigated by Amnesty International.

March 5, 1988

- * On March 5, 1988, five high school students were arrested in the town of Burao in northern Somalia (East Africa). The students had participated in a non-violent demonstration protesting court convictions of 13 people from northern Somalia. Many of the convicted people had been condemned to death. The students were angry.

Amnesty International fears the student protesters are being badly treated in the jail and may be tried in court and sentenced to death because they criticized their government.

1976

- * "I learned . . . that the man who killed my husband . . . has now been sentenced to death. I would like you to know that the views of myself and my husband's family on capital punishment remains unchanged. We are totally against it. It would not bring [my husband] back and it is too easy a way out for all of us. Society condemns murder, but is willing to accept the murder of this man in the name of justice. Please do what you can to prevent this second crime before it is too late. . ."

-Pauline Maitland, widow of slain
Canadian policeman

November 20, 1987

- * Forty-seven students from Nairobi University in Kenya, Africa were arrested without charge on November 15, 1987. The police are not allowing anyone to visit the students; not family and relatives, or lawyers. Amnesty International believes the students may be hurt by the police during questioning. Many of the students who were arrested had gone to a meeting at their school and listened to speeches which criticized the President of Kenya, Daniel Arap Moi. Going to this meeting may be the reason some students were arrested.

June 9, 1987

- * Leonid Litvinenko is a Christian Pentacostalist who lives in the Soviet Union. He was arrested in 1981 with four other members of his church. The Soviet government said these Christians could not practice their religion. Leonid was sent to a workcamp far away from his home as a punishment. He was sentenced to stay there for ten years.

1971, Greece

- * "I have experienced the fate of a victim. I have seen the torturer's face at close quarters. It was in a worse condition than my own bleeding, livid face. The torturer's state of tension was such that he had an expression very similar to those we see on Chinese masks; I'm not exaggerating. It is not easy to torture people. It requires inner participation. In this situation, I turned out to be the lucky one. I was humiliated, I did not humiliate others. I was simply bearing a profoundly unhappy humanity in my aching entrails, whereas the men who humiliate you must first humiliate the notion of humanity within themselves. Never mind if they strut around in their uniforms, swollen with the knowledge that they can control the suffering, sleeplessness, hunger and despair of their fellow human beings, intoxicated with the power in their hands. Their intoxication is nothing other than degradation of humanity. The ultimate degradation. They have had to pay dearly for my torments. I wasn't the one in the worst position. I was simply a man who moaned because he was in great pain. I prefer that. At this moment I am deprived of the joy of seeing children going to school or playing in the park. Whereas they have to look their own children in the face."

testimony from George Mangakis

Today

- * The U.S. (37 out of 50 states) and Turkey are the only Western nations that presently carry out the death penalty. Since 1975, 15 countries have abolished the death penalty, including France, Australia, the Netherlands, Norway, and Great Britain.

MOCK INTERVIEW with ARYEH NEIER

This is an example of a mock, or imaginary, interview. The authors of this interview read Aryeh Neier's book *Defending My Enemy* and read about the situation that arose when the Nazis decided to march in Skokie, Illinois. When doing a mock interview, be sure to get enough background information in order to be able to present the person's ideas accurately.

Interviewer: I'm interested in your views on tolerance, especially the issues that you discuss in your book *Defending My Enemy*. Let's begin with some background. In 1978 a group of Nazis wanted to march in Skokie, Illinois. The village of Skokie passed some laws to keep the Nazis from marching. Many of the people who live in Skokie are Jewish and have painful memories of the Nazis in Germany during World War II. As a leader of the American Civil Liberties Union, you decided to provide a lawyer to defend the Nazis' right to march. And yet you are Jewish yourself. Can you tell me why you were willing to support the rights of the Nazis to march?

Aryeh Neier: *Many people did not understand why I took this position, so I am happy that you have asked me. I have wanted a chance to explain. I believe that free speech is extremely important. If we are to maintain this freedom, then everyone, including Nazis, must have this right.*

Interviewer: But I am confused. If the Nazis gained political power, they would work to KEEP people from having free speech. If you think free speech is so important, wouldn't it make more sense to keep the Nazis from having power?

Aryeh Neier: *The Nazis would try to take free speech away from everyone. But, as many people have argued over the years, I believe we must leave discussion open to all points of view in our society. If people can hear from all different perspectives, then they can see that the Nazis are wrong. Truth should win out. If we hold back anyone, including Nazis, then people may think that it is all right to shut out points of view they disagree with.*

Interviewer: You are assuming that truth will win. I am not so sure that is true. Isn't it just safer to not allow some people to speak, especially a group as awful as the Nazis?

Aryeh Neier: *We cannot depend on truth winning out. But truth doesn't have a chance if ideas are blocked out. If I take the right to speak away from some, then perhaps someone will want to take away my right to speak. I need to depend on having the right to speak up for myself, my group, and my ideas.*

Interviewer: So, what you are saying is that protecting the Nazis' right to speak is kind of like protecting your own right to speak?

Aryeh Neier: *Yes, that is it. It is important to remember that people often disagree about political ideas. One person may accept ideas another person may think are wrong or even dangerous and unpatriotic. During World War II in the U.S. some people thought all people whose families came from Japan could go against the United States and become traitors. So they put them in internment camps. After that war, some people who held certain opinions lost their jobs in the United States. When we use the reason that someone is dangerous as an excuse to take away their rights, this reason can be used against anyone else. So even though almost everyone agrees that Nazi ideas are dangerous and bad, it is a bad idea to take away their rights. If we don't keep safe the right of free speech for everyone, then it ends up having no meaning.*

Interviewer: I would like to turn our discussion to the Skokie case more specifically, and to your book. You talk at the beginning of your book about your feelings about Nazis. Do you hate Nazis?

Aryeh Neier: *Yes. In fact, my family and I have been personally touched by Nazis. When I was only two years old, my parents left Germany and fled to England. I ended up spending part of the war with other escaped refugee children separated from my parents. After the war, we found out that the family we left behind was killed by the Nazis. Also, my father worked in a school with children that had lived through the awful horror of the death camps and concentration camps. So, I know from first hand experience how evil the Nazis are.*

Interviewer: Given how you feel about Nazis, it must have been hard on you to receive letters from around the country that said you were in favor of the Nazis.

Aryeh Neier: *Yes, it was hard. I know, however, the fear and pain that these letter writers feel. Many had close family members killed by the Nazis. Some were in the camps themselves. All Jews felt threatened. But I believe that Jews, as a group which has often been oppressed, must support free speech in order to protect their own rights.*

Interviewer: But because so many of the people who live in Skokie are Jewish and many personally experienced the horrors of the Nazis during World War II in Germany, couldn't you have said to the Nazis, "We'll support your right to free speech, just not in Skokie?"

Aryeh Neier: *The right to free speech has to be pure. You can't keep saying, "Oh, you have the right, just not in this one place." If you do that, then the right keeps getting smaller. It was a hurtful thing that the Nazis decided to march there. But it was also a move calculated to get them publicity. I have always held that by trying to restrict their right to speak, it gave their ideas more media coverage.*

Interviewer: So you would have let them march without causing so much fuss?

Aryeh Neier: *Yes, then their march would probably have not gotten much attention from newspapers and television. Remember, only about twenty or thirty Nazis ended up marching in Chicago. The amount of publicity that so few people got was just amazing — and it came from the fact that people wanted to hold them back.*

Interviewer: But the Nazis say, loud and clear, that Jews should be killed—that Hitler didn't finish the job. The Nazis were going to march in Skokie to tell the Jews in Skokie that they should be killed. And being a Jew yourself, they are saying that you should be killed.

Aryeh Neier: *I and the people of Skokie and many, many other people know the Nazis are evil. One person wrote to me that she loves free speech more than she hates the Nazis. Well, I don't agree with that. I both love free speech and hate the Nazis. I liked another letter, which comes close to my opinion. This woman said she agreed with me, but, as her grandfather used to say, "They should only drop dead." She and I both hate the Nazis, but believe that free speech for one group cannot be taken away, or else it means nothing in the end.*

Interviewer: You are a defender of tolerance. Do you consider yourself a hero of tolerance?

Aryeh Neier: *I would not be that dramatic. Many people over the years have defended tolerance and many in the future will have to do the same. Unfortunately, the battle is not won once and for all. For freedom to mean anything, it must be defended over and over again. It is a constant struggle, and if it is to continue, people must continue to work to preserve it. I fervently hope that people will care enough in future generations to maintain freedom.*

Interviewer: Thank you very much for your time. I've enjoyed talking with you.

ADVOCATES OF FREEDOM OF EXPRESSION
AND
VICTIMS OF INTOLERANCE

America Friends Service Committee (1917-present)

This group was founded by the United States and Canadian Quakers (Friends) in 1917. AFSC carries out a variety of programs to serve people and work for peace. In 1947, the AFSC and its British sister group, the Friends Service Council, won the Nobel Peace prize. The AFSC helps refugees, provides volunteers to work in poor areas, and helps people in war areas. During wars, they have arranged for different jobs, such as working in hospitals, for people who do not believe in fighting.

Amnesty International (1961-present)

This organization was founded in London on May 28, 1961. Amnesty International won the Nobel Peace Prize in 1977 for its work on human rights. AI investigates countries to see if they limit rights, such as freedom of speech and religion. The group is very concerned with torture. AI publishes reports and sends "action alerts" to its members. The members write letters to government officials to protest limits to human rights. Many prisoners have been released because of their efforts.

Susan B. Anthony (February 15, 1820 - March 13, 1906)

This leader worked in the United States to get women the right to vote. She was also involved in groups that tried to end slavery. In 1872, Susan B. Anthony was jailed for leading a group of women to the polls to vote. She was involved in both national and international groups that worked for this right. After her death, women gained the right to vote in the United States.

Willy Brandt (December 18, 1913 -)

Brandt was the head (Chancellor) of West Germany from 1969 to 1974. He also served as foreign minister for some years, starting in 1966. In his government positions, he worked to improve relations between West Germany and various East European, Communist countries. For example, largely because of his efforts a treaty was signed in 1970 with the Soviet Union. In the treaty, both countries said they would not use force against each other and would respect European borders. In 1971, he was awarded the Nobel Peace Prize.

Mairead Corrigan-Maguire (January 27, 1944 -) and Betty Williams (May 22, 1943 -)

These women won the 1976 Nobel Peace Prize. They worked on different projects to try to end violence between Catholics and Protestants in Ulster, Northern Ireland. They started a group called Community of the Peace People, which was made up of both Protestant and Catholic women. Both women organized large marches of Catholic and Protestant women to protest violence. They also worked to mix together members of different religions in schools, neighborhoods, community groups, and athletics.

William O. Douglas (October 16, 1898 - January 19, 1980)

Justice Douglas was probably the strongest supporter of individual rights, including free speech, in the history of the United States Supreme Court. He felt the Bill of Rights offered complete protection of free speech. His strong views sometimes led to criticisms and some called to remove him from the Court. Douglas served on the court for many years; he started at age 40, and stayed for 36-1/2 years.

Frederick Douglass (February 7, 1817 - February 20, 1895)

This advocate was deeply involved in trying to end slavery and improve the rights and conditions of black people in the United States. Douglass was the son of a slave mother and her white owner. He was secretly taught to read when he was a house servant. He escaped from slavery in 1838. In the early 1840s, he became very involved in the anti-slavery movement. When he returned from speaking in Europe, he bought his own freedom. He was the first Black to hold high government positions in the United States, from advisor to President Lincoln to his last position as consul general to Haiti in 1889-1891.

Galileo (February 14, 1564 - January 8, 1642)

Galileo was a great mathematician, astronomer, and scientist who lived in Italy. One main idea he put forth was that the earth goes around the sun. Since most people and the church believed that the earth was the center of the universe and the sun went around the earth, they attacked him and his ideas. Because of this, he spent the last eight years of his life under house arrest for his beliefs. Rather than being put in jail, he was ordered to stay in his home.

Gandhi (October 2, 1869 - January 30, 1948)

He was often called Mahatma (great-souled) Gandhi. This leader used nonviolent methods to work for the independence of India from England. The methods he used were later taken up by other groups, including the Civil Rights movement in the United States. The State of India was established, largely due to his work. However, unfriendliness among religious groups remained and he was shot and killed by an angry Hindu, who feared that Moslems would have too much power in the new India.

Charlotte Perkins Gilman (July 3, 1860 - August 17, 1935)

Gilman worked to promote women's rights in the United States. She often said that women needed to have their own economic power over resources if they were to gain rights and freedoms. She established the Women's Peace Party and a magazine called *Forum*. Many people today still read her novel about a society of all women which is discovered by three men. This book shows the sorts of ideals she had and how they could be put into practice and is called *Herland*.

Lillian Hellman (June 20, 1905 - June 30, 1984)

Hellman wrote plays and scripts for movies. Her works attacked the ideas of injustice and oppression. In the 1950s, many Hollywood actors and writers were called to testify by the Committee for Un-American Activities. Fear of different ideas, particularly leftist extremists and Communist ideas was strong. Instead of apologizing for her ideas, Hellman stated boldly, "I will not go against what I feel is right to fit this year's fashions."

John XXII - Born Angelo Roncalli (November 25, 1881 - June 3, 1963)

John XXIII was Pope of the Roman Catholic church from 1958 to 1963. Pope John had an enormous effect on the church and its relationship with the rest of the world. He started the second Vatican Council, an advisor group to the Pope, which called for greater openness in the church. More than any previous pope, he was eager and willing to talk with leaders of different religions. He made changes in church services to get rid of parts many saw as anti-Jewish. By these actions, he worked for greater tolerance. Pope John also spoke out for peace in the world.

Martin Luther King, Jr. (January 15, 1929 - April 4, 1968)

Reverend King was an important leader in the United States Civil Rights movement. Dr. King worked to end discrimination against Blacks, including segregation. He stressed the importance of using nonviolent methods. He wrote his "Letter from Birmingham Jail" to respond to those who felt that the civil rights movement wanted to change things too fast. The letter stands as an important expression of his ideas, including the idea that people should act from what they believe to challenge unfair laws. He won the Nobel Peace Prize in 1964. King was shot and killed in 1968. A national holiday for King was instituted 18 years later.

Albert Lutuli (1898 - July 21, 1967)

Lutuli was the first African to win the Nobel Peace Prize. He was a South African who won the prize in 1969 for his nonviolent efforts to end racial discrimination. Lutuli became chief of the community of Groutville in 1936. In 1952, he became the president of the African National Congress, a group against racial separation in South Africa. The government did not like that he was president of the ANC and said he had to step down either as chief of his community or as president of the group. He refused to do so. In response, the government removed him from being head of his community.

Margaret Mead (December 16, 1901 - November 14, 1978)

Mead was one of the first women anthropologists. She studied a number of different cultures, including Samoa, New Guinea, and Bali in the Pacific Ocean north of Australia. She also wrote a lot about life in the United States. In her work, she showed that people live in many different ways. Women and men divide up tasks in different ways as well. Mead often said that since sex roles do not come from biology, women should be able to choose how they live.

Mothers of the Plaza (Madres de la Plaza de Mayo) (1977 - present)

These women publicly protested the Argentine military government's kidnapping, torture, and murder of their own children and 10,000 other young people during the 1970s and 1980s. They knew that they could be arrested, tortured, and killed for publicly criticizing the government, but they continued to march in front of the President's house every Thursday, holding large photos of the missing people and asking the President to look into the thousands of violations of human rights. Many people have said that these women were very important in bringing about the end of the military government and the return of democracy and human rights to Argentina.

Native American Rights Fund (1970-present)

This nonprofit legal group was created in 1970. It now has 18 lawyers (12 of them are Indian) who work to protect Indian rights, including freedom for Native Americans to practice religion in the same way their parents and grandparents did.

Eleanor Roosevelt (October 11, 1884 - November 7, 1962)

This advocate first became well known as the wife of the United States President Franklin D. Roosevelt. She had great influence as first lady, and she spoke out about social problems, including poverty. After the President died, she stayed quite active. At times, she was the representative of the United States to the United Nations. She was the chair of the United Nations Commission on Human Rights from 1946-51. As chair, she had an important role in the writing and passage of the Universal Declaration of Human rights.

Andrei Sakharov (May 21, 1921 - December 12, 1989)

Sakharov was trained as a nuclear physicist in the Soviet Union. However, he did not just work in a laboratory. Instead, he spoke out in support of human rights and against nuclear weapons. In 1970, Sakharov established the Committee for Human Rights. Because of his efforts for human rights, he was given the Nobel Peace Prize in 1975. While the world applauded him, his government sent him to far-away parts of the country at various times. In 1988, he was released from this internal exile and was allowed to travel abroad.

Raoul Wallenberg (August 5, 1912 - July 17, 1947?)

Wallenberg is best known for his efforts to rescue Hungarian Jews during World War II. Wallenberg was Swedish and worked as a businessman and foreign representative or diplomat. He protected thousands of Jews by bringing them under the protection of neutral countries that would not harm them. He also brought money and papers to other Jews to help them escape from the Nazis.

ADVOCATE/VICTIM INTERVIEW CHART

Name and Nationality of Advocate/Victim: _____

Words You Would Use to Describe the Advocate/Victim: _____

Major Issue(s) Addressed: (What has the advocate/victim spoken out for/against?)

Means Used by Advocate/Victim: (How has s/he gone about expressing beliefs?)

Consequences to Advocate/Victim: (What has happened to the advocate/victim because of his/her beliefs?)

Consequences to Others: (What has happened to others because of the person's beliefs?)
