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Кафедра соціальної педагогіки та педагогіки вищої школи

Л. Є. Гусак
Ю. А. Гордієнко

ПРАКТИКА ТОЛЕРАНТНОЇ АНГЛОМОВНОЇ КОМУНІКАЦІЇ

МЕТОДИЧНІ РЕКОМЕНДАЦІЇ

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Розробник:

Гусак Л. Є., доктор педагогічних наук, професор кафедри іноземних мов гуманітарних спеціальностей СНУ імені Лесі Українки;

Гордієнко Ю. А., аспірант кафедри соціальної педагогіки та педагогіки вищої школи СНУ імені Лесі Українки.

Рецензенти:

Смалько Л. Є., кандидат педагогічних наук, доцент кафедри іноземних мов гуманітарних спеціальностей СНУ імені Лесі Українки;

Бляшевська А. В., кандидат педагогічних наук, доцент, голова кафедри викладачів іноземних мов Луцького педагогічного коледжу.

Гусак Л. Є.

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Unit – 1
TOLERANCE

Lesson 1: What is tolerance?

Ex. 1 Answer the questions:

What associations come to your mind when you hear the word “tolerance”?

What spheres of life should tolerance be present in?

Is there any connection between tolerance and education?

How could tolerance be seen in an educational process?

Ex. 2 Declaration of Principles on Tolerance

Look through the Preamble to the Declaration and answer the questions:

- What official documents is the Declaration based on?
- Which of them are you familiar with?
- What reasons forced the United Nations to adopt it?
- What main idea can we grasp from the Preamble?

Read the articles of the *Declaration of Principles on Tolerance* in groups. The text is divided into 4 parts. Every group has to read their extract and define its main idea, key words and afterwards present their understanding of tolerance to the whole group.

Declaration of Principles on Tolerance

The Member States of the United Nations Educational, Scientific and Cultural Organization, meeting in Paris at the twenty-eighth session of the General Conference, from 25 October to 16 November 1995,

Preamble

Bearing in mind that the United Nations Charter states: ' We, the peoples of the United Nations determined to save succeeding generations from the scourge of war, ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, ... and for these ends to practise tolerance and live together in peace with one another as good neighbours',

Recalling that the Preamble to the Constitution of U N E S C O, adopted on 16 November 1945, states that 'peace, if it is not to fail, must be founded on the intellectual and moral solidarity of mankind',

Recalling also that the Universal Declaration of Human Rights affirms that 'Everyone has the right to freedom of thought, conscience and religion' (Article 18), 'of opinion and expression' (Article 19), and that education 'should promote understanding, tolerance and friendship among all nations, racial or religious groups' (Article 26),

Noting relevant international instruments including:

- the International Covenant on Civil and Political Rights,
- the International Covenant on Economic, Social and Cultural Rights,
- the Convention on the Elimination of All Forms of Racial Discrimination,
- the Convention on the Prevention and Punishment of the Crime of Genocide,
- the Convention on the Rights of the Child,
- the 1951 Convention relating to the Status of Refugees and its 1967 Protocol and regional instruments,
- the Convention on the Elimination of All Forms of Discrimination against Women,
- the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment,
- the Declaration on the Elimination of All Forms of Intolerance Based on Religion or Belief,
- the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities,

- the Declaration on Measures to Eliminate International Terrorism,
- the Vienna Declaration and Programme of Action of the World Conference on Human Rights,

- the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development,

- the U N E S C O Declaration on Race and Racial Prejudice,

- the U N E S C O Convention and Recommendation against Discrimination in Education,

Bearing in mind the objectives of the Third Decade to Combat Racism and Racial Discrimination, the World Decade for Human Rights Education, and the International Decade of the World's Indigenous People,

Taking into consideration the recommendations of regional conferences organized in the framework of the United Nations Year for Tolerance in accordance with U N E S C O General Conference 27 C/Resolution 5.14, as well as the conclusions and recommendations of other conferences and meetings organized by Member States within the programme of the United Nations Year for Tolerance,

Alarmed by the current rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, exclusion, marginalization and discrimination directed against national, ethnic, religious and linguistic minorities, refugees, migrant workers, immigrants and vulnerable groups within societies, as well as acts of violence and intimidation committed against individuals exercising their freedom of opinion and expression – all of which threaten the consolidation of peace and democracy, both nationally and internationally, and are obstacles to development,

Emphasizing the responsibilities of Member States to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, gender, language, national origin, religion or disability, and to combat intolerance,

Adopt and solemnly proclaim this Declaration of Principles on Tolerance

Resolving to take all positive measures necessary to promote tolerance in our societies, because tolerance is not only a cherished principle, but also a necessity for peace and for the economic and social advancement of all peoples,

We declare the following:

GROUP 1

Article 1 - Meaning of tolerance

1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4 Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

GROUP 2

Article 2 - State level

2.1 Tolerance at the State level requires just and impartial legislation, law enforcement and judicial and administrative process. It also requires that economic and social opportunities be made available to each person without any discrimination. Exclusion and marginalization can lead to frustration, hostility and fanaticism.

2.2 In order to achieve a more tolerant society, States should ratify existing international human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society.

2.3 It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family. Without tolerance there can be no peace, and without peace there can be no development or democracy.

2.4 Intolerance may take the form of marginalization of vulnerable groups and their exclusion from social and political participation, as well as violence and discrimination against them. As confirmed in the Declaration on Race and Racial Prejudice, 'All individuals and groups have the right to be different'(Article 1.2).

GROUP 3

Article 3 - Social dimensions

3.1 In the modern world, tolerance is more essential than ever before. It is an age marked by the globalization of the economy and by rapidly increasing mobility, communication, integration and interdependence, large-scale migrations and displacement of populations, urbanization and changing social patterns. Since every part of the world is characterized by diversity, escalating intolerance and strife potentially menaces every region. It is not confined to any country, but is a global threat.

3.2 Tolerance is necessary between individuals and at the family and community levels. Tolerance promotion and the shaping of attitudes of openness, mutual listening and solidarity should take place in schools and universities and through non-formal education, at home and in the workplace. The communication media are in a position to play a constructive role in facilitating free and open dialogue and discussion, disseminating the values of tolerance, and highlighting the dangers of indifference towards the rise in intolerant groups and ideologies.

3.3 As affirmed by the U N E S C O Declaration on Race and Racial Prejudice, measures must be taken to ensure equality in dignity and rights for individuals and groups wherever necessary. In this respect, particular attention should be paid to vulnerable groups which are socially or economically disadvantaged so as to afford them the protection of the laws and social measures in force, in particular with regard to housing, employment and health, to respect the authenticity of their culture and values, and to facilitate their social and occupational advancement and integration, especially through education.

3.4 Appropriate scientific studies and networking should be undertaken to co-ordinate the international community's response to this global challenge, including analysis by the social sciences of root causes and effective countermeasures, as well as research and monitoring in support of policy-making and standard-setting action by Member States.

GROUP 4

Article 4 - Education

4.1 Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others.

4.2 Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance - major roots of violence and exclusion. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.

4.3 Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgment, critical thinking and ethical reasoning.

4.4 We pledge to support and implement programmes of social science research and education for tolerance, human rights and nonviolence. This means devoting special attention to improving teacher training, curricula, the content of textbooks and lessons, and other educational materials including new educational technologies, with a view to educating caring and responsible citizens open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means.

Article 5 - Commitment to action

We commit ourselves to promoting tolerance and non-violence through programmes and institutions in the fields of education, science, culture and communication.

Article 6 - International Day for Tolerance

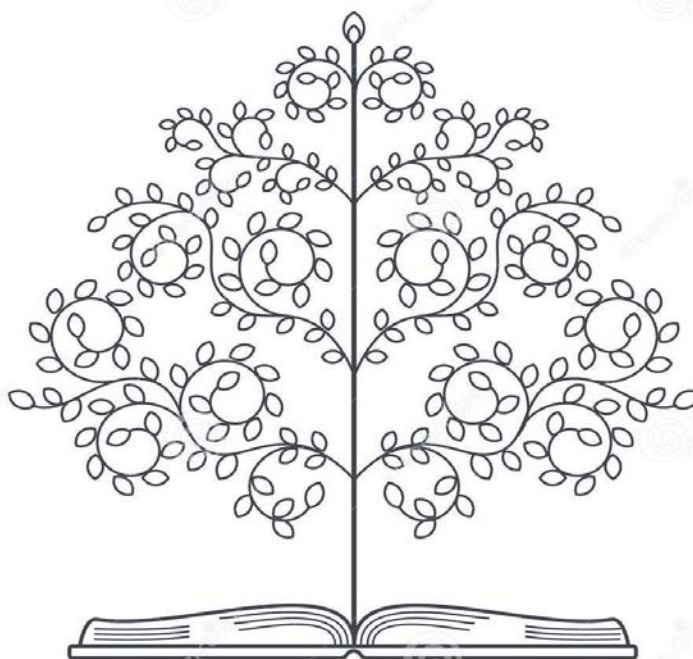
In order to generate public awareness, emphasize the dangers of intolerance and react with renewed commitment and action in support of tolerance promotion and education, we solemnly proclaim 16 November the annual International Day for Tolerance.

Ex. 3 Answer the question:

What new ideas can you add to the understanding of tolerance having read the Declaration of the Principles on Tolerance?

Ex. 4 Discuss in groups the following question: "Tolerance today: myth or reality?"

Ex. 5 Tree of Tolerance. Write your wishes and advice on how to make our group, university, town, country and the whole world a better place for living. What should be done to make our community tolerant? Discuss your ideas first in pairs and then in groups. Agree on the most important ideas and make a group Tree of Tolerance together.



Portfolio Page. Write two sentences under each heading.

HEAD means
“What did you learn?”



HEAD –

HEART means,
“How did you feel?”



HEART –

FEET means,
“What steps will you take?”



FEET –

Lesson 2: Human Rights

Ex. 1 Do you know of any special days to celebrate human rights or children’s rights. Can you name other holidays or special days and relate these days to human rights?

| Date | Commemoration | Reason to celebrate |
|-------------|--|--|
| March 8 | International Women’s Day | This is a global day celebrating the achievements of women past, present, and future. The first International Women’s Day was celebrated in 1911. |
| March 21 | International Day for the Elimination of Racial Discrimination | This day has been recognised by the UN since 1966 as a way to raise awareness about racial discrimination. |
| March 21 | World Poverty Day | Declared by UNESCO in 1960, this day is to raise awareness on poverty issues around the world. |
| March 22 | World Water Day | This day began in 1993 as a way to recognize the importance water plays in development and the well-being of people everywhere. |
| April 7 | World Health Day | First declared by the World Health Organisation in 1950, this day is to raise awareness of needless suffering and the importance of promoting good health. |
| April 22 | Earth Day | The first Earth Day was celebrated in 1970 and aims to promote awareness of climate issues and ways to protect our planet. |
| May 1 | International Worker’s Day | This is a celebration of workers. |
| May 8 | World Red Cross and Red Crescent Day | This day recognises the work of the Red Cross and Red Crescent Societies. |

| | | |
|-------------------------|---|---|
| May 15 | International Day of Families | Declared in 1993 by the UN to raise awareness of family issues. |
| June 5 | World Environment Day | Established in 1972 by the UN to raise awareness of the environment. |
| June 12 | World Day against Child Labour | Declared by the International Labour Organisation in 2002 to raise awareness against child labour. |
| June 20 | World Refugee Day | Declared in 2000 by the UN to recognize the plight of refugees around the world. |
| June 21 | World Peace and Prayer Day | First organised in 1986, this day recognises the importance of peace and prayer among many religions of the world. |
| July 11 | World Population Day | Begun in 1989 by the United Nations Development Programme (UNDP) to raise awareness about population issues. |
| July 18 | Nelson Mandela International Day | The UN declared this day in 2009 in recognition of the former South African president's commitment to peace and freedom. |
| August 12 | International Youth Day | Declared in 1999 by the UN to raise awareness of youth issues. |
| August 19 | World Humanitarian Day | Declared by the UN in 2008, this day recognizes the importance of humanitarian aid workers. |
| September 8 | International Literacy Day | UNESCO declared this day in 1966 to raise awareness of literacy. |
| September 15 | International Day of Democracy | Proclaimed by the UN in 2007. |
| First Monday in October | World Habitat Day | First observed by the UN in 1986, this day is to raise awareness of issues related to the state of our cities and towns. |
| October 1 | International Music Day | Initiated in 1975 by the International Music Council to appreciate music. |
| October 1 | International Day of Older Persons | Declared by the UN in 1990 to raise awareness about issues affecting the elderly. |
| October 2 | International Day of Non-Violence | Declared in 2007 by the UN to recognize the importance of non-violence in our societies. It also marks the birthday of Mahatma Gandhi, leader of Indian independence. |
| October 5 | World Teachers' Day | Established in 1994 to recognise the important role teachers play in our societies. |
| October 16 | World Food Day | Declared in 1979 by the UN to raise awareness of global food problems. |
| October 24 | United Nations Day | Declared in 1947 to recognise the signing of the Charter of the UN. |
| November 10 | World Science Day for Peace and Development | First observed by UNESCO in 2002, this day celebrates the role science plays in improving our lives. |
| November 16 | International Day for Tolerance | Recognised by UNESCO as a day to celebrate tolerance as a means to promote peace and understanding among cultures |

| | | |
|-------------|---|---|
| November 20 | Universal Children's Day | Established in 1954 as a day to recognize activities to promote the welfare of children. |
| November 29 | International Day of Solidarity with the Palestinian People | Established in 1977 by the UN to show solidarity around the world with the Palestinian People. |
| December 3 | International Day of Disabled Persons | Established in 1992 by the UN to raise awareness of the rights of disabled persons |
| December 10 | Human Rights Day | Internationally recognised as a day to celebrate human rights. First celebrated in 1950, the day marks the anniversary of the UN's adoption of the Universal Declaration of Human Rights. |

Ex. 2 Discuss the following questions:

- How will you celebrate the days in your classroom? Within the university, and with your family and friends?
- Do you have a favourite human rights day? If yes, which one?
- Discuss to what extent the rights are realised in your university or community. For example, International Women's Day is March 8. How well are women's human rights realised? What can be done to ensure greater respect of women's rights? How does the community celebrate International Women's Day?

Ex. 3 Brief explanation of the Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a document proclaimed and adopted by the General Assembly of the United Nations in 1948. The document was created after the Second World War in the hopes that all people from around the world would enjoy the same rights and could live happy lives.

A "human right" is something that every human being has simply because they are born human. Rights apply to everyone, everywhere. The UDHR lists the basic human rights that everyone should have, such as the right to have an education, the right to be healthy, and the right to live in peace. The Declaration has 30 sections, or *articles*.

Universal Declaration of Human Rights

Ex. 4 Here are the first ten articles in their original form. Read through them, then match words in the articles with the dictionary definitions 1 – 27 below the box. The words are in the same order as the definitions.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of freedom.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him / her by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his / her rights and obligations and of any criminal charge against him / her.

1. The same (adjective)
2. The things that you should be allowed to have (noun)
3. A feeling you have that you have done right or wrong (noun)
4. To have the right to do or have something (verb)
5. Difference (noun)
6. A group of people with distinct physical characteristics or culture (noun)
7. Referring to government or party politics (adjective)
8. Having the legal power over someone or something (adjective)
9. The act of limiting something (noun)
10. The situation of being free (noun)
11. The situation of being a person who belongs to someone and works for them without payment (noun)
12. The situation of having to work very hard for someone, usually in poor conditions and with very little or no pay (noun)
13. The buying and selling of people against their will (noun: 2 words)
14. To say that something must not happen (verb)
15. Hurting someone badly so that they are forced to give information (noun)
16. Causing fear, anguish and inferiority (adjective)
17. The unfair treatment of someone because of their colour, class, religion, language, etc. (noun)
18. The act of breaking a rule (noun)
19. The act of encouraging, persuading or advising someone to do something morally or legally wrong (noun)
20. A court, often one which specialises in a particular area of law (noun)
21. Basic, essential (adjective)
22. Laws and principles under which a country is governed (noun)
23. Done at random, without reason (adjective)
24. The act of keeping someone so that he / she cannot escape or enjoy freedom (noun)
25. The punishment of being made to live in another country, or another part of a country (noun)
26. Not biased or prejudiced (adjective)
27. Duty to do something (noun)

Ex. 5 Here are Articles 11 – 20 of the Universal Declaration of Human Rights. In each article, there are between 2 and 5 spelling mistakes or wrong words. Identify and correct these words.

Article 11: (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he / she has had all the guarantees necessary for his / her defense.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with his / her privacy, family home or correspondence, not to attacks upon his / her honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his / her own, and to return to his / her country.

Article 14: (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15: (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his / her nationality nor denied the right to change his / her nationality.

Article 16: (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and state.

Article 17: (1) Everyone has the right to own property alone, as well as in association with others.

(2) No one shall be arbitrarily deprived of his / her property.

Article 18: Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his / her religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his / her religion or belief in teaching, practice, worship and observance.

Article 19: 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 frontiers.

Article 20: (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one shall be compelled to belong to an association.

Ex. 6 Here is a summary of articles 21 – 30. Using your own words and ideas, explain what you think each one means.

Article 21: Free elections, and the right to participate in government.

Article 22: Right to social security.

Article 23: Right to desirable work and to join trade unions.

Article 24: Right to rest and leisure.

Article 25: Right to adequate living standards.

Article 26: Right to education.

Article 27: Right to participate in the cultural life of the community.

Article 28: Right to peace and order.

Article 29: Duty to preserve other people's rights and freedoms.

Article 30: Freedom from interference in all of the above rights.

Ex. 7 In each of situations 1 – 29, one or more of the articles from the *Universal Declaration of Human Rights* has been broken or abused. Match each of the situations with the relevant article or articles. Choose from between Article 3 and Article 26 *only*.

1. Children between the age of 5 and 11 have to go to school, but their parents must pay for it.

2. A man has his house broken into and his television stolen. He goes to the police but they tell him to go away because they have more important things to do.

3. Archie White, a magistrate, has his car stolen. The police arrest and charge the man they think is responsible. The next day the man is taken to court for an initial hearing. The chairman of the justices (the head magistrate) in the courtroom is Archie White. He tells the members of the public that they have to leave the courtroom.

4. Staff employed by Kaput Computers have to start work at 7 in the morning and work until 7 in the evening, with only a half hour break for lunch. They work from Monday to Saturday, and do not get paid leave.

5. A couple wants to have a baby. The government says that the country is overpopulated and tells them that they cannot have a baby yet.

6. A new government tells all public servants that they have to become a member of their political party. Anyone who refuses will lose their job.

7. John Doe is arrested because the police think he has killed someone. Before his trial has begun, a popular newspaper publishes an article about him (complete with photographs of his arrest) with the headline 'Vicious murderer John Doe caught!'

8. Two friends, one white and one black, have been threatened with violence. They go to the police to ask for protection. The police agree to help the white man, but not the black man.

9. A journalist writes a newspaper article explaining why he opposes his country's foreign policy. He is told by the government that he has become *persona non grata*, he must leave the country immediately and never return.

10. A woman who lives in a capital city wants to visit her sick father, who lives 200 km away. She is told that she cannot leave the city to visit him.

11. A poor man murders someone and is sent to prison. A rich man commits a murder in similar circumstances but is allowed to go free.

12. A robber is sent to prison for 5 years. While he is in prison, the government confiscates all his belongings, and then destroys his house.

13. A man travels to another country where he asks to stay because he is frightened of remaining in his home country. He is immediately sent back to the country he came from.

14. The Republic of Istanata has never given women the right to vote.

15. At a party, a woman tells a group of friends that she thinks the government of her country is corrupt and incompetent. The next day she is arrested and never seen again.

16. A newspaper editor dislikes a famous popular actress, so publishes an article about her. The article describes the actress as 'ugly, stupid, greedy and unable to act'.

17. A group of about 200 people hold a meeting in a public building to discuss their government's policies. The police arrive and arrest them all.

18. The government intercepts, opens and reads one of their key opponent's letters and other mail.

19. A famous political author writes a book criticising the police. She then leaves her home to go on a tour to promote her book. While she is away, the police start harassing her husband and children.

20. A husband and wife get divorced. The law in their country says that in any divorce case the man automatically gets custody of the children.

21. A woman joins a trade union. The company she works for discovers this and immediately dismisses her.

22. A man loses his job and cannot find work. His country does not offer financial support for people who are out of work.

23. A 17-year-old boy murders someone a few days before his 18th birthday. He is arrested, and six months later the case goes to court. His country has the death penalty for murder if the murderer is 18 or over. The judge sentences him to death and he is executed.

24. A policeman does not like the look of a young man sitting on a park bench, so arrests him, takes him to the police station and puts him in a police cell.

25. The police suspect that a man is a member of a terrorist organisation. They hit him, deprive him of food, water and sleep, and burn him with cigarettes until he confesses.

26. A poor man borrows money from a wealthy factory owner. He is unable to pay the money back. The factory owner takes the man's 12-year-old son and makes him work in the factory to pay off the debt.

27. A new government closes all the churches, temples, mosques and synagogues in its country, and forbids anyone from attending services there.

28. A family want to take a holiday abroad, and apply for passports. They are told that they cannot have passports and cannot go abroad.

29. Mr Smith and Ms Jones do exactly the same job for the same company. They have the same qualifications and the same experience. Mr Smith receives £35,000 a year, and Ms Jones receives £28,000 a year.

Ex. 8 Read *the Convention on the Rights of the Child* and point out those articles which correlate with *the Declaration of Principles on Tolerance*. Discuss them.

Brief explanation of the Convention on the Rights of the Child

The Convention on the Rights of the Child (CRC) is a document created by people from the United Nations. It was accepted as a "Convention" in 1989. Because it is a convention, governments around the world who have accepted it agree to respect the rights that are included in the CRC.

The CRC was written in order to identify and value the specific rights that children have. The CRC sets out rights to protect children from harm, to ensure their health and education, and to make sure they participate in decisions that affect them and that their opinions are heard.

Convention on the Rights of the Child

Article 1:

Definition of the child. Every human being below 18 years unless majority is attained earlier according to the law applicable to the child.

Article 2:

Non-discrimination. All rights must be granted to each child without exception. The State must protect the child without exception. The State must protect the child against all forms of discriminations.

Article 3:

Best interests of the child. In all actions concerning children, the best interest of the child shall be the major consideration.

Article 4:

Implementation of rights. The obligation on the State to ensure that the rights in the Convention are implemented.

Article 5:

Parents, family, community rights and responsibilities. States are to respect the parents and family in their child rearing function.

Article 6:

Life, survival and development. The right of the child to life and the state's obligation to ensure the child's survival and development.

Article 7:

Name and nationality. The right from birth to a name, to acquire a nationality and to know and be cared for by his or her parents.

Article 8:

Preservation of identity. The obligation of the State to assist the child in reestablishing identity if this has been illegally withdrawn.

Article 9:

Non-separation from parents. The right of the child to retain contact with his parents in cases of separation. If separation is the result of detention, imprisonment or death the State shall provide the information to the child or parents about the whereabouts of the missing family member.

Article 10:

Family reunification. Requests to leave or enter country for family reunification shall be dealt with in a human manner. A child has the right to maintain regular contacts with both parents when these live in different States.

Article 11:

Illicit transfer and non-return of children. The State shall combat child kidnapping by a partner or third party.

Article 12:

Expression of opinion. The right of the child to express his or her opinion and to have this taken into consideration.

Article 13:

Freedom of expression and information. The right to seek, receive and impart information in various forms, including art, print, writing.

Article 14:

Freedom of thought, conscience and religion. States are to respect the rights and duties of parents to provide direction to the child in the exercise of this right in accordance with the child's evolving capacities.

Article 15:

Freedom of association. The child's right to freedom of association and peaceful assembly.

Article 16:

Privacy, honour, reputation. No child shall be subjected to interference with privacy, family, home or correspondence.

Article 17:

Access to information and media. The child shall have access to information from a diversity of sources; due attention shall be paid to minorities and guidelines to protect children from harmful material shall be encouraged.

Article 18:

Parental responsibility. Both parents have common responsibilities for the upbringing of the child and assistance shall be given to them in the performance of the parental responsibilities.

Article 19:

Abuse and neglect (while in family or care). States have the obligation to protect children from all forms of abuse. Social Programmes and support services shall be made available.

Article 20:

Alternative care for children in the absence of parents. The entitlement of the child to alternative care with national laws and the obligation on the State to pay due regard to continuity in the child's religious, cultural, linguistic or ethnic background in the provision of alternative care.

Article 21:

Adoption. States are to ensure that only authorised bodies carry out adoption. Inter-country adoption may be considered if national solutions have been exhausted.

Article 22:

Refugee children. Special protection is to be given to refugee children. States shall cooperate with international agencies to this end and also to reunite children separated from the families.

Article 23:

Disabled children. The right to benefit from special care and education for a fuller life in society.

Article 24:

Health care. Access to preventive and curative health care services as well as the gradual abolition of traditional practices harmful to the child.

Article 25:

Periodic review. The child who is placed for care, protection or treatment has the right to have the placement reviewed on a regular basis.

Article 26:

Social security. The child's right to social security.

Article 27:

Standard of living. Parental responsibility to provide adequate living conditions for the child's development even when one of the parents is living in a country other than the child's place of residence.

Article 28:

Education. The right to free primary education, the availability of vocational educating, and the need for measures to reduce the drop-out rates.

Article 29:

Aims of education. Education should foster the development of the child's personality and talents, preparation for a responsible adult life, respect for human rights as well as the cultural and national values of the child's country and that of others.

Article 30:

Children of minorities and indigenous children. The right of the child belonging to a minority or indigenous group to enjoy his or her culture, to practise his or her own language.

Article 31:

Play and recreation. The right of the child to play, recreational activities and to participate in cultural and artistic life.

Article 32:

Economic exploitation. The right of the child to protection against harmful forms of work and against exploitation.

Article 33:

Narcotic and psychotic substances. Protection of the child from their illicit use and the utilisation of the child in their production and distribution.

Article 34:

Sexual exploitation. Protection of the child from sexual exploitation including prostitution and the use of children in pornographic materials.

Article 35:

Abduction, sale and traffic. State obligation to prevent the abduction, sale of or traffic in children.

Article 36:

Other forms of exploitation.

Article 37:

Torture, capital punishment, deprivation of liberty. Obligation of the State vis-a-vis children in detention.

Article 38:

Armed conflicts. Children under 15 years are not to take a direct part in hostilities. No recruitment of children under 15.

Article 39:

Recovery and reintegration. State obligations for the re-education and social reintegration of child victims of exploitation, torture or armed conflicts.

Article 40:

Juvenile justice. Treatment of a child accused of infringing the penal law shall promote the child's sense of dignity.

Article 41:

Rights of the child in other human rights instruments.

Article 42:

Dissemination of the Convention. The state's duty to make the convention known to adults and children.

Article 43-54:

Implementation. These paragraphs provide for a Committee on the Rights of the Child to oversee implementation of the Convention.

Ex. 9 Look through the Article 29 in details and think of the ways how the Convention should be implemented in educational institutions.

Article 29 of the Convention on the Rights of the Child describes the aims of children's education.

Among other things, it describes that children's education shall be directed to:

- The development of the child's personality, talents and mental and physical abilities.
- The development of respect of human rights and fundamental freedoms.
- The development of respect for the child's parents, cultural identity, languages and values, and respect for the diversity of other societies.
- The preparation of the child for understanding his or her responsibilities in society in the spirit of peace and tolerance.
- The development of respect for the environment.

Portfolio Page:

HEAD –

HEART –

FEET –

Lesson 3: Personal values and orientations

Ex. 1 Personal values. Look through the list of values and rearrange them from 1 to 18 in order of importance, starting with the most important ones. Discuss the results.

| Part 1 | | Part 2 | |
|--------|----------------------------|--------|---|
| Point | Values – Aims | Point | Values – Instruments |
| | Active life | | Neatness |
| | Life wisdom | | Good manners |
| | Health | | High demands to life and ambitions |
| | Interesting job | | Sense of humour |
| | Beauty of nature and art | | Discipline |
| | Love | | Independence |
| | Welfare | | Intolerance of drawbacks in self and others |
| | True and loyal friends | | Education |
| | Social recognition | | Responsibility |
| | Knowledge and intelligence | | Rationalism |
| | Productive life | | Self-control |
| | Self-development | | Courage to defend one's opinion |
| | Entertainment | | Will power |
| | Freedom | | Acceptance of others' views |
| | Happy family life | | Respect and understanding |
| | Happiness of others | | Honesty |
| | Creative activity | | Efficiency |
| | Confidence and harmony | | Sensitivity and care |

Ex.2 In column A put “+” opposite those features that are most characteristic for your personalities, and “0” – opposite those ones that are least inherent in you. In column B mark those qualities that describe a tolerant person best of all.

| | Features of a tolerant personality | Column A | Column B |
|-----|---|-----------------|-----------------|
| 1. | Disposition to others | | |
| 2. | Indulgence | | |
| 3. | Patience | | |
| 4. | Sense of humour | | |
| 5. | Sensitivity | | |
| 6. | Trust | | |
| 7. | Altruism | | |
| 8. | Acceptance of differences | | |
| 9. | Self-possession skills | | |
| 10. | Kindness | | |
| 11. | Ability not to judge others | | |
| 12. | Humanism | | |
| 13. | Ability to listen | | |
| 14. | Curiosity | | |
| 15. | Capacity to empathy | | |

Ex. 3 Look through the story and put the missing sentences in the proper places.

A Story of Appreciation

- a) *His tear fell as he did that.*
- b) *I have come to appreciate the importance and value of family relationships.*
- c) *The director requested the youth to show his hands.*
- d) *That night, mother and son talked for a very long time.*
- e) *When he went back, he happily requested his mother to let him clean her hands.*

One young academically excellent person went to apply for a managerial position in a big company.

He passed the first interview; the director did the last interview, made the last decision.

The director discovered from the Curriculum Vitae that the youth’s academic achievements were excellent all the way, from the secondary school until the postgraduate research, he never had a year when he did not score.

The director asked, “Did you obtain any scholarships at school?” The youth answered “None”.

The director asked, “Was it your father who paid for your school fees?” The youth answered, “My father passed away when I was one year old, it was my mother who paid for my school fees.”

The director asked, “Where did your mother work?” The youth answered, “My mother worked as a clothes cleaner.”

(1).....The youth showed a pair of hands that were smooth and perfect.

The director asked, “Have you ever helped your mother wash the clothes before?” The youth answered, “Never, my mother always wanted me to study and read more books. Furthermore, my mother can wash clothes faster than me.”

The director said, "I have a request. When you go back today, go and clean your mother's hands, and then see me tomorrow morning."

The youth felt that his chance of landing the job were high. (2).....His mother felt strange, happy but with mixed feelings, she showed her hands to the kid.

The youth cleaned his mother's hands slowly. (3)It was the first time he noticed that his mother's hands were so wrinkled, and there were so many bruises on her hands. Some bruises were so painful that his mother shivered when they were cleaned with water.

This was the first time the youth realized that it was this pair of hands that washed the clothes every day to enable him to pay the school fee. The bruises in the mother's hands were the price that the mother had to pay for his graduation, academic excellence and his future.

After finishing the cleaning of his mother hands, the youth quietly washed all the remaining clothes for his mother.

(4)Next morning, the youth went to the director's office.

The Director noticed the tears in the youth's eyes, and asked: "Can you tell me what you have done and learnt yesterday in your house?"

The youth answered, "I cleaned my mother's hands, and also finished cleaning all the remaining clothes".

The Director asked, "Please tell me your feelings."

The youth said,

Number 1: I know now what appreciation is. Without my mother, there would not be a successful today.

Number 2: By working together and helping my mother, only I now realize how difficult and tough it is to get something done.

Number 3: (5)

The director said, "This is what I am looking for to be my manager. I want to recruit a person who can appreciate the help of others, a person who knows the sufferings of others to get things done, and a person who would not put money as his only goal in life. You are hired."

Later on, this young person worked very hard, and received the respect of his subordinates. Every employee worked diligently and as a team. The company's performance improved tremendously.

Ex. 4 True or false.

1. A young man's father paid for his school fees.
2. His mother worked as a clothes cleaner.
3. The youth's hands were wrinkled.
4. His mother felt strange, happy but with mixed feelings.
5. It was a usual thing for him to help his mum wash clothes.
6. The young man appreciated the importance of family relationships for the first time.

Ex. 5 Answer the questions.

1. What happens to a child, who has been protected and habitually given whatever he wanted?
2. How will such a person work? Will he know the sufferings of his employees?
3. If you are this kind of protective parents, are you really showing love or destroying the kid instead?
4. What does it mean "to love children in a right way"?

5. What examples of tolerant / intolerant behaviour can be found in the text?

Ex. 6 Personalities

Think about your lives and the people you know / have known. Find at least two people who have influenced you in your life. These may be your parents, friends, or personalities from history or literature. You should note down some points in order to be able to tell the rest of the group briefly how these people have influenced you. Then in turn say a few sentences about these people. Other students should put questions to the speaker.

Ex. 7 A good teacher

Look through ten qualities of a good teacher. Rank them in order of importance. Explain your high and low ranking giving examples. You can add your own ideas.

A good teacher

- *keeps in contact with the parents of his or her pupils and lets them participate in the life of the school (in a primary or secondary school);*
- *is able to maintain discipline and order;*
- *lets the students share his or her own life with all its ups and downs;*
- *works hard to remain up-to-date in his or her subject;*
- *openly admits when he or she has made a mistake or does not know something;*
- *is interested in his or her students, asks them about their homes and tries to help where possible;*
- *makes the students work hard and sets high standards;*
- *is friendly and helpful to his or her colleagues;*
- *uses a lot of different materials, equipment and teaching methods and attempts to make his or her lessons interesting;*
- *helps the students become independent and organise their own learning.*

Ex. 8 Questionnaire

Am I An Effective Communicator?

1. Rate each of the following skills using the key below:

1= never true **2**=sometimes **3**=often **4**=always true

- a) I do not interrupt others in my group.
- b) My voice is not too loud and not too soft.
- c) I give others a chance to speak.
- d) I talk an equal amount compared to others.
- e) I look at people's faces when we communicate.
- f) I do not criticize others.
- g) When listening, I show my reaction to the speaker, verbally and non-verbally.
- h) I express what I feel, not only what I think.
- i) I face the speaker and avoid crossing my arms or turning away from her or him.
- j) I ask or encourage others to speak.
- k) I respond to the speaker, showing interest.
- l) I do not interrupt others to speak.

- m) I pay attention to the speaker the whole time she or he is speaking.
- n) I ask questions to show interest in what the speaker is saying.
- o) I evaluate what a speaker says and how she or he says it rather than judging the speaker herself/himself.

2. Add your scores for the above statements to find the corresponding rating.

15-27=**poor**

28-39=**fair**

40-47=**good**

48-60=**excellent**

3. List your communication strengths:

4. List the communication skills you need to improve:

Portfolio Page:

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Lesson 4: Talking to children about tolerance: preschool and elementary years

Ex. 1 Read and say what the main feature of the preschool years is.

THE PRESCHOOL YEARS.

A Whole New World

Your tumbling toddler has finally shifted her focus from “I” and “I want” and is beginning to take notice of the vast world around her. Along with a desire for independence and exploration, this new awareness brings a blossoming curiosity about identity, her own and those around her. It may seem that nearly every sentence she utters now begins with “why” or “how.” Sometimes the questions are about how things work or why things happen. More often, though, the questions are about other people – playmates, neighbors, strangers and friends.

Ex. 2 Read and find in the text the words to describe differences from Alissa’s perspective.

‘SHE JUST KNOWS SHE’S DIFFERENT’

Alissa Hill, a 38-year old sexual assault case manager in San Antonio, Texas, is the mother of two daughters. The Hills, who identify as African American, live in a largely Latino and white area of San Antonio. In fact, one of the daughters, 5-year-old Alexa, is the only African American child in her preschool class. That, Alissa says, has led to many thought-provoking conversations.

“Soon after she started going to her preschool, she would come home every day and say things like, ‘Mom, why am I darker than the other kids?’” Alissa says. “This was new to me, because in Illinois, where we lived before, Alexa was able to identify with people who looked like her. I think this was the first time she had to experience being the only one.”

Alissa says she was careful to answer Alexa’s questions in a positive way, highlighting the good things about being different.

“I told her, ‘God makes all types of different people, and all of us are very special. There will be many times when you’ll be different from other people around you – you might be the only girl

playing with the boys or you might be the only kid around who likes to eat a certain food,” Alissa says. “I let her know there’s nothing wrong with being different, and it doesn’t make you any better than or less than the next person.”

Alissa says she doesn’t believe Alexa has ever been made to feel isolated as the only African American girl in her class. “She just knows she’s different,” she says. Alissa, the daughter of a Korean mother and African American father, recalls experiencing similar feelings during her own childhood.

“It was hard for me growing up as part of two different minority races,” she said.

“Sometimes, even when I was as young as Alexa ... I felt embarrassed about my mother, because she didn’t look like or speak like anyone else at my school. I didn’t want people to see she was my mother because I thought they would laugh at me.”

That experience, Alissa says, has influenced the way she talks to her children about diversity.

“I never want my children to be ashamed of what they look like or where they come from,” she explains. So when her daughters ask questions – “Why am I darker?” or “Why do I look different?” – Alissa provides both an answer *and* an affirmation. “I explain why being darker and different is beautiful and something they should be proud of.”

Ex. 3 Read and match the questions and answers.

EXPERT Q&A

Derald Wing Sue, professor of psychology and education at Teachers College, Columbia University; and Melanie Killen, professor of human development at the University of Maryland, answer questions about parenting, preschoolers and prejudice.

Questions:

A. *What are some common mistakes or missteps that parents make when teaching preschoolers about difference or responding to preschoolers’ questions about difference?*

B. *Parents of preschoolers seem to be well-informed about things like choosing a safe booster seat for the car or the importance of getting their youngsters to eat the proper foods. How can parents become better informed about the importance of fostering an early appreciation for diversity?*

C. *What behaviors can parents expect to see with regard to preschoolers and their awareness of difference?*

1 _____

Sue: We know children begin to notice racial and ethnic differences in particular between the ages of 3 and 5. This brings about a naive curiosity that isn’t yet linked to any positive or negative qualities about different groups of people. What happens after that is that positive and negative qualities do come into the picture, conveyed to children through their parents, significant others and the mass media.

Killen: Generally, kids become aware of gender very early. They are starting to notice what they are and what other people are and whether they should be treated differently. Initially, this is based mostly on physical appearance, as they are learning what marks you for being a boy or girl. They might ask, “Is she a girl? She has short hair.” Or, “Is he a boy? He’s playing with a doll.”

Then, later, around 4, race begins to come up, when kids become curious about things like skin color. A lot of times, this is more of an issue for white majority kids who might not be coming into contact with people of color that much where they are, so for them, it’s more unusual. It’s very common for them to ask parents questions in public like, “Why is her skin brown?” It’s not quite the same for minority kids – it’s not the same shock because they see people from the majority

population all the time. Mostly, they aren't remarking or asking questions about it in public as much, but they do start to pick up on preferential treatment based on race and ethnicity around this time.

2 _____

Sue: Many parents talk to their children about embracing difference, but in subtle, covert ways, they communicate something very different. For example, when approaching a group of black youngsters, a mother may unconsciously pull the child nearer to her. Also, many white parents often talk to kids about the evils of prejudice and discrimination, yet in their own lives they have few friends or neighbors of color with whom they regularly socialize. These implicit communications are more powerful than any intentional efforts on the part of parents.

Killen: Parents sometimes get overly embarrassed or self-defensive with kids' questions about difference, especially when those questions are asked in a public way. Parents should ... treat them as honest inquiries, explain it to them like a scientific question and try not to see them as a bad thing, because these questions are very natural. If a child asks a question about someone's brown skin and the parent gets defensive or embarrassed or tries to brush the question aside, that child starts to associate that and think, "Is there something bad about brown skin?"

C. _____

Sue: For parents who want children to be good, decent and moral individuals who believe in our democracy, the time for intervention is early. Whether we are talking about race, gender or any kind of differences, no matter what words you use, inclusion has to be a part of the conversation early on.

Killen: A lot of parents seem to think that teaching kids to appreciate difference is something that's nice if you do it, but then it doesn't really matter if you don't do it. I think the No. 1 thing is to connect it to academic achievement, to make the connection for parents that kids who are better prepared to get along with others are going to do better in school. It's important that kids learn how to get along because they will have to interact with different groups of people in school, and if not school, then ultimately in the workplace one day.

Ex. 4 Read the tips and give examples from your own life.

5 TIPS: THE PRESCHOOL YEARS

Be honest. Don't encourage children not to "see" color or tell children we are all the same. Rather, discuss differences openly and highlight diversity by choosing picture books, toys, games and videos that feature diverse characters in positive, non-stereotypical roles.

Embrace curiosity. Be careful not to ignore or discourage your youngster's questions about differences among people, even if the questions make you uncomfortable. Not being open to such questions sends the message that difference is negative.

Broaden choices. Be careful not to promote stereotypical gender roles, suggesting that there are certain games, sports or activities that only girls can do or only boys can do.

Foster pride. Talk to your child about your family heritage to encourage self-knowledge and a positive self-concept.

Lead by example. Widen your circle of friends and acquaintances to include people from different backgrounds, cultures and experiences.

Ex. 5 Read the text and answer the questions:

- What is the peculiarity of the elementary and preteen years?
- What influences children's lives in this period most of all?

- Recall your elementary and preteen years. Think about your parents' and teachers' ways of bringing you up and answer the questions italicized in the text.
- What is the key for bringing up children in such age?
- What aspects of tolerance should be stressed by parents and teachers?

THE ELEMENTARY AND PRETEEN YEARS

A Time for Social Growth

It seems like only yesterday you were arranging play dates for your little one. Now, school project due dates, game schedules and other extracurricular activities are tracked on your refrigerator. Those familiar “why” and “how” questions of the preschool years have been replaced with new ones: “Can I go...?” and “Can I have...?” Welcome to the elementary and preteen parenting years.

Along with your child’s growing list of activities comes a growing list of friends. From the classroom to sports teams to the neighborhood playground, he now encounters more and more opportunities to interact with others outside your watchful eye – and with others who are different from him. He seeks a sense of belonging and acceptance from peers, and these friendships are a vital part of his development. They are friendships that will be important later in life, too, as they provide the road map for future relationships, teaching him how to resolve conflict and get along with others across group lines.

Now that your child has moved beyond simply noticing the similarities and differences he shares with others, he is learning how such characteristics – and people’s attitudes about such characteristics – have the power to make him and others feel **included** or **excluded** among peers. During these years, your child is likely to be on the receiving or giving end of such exclusion: being picked last for a basketball game because he’s too short or too heavy; not inviting a classmate to his birthday party because she speaks with a “funny” accent; being called names because of his skin color or religion.

While parental influence plays a critical role in how children view and respond to difference, the elementary and preteen years mark a period when various outside sources also are competing for influence. Television and video games perpetuate stereotypes about good guys and bad guys. Toy aisles limit girls to pink princess boxes and boys to trucks and action figures. Classmates and friends use language that puts down certain groups of people: “That’s so gay.” “That’s so retarded.”

This is the time when the values you emphasized early on – and the behaviors you modeled all along – are put into action. *Have you emphasized the value of diversity?*

Have you fostered a healthy sense of self-esteem by discussing positive aspects of your heritage? Have you created open, honest dialogue about the myriad issues that define difference – race, gender, class, ethnicity, ability, religion, etc.? More importantly, have you modeled an appreciation of difference through your own actions?

Experts say ongoing dialogue and good role-modeling are key to bringing up young people who are open-minded, self-confident and accepting of others.

Ex. 6 Read, answer the questions:

- What ‘work in progress’ means according to the text?
- What aspect of diversity does Jennifer talk about?
- What in the main concept of education from Jennifer’s point of view?

‘It’s a work in progress’

Jennifer Roche is a 40-year-old writer in Chicago, Ill. She and husband John Svolos, 42, are the parents of two children, including 6-year-old son, Zachary. Jennifer says exposing her children to various types of diversity and teaching them to embrace difference always has been important to her family. Those values influenced their decision to live in downtown Chicago rather than the suburbs.

“I think the more diverse people children see, the more families of different religious and economic backgrounds they are able to come in contact with, [the more] they are able to understand the world,” says Jennifer, who identifies her family as white. “It’s a work in progress, but we’ve tried to immerse our kids in different cultures, from the events we attend to the materials we bring into our house. We try to make sure all of it reflects the different things so many different people have contributed to our world.”

Jennifer admits such exposure has recently led to some interesting questions and comments from Zachary.

“We were sitting in front of our house one day when two African American men walked by, and Zachary said, ‘Mom, have you noticed how black people look tough?’” Jennifer says she first asked Zachary what he meant by the statement and then talked to him about appearance, explaining that the way people treat others is far more important than the way they look on the outside.

Jennifer believes it’s vital for parents and schools to work together when it comes to teaching children to embrace difference. She serves on the diversity committee at the Montessori school Zachary attends. “It’s definitely a shared thing. I think parents and teachers have to see the whole education of children as collaboration. Neither can do it alone,” she says. “I know my son’s teachers see him in social situations more than I do; they see him interact in broader social groups. It’s important to me that his school and the curriculum they use include teaching respect for difference in an organic, sweeping way – not a tokenizing way as in ‘Here’s our look at xyz culture.’”

Ex. 7 Read and match the questions and answers.

EXPERT Q&A

Kevin Swick, a professor of early childhood education at the University of South Carolina, Columbia, and **Roni Leiderman**, associate dean of the Mailman Segal Institute for Early Childhood Studies at Nova Southeastern University in Fort Lauderdale, Fla., offer answers to some common questions about youth and prejudice.

Questions:

A. *In many ways, schools are more segregated today than in past decades, and residential segregation is a fact of life in many areas. How can parents foster respect for differences even when the school environment lacks diversity?*

B. *What are the common issues related to prejudice and tolerance that arise during the elementary and preteen years?*

C. *Where does the most influence upon children of this age come from regarding the development of prejudice and bias?*

D. *Teachers often say parents are one of the biggest challenges they face when attempting to incorporate anti-bias lessons in the classroom. Why are so many parents reluctant to allow schools to address these issues?*

E. *While many parents are well aware of the need to talk to elementary and preteen children about issues such as drugs, alcohol use, smoking and safe sex practices, it seems talking to kids about the dangers of prejudice is not always as high on parents’ radars. Should it be?*

F. *Many believe that teaching tolerance is the job of white parents, while the job of parents of color is to prepare their children for intolerance. Are the responsibilities different for white parents vs. parents of color?*

1 _____

Leiderman: Children are very aware of belonging or not belonging to the group at this age. Peer relationships are paramount to them, and you'll either see embracing of difference or separation and discrimination coming in at this point, depending on what they've been taught in the home. These are the years when you'll either see the fruits of your labor or the negative aspects of what you did or did not do during the preschool years.

Swick: This is the time when children want to compare themselves to others – body size, appearance, ability. It's a time when they are looking to feel accepted and to be a positive part of their peer group or community.

2 _____

Leiderman: Parents are the first and most important and influential teacher at this age. What you allow them to read, watch, see and hear lays their foundation with all sorts of information that will help form their responses to difference. If they attend a school that lacks diversity, if they watch TV shows that paint stereotypical pictures of certain groups, if they visit websites that use slurs and putdowns to describe people – all of these influences inform children's responses to other people.

3 _____

Leiderman: Parents have to make an effort to get kids involved in activities outside the school walls that will give them a different experience. You can be deliberate about the sports clubs you sign up for. Getting kids involved in the arts is a good way to expose them to people from different backgrounds, where they get to interact around something they love to do and see that we all share strengths and talents. You can send them to summer camps where they'll come across other kids from diverse backgrounds. And parents should keep in mind that elementary school is not too young for kids to volunteer. Volunteer experiences are a good way to help kids understand the value of everyone.

Swick: There are so many ways to involve children in activities where they have an opportunity to interact with people who aren't necessarily like them. Parents can arrange for children to do service through their church. They can purposely get them and their friends involved in service activities with people from different parts of the community. We cannot limit kids' exposure to diversity to just the school day.

4 _____

Leiderman: To believe that is to believe that prejudice and discrimination only involve race and ethnicity, when in fact, those issues are only the tip of the iceberg. It also assumes that only white parents are capable of raising children who may be guilty of prejudice, when, really, we *all* share that capacity. When you limit the discussion to just issues of race, you are cutting out 50 percent of the conversation.

Swick: The responsibilities run across the board for both white parents and non-white parents. All parents need to prepare kids for intolerance, and all parents need to prepare kids for being appreciative of other people. Prejudice works many different ways, and everybody has experienced this to some degree, so all parents need to be prepared to address it.

5 _____

Leiderman: Often the reason is fear or deep-rooted experiences with discrimination. Many parents know these lessons will bring about all kinds of questions from their children about some

issues they may be uncomfortable discussing. Some of the questions their children will ask might be painful to answer. This is why teachers have to work to educate families, too. This work can't be done in isolation; it requires an open dialogue among teachers and parents.

6 _____

Leiderman: Often in seminars or workshops, I ask parents, "What do you want your child to be?" I'll get one or two who say a doctor or a lawyer, but for most parents, the answer is happy. The real essence is if you want to raise children who are happy, who form quality relationships in their lives, who are successful in their careers and who are good partners and good parents; you *have* to discuss these issues with your kids.

Swick: These issues have to be on parents' radars. They are what's killing us. And it's a problem even bigger than drugs or alcohol. All over the world, we are killing each other because we don't know how to value each other's differences. Discussing these issues with kids has to be a priority, and the earlier the better.

Ex. 8 Read the tips and give examples from your own life.

5 TIPS: THE ELEMENTARY & PRETEEN YEARS

Model it. Talking to your child about the importance of embracing difference and treating others with respect is essential, but it's not enough. Your actions, both subtle and overt, are what she will emulate.

Acknowledge difference. Rather than teaching children that we are all the same, acknowledge the many ways people are different, and emphasize some of the positive aspects of our differences – language diversity and various music and cooking styles, for example. Likewise, be honest about instances, historical and current, when people have been mistreated because of their differences. Encourage your child to talk about what makes him different, and discuss ways that may have helped or hurt him at times. After that, finding similarities becomes even more powerful, creating a sense of common ground.

Challenge intolerance. If your child says or does something indicating bias or prejudice, don't meet the action with silence. Silence indicates acceptance, and a simple command – "Don't say that" – is not enough. First try to find the root of the action or comment: "What made you say that about Sam?" Then, explain why the action or comment was unacceptable.

Seize teachable moments. Look for everyday activities that can serve as springboards for discussion. School-age children respond better to lessons that involve real-life examples than to artificial or staged discussions about issues. For example, if you're watching TV together, talk about why certain groups often are portrayed in stereotypical roles.

Emphasize the positive. Just as you should challenge your child's actions if they indicate bias or prejudice, it's important to praise him for behavior that shows respect and empathy for others. Catch your child treating people kindly, let her know you noticed, and discuss why it's a desirable behavior.

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Lesson 5: Talking to children about tolerance: teen years

Ex. 1 Read the text and characterize the teen age giving examples from your own lives.

THE TEEN YEARS

Searching for Identity

Not long ago, you shopped for clothes together, planned birthday parties and sleepovers and enjoyed family movie nights. Today, it seems she'd rather hide behind her locked bedroom door than be seen in public with you. Your opinions are less desired; though behind the humor, sarcasm or sullenness, she still listens to you more than you may realize.

You now are the proud parent of a teenager. In her growing quest for self-identity, your teen may try on new looks, new thoughts, new attitudes. Whether a part of the in-crowd, the out-crowd or somewhere in between, she searches for a sense of belonging among peers. You can only hope that in seeking such, she remembers the values and lessons you have spent years attempting to instill. Outside influences do affect the way your teen views herself and her peers. What message does the swimsuit ad send about girls and body image? What stereotypes does the music video perpetuate about women? While your views may not be those your teen seeks first – or at all – with so many outside influences competing for her attention, it's important that you continue to share them and encourage her to share her views, too.

It is during the teen years that the lessons you have imparted about embracing difference begin to have real-world impacts and consequences. It is also during these years that your own beliefs about difference may be tested. For example, you always encouraged her to socialize and play with friends from all backgrounds when she was younger. Now, however, she may be dating. Do you still strongly encourage socializing across racial and ethnic lines, or has *your* comfort level shifted? Experts say open dialogue between parents and teens is key to continuing early lessons about difference. Providing messages that promote healthy self-esteem can go a long way to encourage her to embrace difference in herself and others. And while your words always are important, your actions now are more important than ever before. Teens are quick to identify and reject hypocrisy from parents and other adults.

Ex. 2 Read and match the questions and answers. Discuss them.

EXPERT Q&A

Constance A. Flanagan, a professor of youth civic development at Pennsylvania State University; **Marvin Megibow**, a clinical psychologist and professor (emeritus) of psychology at California State University, Chico; **Lois Christensen**, associate professor of curriculum and instruction at the University of Alabama, Birmingham; and **Cynthia Garcia Coll**, professor of education, psychology and pediatrics at Brown University, answer questions about parenting, teen development and prejudice.

Questions:

A. *Self-segregation can be a common phenomenon among teens. Should parents be concerned about it? What can parents do to encourage teens to widen their circle of friends?*

B. *What are the most common behaviors and problems related to prejudice, discrimination and tolerance that arise during the teen years?*

C. *It's a common belief that teenagers don't talk to parents very much, choosing instead to talk to peers. How, then, can parents get teenagers to open up and discuss issues of tolerance, prejudice and discrimination?*

D. Experts stress how important it is for parents to teach kids about valuing difference in the early years. Are the teen years too late to teach these lessons?

1 _____

Flanagan: Teens are keenly aware of social status and group membership and of the ranking of social groups. This allows them to also be more aware of the perspective of “the other.” They are able to empathize more and have a better understanding of the poor, the dispossessed, etc., because they are so emotionally sensitive to feeling excluded themselves. Because they get those concepts, this is a good time for parents to continue lessons about valuing difference and to encourage them to get involved with projects that help them become more civically engaged.

Megibow: The issue of identity comes up a lot during this period. Teens tend to be trying to find their way and develop their own personal identities, which sometimes can be threatened by any sense of difference. The teen peer culture contributes to finding ways of putting people down because of difference; and by this period, teens have either learned from home or from our society to put people down because of difference, or embrace it.

Coll: First, there is more discrimination felt during these years, often from adults in power positions – police, teachers, storekeepers. Teenagers have bigger bodies, they dress differently, they are closer to adulthood and are now seen as more of a threat than when they were younger. In many ways our society views adolescents as dangerous. When you add gender, race and ethnicity in the equation, it’s even worse, because those teenagers may now experience overt discrimination that they might not have experienced before. The second issue is that teenagers are dealing with intimate, amorous relationships, and while some parents may have been very comfortable allowing their kids to play with kids of different races and backgrounds, they might now be uncomfortable with it.

2 _____

Christensen: Because of the everyday situations that come up in life, there will always be moments to teach such lessons. Hurricane Katrina is an excellent example. It provided so many examples of the vast differences in our society because it was so easy to see who seemed to matter and who did not seem to matter, who *had* and who *didn’t have*. Teenagers are able to grasp those kinds of complex issues better than younger children, and parents can use those issues to get across their own values and opinions and get teenagers to open up and talk about theirs.

Flanagan: It’s never too late. Lessons come up all the time; they can come up in families. There may be older members of families, for instance, and teenagers hear or witness prejudices among those people. That’s the time for parents to call those relatives on it and teach their teenagers to be brave enough not to be bystanders. It’s so easy to raise issues of exclusion in this country – they’re in the news all the time, so there are always opportunities for parents to bring them up with their kids.

3 _____

Megibow: Kids are always going to try to be at a maximum comfort level. When seeking and learning about their own identity, it’s normal for teenagers to seek out certain characteristics in others that make them feel more comfortable with their identity. That is often found in the people who are most like them. It’s not really something parents need to be concerned about, as long as there are other opportunities for the child to associate with people outside of that comfort zone – in church groups or in the neighborhood or other social activities.

Coll: I think parents should recognize that teenagers, like all humans, find a certain sense of comfort in being around people who are like them. That does tend to happen with teens in schools. Parents have to know that it happens and then think about extracurricular activities, summer

programs, vacations, as ways to help make kids more comfortable crossing cultural and group lines. And parents have to make those choices in their own lives, too, and find ways to widen their own friendship circles.

Flanagan: There are lots of other good mechanisms for teens to meet others and for parents to encourage inter-group relations. Service learning and volunteering in the community are examples, but that is an area where you have to be careful not to reinforce some of the stereotypes about different groups. For example, when all the kids of privilege go to work in communities that aren't [privileged], that can sometimes reinforce stereotypes.

It's important to look for ways for kids to have those opportunities while working alongside different groups of people, not going to volunteer *for* those people.

4. _____

Christensen: Kids of all ages, but especially teenagers, relate very well to inquiry. Parents can ask kids what they think about certain issues and let them answer, really making an effort to respect their views even if they don't always agree. But another way to get kids talking is to provide opportunities for them to talk. If we know that kids are comfortable talking to peers, let's bring them together in diverse groups, let's encourage them to talk about these kinds of issues and share what they think about solving problems.

Megibow: Broadly speaking, parents should make themselves available for such conversations and make sure the kids know they are available to talk about any subject. And parents should be careful not to always take one-word answers as sufficient. Don't stop at the "nothing" – try to probe deeper. Also, parents can create situations in the family for people to come together – mealtime, leisure activities. Those are the moments where conversations happen naturally, and teenagers are less likely to feel like they are being put on the spot or questioned.

Coll: I think the notion that teens don't like to talk to parents is a little exaggerated. Yes, there are times when they don't want to talk, but then there are times when they can't wait to talk. What parents can do is keep talking, keep instilling the values and even more importantly, make sure that if you do the talk, you also walk the walk. With preschoolers and younger kids, parents might be able to get away with the "do as I say and not as I do," but teenagers won't live with that contradiction. If you are talking to teenagers about how and why they should practice values of tolerance and embrace difference, and you're not doing that in your actions, they will reject those messages from you.

Ex. 3 Read the tips and give examples from your own life.

5 TIPS: THE TEEN YEARS

Keep talking. Many believe the last thing teens are interested in is having a conversation with parents. But even if your teen doesn't initiate conversations about issues of difference, find ways to bring those topics up with them. Use current issues from the news, such as the immigration debate or same-sex marriage, as a springboard for discussion. Ask your teen what she thinks about the issues.

Stay involved. Messages about differences exist all around your teen: the Internet, songs, music videos, reality shows, ads and commercials, social cliques at school. Know the websites your teen enjoys visiting; take time to listen to or watch the music and shows they enjoy. Then discuss the messages they send. Ask your teen about the group or groups she most identifies with at school. Discuss the labels or stereotypes that are associated with such groups.

Live congruently. Discussing the importance of valuing difference is essential, but modeling this message is even more vital. Evaluate your own circle of friends or the beliefs you hold about

certain groups of people. Do your actions match the values you discuss with your teen? Teens are more likely to be influenced by what you do than what you say, so it's important for your words and behaviors to be congruent.

Broaden opportunities. It may be natural for teens to stick to groups they feel most comfortable with during the school day. These often are the people they identify as being most like themselves. Provide other opportunities for your teen to interact with peers from different backgrounds. Suggest volunteer, extracurricular, worship and work opportunities that will broaden your teen's social circle.

Encourage activism. Promote ways for your teen to get involved in causes he cares about. No place for him to hang out with friends? Encourage him to get together with peers to lobby city officials for a teen social center or skate park. Upset about discriminatory treatment of teenagers by a storekeeper or business? Give your teen suggestions for writing a letter of complaint or planning a boycott. When young people know they have a voice in their community, they are empowered to help resolve issues of injustice.

Ex. 4 Read the text and complete the table below. Explain what each type of rewards and punishments means. Are they used by teachers at school? Have you ever experienced such kinds of behaviour from your teachers? Which examples are considered to be tolerant / intolerant types of behaviour? How did you feel while reading the text?

| Ways of disciplining children | |
|-------------------------------|-------------|
| Rewards | Punishments |
| | |

Guiding my behaviours

You want me to behave. But I don't really know what is safe and what is dangerous, what is socially appropriate and what is not. You think that to discipline me is to punish me. So, sometimes, you smack, scold, take privileges away, remove your attention, tell me off and give me time-outs. It is very easy to smack me. It doesn't require much effort and usually has an immediate effect. But as I am growing older, smacking becomes less effective and actually makes things worse. Following your example, I often solve my own problems by punching or hitting others.

Raising your voice only works if I am doing something really dangerous, for example, playing with matches or trying to jump out of the window with an umbrella. But if you shout all the time, I take little notice.

When you remove your attention, it really hurts me, so you may be sure that it is one of the most effective means of punishing me. But you shouldn't do it for too long. Sending me to bed early or forbidding me to watch television do not work if you use it frequently. "Telling off" is only successful if you have my full attention and I take seriously what you say. You should be clear, firm and confident. I've already mastered how to listen but not hear all your reprimands.

Giving me a short time out means putting me in a safe and boring place such as a corner. And then in my room I reflect on my behaviour. It is a good method of teaching. It can also give you, an angry and frustrated parent, a chance to calm down and respond more rationally. After the time out

you should spend a minute or two talking with me about why I got the time-out and suggest appropriate behaviours for the future. It seems to me you are always waiting for my misbehaviour to happen. Why don't you catch me being good? Unfortunately, you are much better at recognizing my bad behaviours than at noticing the good things I do. Although it is more enjoyable to be rewarded than punished. The most effective of all rewards is your attention. Even a few seconds of it make me happy. Do you know that statistics show that the average parent spends only seven minutes a week with each of their children? I know that you love me, but it is not enough; I want you to show me your love. I like it very much when you praise me. It is a particular form of your attention. You are often quick to criticise and slow to praise. Don't be afraid of overpraising me. The whole world will tell me what's wrong with me – loud and often. You'd better tell me what's right about me.

Special treats are also enjoyable rewards but they are no substitute for your attention or praise. However, I understand that it is much easier to hand me out a sweet or a toy than devote your time and energy to giving me attention.

Special privileges, such as letting me go to bed a little later than usual or play a computer game extra time cost nothing and are useful because they are easy to arrange.

I know that bringing me up is a constant work in progress. It requires patience and consistency. If you don't allow me something, never allow it. If you want to make an exception, tell me why the rule is different. Throughout the day provide me with plenty of love and time for cuddling. Cuddles won't spoil me – I need your attention and affection.

Ex. 5 There may be some words in the text you don't know. Work out what they mean from the context. Choose the most appropriate meaning for the following words and expressions.

1. Socially appropriate: ... what is socially appropriate ...
 - a) studied in the course of social science;
 - b) causing damage to public property;
 - c) acceptable in the society.
2. Smack: so sometimes you smack ...
 - a) to hit somebody on the bottom;
 - b) to spoil somebody;
 - c) to shout at somebody.
3. Hurts: ... it really hurts me ...
 - a) to have a bad effect on;
 - b) to feel sharp pain;
 - c) to pain a person's feelings.
4. Telling off: "telling off" is only effective ...
 - a) talking loudly;
 - b) scolding;
 - c) telling somebody not to touch something.
5. Mastered: I've already mastered ...
 - a) to prevent;
 - b) to pretend;
 - c) to learn.
6. Reprimands: ... how to listen but not hear all your reprimands ...
 - a) rebellions;

- b) approaches;
- c) criticisms.
- 7. Frustrated: ... an angry and frustrated parent ...
 - a) irritated;
 - b) envious;
 - c) mean.
- 8. Praise: ... when you praise me ...
 - a) to resent with something;
 - b) to pay compliments;
 - c) to speak openly about somebody.
- 9. Cuddles: Cuddles won't spoil me ...
 - a) hugs;
 - b) kisses;
 - c) clapping.
- 10. Affection: I need your attention and affection.
 - a) courage;
 - b) love and caring;
 - c) protection.

Ex. 6 Complete the sentences in your own way.

- 1) As a child is growing older ...
- 2) Raising parent's voice is only effective if ...
- 3) ... if a parent uses it frequently.
- 4) "Telling off" is only effective if ...
- 5) Giving a child a short time-out means ...
- 6) After a time-out a parent should ...
- 7) A parent is much better at ...
- 8) The most effective of all rewards is ...
- 9) Parents are often quick to ...
- 10) Bringing up a well-behaved child is ...

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Lesson 6: Tolerance at school: Peace Place

Ex. 1 Complete the sentence, "A special place that I find peaceful is . . ."

Ex. 2 Answer the questions: What is the value of having a special, peaceful place? How do you use the special place or when do you go to it?

Peace Place is a place for children to go when they are too upset or angry to focus, work, and learn – or when they are beginning to feel that way. This is *not* like a "time-out," when being asked to go somewhere separate from the group is a form of punishment. Going to the Peace Place is not a

punishment. Rather, it is a place to go to honor your feelings and get ready to go back to work or join the group.

What are some ways you can calm yourself down when you're angry or upset? (Draw, read, write in a journal, write to a friend, breathe deeply and rhythmically, think of people you care about, distract yourself with a puzzle, hug a stuffed animal, etc.).

PEACE PLACE



If the Peace Place is to be a good place to go to calm yourself down when you're upset, what things will we want to include in that space? (See "Using Your Peace Place" for ideas of objects to include.) Where should our Peace Place be? (Most classrooms find that it's important to delineate the Peace Place with a rug or table or some other physical boundary.) How should we decorate it?

Discuss the circumstances for going to the Peace Place. Some guidelines to include are:

- Going to the Peace Place is voluntary.
- You have to tell the teacher you are going.
- One person at a time.
- There's a time limit – perhaps five minutes. (Note: Include a timer in your Peace Place.)

Using the Peace Place

| Situation | Using the Peace Place | Materials/Equipment |
|--|---|--|
| <p>When a child is angry or upset and requests to go to the Peace Place.</p> <p>or</p> <p>When a child is angry, upset, or disruptive and you suggest (among other options) that he or she allow some time and space to cool down, get in touch with his or her feelings, and think of options and solutions before rejoining the group.</p> | <ol style="list-style-type: none"> 1. Take a few minutes to sit quietly until you're ready to come back to the group. 2. Write down or draw what you're feeling and why – and what would help you feel better. 3. Create or choose a feeling picture that matches how you feel. 4. Do something distracting that will engage your attention and help you cool down. 5. Pretend you are a balloon and, after inhaling deeply (blowing up your balloon), exhale all your anger so that it disappears into the air surrounding you. | <ol style="list-style-type: none"> 1. Rocking chair or other comfortable place to sit and a five-minute hourglass timer to monitor time. 2. Feeling words, feeling stickers, paper, pencils, art supplies, clay. 3. Pictures of children that show them expressing various feelings. 4. Eye-catching toys, puzzles, books, music, and earphones. 5. A list of cool-down strategies generated by the children. |

Ex. 3 What behaviors or actions of people in this classroom have made you or someone you know feel angry, sad, or hurt? Think, then write or draw about the incident. Then share your ideas, drawings, or writings (without naming names). What behaviors in this classroom have made you or someone you know feel good?" Write or draw about the incident and share (in this case feel free to use names).

Make an image of a child on a poster which is going to be the "Caring Being." Think about what actions, ways of treating one another, and attitudes would make your classroom the best possible place to be (thumbs-up behaviors). Write these positive things inside the outline of the Caring Being.

Think of some actions, ways of treating one another, or attitudes that you do *not* want as part of your classroom (thumbs-down behaviors) because of their negative consequences (put-downs, name-calling, exclusion, etc.). Write these words outside the Caring Being. Say what you mean by the words offered.

Choose three thumbs-down behaviors each from the Caring Being that you feel you would most like to see stopped in your classroom and school. You should move to consensus. Then, together in pairs, create signs to remind one another to stop those behaviors (all on the same color of paper). Choose three thumbs-up behaviors that you would most like to see encouraged in your classroom and school and create signs to encourage each behavior (all three thumbs-up signs should be on a second color of paper). Post the colorful signs around your classroom as a reminder to students.

Put-downs



Ex. 4 Create a set of guidelines for behavior in your classroom from the Caring Being, which will be called your *Ridicule-Free Zone Constitution of Tolerance*. Summarize the thumbs-down behaviors that are on your Caring Being (outside the outline).

What kind of agreements can we make to work toward the goal of ensuring that these behaviors never happen in our classroom? Brainstorm a list of possible agreements.

What were some thumbs-up behaviors from the Caring Being? Are there any agreements we can make to reinforce those? For example, “We agree not to call each other names . . .”

Include Nonnegotiable Rights. Be sure children address in their Ridicule-Free Zone *Constitution of Caring* the following nonnegotiable rights:

- *Everyone has a right to privacy;* if you don’t want to share, because something is too personal (or for any other reason), you can pass.
- *Everyone has a right to confidentiality;* anything said in the room will not go out of it.
- *Everyone has the right to be respected;* put-downs and other displays of disrespect will not be tolerated.

What can we do when we, or someone else, forgets to adhere to the Ridicule-Free Zone *Constitution*?

Now create one large Ridicule-Free Zone sign (8"x12") to post on the outside of your classroom door.



Ex. 4 Read some additional information about the Ridicule-Free Zone and discuss it in the group.

What Does the Ridicule-Free Zone Really Mean?

It does not mean that ridicule, name-calling, teasing, and other disrespectful ways of treating one another will magically disappear overnight. What it does mean is that when someone in your classroom forgets and slips into old disrespectful ways of treating someone else (and this is bound to happen!), the new tools being learned in the project, such as using “I” messages, using the Peace Place, intervening in bullying or prejudice, will be available as an alternative. Children will be building a repertoire of more skillful behaviors and options that can be used to defuse a conflict, to solve a problem, or just to establish healthier and more fulfilling relationships. As teachers guiding students through this process, we encourage you to be gentle, forgiving, and patient with children’s progress with these skills.

Share the following guidelines with students:

- Success in this course means progress and growth, not perfection.
- Each student is encouraged to feel his or her feelings, whether they be anger, sadness, resentment, jealousy, fear, joy, excitement, etc.
- Everyone in the classroom will work together to help children find constructive (not destructive) ways to express their feelings and needs.
- Forgiveness and compassion for one another are key elements to making progress in the program.

- Individual and group successes and breakthroughs with new skills are to be shared with the class and celebrated.

WHEN STUDENTS NEED REMINDING ABOUT THEIR RIDICULE-FREE ZONE CONSTITUTION OF TOLERANCE

It's natural for students to occasionally revert to past behaviors when learning new skills. We suggest that you devise a plan for responding respectfully and nonjudgmentally when students violate your RFZ that is tailored to the culture of your classroom and the situation and takes advantage of the teachable moment presented. For example, depending on the seriousness of the problem and its frequency, you might respond in the following ways:

- Gently remind the student who violated the RFZ agreement and ask for an appropriate apology or reparation to the person(s) injured. Close with a re-commitment to the RFZ.

- With the students' permission, involve the students in a public discussion of more skillful ways to have handled the situation (applying the skills the students are learning in this project). Role-play the alternate, skillful scenario.

- In private, engage the student(s) who violated the RFZ in a problem-solving discussion (encourage perspective taking and other acts of empathy).

- Create and enforce consequences for the behavior that are instructive, rather than punitive. Be mindful to reinforce and model the positive behaviors you are seeking from the children when developing the consequences. Use an approach that emphasizes prevention and problem solving and encourages solutions that are generated together with the child.

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Lesson 7: Tolerance at school: Playground Buddy

Ex. 1 Kids play, socialize and laugh together at recess, but they can also feel lonely or experience bullying. “Wanted: Playground Buddy” introduces one way to make recess friendlier and more inclusive: a Buddy Bench. Read the text and answer the questions:

- What can be done to make every student feel included on the playground and during recess?
- How can the Buddy Bench help students include others and have fun on the playground and during recess?

Wanted: Playground Buddy. Need a Friend? Sit on the Buddy Bench!

AT VERNFIELD ELEMENTARY, a school in the exurbs of Philadelphia, a first-grader named Brooke Sturm found herself alone at recess. So she sat on a bench next to the playground.

Two other first-graders, Kendal Hoover and Roisin McNamara, noticed her about a minute later. They ran across the play yard and invited Brooke to play tag.

“I just saw her, and she was my friend, and I wanted to play with her,” explained Kendal, age 6. She and Roisin knew what to do because Brooke was sitting on one of Vernfield’s two Buddy Benches, a playground installation where kids sit when they feel lonely, signaling other kids to ask them to play.

At least 1,000 elementary schools on six continents have installed Buddy Benches on their playgrounds. The popularity of Buddy Benches in the United States is credited to then-first-grader Christian Bucks, whose family was planning to move to Germany for his father's job. When Christian was looking at German schools online, he saw a similar bench on one of its playgrounds. He liked the idea and shared it with the principal of his school, Roundtown Elementary in York, Pennsylvania. Christian's family ultimately stayed in York, so after Christian started second grade in 2013, he introduced the Buddy Bench to his school during an assembly.

"Let's say their best friend is absent. They can sit there," explains Christian, now in fourth grade. "Kids are getting to know more people, and friends are being made."

After a local newspaper published an article about Roundtown's Buddy Bench, the story spread to media outlets like *Today* and *The Huffington Post*. Since then, the idea has spread through social media and word of mouth. Kids and educators at some schools have contacted Christian and his mother, Alyson Bucks, for advice. She maintains a website, Christian's Buddy Bench, with a map of the benches she's learned about through tools like Google News.

At Vernfield Elementary School, a parent saw one of those news stories after Vernfield merged with another school. Principal Jonathan Graf thought the benches would help students from the two schools connect.

"You don't want any child in the school to feel disconnected from their school community," Graf says.

The fifth-graders of the student body agreed and, in 2014, chose the benches as their class gift.

A Place for Every Child

When children feel excluded, "it's painful, lonely and confusing," says Ellen McCarty, who runs the Georgia operations of a nonprofit organization called Playworks. The group staffs low-income elementary schools with recess coaches who teach kids cooperative games, inviting all to participate and increasing their social emotional learning. The goals of Playworks and Buddy Benches are complementary: They aim to promote friendships and ensure every child has a place on the playground.

A Buddy Bench, by itself, can't create a more positive place for kids. It must be part of a coordinated effort to create an inclusive school climate. Assessing the current status of a school's culture is key to determining how to accomplish this goal, says consultant Nancy Mullin, director of Bullying Prevention Solutions.

"Schools that are trying to address bullying need to have a comprehensive plan," she says. "The first step should be, 'Let's see what we've got going on here.'"

Educators should study incidents of bullying that have taken place and look for patterns, Mullin adds. Staff must consistently show they will always respond to and intervene with bullying.

Christian credits Roundtown's counselor, Susan Landis, with helping make the school a welcoming place.

Landis says the school's ability to be responsive is influenced by the Green Circle curriculum, which has three parts: caring, sharing and respect. Green Circle is referenced throughout the school year in lessons about how all people are different and how they may make friends differently too.

The curriculum is used district wide.

Harbour View School in suburban Los Angeles has a Buddy Bench on its main playground and Buddy Chairs in its kindergarten play area. The idea came from a second-grader at Harbour View who learned about Roundtown's bench. Principal Cindy Osterhout says the bench and chairs

enhance the school's use of Positive Behavioral Interventions and Supports, which emphasizes how to act respectfully rather than telling kids what not to do.

Educators who have used Buddy Benches effectively introduce the benches and their purpose during assemblies at the beginning of the year and continue to talk about the benches all year in conjunction with other efforts to promote a friendly school community. Each new student at Harbour View is paired with a fourth- or fifth-grader who helps the child collect stamps on a "passport." Along with stops at the library and principal's office, the tour includes sitting with the partner on the Buddy Bench during recess.

The website for Christian's Buddy Bench suggests these *rules*.

- Before you sit on the Buddy Bench, think of something you would like to do. Ask someone else to play with you.

- The bench isn't for socializing. Only sit there if you can't find anyone to play with.

- While you're sitting on the bench, look around for a game you can join.

- If you see something you want to do or a friend you want to talk to, get off the bench!

- When you see someone on the bench, ask that person to play with you.

- If you're sitting on the bench, play with the first classmate who invites you.

- Keep playing with your new friends!

A Child-Friendly Approach

While some might think sitting on the bench would invite bullying of a lonely child, kids at schools that have them say that doesn't make sense.

"They just think it's sad to not have anyone to play with," says Zoey Ricigliano, a second-grader at Yardville Elementary in Trenton, New Jersey. "Our school isn't just teaching us math and writing, but how to be nice."

Students point out other benefits of having a Buddy Bench. Kids might be alone at recess because they're in timeout for poor behavior, or they want some time to think. But a child on the bench clearly wants a friend.

In Pennsylvania, Graf speaks with students in terms of the Vernfield Vision, a mission statement that includes the line, "I will take care of other people, myself and my school." He says Buddy Benches are another way to care for people.

"I think we're doing a good job with them," says fifth-grader Julia Vizza. "When I look over to them they're usually empty."

VanderMeulen is a freelance writer who specializes in education. She is currently working toward a master's degree in school counseling.

Ex. 3 Look through the guidelines and discuss them. Express your own ideas how to make the Buddy Bench work. Do you want to add to or amend the rules?

Ex. 4 Imagine that you are elementary school children. Practice the behaviors expected and outlined in the guidelines by role-playing how to sit on the bench and how to respond when you see someone else sitting on the bench.

Scenario A: You and your friends are playing, and you see a girl who you've seen before but you don't really know sitting on the Buddy Bench.

Scenario B: You are playing on your own and you see a boy from your class sitting on the Buddy Bench. He's crying.

Scenario C: You and your friends are playing and you see that a student who is new to the school is sitting on the Buddy Bench. Your friends don't want to play with him.

Scenario D: You are new at the school and don't have many friends yet. So you sit on the Buddy Bench.

Scenario E: You got in a disagreement with your best friend during lunch and now she won't play with you. You sit on the Buddy Bench.

Scenario F: You're very shy and don't like asking other kids to play, so you sit on the Buddy Bench.

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UNIT – 2
IN THE WORLD OF CHILDHOOD

Lesson 1: Conflict Resolution

Ex. 1 “How to Make Peace”

Go over each detail of “How to Make Peace” guidelines and answer the questions:

- Why do conflicts such as heated arguments often escalate and get out of control so quickly?
- What are some specific ways you can “slow down the action?”
- Consider how you listen. Do you really listen when someone is explaining their side of things, or are you just thinking about what you want to say to prove your point? Why is it important to actively listen? What are the characteristics of someone who is really, actively listening?
- Why is this so hard for us to reflect on our behaviour and be able to admit when we are wrong?
- What are some examples of win-win solutions?
- Why is it important to ask for help when you are involved in a conflict you can’t resolve?

What is the difference in asking for help and being a “tattle-tale”?

- How might being able to handle conflicts peacefully, appropriately, and maturely benefit you throughout your entire life?

How to Make Peace

Slow down the action. Many fights and arguments get out of control very fast. Before reacting, think.

Listen well. Don’t interrupt. Hear the other person out. It helps to paraphrase or state in your own words what you hear the other person saying.

Give the other person the benefit of the doubt. In a conflict between two people, each person has feelings; each person has a point of view. You may not agree with the other person, but try to understand where s/he is coming from. Ask open-ended questions to get information about how the other person sees things. Try to listen with an open mind. If you see that you have done something wrong, don’t hesitate to apologize.

Acknowledge the other person’s feelings. When people believe they’ve been listened to, they generally become less angry and more open to listening to what the other person has to say. Statements like “I can see you’re angry” or “You really feel strongly about this” tend to diffuse anger and open up communication.

Be strong without being mean. Express your needs and your point of view forcefully, without putting the other person down. Use I-messages to communicate how you are feeling rather than you messages that put the blame on the other person. Name-calling, blaming, bossing, and threatening tend to block communications and escalate conflict.

Try to see a conflict as a problem to be solved, rather than a contest to be won. Attack the problem, not the other person. Try to get away from fighting over who’s right and who’s wrong. Ask instead: What do I need? What does the other person feel they need? Is there a way we can both get what we want?

Set your sights on a win-win solution. In a win-win solution, both parties get what they need and come away happy. This requires good listening on both sides and creative thinking. If a win-win solution is not possible, you may have to settle for a compromise, where each person gets something and each gives up something. A compromise is a lot better than violence.

If you don't seem to be getting anywhere in solving a conflict, ask for help. Of course, you'll need agreement from the other person that help is needed and you'll have to agree on who the third party should be. But a third party can be helpful. Try to find someone who is a good listener. Tell the third party their role is to help the people in conflict talk with each other, not to take sides.

Remember that conflict, handled well, can lead to personal growth and better relationships. Try to see the conflict as an opportunity. Working through the conflict with a friend can lead to greater closeness. Hearing other points of view can introduce us to new ideas and increase our understanding of ourselves and other people.

The true heroes of today's world are not the Rambos. They are those men and women who have the courage and intelligence to deal with conflict in creative, nonviolent ways.

Ex. 2 Exploring "I" Messages

Read the following statements and explain the difference between them.

You are always late and it's incredibly irresponsible!

I feel frustrated when you are late because I'm left waiting all by myself.

"I" messages usually have the following format:

1. I feel _____ (state the feeling)
2. when _____ (state the behaviour)
3. because _____ (state the effect the behaviour has on you).

Ex. 3 Read the statement and determine how to better phrase it using the above I-statement format.

1. *You knocked over our project and now it's ruined. You are such an idiot!*

2. *You went behind my back and said mean things about me. You are a traitor.*

3. *You are a liar. You told me you would help me with my homework and you never showed up!*

4. *You're picking on me. I wasn't the only person talking in class, so why are you only giving me detention?*

5. *You need to shut-up. I can't do my work when you are over there talking all the time.*

6. *You left your lunch trash all over the table. You're a slob and I'm tired of picking up after you.*

7. *You think all these stupid jokes you tell are funny, but I don't like it when you joke with me.*

8. *You need to watch where you are going. Every day you bump into me when you try to get to your locker and I'm sick and tired of having a sore shoulder.*

9. *You are driving me crazy by tapping your stupid pencil all the time.*

10. *There is no way I am working in a group with you this time. Last time, all you did was making me do all the work. You're lazy!*

11. *You never say please or thank you and I do a lot to help you out.*

12. *You were late to practice again today and all of us had to waste our time waiting on you. Why don't you grow up?*

Ex.4 Discussion "Pictures of Conflict."

Examine some pictures of conflicts in pairs or small groups. Each partner/group will receive a picture and several discussion questions that you are to examine together. After examining the picture, you will discuss:

- What evidence of conflict do you see in this image?

- What could be taking place in this picture?
- How might this conflict escalate negatively and how might the people involved be impacted?
- Have you ever experienced or witnessed a conflict you might relate to this picture? Explain.
- What suggestions would you have for peacefully resolving this conflict?

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Lesson 2: The True Story of the Three Little Pigs

Ex. 1 Read the story and find the difference with the tale you have known very well since childhood.

The True Story of the Three Little Pigs

Alexander T. Wolf was framed! All he wanted to do was borrow a cup of sugar to make a cake for his granny. Unfortunately, a bad cold and some unfriendly neighbours land Al in a heap of trouble. Now in jail, Al recounts what really happened to the Three Little Pigs.

“Everybody knows the story of the Three Little Pigs. Or at least they think they do. But I’ll let you in on a little secret. Nobody knows the real story, because nobody has ever heard my side of the story. I’m Alexander T. Wolf. You can call me Al. I don’t know how this whole Big Bad Wolf thing got started, but it’s all wrong. Maybe it’s because of our diet. Hey, it’s not my fault wolves eat cute little animals like bunnies and sheep and pigs. That’s just the way we are. If cheeseburgers were cute, folks would probably think you were Big and Bad too. But like I was saying, the whole big bad wolf thing is all wrong. The real story is about a sneeze and a cup of sugar.

THIS IS THE REAL STORY.

Way back in Once Upon a Time time I was making a birthday cake for my dear old granny. I had a terrible sneezing cold. I ran out of sugar. So I walked down the street to ask my neighbour for a cup of sugar. Now this neighbour was a pig. And he wasn’t too bright either. He had built his whole house out of straw. Can you believe it? I mean who in his right mind would build a house of straw? So of course the minute I knocked on the door, it fell right in. I didn’t want to just walk into someone else’s house. So I called, “Little Pig, Little Pig, are you in?” No answer. I was just about to go home without the cup of sugar for my dear old granny’s birthday cake.

That’s when my nose started to itch. I felt a sneeze coming on. Well I huffed. And I snuffed. And I sneezed a great sneeze.

And you know what? The whole darn straw house fell down. And right in the middle of the pile of straw was the First Little Pig - dead as a doornail. He had been home the whole time. It seemed like a shame to leave a perfectly good ham dinner lying there in the straw. So I ate it up. Think of it as a cheeseburger just lying there. I was feeling a little better. But I still didn’t have my cup of sugar. So I went to the next neighbour’s house. This neighbour was the First Little Pig’s brother. He was a little smarter, but not much. He has built his house of sticks. I rang the bell on the stick house. Nobody answered. I called, “Mr. Pig, Mr. Pig, are you in?” He yelled back, “Go away wolf. You can’t come in. I’m shaving the hairs on my shinny chin.”

I had just grabbed the doorknob when I felt another sneeze coming on. I huffed. And I snuffed. And I tried to cover my mouth, but I sneezed a great sneeze.

And you are not going to believe this, but the guy's house fell down just like his brother's. When the dust cleared, there was the Second Little Pig – dead as a doornail. Wolf's honour. Now you know food will spoil if you just leave it out in the open. So I did the only thing there was to do. I had dinner again. Think of it as a second helping. I was getting awfully full. But my cold was feeling a little better. And I still didn't have that cup of sugar for my dear old granny's birthday cake. So I went to the next house. This guy was the First and Second Little Pig's brother. He must have been the brains of the family. He had built his house of bricks. I knocked on the brick house. No answer. I called, "Mr. Pig, Mr. Pig, are you in?" And do you know what that rude little porker answered? "Get out of here, Wolf. Don't bother me again."

Talk about impolite! He probably had a whole sack full of sugar. And he wouldn't give me even one little cup for my dear sweet old granny's birthday cake. What a pig! I was just about to go home and maybe make a nice birthday card instead of a cake, when I felt my cold coming on. I huffed. And I snuffed. And I sneezed once again.

Then the Third Little Pig yelled, "And your old granny can sit on a pin!" Now I'm usually a pretty calm fellow. But when somebody talks about my granny like that, I go a Little crazy. When the cops drove up, of course I was trying to break down this Pig's door. And the whole time I was huffing and puffing and sneezing and making a real scene.

The rest as they say is history.

The news reporters found out about the two pigs I had for dinner. They figured a sick guy going to borrow a cup of sugar didn't sound very exciting.

So they jazzed up the story with all of that "Huff and puff and blow your house down and they made me the Big Bad Wolf. That's it THE REAL STORY. I was framed."

Answer the questions:

1. How are the two versions of the story alike? How are they different?
2. Which version of the story do you like better? Why?
3. Which version of the story do you think is true? Why?
4. How can you figure out which version is the correct one?
5. Is it possible to determine if one is the truth? Why or why not?
6. Have you ever disagreed with somebody about something that happened? Did you figure out what really happened?
7. What can we do when we have two versions of an event? How can we figure out which one, if either, is true?

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Lessons 3 – 7: The analysis of tales

Read the tale and analyze it according to the following steps:

- 1) Read the tale for general comprehension.

- 2) Define the theme and main idea of the tale.
- 3) Characterize positive and negative heroes of the tale.
- 4) Controversial reading (taking other's perspective).
- 5) Find verbal and non-verbal means of tolerant / intolerant behaviour of the heroes.
- 6) Role-play the plot of the tale.
- 7) Complete the *Constitution of Tolerance* with any new ideas taken from the tale.

The Maligned Wolf

The forest was my home. I lived there and I cared about it. I tried to keep it neat and clean. Then one day, while I was cleaning up some garbage someone had left behind, I heard some footsteps. I leaped behind a tree and saw a little girl coming down the trail carrying a basket. I was suspicious of her right away because she was dressed strangely—all in red, and with her head covered up so it seemed as if she didn't want people to know who she was. Naturally, I stopped to check her out. I asked who she was, where she was going, where she had come from, and all that. She turned up her nose and told me in a snooty way that she was going to her grandmother's house. As she walked on down the path, she took a candy bar out of her basket and started to eat it, throwing the wrapper on the ground. Imagine that! Bad enough that she had come into my forest without permission and had been rude to me. Now she was littering my home. I decided to teach her a lesson.

I ran ahead to her grandmother's house. When I saw the old woman, I realized that I knew her. Years before, I had helped her get rid of some rats in her house. When I explained what had happened, she agreed to help me teach her granddaughter a lesson. She agreed to hide under the bed until I called her.

When the girl arrived, I invited her into the bedroom where I was in the bed, dressed like her grandmother. The girl came in and the first thing she did was to say something nasty about my big ears. I've been insulted before so I made the best of it by suggesting that my big ears would help me to hear her better. Then she made another nasty remark, this time about my bulging eyes. Since I always try to stay cool, I ignored her insult and told her my big eyes help me see better. But her next insult really got to me. She said something about my big teeth. At that point, I lost it. I know I should have been able to handle the situation, but I just couldn't control my anger any longer. I jumped up from the bed and growled at her, "My teeth will help me eat you better."

No wolf would ever eat a little girl. I certainly didn't intend to eat her. (She probably would have tasted bad anyway.) All I wanted to do was scare her a bit. But the crazy kid started running around the house screaming. I started chasing her, thinking that if I could catch her I might be able to calm her down

All of a sudden the door came crashing open and a big lumberjack was standing there with an ax. I knew I was in trouble so I jumped out the window and got out of there as fast as I could. And that's not the end of it. The grandmother never did tell my side of the story. Before long, word got around that I was mean and nasty. Now everyone avoids me. Maybe the little girl lived happily ever after, but I haven't.

Chicken Soup: A Russian Tale of Giving

A Russian Tsar wanted to learn what life was like for other people in his country. So nobody could guess who he was, he put on some shabby clothes and then set off on a walking tour around the country.

He was hungry and cold when he came to a small old hut in a small village at the bank of the river near the forest. There was so much snow that it took him a long time to find the hut's door. He could hardly speak when he finally knocked. A peasant opened the door and saw a stranger who was cold and tired. So he invited the man into the house and sat him down in the warmest part of the only room, just near the stove. The peasant had many children and too little food. But when the family saw that their guest had a cough, they cooked soup from the only chicken they had.

It seemed to the Tsar that he had never tasted such a delicious dish! He was impressed by their generosity.

"I want to do something equal for you, but I am afraid I can't," said the Tsar. "You gave me the last chicken you had."

"Oh, never mind! It's too bad to catch a cold while traveling here in winter. And the hot chicken soup will help you to feel much better," answered the peasant.

"Thank you, kind man," said the Tsar. He counted all the tiny drops of fat in his chicken soup and handed the peasant a gold coin for each one. The astonished family couldn't believe that the guest in their home was the Tsar!

The Tsar continued his travel around the country.

A rich neighbor heard the story about the Tsar's visit and the money he gave the peasant's family for a bowl of chicken soup. So he decided to get some money, too.

When he saw the Tsar, he rushed into the street and invited the Tsar into his nice big house. His housekeeper cooked a delicious chicken soup, and the man treated the Tsar with it, pretending that he didn't know who the guest was. "Try our simple dish, my dear friend! You are tired and hungry after a long travel," said the rich man, smiling.

"Thank you, kind man," answered the Tsar. "You deserve something for your kindness and hospitality. I'll pay you as many gold coins as there are fat drops in my chicken soup bowl."

But the chicken soup had only one big, thick layer of fat, because it was cooked from the biggest and fattest chicken the rich man had.

So the Tsar left the house, and a small gold coin was left on the table.

Crocodile and Ghost Bat Have a Hullabaloo: An Australian Tale of Name-Calling

In the *Dreamtime*, all the animal tribes in the outback decided to go on a walkabout. Red Kangaroo, always the most social, had arranged the entire thing.

"It will be a wonderful time for all of us to get to know each other better," Red Kangaroo urged. "We can talk about our families, what we like to eat, where we like to live, and just have a lot of fun."

Red Kangaroo had a very difficult time getting everyone together because some animals liked the night and others liked the day. Finally, they agreed to meet at twilight, the time in between Day and Night.

It started innocently enough. Everyone had been quite nice to each other, getting along well when they stopped for a snack. Koala was chewing eucalyptus leaf salad, and Numbat was quite focused on a termite sandwich. And that's when it happened.

Tasmanian Devil had volunteered to bring a nice stew. When Crocodile asked Ghost Bat to pass the stew, Ghost Bat didn't hear her. Crocodile thought Ghost Bat was ignoring her on purpose, even after Ghost Bat apologized and said he honestly didn't hear her ask for the stew.

"Well I find that a little hard to believe," Crocodile said under her breath, but loud enough for Ghost Bat--with his very large ears--to hear. Others heard, too.

Ghost Bat shot back, "Well at least I don't let my food rot before I eat it." Crocodile was furious. She had long fought against the rumor that crocodiles let their food rot before they eat it, and Ghost Bat knew it simply was not true.

"That's just plain wrong, and you know it!" Crocodile yelled back.

Dibbler Mouse and Wombat took Ghost Bat's side because they, too, had rather large ears. They chimed an old taunt from their childhood aimed at crocodiles: "Rotten food, rotten food, what you gonna feed your brood?"

Then everyone started screaming. Rock-wallaby was called "big foot" by Echidna, and so Rock-wallaby called Echidna a little "puggle." Then Dingo heard someone say something about his dog-breath, and he started howling about how he's not really a dog. So Dingo pushed Emu into a billabong because he thought she'd said it. It went on and on, with everyone calling everyone else names. Red Kangaroo did not know what to do.

And in the twilight of the *Dreamtime*, both the Day and the Night grew upset.

Looking down from far above, Walu, the sun, was very displeased at the brawl. She hid behind a cloud to keep from seeing the terrible way everyone was behaving.

Then Namarrkun, the lightning man, came out of the sky and made thunder by striking the clouds with the stone axes attached to his elbows and knees. Every time the animal tribes were quarreling, he hissed and crackled until they would stop. He even threw one of his fiery spears to earth to get their attention. That made them scurry into hiding where they'd be left alone to think about the unkind things they'd said to their friends.

And so every time you hear Namarrkun striking the clouds with his stone ax and throwing his fiery spears to the earth, you will know that somewhere someone is name-calling.

Eat, My Fine Coat!

Barbara Walker

In the 13th century in south-central Turkey, there lived a certain Nasreddin Hoca (pronounced Hoe-djah). The Hoca was a religious leader and teacher and occasionally served as judge in local disputes. But he was also a kind of Everyman: foolish as well as wise, naïve as well as cunning, a trickster and the target of tricks. Through the centuries, the Hoca evolved into a Turkish folk hero, and tales about his escapades have been adapted into many cultures. His wit and wisdom continue to illuminate the problems and perplexities of everyday life.

One day the Hoca was invited to a banquet at the home of the *mubtar*, the most important man in the town of Akshehir. All day as he worked in his vineyard, the Hoca thought with relish of the fine food and the good conversation ahead of him.

But, alas, he had misjudged his day's work, and he arrived home with too little time to dress with the particular care needed for such a grand occasion. It was either not wash and dress, or be

late for dinner, and he must on no account be late for dinner, so off he went in his workaday dress and with the marks of his day's toil upon his hands and face.

When he arrived and the *mubtar's* door, the rest of the guests had already come, and conversations buzzed around the room. Curiously enough, no one asked the Hoca's opinion on any matter, though at other banquets he had been the one most solicited for comment and advice. The *mubtar* himself scarcely noticed him. And when the time came for the guests to be seated for dinner, the Hoca was placed in the spot farthest removed from his host.

Quietly, the neglected guest excused himself from the group and hurried home. There he scrubbed himself from bald head to heels. Next, he attired himself handsomely in his new baggy trousers, an elegant shirt vest, and his largest turban. Then he slipped into his new fur coat, by far the most striking garment in all Akshehir. At last he was ready.

With his head held high, the Hoca presented himself again at the *mubtar's* door. Every eye was upon him as the servants admitted him to the house. Rising immediately, the host came to greet him and led him straight to the place of honor at his own tray. As the dinner progressed, the *mubtar* addressed one question after another to his learned guest and served him the finest foods as soon as they were brought in by the servants. But to the *mubtar's* astonishment, the Hoca began stuffing first one food and then another into the generous pockets of his new coat.

"Eat, my fine coat!" he would say each time he tucked another handful of food into the pockets. "Eat, my fine coat!"

First the *mubtar* watched; then everyone watched, but no one could make any sense of the Hoca's strange behavior. Finally the *mubtar* could remain silent no longer about the matter. "Hoca, effendi (sir)," said he, "what are you doing?"

"Ah, sire, I am but feeding the guest you invited to the banquet. When I came the first time this evening, you gave me no notice at all; when I came the second time, you treated me as the guest of honor. I have not changed; I am still Nasreddin Hoca. Therefore it must be my fur coat to which you are giving such honor. Since my coat is the guest of honor, it should have a fair share of this fine food!"

Old Joe and the Carpenter: An Appalachian Tale of Building Bridges

Margaret Read MacDonald

Old Joe lived way out in the countryside, and he had one good neighbor. They'd been friends all their lives. And now that their spouses were buried and their children raised, all they had left were their farms ... and each other.

But for the first time, they'd had an argument. It was over a stray calf that neither one really needed. It seemed as though the calf was found on Joe's neighbor's land and so he claimed it as his own. But Old Joe said, "No, that calf has the same markings as my favorite cow, and I recognize it as being mine."

Well, they were both a bit stubborn, so they just stopped talking to each other. It seemed that a dark cloud had settled over Old Joe ... until there came a knock on his door one week later.

He wasn't expecting anybody that morning, and as he opened the door, he saw a young woman who had a box of tools on her shoulder. She had a kind voice and dark, deep eyes, and she

said, “I’m a carpenter, and I’m looking for a bit of work. Maybe you’d have some small jobs that I can help with.”

Old Joe brought her into the kitchen and sat her down and gave her some stew that he had on the back of the stove. There also was home-cooked bread, fresh churned butter and homemade jam.

While they were eating and talking, Joe decided that he liked this young carpenter, and he said, “I do have a job for you. Look right there through my kitchen window. See that farm over there? That’s my neighbor’s place. And you see that crick [creek] running right down there between our property lines? That crick, it wasn’t there last week. My neighbor did that to spite me. He took his plow up there, and he dug a big old furrow from the upper pond and flooded it.

“Well, I want you to do one better. Since he wants us divided that way, you go out there and build me a fence – a big, tall fence – so I won’t even have to see his place anymore!”

And the carpenter said, “Well, if you have the lumber and the nails, I got my tools, and I’ll be able to build something that you’ll like.”

Joe had to go to town to get some supplies, so he hitched up the wagon and showed the carpenter where everything was in the barn. The carpenter carried everything she needed down to the crick and started to work.

The carpenter’s work went smooth and fast. She did her measuring and her sawing and her nailing. It was about sunset when Old Joe returned, and the carpenter had finished her work. When Old Joe pulled up in that wagon, his eyes opened wide and his mouth fell open: There wasn’t a fence there at all.

It was a bridge, going from one side of the crick to the other! It had handrails and all – a fine piece of work – and his neighbor was just starting to cross the bridge with his hand stuck out, and he was saying, “Joe, you’re quite a fellow to build this bridge. I’d never been able to do that. I’m so glad we’re going to be friends again!”

And Joe, he put his arms around his neighbor and said, “Oh, that calf is yours. I’ve known it all the time. I just want to be your friend, too.”

About that time, the carpenter started putting her tools in the box and then hoisted it onto her shoulder and started to walk away. And Joe said, “Wait, come on back, young carpenter. I want you to stay on. I got lots of projects for you.”

The carpenter just smiled and said, “I’d like to stay on, Joe, but you see, I can’t. I got more bridges to build.”

So she walked on, and there ends my tale.

Papalotzin and the Monarchs: A Bilingual Tale of Breaking Down Walls

Rigoberto González

[When a wall is built between the Great North and the Great South, nothing can pass by it, not the clouds or the wind or even the monarch butterflies. When both sides begin to suffer, Papalotzin, Royal Butterfly, breaks down the Great Wall.]

The day finally arrived when the Great North built a Great Wall to separate itself from the Great South. Nothing and no one was allowed to pass anymore, not even the clouds or the wind that once flowed from one side of the sky to the other.

At first, the people of the Great South didn't mind so much. Besides, they thought, they were the fortunate ones: The monarch butterflies had remained on their side of the wall, fluttering around like flakes of orange and gold every day of the year.

But Papalotzin, Royal Butterfly among the Aztecs, was very upset by this. Since time began the butterflies had moved freely back and forth. Their migration was like the circulation of life on Earth!

Papalotzin was right to be concerned. When the butterflies tired of flying in circles before the imposing wall, they began to drop to the ground. Once the monarchs were gone, there was no more color in the sky, and everything began to fade to gray. The sunflowers lost their yellows. The browns of the tree trunks, the reds of the apples, the pinks of people's hands — all of it began to disappear! Even the proud grasshopper became depressed when he was left invisible without his green coat.

The people of the Great South cried for help: "Oh, great Papalotzin, soon we will all be colorless ... as death!"

Papalotzin peeked over the Great Wall and discovered that the people of the Great North also were suffering. Everything on the other side also was fading into gray. The strawberries were no longer red. The oranges were no longer orange. And the conversational blue jay stopped talking because he had nothing to say without the brilliant blue of his feathers. "Whatever shall we do?" the people of the Great North cried out.

Papalotzin knew he had to save the people on both sides, but also the animals, the flowers, the fruits, and even the sun, which was losing its shine, and even the moon, which was losing its sheen, and even the skies, which were becoming dull as sand.

With his Royal Butterfly foot, Papalotzin kicked and crumbled the Great Wall that divided the Great North from the Great South. He then breathed deeply and blew a gust of wind from his Royal Butterfly lungs to launch the monarchs into the air.

In flight once more, the monarchs spread across the skies; immediately the colors started coming back. Everyone celebrated, North and South: "Urraaa! Hooraaay!" The grasshopper jumped in happiness now that he was visible again, and the blue jay sang, joyful in his brilliant blue.

The Great North and the Great South decided it was best to leave things this way, to let the monarchs, and everything and everyone, migrate back and forth for the rest of time. And Papalotzin thought so, too, as he flapped his great wings and pushed the beautiful rainbows high into the sky.

Raspberries! An American Tale of Cooperation

Mary Newell DePalma

Three yellow birds lived in a hedge.

Two flew away: **Loop-de-loop! Loop-de-loop!**

The third bird had only one wing and could not fly.

"Tweet-tweet! Tweet-tweet!" she sang sadly.

Pitter-pat! Pitter-pat!

A little dog trotted up to the hedge.

"Why the sad song?" he inquired.

"My brothers are flying

Loop-de-loop! Loop-de-loop!

to the raspberry bush across the street," sighed the little bird,

"and they have left me here all alone."

“We can get there on foot,” said the little dog.
So the bird and the dog hip-hop, trip-trotted along the sidewalk.

Pitter-pat! Pitter-pat!

Tweet-tweet! Tweet-tweet!

At the corner, traffic *zipped* by.

Beep-beep!

Honk-honk!

Zoom-zoom!

WHOOSH!!

“**TWEET-TWEET!**” cried the little bird, afraid for her life.

“We have to press the button,” said the little dog.

“Then the traffic light will turn red, the cars will stop,
and it will be safe to cross the street.”

The little bird jumped up and jumped up,
but she couldn’t reach the button.

The little dog reared up on his hind legs.

He poked with his paws,
nudged with his nose,
and even swatted with his tail, but he
couldn’t reach it, either.

Traffic *zipped* by.

Beep-beep!

Honk-honk!

Zoom-zoom!

WHOOSH!!

“**Chit-chatter! Chit-chatter!**”

“What are you two up to?” asked a chatty chipmunk.

“We are trying to cross the street to get some
delicious raspberries,” said the bird, “but we can’t
reach the walk signal button.”

“I’ll shimmy on up and press that button!”
the chipmunk said.

She shimmied, but the pole was too smooth, and she
slid and she slid back down.

Traffic *zipped* by.

Beep-beep!

Honk-honk!

Zoom-zoom!

WHOOSH!!

Along came a frog,

flippity-flop, flippity-flop.

“Whatcha doin’?” asked the frog.

“We want to cross the street,
but we can’t reach the walk signal button,” explained the little bird.

“Lemme try!” said the frog. He jumped and he jumped, flapping his floppy feet.

He even tried with his long, long tongue,
but he couldn't reach it, either.

Traffic *zipped* by.

Beep-beep!

Honk-honk!

Zoom-zoom!

WHOOSH!!

"I have an idea!" chirped the little bird, hip-hopping all around.

"Everyone lie down!"

"Lie down?!" said the dog, the chipmunk and the frog.

"Don't we want to be taller?"

"Exactly!" said the bird.

She stepped onto the frog.

"Hee-hee! That tickles!" giggled the frog.

"Now hop onto the chipmunk," instructed the little bird.

So the frog, with the bird on his back, hopped onto the chipmunk.

"Ooooph! You're heavier than you look!" groaned the chipmunk.

"Now climb onto the dog," said the little bird.

So the chipmunk, with the frog and the bird on her back, climbed onto the dog.

"Ouch!" yipped the dog. "Try not to pull my hair!"

But the chipmunk hung on to the dog's fur for dear life.

"Now stand up!" said the little bird.

So the dog, with the chipmunk, the frog, and the bird on his back, slooowly stood up.

They balanced like acrobats in a circus.

Swaaay-o!

Wibble-wobble!

The little bird was high,

high up.

Traffic *zipped* by.

Beep-beep!

Honk-honk!

Zoom-zoom!

WHOOSH!

The little bird pecked
the button, and the light
turned red.

Traffic stopped. It was quiet.

The dog, the chipmunk,
the frog, and the bird
looked *this* way.

They looked that way.

The walk signal said,

"Walk!" So they did.

Pitter-pat, pitter-pat.

**Swaaay-o,
Wibble-wobble!
Tweet! Tweet!**

That was quite a sight! But nobody saw them do it.

Just at that moment, the driver coming *this* way looked down to change the radio station in his car. The driver going *that* way consulted her map. When they reached the other side, the dog slooowly kneeled down and the bird, the frog, and the chipmunk hopped off and raced to the raspberry bush:

**Tweet-tweet! Tweet-tweet!
Pitter-pat! Pitter-pat!
Chit-chatter! Chit-chatter!
Flippity-flop! Flippity-flop!
Loop-de-loop! Loop-de-loop!**

where they ate delicious raspberries all day long.

Supriya's Bowl: A Buddhist Tale of Giving

Uma Krishnaswami

Hard times starve people's spirits as well as their bodies. So it was once, when the Buddha lived and famine struck the land. The rains failed, and the heat of the sun withered the harvest in the field. All around, the cries of pain and hunger could be heard. In the midst of this misery, some people grew greedy and selfish. The Buddha's followers came to him, bringing stories of sadness and shame. "One merchant in town stabbed another," said one, "and all for a bag of grain." "I heard of a woman who sold her last goat to buy some flour. On her way home she was attacked by robbers, and the flour was stolen," said another. "Saddest of all, Lord Buddha," said a third, "are the stories of children dying of hunger on the poor side of town because the wealthy have hoarded all the grain and milk and sugar."

"Call all the people together," said the Buddha. "Let us see what we can do to help those who cannot help themselves."

So the Buddha's followers called a big meeting. Hundreds of people came. Rich and poor, well fed and starving — out of respect for the Buddha, they came to hear his words.

The Buddha said, "Citizens of this fair land, surely there is enough food in the storehouses of the wealthy to feed everyone. If the rich share what they have in the lean season, then you will all survive to enjoy the benefits of the next good harvest."

The poor and the hungry looked hopeful at the Buddha's words, but the rich people grumbled.

"My granary is empty," lied one.

"The poor are lazy. Let them work for me; then they can use the money to buy the food I have stored," said another.

"There are too many poor people," said a third. "Let them go somewhere else."

The Buddha sighed when his eye fell upon the people with hearts of stone. "Is there no one here," he asked finally, "who will take on the job of helping to feed the poor and homeless in these hard times?"

There was silence. Then a small voice piped up, "I will, Lord Buddha." Out of the crowd stepped a girl, no more than 6 or 7 years old. She was a merchant's child, dressed in fine silk. Flowers were braided in her hair. "My name is Supriya," said the child, "and I have a bowl to fill with food for the hungry. When can I begin?"

The Buddha smiled. "Small child," he said, "your heart is filled with love, but how will you do this alone?" Supriya replied, "Not alone, Lord Buddha, but with your help. I'll take this bowl from house to house and ask for food for the poor. I will not be refused. I know it."

Looking at the child, with her earnest face and shining eyes, even the most selfish among those present grew ashamed.

"I have a little grain in my storehouse," mumbled one.

"I have some pickled mango from summer's harvest," said another.

"My father was poor once. I'm ashamed to have forgotten," muttered a third.

Then Supriya took her bowl and every day she went from house to house in the rich part of town. Wherever she went, little by little, the bowl got filled.

Sometimes an old grandmother would fill it with rice. Sometimes children would give up their sweets for the day. Often, others would join Supriya with their bowls and help her take the food to the people who needed it.

And sometimes, it is said, when Supriya was tired of walking, she would rest in the shade of the banyan tree. When she awoke, she would find the bowl had magically filled itself.

"Now," said Supriya, "the hungry will eat, and the people of this town will take care of each other." And so they did.

The Prince and the Rhinoceros: An Indian Tale of Speaking Kindly

Toni Knapp

Once upon a time in India, a rare rhinoceros was born, with skin so beautiful it almost glowed. The rhinoceros was given to a noble prince who was very lonely and whose kingdom was poor. The prince was so delighted with the unusual gift that he laughed joyfully. So he named the little calf Great Joy.

The prince treated the rhino with great kindness. He fed her rice, fruit and choice tender plants, and he always spoke in a kind and gentle voice. Great Joy grew and was happy.

The prince thought Great Joy was quite beautiful. At sunrise she would be golden. At sunset, she would be a canvas of pink and red and orange, and later the dark blue of evening. Sometimes after a rain, she would reflect everything around her. She seemed almost enchanted.

"You are wonderful and special to me," the prince whispered softly.

In time, Great Joy grew into an enormous rhino. She was very strong. One day she thought about her good life with the prince and what she could give him in return. "I am only a rhino, but I can use my strength to help him earn gold for his kingdom."

She suggested to the prince that she compete in a contest of strength against the town's strongest bulls.

A rich merchant with many fine oxen agreed to the wager: Great Joy would pull a hundred loaded wagons usually towed by his team of eight oxen. The bet was one thousand gold pieces.

The next day, the prince inspected the wagons and harnessed Great Joy to the front. Then he climbed onto the driver's seat. Great Joy waited for a few kind words of encouragement before starting. Instead, the prince, thinking only of the gold, waved a whip in the air and shouted, "Pull you big wretch. Move, you worthless rhino."

Great Joy was shocked at her beloved prince's words. Wretch? Worthless? "I'm no wretch," she thought. "I'm not worthless, either." She stiffened her huge legs and refused to move an inch.

Humiliated, the prince ran home and hid in his royal bed. "I'm ruined," he cried.

Great Joy was filled with pain and sorrow. She needed to understand what she had done to deserve such cruel insults. After many days and nights without food or sleep, she went to the prince's palace, which had grown shabby due to his impoverished state. "Oh, Prince, in all our years together, have I ever done anything to hurt you?"

"No, never."

"Then why did you say those terrible things to me? Was the thought of gold worth more than what I can offer?"

The prince hung his head. Tears ran down his face. "The gold distracted me. I forgot the importance of our friendship. I am so ashamed."

"Then we will try again," said Great Joy. "Go back to the merchant and double your bet."

Again the carts were loaded, and Great Joy was harnessed to the front. The prince climbed up and sang out, "All right, you marvelous marvel, you splendid rhino, my Great Joy. It's up to you!"

The powerful rhino snorted, pawed the ground and charged forward. Her sides heaved as she pulled, until the last cart crossed the finish line. The townspeople cheered wildly as they covered her with garlands of flowers and strands of tinkling bells.

The prince collected his two thousand pieces of gold, then humbly thanked Great Joy for a job well done. That very evening, the prince and the rhino walked along the river in the red glow of sunset.

"I didn't mean to say such hurtful words to you," the prince whispered. "Please, forgive me."

"I already have," said Great Joy.

And that's how they lived forever after – in friendship and great joy. Never again did an unkind word pass between them.

The Three Billy Goats Gracious

Jennifer Holladay

A retelling of "The Three Billy Goats Gruff," this story puts a cooperative twist on the traditional Norwegian tale.

Once upon a time there were three billy goats who were to go up to the hillside to eat, and the name of all three was "Gracious."

On the way up was a bridge over a cascading stream they had to cross, and under the bridge lived a grumpy troll, with eyes as big as saucers, and teeth as long as a billy goat's leg. The youngest Billy Goat Gracious came first to cross the bridge.

"Trip, trap, trip, trap," went the bridge.

"Who's that tripping over my bridge?" roared the troll.

"Oh, it is only I, the tiniest Billy Goat Gracious, and I'm going up to the hillside to eat," he said, in a very small voice.

"Well, I'm coming to gobble you up," said the troll.

"Oh, no! Pray don't eat me. I'm just a kid, that I am," said the Billy goat, and he scampered back to his family.

"Trip, trap, trip, trap, trip, trap!" went the bridge.

"Sister and Mother, the troll under the bridge is hungry," cried the little Billy goat. "He said it's me he'd eat!"

Sister and Mother and little Son, Billy Goats Gracious all, sat and pondered their fate.

Then Sister sprang up and ran right into a tree. “Bang, crack!” went the tree. Son and Mother Gracious took turns, too.

“Bang, crack! Bang, crack! Bang, crack!” went all three, and down, down, down came the big old tree.

Mother mustered her strength and threw the tree across the stream and after that she walked across it to the hillside.

Sister and Son followed close behind. “Clip, clop, clip, clop, clip, clop.”

There the Billy goats got so full they were scarcely able to walk home again. But as they did, they offered some food to the grumpy, hungry troll.

Snip, snap, snout. This tale’s told out.

The Clever Boy and the Terrible, Dangerous Animal

Jeff Sapp

Once upon a time there was a very clever boy. Nearby was a village he decided to visit.

Just outside that village he came upon a crowd of people standing in a field. As he drew near, he saw they looked quite frightened. He said, “What is wrong?”

“Oh!” they said. “There is a terrible, dangerous animal in this field, and we are frightened because it might attack us!”

“Where is the terrible, dangerous animal?” asked the boy.

“Oh! Be careful!” they screamed. And the people pointed to the middle of the field.

When the boy looked where they pointed, he saw a very large melon!

“That’s not a terrible, dangerous animal!” laughed the boy.

“Yes, it is!” cried the people. “Keep away! It might bite you!”

The boy said, “I’ll go kill this dangerous animal for you.”

“No!” they cried. “It’s too terrible and dangerous! It might bite you!”

But the boy went right up to the melon and soon was eating a large slice out of it. The people were astonished. “What a brave boy! He’s killed the terrible, dangerous animal!” As they spoke, the boy took another bite out of the large melon. It tasted delicious! “Look!” they cried. “Now he’s eating the terrible, dangerous animal! He is a terrible, dangerous boy!” As the boy walked toward them, the people ran away, saying, “Don’t attack us, you terrible, dangerous boy. Keep away!”

At that, the boy laughed again.

“What are you laughing at?” they asked.

“What you call a dangerous animal is just a melon,” said the boy. “Melons are very nice to eat. We’ve got lots of them in our village, and everyone eats them.”

The people wanted to know how they could get melons, and the boy showed them how to plant them.

Now they have lots of melons. They sell some, eat some and give some away. They even named their village Melon Village.

And just think: It all happened because a clever boy was not afraid when a lot of people thought something was dangerous just because they had never seen it before.

The Emerald Lizard: A Guatemalan Tale of Helping Others

Pleasant L. DeSpain

In the 1600s, in the city of Santiago de Guatemala, there lived a priest who had the heart of an angel. His name was Brother Pedro San Joseph de Bethancourt, and the peasants whispered that he could perform miracles.

One hot summer afternoon, Brother Pedro met up with a poor man named Juan on a dusty road. Juan looked extremely worried.

“What troubles you, my friend?” asked the priest.

“It’s my wife,” replied Juan hurriedly. “She’s sick and needs medicine. I have no money. The doctor says she will die without medicine. I don’t know what to do.”

Brother Pedro wanted to help, but he had no money to give to Juan. Just then, a small green lizard ran across the road. The priest reached down and caught it with a quick grab. Holding the wriggling lizard gently, he placed it next to his heart. The good brother then handed the lizard to the poor man.

Juan was astonished! The lizard had turned into an emerald. He thanked Brother Pedro profusely for his kindness and ran to town. He found a willing merchant and exchanged the gift for medicine, food and three cows. His wife recovered soon after, and Juan knew happiness once again.

Years passed, and Juan prospered in the cattle business. The day arrived when, with a fat purse on his belt, he returned to the marketplace to repurchase the emerald lizard from the merchant.

“I’m sorry,” the merchant said, “but the gem isn’t for sale. It brings me much luck.”

“And so it will today,” replied Juan, counting out 10 times the amount he had received for it so many years before.

The merchant grinned. “The lizard is yours, my friend,” he said.

Juan searched far and wide for Brother Pedro. At long last he found him living in the countryside.

The old priest, long retired and somewhat infirm, recognized his visitor at once.

“My dear friend,” said Brother Pedro. “What brings you out this far?”

“A gift of many years past,” answered Juan. “A gift that I now wish to return.”

“Come in, come in, and tell me all about it,” said the priest. “You are in time to share my midday meal.”

Brother Pedro’s small house was poor but clean. He offered Juan a simple repast of vegetable stew and dark bread.

Juan told the old priest the story of his prosperity and explained that he wanted to help make life easier for him. He slowly unwrapped the treasure and placed it in the center of the table, next to the loaf of bread. Bright sunlight streamed through the open window, causing the deep-green lizard to shimmer.

Brother Pedro gazed at the marvel for a long moment, then said, “I remember now, and I remember well. It’s a thoughtful and loving gesture, Juan. I humbly thank you.”

The old priest picked up the gift and tenderly held it to his heart. Then he slowly lowered it to the floor. The lizard awoke and scurried to freedom through the open door.

The Fiery Tail: A Chinese Tale of True Beauty

Hua Long

The Peacock Fairy had the head and arms of a woman but had a peacock's tail and body. All the peacocks in the world wanted to be her apprentice and learn some of her magic tricks. One day she brought them all together.

"I know you all want to be my apprentice, but I can only choose one of you, and you all look alike," she said. "Come back to me at midnight, and don't all look the same!"

They all left making plans to make themselves more beautiful and stand out from the crowd. But one good-hearted little peacock thought to himself, "I am such an ordinary peacock, there is no hope for me. I'll just go on my way and not worry about it."

Soon he met an old man who was hot and sweating. Little Peacock gave him some of his tail feathers to make a fan and cool off.

Then he met a young girl, crying by the roadside. When he asked what the matter was, she said, "I have been asked to a dance, and I have nothing good to wear." Without a word, Little Peacock pulled some feathers from his tail, and gave them to her, to put in her hair and cover her gown.

And so it went the rest of the day, with Little Peacock giving away all his plumes to help people in need. Near dark, he overheard voices from a hut along the road. A little boy said, "Mommy, I know I must stay in bed to get better, but I know if I see fireworks at the festival I will be well. Can't I see the fireworks now?"

"But my child, they don't set off the fireworks until the festival starts, and it is too early for the festival," answered his mother.

When Little Peacock heard these words, his eyes filled with tears. "If only I could show him my display of feathers, he might believe they were fireworks." But, sadly, he had given away all his plumes.

At midnight, all the peacocks assembled before the Peacock Fairy. Some had fireflies set in their tails to look like stars, and many had flowers in their plumes. Surely it would be difficult to choose an apprentice!

"My friends," said the Peacock Fairy, "you all look so beautiful! But I see one who looks very different from the rest. Little Peacock, come here. Where are all your feathers?"

Little Peacock told his story, how he had given away all his feathers to help people. The Peacock Fairy thought for a while, then smiled and said, "Little Peacock, you are the apprentice I want." With a wave of her hand, one plume from every peacock rose in the air and formed a large beautiful fan. Then the fan came down upon Little Peacock's tail!

"Now, I will teach you another trick," the Peacock Fairy said. She whispered magic words in his ear, and, when he repeated them three times, his tail burst into a kaleidoscope of fire!

Little Peacock soared into the air, flying over all the villages with his fiery tail. When the sick little boy saw the fire in the sky, he said, "Mommy, I see the fireworks! I feel better already!" Little Peacock flew through the night, bringing joy and happiness throughout the land.

What Is Talmud? A Jewish tale set in medieval Germany

Nina Jaffe and Steve Zeitlin

Rabbi Meir of Rothenberg sat at his desk studying the Holy Books. The morning light streamed through the window, casting a golden glow on the high wooden shelves and leather-bound

volumes that covered the walls of his room. As he pondered over the meaning of the words that lay before him, he heard a knock on the door.

“Who is there?” he asked, and smiled when he heard the reply. It was his youngest daughter, Rachel, coming to see him for a morning visit.

Rabbi Meir held out his arms as the young girl ran to greet him. Rachel was a curious child. She was bright and quick and showed wisdom beyond her years. On her own (for it was not usual for girls to study the Torah in those days), she had learned to read in Hebrew and Aramaic. She knew all the prayers for weekdays, Shabbat and the holidays and could recite whole passages in the Torah from memory. But Rachel knew, as did all the children in her family, that the most difficult challenges of all were to be found in the study of the Talmud. Most of all, Rachel wanted to join with her father in that study, but girls almost never had that chance.

Standing next to Rabbi Meir’s chair, she asked him, “Father, teach me, how do you study the Talmud?”

In the quiet of the study room, he answered, “Talmud is very difficult. It requires that you not only read and memorize, but also that you think.”

“Please, Father, ”Rachel begged, “let me try!”

“Very well, my daughter. I will give you a lesson. Now, listen carefully. Two men working on a rooftop fell down through the chimney. When they landed on the floor, one had a clean face, and one had a dirty face. Which one went to wash his face?”

(The answer to this question may seem obvious, but is it? What do you think?)

Rachel puzzled for a moment to herself. The dirty one, of course. Everyone washes his face when it’s dirty, right?

But then she had a second thought and said eagerly, “I know, Father. The one with the clean face went to wash!”

Rabbi Meir said, “And how do you know that is the answer?”

Confident now, Rachel replied, “Because he looked at the dirty face of his friend and thought that his must be dirty, too, whereas the dirty one looked at the face of his friend and thought that his face must be clean!”

Rabbi Meir smiled at his daughter. “That is good thinking, my child,” he said, “but to study Talmud you must think a little harder than that.”

“Why, Father?”

“Because,” said Meir, as he stroked her hair, “if two men fell down a chimney, how is it possible that only one of them would have a dirty face?”

Rachel’s face fell when she heard the reply, but her father consoled her: “You did very well. Always look for the question behind the question. That is how we study Talmud.”

And with that idea to think about, Rachel returned to her reading for the day, while her father, Rabbi Meir the scholar, went back to the difficult passage of Talmud that lay before him, to study, to question and to write.

The First Coconut Tree

This story, “The First Coconut Tree: A Tale from the Pacific Island of Micronesia,” is from the book From the Mouth of the Monster Eel by Nancy Bo Flood

Long ago on the islands in the Pacific Ocean, there were no trees. No one could even imagine what a tree might be. One day, on the tiny atoll of Ailinglaplap, a baby was born. Debolar was mostly a face on a very round, green tummy. He had no arms or legs.

Debolar's older brother was embarrassed. "Kill it! Kill it," he shouted to their mother, Limokare.

Limokare was unsure and asked the other women. "Who can explain why this strange child was born to me, malformed, and so ugly? Perhaps it is a spirit-child that will bring harm to all of us."

As the baby stared up at her, Limokare saw that his eyes were full of cleverness and caring. "I cannot kill you. Sometimes when someone comes into the world unexpected and not understood, they are laughed at instead of valued. Grow, little round one, and let us see what is within you."

People came from every village to see the strange baby, and the older brother again pleaded, "Before this thing brings evil, act wisely and kill it!"

But Limokare cared for Debolar tenderly. He drank and drank the sweet milk from his mother. But he grew only rounder and browner, always with his middle full of milk.

One day Debolar said to his mother, "Bury me in the sand."

"Bury you? But you will die!"

"No, no, mother, I will not die. Bury me in a shady place, and each day bring clear water for me to drink."

"Bury you alive? How can I do such a thing?"

"So I can live. I have been nourished by your milk and love. Now I must eat and drink of the earth and be warmed by the sun. I will grow and reach toward the clouds until my fingers can dance in the wind. Then every part of me will be useful. From me, our people will have satisfying food, roofs for their huts, strong rope for building boats and soft mats on which to sleep. My middle will always hold milk for the little children."

Limokare shook her head but did as her son asked. She buried Debolar in the sand and each evening brought him fresh spring water. Every day she looked for some change but, sadly, she saw none.

One evening, when she was pouring a gourd of water, she saw a small, green sprout that had pushed through the sand.

"How beautiful. But what are you? Could you really be my child, my Debolar?"

Limokare gave the folded leaf a name, *drir-jojo*, words meaning sprout (*drir*) and flying fish (*jojo*). Each evening, she brought more water. The green shoot grew rapidly toward the clouds.

Many months passed. Debolar grew into a towering tree. His trunk was strong yet supple like the sturdy legs of island children. He sprouted green fronds that reached in all directions. His arms were sometimes quiet, but often they were wild and noisy, swaying and laughing in the sea winds, dancing and chattering to his mother who sat in his cool shade.

Limokare remembered what Debolar had once said. She told the other villagers, "Every part of this coconut palm is useful. New fruit will continue to grow. Some we will plant, and some we will eat. The long fingers of the fronds can be woven into mats, sails and even roofs. The oil in its meat can flavor our food and protect our skin. Honor this tree, this thing that began as an ugly round baby. Take care of him, and he will serve us always."

And thus the coconut tree, or *ni*, became essential to the survival of life in the Pacific Islands.

The Fox and the Crayfish

Ukrainian folk tale

One day, a Fox was running across a field. She came to a river and stopped short in surprise, for there before her was a Crayfish. He had crawled out of the water and onto a stone and was busy sharpening his claws.

"Hello there, Crayfish!" the Fox said. "You are sharpening your claws, I see. Is it that you are getting ready to cut the grass?"

The Crayfish returned the Fox's greeting.

"I use my claws the way you use your teeth," he said. "That's why I need to keep them sharp."

"Now I see why people laugh when they speak about you having taken seven years to fetch some water and then going and spilling it all on the doorstep. How can one move at all when one's teeth are on one's feet! Is what they've been saying true?"

"It may have been true once, but it certainly isn't now! Let's you and me run a race. I can even let you start a step ahead of me. We can run to that aspen tree there, on the edge of the forest."

"All right, let's!" the Fox agreed.

Turning to face the forest, she placed herself one step ahead of the Crayfish and waited for him to give the signal to start the race. And the Crayfish seized the Fox's tail with his claws, tucked all of his eight legs under him and called "Go!"

The Fox was off in a flash across the field. She reached the aspen tree in no time at all and turned round to see where the Crayfish was. What was her surprise when she heard his voice coming from just behind her.

"Weren't you slow, Foxy!" the Crayfish said. "I even climbed the aspen tree to see if you would ever get here."

The Fox opened her mouth in wonder.

"Who could have believed it!" she said.

And she never made fun of the Crayfish any more.

Portfolio Page:

HEAD –

HEART –

FEET –

UNIT – 3
SOCIAL ISSUES: STEREOTYPES

Lesson1: Stereotypes

Ex.1 What “symptoms” of intolerance can you name? Look through the following information and say if those indicators of intolerance may be observed at school or university. Give examples from your own experience.

Indicators of Intolerance

| |
|---|
| Language: Denigrations and pejorative or exclusive language that devalues, demeans, and dehumanizes cultural, racial, national or sexual groups. |
| Stereotyping: Describing all members of a group as characterized by the same attributes, usually negative. |
| Teasing: Calling attention to particular human behaviour patterns, attributes and characteristics so as to ridicule or insult. |
| Prejudice: Judgment on the basis of negative generalizations and stereotypes rather than on the actual facts of a case or specific behaviour of an individual. |
| Scapegoating: Blaming traumatic events or social problems on a particular group. |
| Discrimination: Exclusion from social benefits and activities on primarily prejudicial grounds. |
| Ostracism: Behaving as if others were not present or did not exist. Refusal to speak to or acknowledge others or their culture. |
| Harassment: Deliberate behaviour to intimidate and degrade others, often intended as a means of forcing them out of the community, organization or group. |
| Bullying: Use of superior physical capacity or greater numbers to humiliate others, deprives them of priority or status, or forces them into particular actions. |
| Expulsion: Officially or forcefully expelling or denying right of entrance or presence in a place, social group, profession or any place where group activity occurs, including those upon which survival depends, such as places of employment or shelter, etc. |
| Exclusion: Denying possibilities to meet fundamental needs and / or participate fully in the society, as in particular communal activities. |
| Segregation: Enforced separation of people of different races, religions or gender, usually to the disadvantage of the group. |
| Repression: Forceful prevention of enjoyment of human rights. |

Intolerance can be divided into the following categories:

- Interpersonal: i.e. intolerant behaviour between two schoolchildren;
- Between a person and a social group. For instance, when one person in the class is opposed to the rest of the class and vice versa;
- Inter-group: i.e. between different social groups;
- Inter-country, when the climate of intolerance exists between individual countries or between two different groups of countries.

STEREOTYPES

“The ancestor of every action is a thought” (Ralh Waldo Emerson)

Prejudices are nourished by negative stereotypes of individuals or groups of people. The word “stereotype” is derived from the Greek words stereos – solid, hard, petrified, and typos –pattern,

mould. Stereotypes are overgeneralizations about reality, other people based on assumptions and misinformation rather than on facts. Stereotypes do not take under consideration enormous varieties of human diversity belonging to a given group. They do not consider either current circumstance, which surround individuals. What is more, stereotypes can lead to prejudices and discriminatory behaviours.

Stereotypes can be so ingrained that people accept them without question. Social stereotypes blind people to individual differences so they ignore each person's uniqueness. They are sets of convictions associated with a group, generalized to all its members.

We learn stereotyping as children listen to the comments of parents, teachers, and peers absorbing their behaviours, watching TV, listening to music, reading textbooks and comics. Stereotyping makes life easier because it does not require an independent thought process. It makes the world seem simpler so we can feel safer.

What can we do to reduce stereotypes in our lives?

1. Focus on every person as an individual.
2. Become more aware of stereotypes and how they interfere with our ability to perceive and interact with people.
3. Remember that there are more differences within a group than between groups.
4. Recognize that we are all part of many groups, none of which can totally explain or define who we are.
5. Learn to look at things from another person's point of view.
6. Be willing to learn more about the culture and background of people different from yourselves.
7. Take opportunity to meet people from ethnic, religious and cultural minorities or asylum seekers.

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Lesson 2: Generation Gap: Personal Stereotypes

Ex. 1 What is a stereotype? Read the definition of a stereotype, taken from the Oxford Advanced Learner's Dictionary to see whether your understanding of the notion is correct.

Stereotype – a fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality: cultural, gender, racial stereotypes.

How are stereotypes connected with person's tolerance / intolerance?

Ex. 2 Read the text and answer the questions: What is a generation gap? Do you think that you have a good relationship with your parents? Justify. Why do the older and younger generations have problems with understanding each other? Why is the period of adolescence difficult?

Generation gap

The problem of the generation gap, the failure or inability of the younger and older generation to communicate or understand each other, is as old as the hills. Why is that so? There are a few reasons.

Psychologists say that the most young people experience conflict during the period of adolescence. They are neither children nor adults and they are desperately searching for self-identity. As they are growing up, they develop different values from those held by their parents and hate the ordered adult world because it symbolizes the skin they hope to shed.

Conflicts inevitably arise because young people feel that they have a right to be independent. Parents seem to be enemies who do not let them stay out late, wear the clothes they want to wear, or be close to friends they like. What makes things even worse, teenagers have a sense of impotence and rage as they realize that financially they still depend on their parents and they would not have a nice party or a holiday without their help and support.

The period of adolescence is inseparably connected with making important life decisions, such as choosing a career path. That is precisely where the trouble lies. Young people are told that they have the world at their feet and dazzling opportunities only to be seized. However, when they finally decide that they want to work in a travel agency instead of studying medicine or law for example, their parents tear out their hair and seem to be heartbroken.

Difficulties in the relationships with parents may lead to such serious problems as the use of alcohol or drugs, the refusal to attend school, running away from home or even turning to crime. In such cases screaming and yelling usually does not work. It seems that the best way to put matters straight is a serious discussion, treating young people as equal partners and accepting their ideas. If they are neglected in the most turbulent time in their lives, their parents may lose them altogether.

Ex. 3 Answer the questions: Do your grandparents live with you? How often do you see them? What do you think are the advantages and disadvantages of living with or without grandparents?

Read the text and identify the main points in it and summarize them.

Grandparents

With granny and grandpa in the family home, there's no such a thing as a generation gap – and the close family ties can teach children some invaluable facts of life, says Michael Rosenberg.

“Over the river and through the woods to Grandmother's house we go ...” when I was a little boy, that traditional song never meant much to me. From the time I was six, granny and grandpa's house was also mine. Or, more precisely, our home was theirs: and unlike most of my friends, I had round-the-clock, seven-days-a-week grandparents as part of my daily experience.

My grandparents came to live with us because their illnesses had made it difficult for them to live alone and my mother insisted they live with us in our spacious, four-bedroom house.

Before they came to live with us, I had looked forward to my frequent trips to my grandparents', where special surprises and small treasures were always waiting. In their home I discovered the wonders of tropical fish, how to bake granny's cookies, and the secrets of my grandmother's Victorian sideboard – with drawers that begged to be explored.

Although I was the only child, already spoilt and petted by my devoted parents, even at that age I knew there was no substitute for grandparental love. My mother knew it was her responsibility to train and raise me “correctly” and it occasionally meant being firm, while my grandparents often served as the court of higher appeal when childish mischief got me into trouble.

My grandparents also had a lot of time for me, and as the only child, I knew they would be there as company when I came home from school. My grandmother tolerated my combing her lovely, thick hair, a ritual that I shamelessly abused day after day. And after I had fetched my grandfather his daily cigar, he then had to put up with me climbing up onto his bed to tell him every detail of what had happened during my day. Both my grandparents were faithful audiences for recitations of my spelling and maths homework, as well as the earliest critics of my writing efforts.

I managed to learn quite a bit from my grandparents. From my grandmother, I gained the confidence to tidy my room under her watchful and helpful eye, while my grandfather's natural reserve taught me to be a sympathetic and silent listener.

But more important was what living with us undoubtedly gave to them. My father frequently consulted my grandfather on business investments, while my mother depended upon my grandmother's organizational and cooking skills whenever she planned a large party. It never occurred to me that we were caring for my grandparents or doing them a favour by letting them live with us. I took it for granted that my grandparents belonged in our daily lives. They could feel they were very special for us, but they weren't saved for occasions like birthdays or holidays.

Unlike most of my school friends, I was lucky enough to share ordinary occurrences with my grandparents – whether it was the thrill of bringing home a new coat or shoes, or the sorrow when a pet turtle died. Unlike my peers, who frequently regarded their aging grandparents with pity (and those visits were, more often than not, dutiful obligation), I accepted and loved my grandparents just as they were.

My parents were criticized by my friends' parents, who thought it wasn't a good idea to raise an impressionable young child with elderly, sick people. But I think, my parents were right to do what they did, although I know that even they sometimes had doubts. I won't deny the grief I felt when my grandfather died suddenly or my distress at witnessing my grandmother's illness. But far outweighing the final loss are all the memories of good times we shared together.

Ex. 4 Discuss the questions:

- What are some invaluable facts of life that the close family ties can teach children?
- What are the reasons for grandparents to come and live with their children?
- Why do children often look forward to visiting their grandparents?
- Have your grandparents ever served as the court of higher appeal/
- What are your memories of good times you and your grandparents had together?
- Is generation gap a stereotype or real phenomenon?

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Lesson 3: Cultural Stereotypes

Ex. 1 Read the text and say whether national stereotypes exist, give characteristics to them and define their peculiarities.

National Stereotypes

A stereotype is a standardized conception or image of a specific group of people or objects. Stereotypes force a simple pattern upon a complex mass and assign a limited number of characteristics to all members of a group. While we commonly use the term as it is applied to human beings, it is quite possible to stereotype objects as well.

In popular culture we can examine both types of stereotypes so that we often find people stereotyped around characteristics of age (“All teenagers love rock and roll and have no respect for their elders”), sex (“Men want just one thing from a woman”), race (“All Japanese look and think alike”), religion (“All Catholics love the Pope more than their country”), vocation (“All lawyers are greedy weasels”) and nationality (“All Germans are Nazi warmongers”).

Objects can be stereotyped around characteristics of places (“All cities are corrupt and sinful,” “Small towns are safe and clean,” “In England it rains all the time”) and things (“All American cars are cheaply and ineptly made,” “A good house has a large lawn, big garage and at least two bathrooms”).

A funny phrase says: *“Heaven is where the cooks are French, the mechanics are German, the police men are English, the lovers are Italian, and it is all organized by the Swiss. Hell is where the policemen are German, the mechanics are French, the cooks are British, the lovers are Swiss, and it is all organized by the Italian.”* Now let’s take it seriously.

There are a variety of common national stereotypes about the inhabitants of various nations, held by inhabitants of other nations. Such stereotypes are usually prejudicial and often ill-informed, and often overlap with ethnic or racial stereotypes. Examples would be that: Australians wear weather-beaten hats with dangling corks, the English tolerate eccentric people, French people never bathe; Germans consume huge amounts of beer, sausages and cabbage; Japanese are workaholics; every Swedish woman is a tall blonde; Russians are communists; all Americans own (and regularly use) an assault rifle.

Such national stereotypes, being instantly recognized, play an important role in advertising and comedy. We also need to know them when having international business relations. They also play a more serious role in provoking and maintaining conflict and war between nations.

National stereotypes can provide some information about a culture, but they do not describe people. In fact, unfavourable stereotypes of national or ethnic groups are potentially very dangerous, forming the bases for prejudice, discrimination, persecution. Or even genocide.

Most negative, prejudicial national stereotypes also have positive ones that exist alongside them. Examples of such positive stereotypes would be that: Israelis are highly educated computer-experts; Icelanders are excellent business people; the Japanese are very polite; the Portuguese adore children.

Positive stereotypes describe inaccurate positive generalization of a group. They may also be viewed as offensive as they may be viewed as putting an unfair burden or expectation on the members of the group in question, especially those who do not fit the stereotype.

The ‘positive’ stereotypes can also subtly play into negative stereotypes of the same group. For example in the case of blacks, the positive stereotype of athletic ability plays into the negative stereotype of not being intellectually advanced. In the case Jews, the positive stereotype of being good with money plays into the negative stereotype of being greedy or acquisitive.

National character stereotypes are not generalizations based on observation of the personality traits of people in a country. Instead, they are social constructions, probably based on the socio-economic conditions, history, customs, myths and values of a culture.

To sum up the above mentioned explanations, we can consider the following:

- National stereotypes can be dangerous because they may provoke racial prejudice.
- Stereotypes contain only a certain amount of truth.
- There is no such thing as national character and therefore the idea of national stereotypes is rubbish.
- The reason stereotypes exist is because people are afraid of diversity, change, and what is unknown. They prefer to cling to simple classifications, which maintain an old, familiar and established order.
- Stereotypes in other aspects could be considered as simply harmless sorts of jokes we tell about other nationalities or groups of people, when it has no political reaction.

Ex. 2 Read the text and identify cultural stereotypes about the British.

The British Character

The British are often viewed as the most boring people in the world. They wear unimaginatively formal clothes, eat tasteless food, practise slow sports and have a specific sense of humour. They are also said to be conservative, reserved and cool. Indeed, the British are not very open or spontaneous. They do not kiss or embrace by the way of greeting so as not to allow familiarity. They always keep a certain distance and are not willing to manifest their feelings and emotions. They are even accused of being hypocritical because they might think one thing and say another.

The English are said to be the masters of trivial conversation. Their “small talk” usually deals with the weather or some general questions as it is not accepted to interfere in someone’s private life. The British are very polite. They always queue when they are waiting for a bus and hold the door open for the person behind them. Also, the British Bobbies have a reputation of being the most friendly and helpful policemen in the world. On the other hand, the English football fans are regarded as hooligans and vandals able to tear the stadiums into pieces.

“There is no place like home” – say the British. This adage best expresses an Englishman’s traditional love of his home. About 70 per cent of British people have their own houses. Most homes have a garden in which the British spend a lot of time growing flowers and looking after the lawn - a national pride. Many houses, especially the older ones, are surrounded by hedges, which symbolizes the desire of the British to protect their privacy. “My house is my castle” – this well-known proverb reminds a visitor that unless he is invited, he may expect to be treated as an intruder.

The English not only love their homes but also their pets. Many people keep pets, dogs and other animals at home. There are more animal rights groups in Britain than anywhere in the world. Paradoxically, the English still love the hunting of wild animals, such as foxes or hares, with the aim of killing them. It is not easy to decide on the typically British characteristics. Not all English people are cold, uncommunicative or boring, not all of them are crazy about lawns or animals. Still, there is one thing that is typically British: a strong attachment to tradition and a desire to keep their country’s uniqueness. Some people say that the British live in the past, but they are simply proud of their originality.

Ex. 3 Read the additional information about Ukrainians and agree / disagree with the statements.

A stereotyped/typical Ukrainian (seen by Americans):

- conservative, closed for innovations;
- romantic, sensitive;

- respectful of authority;
- family oriented (opposed to the business orientation of Americans)
- respectful of other countries;
- making conclusions on the basis of feelings (not logic);

A stereotyped/typical Ukrainian:

- mistrustful of foreigners;
- hospitable;
- slow but persistent;
- superstitious;
- risk adverse...

Most frequently national stereotypes are based on:

- national product/trademark;
- eating and drinking habits / national food or drinks;
- religion and beliefs;
- appearance and behaviour, leisure time;
- national character;
- mutual experience (wars, historic, economic or state unions);
- famous literature/movie characters, political/state leaders ;
- typical first names;
- landscape and recreation facilities.

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Lesson 4: Speak Up Against Stereotypes And Bias At School

Ex. 1 Read the information below and explain the meaning of the highlighted words.

You're *tongue-tied*.

Someone has said something *biased* that makes you uncomfortable, or even angry. You want to say something, but you're not sure what to say.

It happens "almost daily," one teacher relates. Maybe it's one of your students. Or it's a colleague. Or an administrator. And maybe you laugh along – a forced or *awkward laugh* – because you don't want to be rude. You see students grappling with the same issues.

Because whoever it is, and wherever you are, there are ways to be ready for such moments, ways to make sure that you *aren't* caught tongue-tied, ways to make sure that you *don't let hate have the last word*.

Ex. 2 Look through the text and find positive / negative examples of teacher's behaviour.

MODELING BEHAVIOR FOR YOUR STUDENTS

Dan Rubin, a high school language arts teacher in Las Cruces, N.M., encourages teachers to respond quickly and unequivocally when a student seeks help with a moment of bias – especially one in which the student felt powerless to respond.

Rubin shares an example from a time when he served as advisor to the Gay-Straight Alliance (GSA) at his high school. At the beginning of the year, he asked GSA members whether they had any issues or concerns to share. One student described a moment that had occurred near the end of the previous school year. He told Rubin that one of his teachers had pulled him aside as the class was leaving, when the room was nearly empty. The teacher had told him, “I know a church that can help you with your ‘situation.’” The student told Rubin that he felt stymied, uncertain how to respond, so he had said nothing.

Rubin immediately informed the principal via email. The next morning, the principal sent out an all-staff email reminding teachers that it was against district policy to discriminate against any student based on his or her sexual orientation. The text of the specific policy was included in the email.

The email concluded: “Let me give you fair warning – whatever your views may be, telling a student this is absolutely STRICTLY prohibited in our educational setting.”

Ex. 3 What does the phrasal verb “speak up” mean? What guidelines should teachers follow to prevent bias at school?

PREPARING YOURSELF TO CHALLENGE BIAS AND PREJUDICE

It’s clear that one voice in one moment does not stop bias. Bias is insidious, arriving in many forms and many voices. Insults and put-downs, like the rest of the English language, are ever-evolving. As people use language to create new ways to ostracize and hurt others, we hope the strategies in this text can be adapted and adjusted to keep pace.

Every moment that bias goes unanswered is a moment that allows its roots to grow deeper and stronger. Bias left unanswered is bias tacitly approved. If you don’t speak up, you are saying, in your silence, that you condone it.

In moving forward, consider the basics:

BE PREPARED

Prepare yourself, and help prepare your students. Have handy phrases you are comfortable saying. Promise yourself that you’ll speak up in these moments, and then follow through.

BE POSITIVE

Don’t just be reactive. Take proactive steps to help create the school climate you seek.

BE CONFIDENT

There is no need to apologize for speaking up. Don’t let naysayers silence you. You recognize bias, and you seek to eradicate it. This is important work, and you must dedicate yourself to it.

BE ENCOURAGING

Help others prepare to speak up. Encourage the good behavior you see, especially *changed* behavior. If someone else has spoken up before you, be the next voice, echoing that anti-bias message – thanking the person who has spoken up and encouraging others to join in.

WORK TOGETHER

These guidelines are designed for individuals, but know that you are not alone. Even in the most oppressive school environments, allies are waiting for you somewhere in the building. Maybe they are students, other teachers or counselors. Maybe they tried to speak up once, weeks or months or years ago, but felt too alone to bring change. Seek them out. Band together. Create a campaign focused on the most prominent problem at your school, and put it into place, using resources included in the appendices of this guidebook. There *is* power in numbers.

The campaign against bigotry involves all of us. Each of our voices matters and each is vital to creating inclusive schools – schools that embrace the great diversity of our nation.

So speak up. Don't let hate have the last word.

Ex. 3 Read the instructions and role-play the following situations.

What will you say? What will you encourage students to say? The best way to be ready to speak up is to prepare. The more you and your students can identify stereotypes and explain why they are hurtful – or just inaccurate – the easier it will be to respond the next time you hear one. Remember, your response can have an impact.

Here are some prompts to get you started, along with background information to help you address the inaccuracies.

1) *An elementary student holds up the corners of his eyes and says “Ching chang chong ching” as a Korean student walks by.*

Making fun of someone's physical appearance, especially in cases where the traits being mocked are related to race, ethnicity or cultural background, is dehumanizing. The same holds true for mocking another language.

How can a student bystander respond? What about an adult overhearing the taunt?

2) *A parent is angry because your classroom is inclusive. “I don't understand why my son has to do group work with a retarded boy. Why aren't they in their own classroom?”*

Because children use the word “retarded” as a slur, it should be discouraged. The child has an intellectual disability. The Individuals with Disabilities Education Act mandates the least restrictive educational environment. In many districts, that means inclusive classrooms. Learn more about it at idea.ed.gov. Explore whether the parent has curricular or pacing concerns that prompted the remark and address those.

How can you make it clear that you are attentive to the needs of his child and also appeal to the parent's sense of fairness?

3) *During a service project planting trees at a local park, you hear a group of students laughing as one of them complains, “Why are we doing this? This is what Mexicans are for.”*

The idea that any one ethnicity is particularly suited to any one profession is a form of stereotyping. Mexicans, like every other group of individuals, occupy a range of positions in a variety of industries. Students from middle-class, dominant-culture backgrounds may enjoy unearned advantages that allow them to feel above particular tasks, even those performed in the service of others.

What does this student understand about stereotypes and privilege?

What do those who were laughing understand about them?

4) *During a staff meeting, some teachers cheer when the principal announces that students from a nearby trailer park will be attending a different school next year.*

Teacher attitudes matter. The stereotype that students from a particular neighborhood, or those who live in poverty, are low achievers or disciplinary problems can have a real impact on their achievement and behavior. Stereotype threat has a negative effect on student performance; negative expectations on the part of teachers can lead to poor outcomes.

This is a good scenario in which to employ the “tell me more” strategy. Ask role-playing teachers to explain why they clapped. Be ready to provide information on how teacher expectations influence student performance.

What might the principal in this case do? What might an individual teacher do or say?

5) *On the way to lunch, you hear a girl say to her friends, “C’mon bitches, let’s go eat.”*

When the targets (in this case women and girls) of a pejorative word reclaim it and use it endearingly or as a sign of solidarity, it’s often defended as language re-appropriation. There is much debate over whether the original sexist, malicious intent of the word can be undone by this in-group usage. Sometimes re-appropriated words backfire and perpetuate the stereotypes the speaker wishes to debunk. Sometimes the words are used for shock value.

Why did this student choose that word? What other words could she have used? How can she be gently stopped?

6) *A lesbian student comes to you, upset. A classmate told her that homosexuality is a sin and she is going to hell unless she chooses a different lifestyle.*

The right to be safe and welcomed at school applies to all students, including LGBT students. Bullying or coercion, even if based on sincere religious belief, has no place in school.

How would you advise the girl to respond? What else can you do?

7) *During group work, you hear a boy say to a girl, “Stop PMS-ing and just take notes, OK?”*

Menstruation and its related side-effects (imagined or otherwise) are used to marginalize women and exclude them from particular job functions or decision-making roles. PMS references are sexist barbs used to portray women and girls as over-sensitive, emotional, inconsistent, irrational and angry.

What was this student trying to convey to his female classmate? Is there another way to say it?

8) *You put students into groups and overhear one turn to another and say, “Good, you can be our token black.”*

“Token black” indeed tokenizes the black student by characterizing him and all his contributions as “token” and not integral to the completion of the project. This student’s contributions are marginalized before the assignment even begins. “Ironic” racism calls attention to race in what the speaker intends as witty, modern and post-racial ways but really just reinforces stereotypes and dehumanizes people of color. If the “humor” in the joke is based upon someone’s group membership, it’s a racist joke, even if it’s meant to be ironic.

What did this student mean to imply with his statement? How might the student being singled out as a token feel?

9) *A boy who likes attention gets laughs by chanting to a classmate with hearing aids, “Can you hear me now?”*

Making fun of someone for a physical disability isn’t funny. What effect did this student’s humor have on the classroom environment?

How might the targeted student felt when this comment was made?

10) *A teacher criticizes a girl about her earring: “Don’t you realize that those look ghetto?”*

“Ghetto” is a layered term that has specific stereotypical connotations (urban, poor, racial) and shouldn’t be used in the school environment except in a historical context, e.g., the Warsaw Ghetto.

Does the context and significance of the comment change if this teacher is from a background similar to the student? Does the significance change if a student makes the comment?

11) *During an informal chat, a parent offers to hire a “bunch of illegals” to paint your classroom.*

People are not illegal. Their actions might not have followed the law but the people themselves are not illegal. Characterizing anyone by a single factor is dehumanizing. Race and class privilege insulates students and parents alike from the experiences of those from different backgrounds. In many states, hiring an undocumented immigrant is a crime.

Can the offer of help be disentangled from the bias? Would asking for the speaker to explain their intent or addressing the issue of inappropriate language lead to different outcomes?

12) *A fellow teacher made a joke in the faculty lunchroom about the band students, calling them “band fags.”*

Like the r-word or the n-word, the f-word has no place in a welcoming school; respectful and appropriate language should be expected of all teachers. Epithets used to characterize or marginalize a group of students hurt efforts to build community in school and perpetuate bias, in this case anti-LGBT bias.

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Lesson 5: Gender Stereotypes: How To Glow

Ex. 1 Answer the questions:

- What does it mean to GLOW?
- What issues concern women worldwide today?
- What issues concern women in Ukraine today?
- What events that have an impact on women in other countries have to do with you and your life?

Ex. 2 When we know the issues facing women we can choose to be active women and take action. Introduce the idea of an active woman. What is an active woman? Brainstorm examples of active women that you know and admire. What makes them active? Why do you admire them?

Read a mini biography of an active woman and then present to the group. Who was/is the woman? What does she do? How does she inspire us to be active women?

Rachel Carson (1907-1964)

Rachel Carson, writer, scientist, and ecologist, grew up simply in the rural river town of Springdale, Pennsylvania. Her mother bequeathed to her a lifelong love of nature and the living world. Carson graduated from Pennsylvania College for Women in 1929, studied at the Woods Hole Marine Biological Laboratory, and received her MA in zoology from Johns Hopkins University in 1932.

She was hired by the U.S. Bureau of Fisheries to write radio scripts and supplemented her income writing feature articles on natural history for the Baltimore Sun. She began a fifteen-year career in the federal service as a scientist and editor in 1936 and rose to become Editor-in-Chief of all publications for the U.S. Fish and Wildlife Service.

She wrote pamphlets on conservation and natural resources and edited scientific articles, but in her free time turned her government research into books. These made Carson famous as a naturalist and science writer for the public. Carson resigned from government service in 1952 to devote herself to her writing.

She wrote several articles designed to teach people about the wonder and beauty of the living world and planned to write a book on the ecology of life. All of her writing held the view that human beings were but one part of nature distinguished primarily by their power to alter it, in some cases irreversibly.

Disturbed by the use of synthetic chemical pesticides after World War II, Carson changed her focus in order to warn the public about the long-term effects of misusing pesticides. In *Silent Spring* (1962), she challenged the practices of agricultural scientists and the government, and called for a change in the way humankind viewed the natural world.

Carson was attacked by the chemical industry and the government, but spoke out to remind us that we are a vulnerable part of the natural world subject to the same damage as the rest of the ecosystem. Testifying before Congress in 1963, Carson called for new policies to protect human health and the environment. Rachel Carson died in 1964 after a long battle against breast cancer. Her witness for the beauty and integrity of life continues to inspire new generations to protect the living world and all its creatures.

Mia Hamm (1972-)

Largely considered the best female soccer player in history, Mia Hamm played with the United States women's national soccer team for 17 years, building one of the biggest fan bases of any American athlete. She was named FIFA World Player of the Year in both 2001 and 2002.

The daughter of an Air Force pilot, Hamm moved often with her family throughout her childhood and credits her brother Garrett, for encouraging her in sports. At age 15, she was the youngest soccer player ever to play for the national team. Hamm attended the University of North Carolina at Chapel Hill, where she helped take the team to four consecutive NCAA women's championships.

In 1991, at age 19, she was the youngest team member in history to win the World Cup. Five years later, Hamm and her teammates secured the gold medal at the 1996 Summer Olympics. They would return to win gold again in 2004.

In 1999, she founded the Mia Hamm Foundation, which is dedicated to bone marrow research after her brother died shortly after the 1996 Olympics. After helping her team win gold at the 2004 Summer Olympics, Hamm retired to start a family. In 2007, she gave birth to twin girls. Also in 2007, Hamm along with other famous athletes founded the charity, Athletes for Hope, which helps

professional athletes get involved in charitable causes and aims to inspire all people to volunteer and support their communities.

Golda Meir (1898-1978)

Golda Meir moved from Kiev to Milwaukee in 1906 with her family. In Milwaukee, she became a teacher and an active Zionist, and from Milwaukee she moved to Palestine with her husband. In Israel they lived on a kibbutz, taking part in the creation of a Jewish homeland. Golda Meir became an officer of the Histadrut Trade Union and was active in politics.

In 1949, Golda Meir was appointed a member of the Provisional Government. After the independence of Israel, she became the Ambassador to the Soviet Union, and in 1949 was elected to the Knesset and served as Minister of Labor 1949-1956 and Foreign Minister 1956-1966.

Golda Meir was the Secretary General of the new Labor Party and on the sudden death of Levi Eshkoi in 1969, she became Premier at age 70.

As Prime Minister, Golda Meir concentrated much of her energies on the diplomatic front - artfully mixing personal diplomacy with skillful use of the mass media. Armed with an iron will, a warm personality and grandmotherly image, simple but highly-effective rhetoric and a "shopping list," Golda Meir successfully solicited financial and military aid in unprecedented measure.

The Yom Kippur War was fought during her term as prime minister, beginning with the Egyptian and Syrian assaults of October 6, 1973. After the end of the war, she resigned.

Oprah Winfrey (1954-)

Coming from life in a home with no electricity or running water and having suffered abuse, Oprah Winfrey became one of the most influential people as host of *The Oprah Winfrey Show*. By age 49 she was a self-made billionaire and ruler of a vast entertainment and communications empire. Indeed, she was a symbol of what an individual person could achieve.

Winfrey was born out of wedlock to a poor young woman, Vernita Lee, in Mississippi at a time when segregation in that state denied basic civil rights to African Americans. Lee left her baby daughter with her own mother, the owner of a remote pig farm. Her grandmother provided Winfrey with a strict environment in which church played a big role. Her grandmother taught her to read, and reading would always be a source of inspiration for Winfrey. In 1960 she was sent to her mother's Milwaukee home. Unable to care for her daughter, Lee soon sent her to Nashville to live with her father.

At first, Winfrey did well in school. But in 1963 Winfrey was raped by a cousin and at least two other relatives sexually abused her. At 14 Winfrey became pregnant. The baby was stillborn. Her father gave Winfrey a disciplined home environment. She was required to read books and, every two weeks, to write a report about what she had read. She had to wear conservative clothing at all times, to do her homework, and to behave respectfully toward grownups. Winfrey would often tell others that her father had saved her life.

Winfrey started out working on local radio and news shows. In 1977 she switched to cohosting a morning talk show in Baltimore. She was soon recruited to Chicago to host a morning talk show called *A.M. Chicago*. Within four weeks, Winfrey's show went from last in the ratings in Chicago to first for its time slot. She had shown that her appeal transcended ethnicity. The show was renamed to *The Oprah Winfrey Show* and went national in 1986.

Ever since coming to Chicago, Winfrey had given 10 percent of her income to charities, mostly having to do with youths, education, and books. She has also started a school for girls in South Africa.

Ex. 3 Find solutions to the following scenarios. Present the scenario and the solutions you come up with in the form of a skit.

- Group One: Your friend tells you that she is being pressured by her boyfriend to have sex.
- Group Two: Your friend tells you that she is pregnant.
- Group Three: A neighborhood child tells you there is no food in her house.
- Group Four: You hear the sounds of a child being abused in the apartment next door to yours.

Reinforce the idea that women are strong and can take action in their own lives and in their communities.

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Lesson 6: Girl's Bill of Rights

Ex. 1 A lot of the issues that concern women around the world are similar. Many of them have to do with the idea of rights. What is a right? What is a Bill of Rights? Why is it important?

In groups create a Female Bill of Rights; a Human Bill of Rights; and a Male Bill of Rights. Read your list aloud to the group.

Ex. 2 Create a chart that highlights the differences and similarities of the three bills of rights. Discuss the following questions:

- Are women's rights fundamentally different from human rights?
- What is the most important similarity among the three?
- What surprised you the most in this exercise?
- What are the critical differences (if any) among the three?
- What characterizes the issues that pertain to women's rights?

Look through the Girls' Bill of Rights. Discuss each right. Does the group agree or disagree with these ideas?

Girls' Bill of Rights

1. Girls have the right to be themselves and to resist gender stereotypes.
2. Girls have the right to express themselves with originality and enthusiasm.
3. Girls have the right to take risks, to strive freely, and to take pride in success.
4. Girls have the right to accept and appreciate their bodies.
5. Girls have the right to have confidence in themselves and to be safe in the world.
6. Girls have the right to prepare for interesting work and economic independence.

Ex. 3 Confronting Myths

Sometimes it's hard to know our rights and stand up for them when society believes and tells us things that aren't true. Does anyone know the word 'myth'? What is a myth? A myth is a widely held but false belief or idea. Do you know of any myths? What about myths about women? Let's look at four myths about women and discuss them.

- Myth One: Women are biologically inferior to men.
- Myth Two: Women are already being treated equally in this society.
- Myth Three: Children must have full-time mothers and liberated women make bad ones.
- Myth Four: Women are more moral than men are.

Discuss the following questions:

- What is the origin or underlying assumption each myth is based on?
- What purpose does the myth serve?
- Do you agree or disagree with the myth?
- How is the myth relevant to women today?
- How are myths born?
- How do they die?
- What responsibilities does a person have to dispel myths?
- What effect do myths have on children?

Ex. 4 Inequality Spheres

Myths about women help prolong inequality. How are women unequal to men in various areas of life? In small groups discuss how women are unequal and ways to increase equality. Spheres: in the family, at school, at work, in government?

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Lesson 7: Gender Stereotypes: Jerry Mock

Ex. 1 Identifying Stereotypes

Think for a moment about what it means to be a boy or man in Ukraine, and then brainstorm what words, expressions, or expectations come to mind (for example, men don't cry, men like cars, they have to protect their family, they have to smoke and drink, they are mean to women).

Brainstorm what it means to be ladylike in Ukraine (women are quiet and passive, they are concerned with their clothes and makeup, they are skinny, they're not very smart, etc.).

Where do you think we learn these gender roles?

| Act like a Man | Be Ladylike |
|----------------|-------------|
| | |

Stereotypes are destructive because they limit our potential. The problem is that we are told we must perform these gender roles well in order to fit in. In reality, the choice is up to each one of us as far as what we do and enjoy. It is important to remember that defining ourselves only according to what is inside these boxes takes away our personal choice.

Ex. 2 Read the text and find gender stereotypes in it.

Jerrie Mock

Tamera Bryant

She couldn't cross the street ...

But she flew around the world.

When Jerrie Mock was a little girl, people thought that all girls should look clean and pretty, play with baby dolls, and have tea parties together. Boys were supposed to get dirty and messy, play ball and build forts and tree houses together.

But there was a problem. Jerrie was not allowed to cross the street, and across the street is where all the other girls in her neighborhood lived. Well, you can guess what happened. Jerrie played with the boys. She played tag and ball games. She climbed trees, and she got messy and dirty. And she had fun.

Then one day, Jerrie's mother said, "You are old enough to cross the street now. Go and play with the other girls." So Jerrie went across the street. But there was a new problem. Jerrie did not want to sit still and sip tea. She wanted to run and jump and climb.

So she went back to the other side of the street.

One day, when Jerrie was 7, she took an airplane ride with her parents. She loved it so much that she told everyone she met, "I am going to fly an airplane around the world one day!" Everyone smiled and nodded, but no one believed her. They knew that boys grew up to be airplane pilots, and girls became housewives and mommies.

But Jerrie did not worry about any of that. When she got to high school, she took a class to learn about flying. She was the only girl in the class. Then she went to college to learn how airplanes are built. She was the only girl in that class, too. But Jerrie didn't mind. She was used to being with the boys.

When Jerrie took flying lessons, the other pilots said, "She's a natural. She would be a good pilot if she wasn't a girl." But Jerrie did not worry about any of that. One day, she said, "I am going to make my dream come true. I am going to fly my plane around the world."

Well, planning a trip around the world is not easy. Jerrie spent a whole year studying maps and getting her plane, which she called "Charlie," ready to go. Finally, it was time. Jerrie had packed so many things in her little plane. She had her suitcase, shoes, a lunchbox, a life raft, a typewriter, paper and envelopes, a big box of tissues, manuals, and maps, maps and more maps. There was hardly room for Jerrie to squeeze herself in, but she managed. A crowd of people gathered around to say "Good luck!" and "Be careful!" The voice from the control tower said, "Charlie cleared for take-off."

It was really happening! Jerrie steered Charlie down the runway faster and faster, until the little plane lifted off the ground and made its way into the cold, clear sky. The voices and cheers of people on the ground faded away. The only noise now was the hum of Charlie's engine. Jerrie let out a sigh of relief. "It's just you and me now, Charlie," she said

For the next 30 days, Jerrie flew Charlie over oceans, rivers, deserts, mountains, farms and cities. They made 20 stops for fuel and rest. At one stop, men working at the airport were confused. When Jerrie climbed down from the plane, the men asked, "Where is the pilot?" Jerrie said, "I am

the pilot.” The men did not believe her. They said, “Women cannot fly airplanes.” And they searched Charlie, looking for the man they were sure was hiding inside. No one was there. The men scratched their heads. Jerrie smiled politely. “No one is with you?” the men asked. “It’s just me and my plane,” Jerrie said. The men walked away, shaking their heads.

When Jerrie landed back at the airport where she had started, she was so happy. She had done it! She had flown her airplane all the way around the world. And she was the first girl who had ever done it. A crowd of people came to greet her. Over and over they shouted, “Hooray for Jerrie!” and “Way to go, Jerrie!” But one thing they never said again was, “Girls can’t fly airplanes.”

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Lesson 8: Gender Stereotypes at School

Ex. 1 Variety Show

Each group will prepare a 5-7 minute presentation on the topic. You will be awarded points (1-5) based on the following categories: time, originality, humor, and number of people involved.

| Group | Blue 1 | Blue 2 | Green 1 | Green 2 |
|-------------|--------|--------|---------|---------|
| Time | | | | |
| Originality | | | | |
| Humor | | | | |
| # of People | | | | |
| Total | | | | |

The topics are the following:

- Show what life is like for girls in Ukraine 100 years ago, today, and 100 years in the future.
- Take a fairytale and retell it from a woman’s perspective. Or create your own fairytale.
- An alien from outer space has arrived to Ukraine. You need to show them what a girl’s life is like in Ukraine, and what challenges they are faced with.
- Commercial break! Create 3-5 advertisements (like television commercials) for products that use and show women in a positive way.

Ex. 3 Read the text and identify the types of stereotypes described in the text.

The Skin I’m In (Chapter 4)

Sharon Flake

When the second bell rings, I run to Miss Saunders’s class like somebody set my shoes on fire. Soon as I walk in, I know I’m in trouble. Everybody’s got their head down and they’re writing. Miss Saunders nods for me to take out paper and get to my seat. “What does your face say to the world?” is written on the blackboard. I laugh, only it comes out like a sneeze through my nose.

Miss Saunders is collecting papers before I even got three sentences down on my paper. She knows I just slipped in. That doesn’t stop her from asking me to answer the question, though.

“My face?” I point to myself.

“Maleeka’s face says she needs to stay out of the sun,” Larry Baker says, covering his face with a book.

“Now, man,” Gregory Williams says. “Maleeka’s face says, Black is beautiful.”

Miss Saunders doesn’t say anything. She just crosses her arms and gets really quiet. She doesn’t care if she has embarrassed me again.

“Maleeka?” she says.

I don’t answer her question or look her way. I eye the ceiling and count the blobs of gum hanging there like pretty-colored snot.

“Can anybody else tell me what their face says to the world?” Miss Saunders asks. Her gold bangles jingle while she makes her way around the room. Miss Saunders is as quiet as a tiger sneaking up on its supper. It’s them Italian leather shoes of hers, I guess.

Malcolm Moore raises his hand. Malcolm is fine. He’s got long, straight hair. Skin the color of a butterscotch milkshake. Gray, sad eyes. He’s half and half – got a white dad and a black momma. He’s lucky. He looks more like his dad than his mom.

“My face says I’m all that,” Malcolm says, rubbing six chin hairs he calls a beard. “It says to the homies, I’m the doctor of love. I’m good to you and good for you.”

Everybody laughs. Faith, his girlfriend of the week, throws a pencil across the room. It bounces off the back of his chair, and lands between his big feet. Miss Saunders gives Faith the eye, letting her know to cut it out.

When the laughing’s done, hands go up. Some folks say funny stuff about their faces. Others are real serious. Like John-John. He says his face tells the world he takes no stuff. That people better respect him, or else. I’ve never seen anything like that in John-John’s face. He looks more scared than mean. I guess there is no accounting for what folks see in their own mirrors.

When Miss Saunders asks, “What does my face say?” nobody says anything.

“Don’t get all closed-mouthed, now,” she says. “I hear you whispering in the hall. Laughing at me.” She walks the aisles again. She stops by me and sits on my desk. “Faces say more than you think. Even mine. Don’t be shy. Say what’s on your mind.”

My hand goes up. I figure she’s embarrassed me twice since she’s been here this week. Now it’s her turn. “Not to hurt your feelings...but...I think it says, you know, you’re a freak.”

“That’s cold,” Chrystal Johnson says, frowning.

Miss Saunders puts her hands up to her chin like she’s praying. She gets up and walks the room, pacing. We don’t say anything. We just listen to the clock tick. Shuffle our papers. Watch for some reaction from Miss Saunders.

“Freak,” she says. “I saw that too when I was young.” Then she explains how she was born with her face like that. How when she was little her parents had the preacher pray over it, the old folks work their roots on it, and her grandmother use some concoction to change the color of that blotch on her cheek so it matched the rest of her skin. Miss Saunders says none of the stuff she tried on her face worked. So she finally figured she’d better love what God gave her.

“Liking myself didn’t come overnight,” she says, “I took a lot of wrong turns to find out who I really was. You will, too.” Everybody starts talking at once, asking her questions. Miss Saunders answers them all. Some kids even go up to her face and stare and point. She lets them do it too, like she’s proud of her face or something.

Then Miss Saunders comes over to my desk and stares down at me. “It takes a long time to accept yourself for who you are. To see the poetry in your walk,” she says, shaking her hips like

she's doing some African dance. Kids burst out laughing. "To look in the mirror and like what you see, even when it doesn't look like anybody else's idea of beauty."

For a minute, it seems like Miss Saunders is getting all spacey on us. Like her mind is somewhere else. Then she's back, talking that talk. "So, what does my face say to the world?" she asks. "My face says I'm smart. Sassy. Sexy. Self-confident," she says, snapping her fingers rapid-fire. "It says I'm caring and, yes, even a little cold sometimes. See these laugh lines," she says, almost poking herself in the eyes. "They let people know that I love a good joke. These tiny bags? They tell the world I like to stay up late."

"Doing what, Miss Saunders?" John-John asks. "Checking homework, or making out?"

Miss Saunders throws her head back and laughs. The lines around her eyes crinkle. The bangles on her arm jingle. "What do I think my face says to the world? I think it says I'm all that," she says, snapping her fingers.

Kids clap like they've just seen a good movie, and they yell stuff like: "Go on, Miss Saunders."

Answer the questions:

- What do you think your face says to the world?
- Is it easy to judge about people by their appearance?
- Have you ever been in a similar situation?
- What teachable moments has Miss Saunders used? What goal did she want to achieve?

Ex. 4 Answer the questions:

1. How do students socialize at our school? Outside of school? Do all students socialize/play together? How do students decide to do different things for fun? How has that changed since you were in elementary school?

2. Do you think there are certain activities or interests that are for boys and others that are for girls? Who decides what boys and girls should do? What happens when girls and boys do activities that they aren't "supposed to" do?

Ex. 5 Read the text and do the following tasks:

1. Describe Sheila's experience at recess. What happens? How does it make her feel?
2. What is John's point of view? Where do you think he learned that? How does his attitude affect his classmates?
3. What do Sheila's parents do for a living? What kind of influence do they have on their daughter?

Who says girls can't be superheroes?

The bell rang for recess, and the children lined up to go outside. Mrs. Miller led them to the playground gates and they scattered, breaking off into groups. There were groups of girls preparing for Double Dutch, hopscotch and a tea party. The boys played dodge ball, ran races and played superhero.

Sheila stood at the gate, trying to decide which game she wanted to play. She didn't like tea party or hopscotch and couldn't Double Dutch. She decided to join some of the boys. She walked over to John, who lived next door to her. They played superhero together all the time.

"John, can I play superhero with you guys?" she asked.

"Superhero is for boys," John said. "Why don't you go play a girl's game?"

“But you and I play it all the time, John!” Sheila said in surprise. “Please, may I play?”

“No,” John said. “Superhero is for boys.”

Sadly, Sheila walked away and sat on the bench by herself. That evening at dinner, instead of eating, Sheila pushed her peas around her plate with her fork.

“What’s wrong, Sheila Bear?” her dad asked. “You love peas.”

“Today at recess, I asked John if I could play. But he told me that superhero is for boys and that I should go play a girl’s game,” Sheila explained. “Daddy, can’t girls be superheroes, too?”

“Of course they can,” her father agreed. “Lots of superheroes are girls and women. Your mom is a superhero.”

“Mommy, you’re a superhero?” Sheila asked, excited.

“I sure am,” Sheila’s mom replied. “I save lives every day.”

“Cool!” Sheila shouted. “I wish you could tell the boys at school that girls can be superheroes, too.”

“Maybe I can,” Sheila’s mom said with a wink.

Sheila woke up the next day eager to get to school. She was going to tell John and all the other boys about her superhero mom. They would *have* to let her play with them then. She sat through class, waiting for recess. When the class got to the playground, Sheila walked proudly to the jungle gym, where the boys were playing.

“John, may I play superhero with y’all today?” she asked.

“Why don’t you go play a girl’s game?” John said, just like he had the day before.

“Superhero is a girl’s game,” Sheila said with a smile. “My mom is a real-life superhero. She saves lives every day!”

“Your mom isn’t a superhero. She doesn’t have a cape or a mask,” John said.

“My mom has a costume. She’s a police officer,” Sheila replied, “and my dad cooks and plays dolls with me. So I don’t think there are such things as boys’ games and girls’ games.”

Seeing the children getting heated, Mrs. Miller walked over to the jungle gym.

“I have a surprise for everyone,” she said, breaking up the argument. “Let’s go inside.”

The children frowned, sad about recess ending early but curious about the surprise. When they were all settled in their seats, Mrs. Miller stood in front of the class.

“Over the last couple of days, I have heard some quarrels about girls’ games and boys’ games. So today we have some guests to talk to you about it.”

Mrs. Miller motioned toward the door. In walked Sheila’s mom wearing her police uniform and a man wearing medical scrubs.

“Mrs. Johnson is a police officer and my husband, Mr. Miller, is a nurse,” she explained. “They’ve agreed to come in and talk to you today about what they do.”

John raised his hand and said, “Mrs. Johnson, being a police officer isn’t safe. Girls should leave that kind of stuff for boys. We’re stronger and tougher.”

“Well, John,” Mrs. Johnson said, “you’re right that being a police officer is dangerous, but they train us to be safe. And that training can apply to anyone who is brave and committed to helping the community.”

She smiled at her daughter. Another student, Ashley, raised her hand. “Mr. Miller, my dad said boys are supposed to be doctors, not nurses. Didn’t you want to be a doctor?”

“I am happy to say, changes happened so that boys and girls, like you, can decide what *they* want to be,” Mr. Miller explained. “I chose to be a nurse because I get to work closely with patients. Do you know that nurses actually save more lives than doctors do every day?”

More hands were raised with questions. After the Q&A session, Mrs. Miller made an announcement. “Now, we are going to go back outside, and you will each get to learn about becoming a nurse *and* a police officer. Mrs. Johnson and Mr. Miller will train you. And we’ll need some volunteers to help us. Sheila, will you help?”

“Yes, ma’am,” Sheila said, and as she walked to the front of the classroom, she smiled to herself. “I *knew* girls could be superheroes.”

Ex. 6 Discuss the following questions:

1. Why do you think John acts differently toward Sheila at school than when they play together in their neighborhood? What other things might he do differently at home and at school?
2. How does Mrs. Miller help resolve the recess conflict? How can you tell if it was helpful or not? What other ways could the conflict be addressed? Does it matter if this story happened in elementary or middle school?
3. How do gender stereotypes play out in different ways for children in and outside of school?
4. How do gender stereotypes limit children’s freedom?
5. How can adults help children challenge gender stereotypes?

Ex. 7 Use the format below to write a poem about yourself. Just start each line with the two words provided and fill in the rest with your own words.

“I Am...”

I am ...
I wonder ...
I hear ...
I see ...
I want ...
I am (repeat the first line)
I pretend ...
I feel ...
I touch ...
I worry ...
I cry ...
I am (repeat the first line)
I understand ...
I say ...
I dream ...
I try ...
I hope ...
I am (repeat the first line)

Select your favorite line of their poem and go in a circle reading one line at a time. Discuss the way in which this new poem has created a unique group identity.

Think of your identity and that of others:

- Was it easy or difficult to write your poems? Why?
- Was it easy or difficult to share your poems? Why?
- Did you learn anything new about your classmates?

- Did you write anything that surprised you?
- Did you hear anything that surprised you?
- How can you take what you've learned today and apply it to your role in the classroom? In your school? In your home? In your community?

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UNIT 4
LIFE OF PEOPLE WITH DISABILITIES

Lesson 1: People with Disabilities

Ex. 1 Read the following quotes of people, define their disabilities and problems they have because of the impairments.

“I am a black woman with a disability. Some people make a bad face and don’t include me. People don’t treat me well when they see my face but when I talk to them sometimes it is better. Before anyone makes a decision about someone with a disability they should talk to them.”

Haydeé

“Can you imagine that you’re getting up in the morning with such severe pain which disables you from even moving out from your bed? Can you imagine yourself having a pain which even requires you to get an assistance to do the very simple day to day activities? Can you imagine yourself being fired from your job because you are unable to perform simple job requirements? And finally can you imagine your little child is crying for hug and you are unable to hug him due to the pain in your bones and joints?”

Nael

“My life revolves around my two beautiful children. They see me as ‘Mummy’, not a person in a wheelchair and do not judge me or our life. This is now changing as my efforts to be part of their life is limited by the physical access of schools, parks and shops; the attitudes of other parents; and the reality of needing 8 hours support a day with my personal care...I cannot get into the houses of my children’s friends and must wait outside for them to finish playing. I cannot get to all the classrooms at school so I have not met many other parents. I can’t get close to the playground in the middle of the park or help out at the sporting events my children want to be part of. Other parents see me as different, and I have had one parent not want my son to play with her son because I could not help with supervision in her inaccessible house.”

Samantha

“Near the start of the bus route I climb on. I am one of the first passengers. People continue to embark on the bus. They look for a seat, gaze at my hearing aids, turn their glance quickly and continue walking by. Only when people with disabilities will really be part of the society; will be educated in every kindergarten and any school with personal assistance; live in the community and not in different institutions; work in all places and in any position with accessible means; and will have full accessibility to the public sphere, people may feel comfortable to sit next to us on the bus.”

Ahiya

“My disabilities deprived me of the chance to participate in farming; nevertheless I didn’t give up. I raised ducks, sold aqua-cultural products, and traded waste materials. Although social discrimination and physical disability caused lots of difficulties, I never yielded. However, due to the hardship of the work, the ulcer on my right foot deteriorated, finally I had to have an amputation. Luckily with the help of friends and neighbours, I was successfully fitted with a prosthesis and restarted my career to seek a meaningful and independent life. From scratch, I began to raise cattle. I set up the Centre of Cattle Trading. It not only provides me a sufficient life, but also enables me to help many others who are also facing the challenges of leprosy.”

Tiexi

“A lot of people, when I tried to get into university and when I applied for jobs, they struggled to see past the disability. People just assumed because I had a disability, that I couldn’t perform even the simplest of tasks, even as much as operating a fire extinguisher... I think the main reason I was treated differently, since I set out to become a nurse, was probably because people were scared, because they’ve never been faced with anyone like me before.”

Rachael

“I work at the catering unit of an NGO, supplying meals to 25 people who work there and sewing dolls when I am not cooking. The products are made for shops who buy because of the good quality, not because the things are made by people with disabilities. I have many friends at work. We all have intellectual disabilities. I do not have any other job choices because no one else would hire someone like me. It is hard to think what I would do if I had more choices, but maybe I would like to sing and dance and make music.”

Debani

“Before the earthquake we were a big family with seven children all with our wishes and dreams. But only three of us survived in the ruined blocks of the buildings. The US doctors managed to save only one of my legs. With prosthesis I restarted attending school. I was living with memories of past, which were only a few pictures left. Even though I acknowledged the need to further my education I had no wish to do it. The turning point in my life was an offer to work in the local TV channel as a starting journalist. At first I had the anticipation that disability could be a hindrance upon becoming a professional journalist. But I had a very warm welcome; I was encouraged and had an on-job training for becoming a journalist. Very soon I felt comfortable in my new environment and position, was given equal number of responsibilities as others had and was not given any privilege.”

Ani

“You cannot have a baby”, those were the words of the first gynecologist I visited few months after I got married. I was so confused. Why wouldn’t I be able to have a baby? I am physically disabled, but I have no medical reason not to. I faced a lot of challenges either because of bad attitude of nurses or doctors questioning my eligibility to be a mother or the inaccessible medical facilities, whether it is the entrances, bathrooms, examinations beds etc. I am now a mother of a 5 year old boy which is one of the best things that ever happened to me, but I keep thinking why did it end up to be a luxury thing while it is a right? Why was I only able to do it when I had the money to go to a better medical care system?”

Rania

Ex. 2 Read the text and answer the questions:

- What is disability?
- What does the diversity of disability mean?
- Have you ever communicated with a disabled person? How did you feel then?
- Why is disability a human rights issue?
- What international documents have highlighted that disability is a human rights issue?

Understanding disability

Disability is part of the human condition. Almost everyone will be temporarily or permanently impaired at some point in life, and those who survive to old age will experience increasing difficulties in functioning. Most extended families have a disabled member, and many

non-disabled people take responsibility for supporting and caring for their relatives and friends with disabilities. Every epoch has faced the moral and political issue of how best to include and support people with disabilities. This issue will become more acute as the demographics of societies change and more people live to an old age.

Responses to disability have changed since the 1970s, prompted largely by the self-organization of people with disabilities, and by the growing tendency to see disability as a human rights issue. Historically, people with disabilities have largely been provided for through solutions that segregate them, such as residential institutions and special schools. Policy has now shifted towards community and educational inclusion, and medically-focused solutions have given way to more interactive approaches recognizing that people are disabled by environmental factors as well as by their bodies. National and international initiatives – such as the United Nations *Standard Rules on the Equalization of Opportunities of Persons with Disabilities* – have incorporated the human rights of people with disabilities, culminating in 2006 with the adoption of the United Nations *Convention on the Rights of Persons with Disabilities* (CRPD).

The diversity of disability

The disability experience resulting from the interaction of health conditions, personal factors, and environmental factors varies greatly. Persons with disabilities are diverse and heterogeneous, while stereotypical views of disability emphasize wheelchair users and a few other “classic” groups such as blind people and deaf people (44). Disability encompasses the child born with a congenital condition such as cerebral palsy or the young soldier who loses his leg to a land-mine, or the middle-aged woman with severe arthritis, or the older person with dementia, among many others. Health conditions can be visible or invisible; temporary or long term; static, episodic, or degenerating; painful or inconsequential. Note that many people with disabilities do not consider themselves to be unhealthy (45). For example, 40% of people with severe or profound disability who responded to the 2007–2008 Australian National Health Survey rated their health as good, very good, or excellent (46).

Generalizations about “disability” or “people with disabilities” can mislead. Persons with disabilities have diverse personal factors with differences in gender, age, socioeconomic status, sexuality, ethnicity, or cultural heritage. Each has his or her personal preferences and responses to disability (47). Also while disability correlates with disadvantage, not all people with disabilities are equally disadvantaged. Women with disabilities experience the combined disadvantages associated with gender as well as disability, and may be less likely to marry than non-disabled women (48, 49). People who experience mental health conditions or intellectual impairments appear to be more disadvantaged in many settings than those who experience physical or sensory impairments (50). People with more severe impairments often experience greater disadvantage, as shown by evidence ranging from rural Guatemala (51) to employment data from Europe (52). Conversely, wealth and status can help overcome activity limitations and participation restrictions (52).

Disability and human rights

Disability is a human rights issue because:

- People with disabilities experience inequalities – for example, when they are denied equal access to health care, employment, education, or political participation because of their disability.
- People with disabilities are subject to violations of dignity – for example, when they are subjected to violence, abuse, prejudice, or disrespect because of their disability.

- Some people with disability are denied autonomy – for example, when they are subjected to involuntary sterilization, or when they are confined in institutions against their will, or when they are regarded as legally incompetent because of their disability.

A range of international documents have highlighted that disability is a human rights issue, including the *World Programme of Action Concerning Disabled People* (1982), the *Convention on the Rights of the Child* (1989), and the *Standard Rules on the Equalisation of Opportunities for People with Disabilities* (1993). More than 40 nations adopted disability discrimination legislation during the 1990s. The CRPD – the most recent, and the most extensive recognition of the human rights of persons with disabilities – outlines the civil, cultural, political, social, and economic rights of persons with disabilities. Its purpose is to “promote, protect, and ensure the full and equal enjoyment of all human rights and fundamental freedoms by people with disabilities and to promote respect for their inherent dignity”.

The CRPD applies human rights to disability, thus making general human rights specific to persons with disabilities, and clarifying existing international law regarding disability. Even if a state does not ratify the CRPD, it helps interpret other human rights conventions to which the state is party.

Article 3 of the CRPD outlines the following general principles:

1. respect for inherent dignity, individual autonomy including the freedom to make one’s own choices, and independence of persons;
2. non-discrimination;
3. full and effective participation and inclusion in society;
4. respect for difference and acceptance of persons with disabilities as part of human diversity and humanity;
5. equality of opportunity;
6. accessibility;
7. equality between men and women;
8. respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities.

States ratifying the CRPD have a range of general obligations. Among other things, they undertake to:

- adopt legislation and other appropriate administrative measures where needed;
- modify or repeal laws, customs, or practices that discriminate directly or indirectly;
- include disability in all relevant policies and programmes;
- refrain from any act or practice inconsistent with the CRPD;
- take all appropriate measures to eliminate discrimination against persons with disabilities by any person, organization, or private enterprise.

States must consult with people with disabilities and their representative organizations when developing laws, policies, and programmes to implement the CRPD. The Convention also requires public and private bodies to make “reasonable accommodation” to the situation of people with disabilities. And it is accompanied by an Optional Protocol that, if ratified, provides for a complaints procedure and an inquiry procedure, which can be lodged with the committee monitoring the treaty.

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Lesson 2: Disability and Education

Ex. 1 Look through the quotes of disabled people and say what educational problems they had to face in their lives.

“I joined a mainstream school near my house for easy access. Although I could go to school on my wheelchair and could go back home with ease if any need arose, there was not any type of accessibility within the school. There were stairs everywhere and no access to classes by any other means. The best thing that could be done was to place my classroom on first floor which meant that I had 15 steps to conquer to get into or out of my class. This was usually done by having two people carry me up and down every day. To make things really worse there were no accessible toilets. This meant that I either had not to use the toilet the whole day or go back home and lose my classes for the day.”

Heba

“I am 10 years old. I go to a regular school; I am in the 4th grade. We have a wonderful teacher, and she does everything to make me feel comfortable. I use a wheelchair to get around and have a special desk and a special wheelchair at school. When there was no elevator in the school, my mother helped me to go up the stairs. Now there is an elevator, and I can go up by myself and I like it a lot. We also have a teacher who uses a wheelchair, just like me.”

Olga

“[Being in an inclusive school] makes us learn how we can help each other and also understand that education is for everybody. In my former school both pupils and teachers used to laugh at me when I failed to say something, since I couldn't pronounce words properly and they wouldn't let me talk. But in this school if students laugh at me, teachers stop them and they ask forgiveness.”

Pauline

“I did not have formal education. There just wasn't facilities. It didn't make me feel good. But I can't do much about that now. I just stayed at home. I was more or less self taught. I can read and articulate myself quite well. But the opportunities I would have wanted never occurred, so I was only able to reach a certain level, I could not get any further. Ideally I would have gone to university, studied history.”

James

“By the time I reached Standard 6, I'd lost almost all of my sight. My dad didn't want me to go to school once I was completely blind – I think he was afraid for me – but an NGO convinced him to let me continue. After I graduated primary school my father was happy for me to continue on to high school. The NGO provided the funding for my four years of high school and they helped me with my cane, a Braille, books, computer...things like that...”

Richard

“I want to go to school because I want to learn, and I want to be educated, and I want to define my life, to be independent, to be strong, and also to live my life and be happy.”

Mia

Ex. 2 Read the text and define the peculiarities of education provided to people with disabilities. What does the term 'inclusive education' mean? Why is the inclusion of children and adults with disabilities important? Can the Ukrainian educational system be called inclusive? What steps must be done to make it really inclusive? What threats do students with disabilities face today?

Education

Estimates for the number of children (0–14 years) living with disabilities range between 93 million and 150 million. Many children and adults with disabilities have historically been excluded from mainstream education opportunities. In most countries early efforts at providing education or training were generally through separate special schools, usually targeting specific impairments, such as schools for the blind. These institutions reached only a small proportion of those in need and were not cost-effective: usually in urban areas, they tended to isolate individuals from their families and communities. The situation began to change only when legislation started to require including children with disabilities in educational systems.

Ensuring that children with disabilities receive good quality education in an inclusive environment should be a priority of all countries. The United Nations *Convention on the Rights of Persons with Disabilities* (CRPD) recognizes the right of all children with disabilities both to be included in the general education systems and to receive the individual support they require. Systemic change to remove barriers and provide reasonable accommodation and support services is required to ensure that children with disabilities are not excluded from mainstream educational opportunities.

The inclusion of children and adults with disabilities in education is important for four main reasons.

- Education contributes to human capital formation and is thus a key determinant of personal well-being and welfare.

- Excluding children with disabilities from educational and employment opportunities has high social and economic costs. For example, adults with disabilities tend to be poorer than those without disabilities, but education weakens this association.

- Countries cannot achieve Education for All or the Millennium Development Goal of universal completion of primary education without ensuring access to education for children with disabilities.

- Countries that are signatories to the CRPD cannot fulfil their responsibilities under Article 24.

For children with disabilities, as for all children, education is vital in itself but also instrumental for participating in employment and other areas of social activity. In some cultures, attending school is part of becoming a complete person. Social relations can change the status of people with disabilities in society and affirm their rights. For children who are not disabled, contact with children with a disability in an inclusive setting can, over the longer term, increase familiarity and reduce prejudice. Inclusive education is thus central in promoting inclusive and equitable societies.

The focus of this chapter is on the inclusion of learners with disabilities in the context of quality Education for All – a global movement that aims to meet the learning needs of all children,

youth, and adults by 2015 and on the systemic and institutional transformation needed to facilitate inclusive education.

Violence, bullying, and abuse

Violence against students with disabilities – by teachers, other staff, and fellow students – is common in educational settings. Students with disabilities often become the targets of violent acts including physical threats and abuse, verbal abuse, and social isolation. The fear of bullying can be as great an issue for children with disabilities as actual bullying. Children with disabilities may prefer to attend special schools, because of the fear of stigma or bullying in mainstream schools. Deaf children are particularly vulnerable to abuse because of their difficulties with spoken communication.

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Lesson 3: Deaf Culture

Ex. 1 Read and comment the following words.

“Until I was 19 years old, I had no opportunities to learn sign language, nor had Deaf friends. After I entered a university, I learned sign language(s) and played an active role as a board member of Deaf clubs. Since I completed graduate school, I worked as a bio-scientist in a national institute. I mainly communicate with my colleagues by hand-writing, while I use public sign language-interpreting service for some lectures and meetings. My Deaf partner and I have two Deaf children...my personal history gives me the distinct opinion that the sign language and Deaf culture are absolutely imperative for Deaf children to rise to the challenge.”

Akio

Ex. 2 Read the text and characterize the peculiarities of Deaf Culture.

Deaf Culture

The article "Deaf Culture" was written by Paula Kluth and published by the Center on Human Policy, Law, and Disability Studies at Syracuse University.

[In her article, Paula Kluth takes care to distinguish between the deaf, Deaf, and hard of hearing communities. Both medical and cultural views on the different groups are discussed.]

Culture is a set of social behaviors and beliefs, a history, and a language that is unique to a group of people. A culture may also share art, humor, and common stories. Sharing these characteristics and beliefs and behaving in common ways identifies individuals or members as belonging to the culture. The Deaf culture contains all of these elements.

Although the idea that Deaf people have a culture and community is new to many hearing people, it has existed for a long time. The Deaf culture has characteristics identifiable to that of other ethnic groups or subcultures. It is born out of shared experiences. The Deaf community has its own organizations, events, and arts. Deaf intra-marriage is common and there are also Deaf

religious congregations. Perhaps the most essential link to Deaf culture among the American deaf community is its language – American Sign Language.

Because the majority of deaf children are born to hearing parents, the passing on or transmission of Deaf culture does not usually come from family members, but from contact with other Deaf people.

Not every deaf person is part of the Deaf community and Deaf culture, however. The deaf and hard of hearing community is very diverse, differing greatly on the cause, degree, and age of onset of hearing loss, educational background, communication methods, and feelings about hearing loss. How people define themselves in terms of their hearing loss is personal and may reflect identification with the Deaf culture and the deaf community. When writing about deafness, many writers will use a capital “D” when referring to aspects of deaf culture and a lower case “d” when speaking only about the hearing loss or about a group of deaf people who do not identify with Deaf culture. Therefore, individuals may see themselves as either deaf, Deaf, or hard of hearing.

The “small d” deaf tend to have few associations with the Deaf community and may never have experienced schooling or community activities with others who are Deaf. This view, sometimes called the medical or clinical view, essentially accepts the behaviors and values of people who can hear as the norm. Those who hold this view might define the Deaf community as a group of people whose hearing loss *interferes with* the normal reception of speech and who have a range of learning and social *problems* due to their hearing loss.

Conversely, “big D” Deaf people identify themselves as culturally deaf and have a strong deaf identity. The “big D” Deaf tend to have attended programs for Deaf people and feel connected to the social life, politics, arts, humor, and values of Deaf culture. This view of deafness, sometimes called the cultural view, recognizes that Deaf people often reject the idea that they need to be “fixed” or cured, are proud of their differences, and enjoy the uniqueness of their community.

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Lesson 4: Lesson in Humility: the Blind

Ex. 1 Read the text, explain the meaning of its title and words in bold.

A Priceless Lesson in Humility

Felipe Morales

This is a radio segment titled "A Priceless Lesson in Humility," first broadcast on This I Believe, which aired on National Public Radio's All Things Considered on Dec. 15, 2008.

A few years ago, I took a sightseeing trip to Washington, D.C. I saw many of our nation's treasures, and I also saw a lot of our fellow citizens on the street – unfortunate ones, like panhandlers and homeless folks.

Standing outside the Ronald Reagan Center, I heard a voice say, “Can you help me?” When I turned around, I saw an elderly, blind woman with her hand extended. In a natural reflex, I reached into my pocket, pulled out all my loose change, and placed it on her hand without even looking at her. I was annoyed at being bothered by a beggar.

But the blind woman smiled and said, “I don’t want your money. I just need help finding the post office.”

In an instant, I realized what I had done. I **acted with prejudice** – I judged another person simply for what I assumed she had to be.

I hated what I saw in myself. This incident reawakened my core belief. It reaffirmed that **I believe in humility**, even though I’d lost it for a moment.

The thing I had forgotten about myself is that I am an immigrant. I left Honduras and arrived in the United States at the age of fifteen. I started my new life with two suitcases, my brother and sister, and a strong, no-nonsense mother. Through the years I have been a dishwasher, a roofer, a cashier, a mechanic, and a pizza delivery driver, among many other humble jobs, and eventually I became a network engineer.

In my own life, **I have experienced many open acts of prejudice**. I remember a time at age seventeen, I was a busboy and I heard a father tell his little boy that if he did not do well in school, he would end up like me. I have also witnessed the same kind of treatment toward family and friends, so I know what it’s like, and I should have known better when I encountered the blind woman.

But now, living in my American middle-class lifestyle, it is too easy to forget my past, to forget who I am and where I have been, and to lose sight of where I want to be going. That blind woman on the streets of Washington, D.C., cured me of my **self-induced blindness**. She reminded me of my belief in humility and to always keep my eyes and heart open.

By the way, I helped that lady to the post office. And in writing this essay, I hope to thank her for the priceless lesson.

Felipe Morales was born in Tegucigalpa, Honduras, in 1974, and immigrated with his family to Tampa, Florida, in 1990. He now lives with his wife and children in Rowlett, Texas, where he enjoys spending time with his family and friends.

Ex. 2 Answer and discuss the questions:

- What does it mean ‘to act with prejudice’?
- Have you ever acted with prejudice or been a target of somebody else’s prejudice?
- Is it likely to experience acts of prejudice in school? Why?

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Lesson 5: Disabilities: Making a Difference at School

Ex. 1 Read the text and explain the meaning of the heading.

A Girl and a Word

Laura Linn

Nine-year old Rosa Marcellino did not know much about the history of the word “retarded.” She just knew that she didn’t like it.

But Rosa has Down syndrome, so her school in Edgewater, Md. labeled her as “mentally retarded.”

That did not sit well with Rosa’s family.

“We’re not allowed to use the words [mentally retarded] at my house,” says her brother, Nick, 14. “It would be just like saying a curse word. We’re also not allowed to use other words that are hurtful.”

Rosa’s family worked to pass a law to stop schools from using “mentally retarded” on official records. Rosa’s mom, Nina, met with one of Maryland’s U.S. senators. Rosa’s sisters Gigi, 12, and Maddie, 10, got petitions signed. Nick spoke in front of Maryland’s General Assembly.

Last October, the Marcellino family’s hard work paid off. President Barack Obama signed “Rosa’s Law.” It keeps the phrase “mentally retarded” off official documents. During the law-signing ceremony President Obama quoted Nick. “What you call people is how you treat them,” he said. “If we change the words, maybe it will be the start of a new attitude toward people with disabilities.”

Schools have been using the phrase “mentally retarded” for a long time. The term first came into use in the late 1800s. “Mentally retarded” was a medical description for people with intellectual disabilities. That means they could not learn as easily as others. At first, the phrase was not considered hurtful. However, over time the word “retarded” became an insult.

Of course, Rosa’s Law cannot keep people from using “retarded” in insulting ways. That will take time and effort. But the law lets people know how hurtful that word can be to those with intellectual disabilities. In 2008, the Special Olympics began working to stop the use of the “r-word” by launching the website www.r-word.org. At this site, people can pledge to stop using the r-word.

“Respect, value and dignity – everyone deserves to be treated this way, including people with intellectual disabilities,” says Dr. Timothy P. Shriver, chairman and CEO of Special Olympics. “Once you open your heart to people with intellectual disabilities you are going to want to do more.”

Ex. 2 Discuss how hurtful the words may be giving examples from the text. What should be done in the society to avoid insulting people with disabilities.

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Lesson 6: Tolerance and Disability at School

Ex. 1 Read the story and reproduce it in roles.

An Unlikely Friendship

Sue Carloni

The first thing I noticed was the drool. A thin strand ran from the corner of her mouth to the red bandana tied around her neck.

While Mrs. Wagner introduced the new student as Sarah, all I could focus on was that glistening spit. As Miss Brown, Sarah's aide, pushed the wheelchair toward me, I panicked. Why was the only empty desk next to me? I shrank in my seat.

"Hi," said Sarah. At least that's what it sounded like. Did she really belong in fourth grade?

The morning dragged by. When the recess bell rang, Miss Brown asked, "Natalie, would you play with Sarah? She could use a friend."

How am I supposed to play with Sarah? I wondered. *She can't even walk.*

"Grab a rubber ball from the bin on your way outside," said Miss Brown.

Once we were on the blacktop, Miss Brown locked the brakes on Sarah's wheelchair.

"Throw ball!" said Sarah.

Standing close to her wheelchair, I said, "Catch" and gently tossed the ball, expecting Sarah to drop it. But she didn't.

Sarah threw the ball back to me. Her throw was rather clumsy, as her arms didn't work like mine.

When the bell rang, Miss Brown asked, "Natalie, would you walk with us back to class?"

I walked next to Sarah while she held onto the ball, dripping drool all over it. There was no way I was going to touch that thing.

Thankfully, Miss Brown took the ball from Sarah.

The rest of the morning continued to drag on. I was hungry for my peanut butter and jelly sandwich and apple. I wondered if Sarah could feed herself, but I didn't want to sit by her to find out.

When the lunch bell rang, I hung behind. "Mrs. Wagner," I asked, "can . . . can I have my seat changed?"

"Why?" asked Mrs. Wagner.

I stared at the floor. "Well, maybe someone else would like to sit by Sarah."

Mrs. Wagner placed her hand on my shoulder. "Sarah not only has special needs, she has feelings, too. Give it a try."

My eyes stung. This wasn't fair! I didn't want to be Sarah's friend. And if Mrs. Wagner didn't care about my feelings, why should I care about Sarah's? All afternoon, I did my best to ignore Sarah. I only glanced at her once and caught her smiling.

At three o'clock, Mrs. Wagner said to the class, "Time to put on your gym shoes."

As I bent over to tie my shoes, I studied Sarah's. There wasn't a single scuff mark on them. I wondered what it would be like to never walk, never run, never climb a tree or ride a bike. My throat felt tight.

Miss Brown tapped my back. "Natalie, would you please help Sarah be a part of gym class?"

I could only nod. The lump in my throat sat as motionless as Sarah's legs.

"We're going to play kickball today," said our gym teacher.

Sarah's and my team was pitching first. Matt kicked the ball and started rounding the bases. The ball came to me and I handed it to Sarah. She threw it. The ball didn't roll far, but it sneaked up on Matt like a snake, striking his heel.

"You got him out!" I shouted. Sarah threw her head back, laughing, and her drool went flying. Then I laughed, too.

When it was our turn to kick, the ball bounced off the tip of Sarah's spotless shoe. She made it to first thanks to a lazy throw by the pitcher, and everyone cheered wildly. We made it to second,

thanks to another hit. But the next batter kicked the ball high in the air. It was caught for the third out. The inning was over. “We’ll win next time,” I said. Sarah smiled.

At the end of the day, Miss Brown wrote in a notebook and read the journal entry from Sarah. “My first day of school went well. I had fun playing kickball in gym class. I made a nice new friend. Her name is Natalie.”

Sarah smiled at me. I hardly noticed the thin strand of drool running from the corner of her mouth to the red bandana. What I saw was a new friend, a friend I had almost missed out on.

Ex. 2 Discuss the ways how the teacher managed to make the class inclusive. Find justifications in the text. Explain how the heroes of the story might feel during classes and recess. Have you ever had a similar experience? How did you feel then?

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Lesson 7: Disability Etiquette

Ex. 1 Read the Disability Etiquette and discuss all points in it giving examples from your own experience.

Disability Etiquette

“Disability Etiquette” is an article published by Disability Rights and Resources on its website in 2008.

General Behaviour

- A wheelchair, cane, or any other assistive device used to help a person with a disability is considered part of their personal space and should never be leaned on, picked up, or touched.
- When in doubt about offering assistance to a person with a disability, ask “May I help you with that” or “Could you use a hand”? If they need help, they will accept it. If they do not, do not take offense. Maybe they are learning a new technique for completing a task, or maybe they just want to see if they can do it. NEVER just help without asking.
- Treat adults in a manner befitting adults, regardless of their disability. Call a person by his or her first name only when extending familiarity to all others present. Do not patronize people with disabilities by patting them on the head or hand, or by talking to them in baby talk. Reserve this sign of affection for children and pets.

Conversation

- Speak directly to a person with a disability, rather than through a companion who may be along.
- Relax. Don’t be embarrassed if you happen to use accepted, common expressions such as “See you later” or “Got to be running along,” that seem to relate to the person’s disability.
- To get the attention of a person who has a hearing impairment, tap the person on the shoulder or wave your hand. Look directly at the person and speak clearly, slowly, and in a normal tone to establish if the person can read your lips. Not all people with hearing impairments can read lips. Those who do will rely on your facial expressions and other body language to help in

understanding. Show consideration by facing the light source and keeping your hands and food away from your mouth when speaking. Shouting won't help the person understand you, but you might ask if pen and paper would help.

- When talking to a person in a wheelchair for more than a few minutes, place yourself at the wheelchair user's eye level to spare both of you a stiff neck. Grab a chair and sit with that person while you talk. Standing over someone in a wheelchair or of short stature causes you both to feel uncomfortable, as well as unnecessary back and neck pain.

- When greeting someone with a significant loss of vision, always identify yourself and others who may be with you. Say, for example, "On my right is John Miller." When conversing in a group, remember to say the name of the person to whom you are speaking to give a vocal cue. Speak in a normal tone of voice, indicate when you move from one place to another, and let it be known when the conversation is at an end.

- Give whole, unhurried attention when you're talking to a person who has difficulty speaking. Keep your manner encouraging rather than correcting. Be patient rather than try to speak for the person or fill in the gaps. When necessary, ask short questions that require short answers or a nod or shake of the head. Never pretend to understand if you are having trouble doing so. Repeat what you understood. The person's reaction will clue you in on whether you understood correctly. Don't be afraid to ask them to repeat the parts you did not understand

Common Courtesies

- Offer assistance to a person with a disability if you feel like it, but wait until your offer is accepted before you help, and listen to any instructions the person may want to give to best help you both.

- When giving directions to a person in a wheelchair, walking on crutches, or someone who uses a cane, please consider distance, weather conditions, and physical obstacles such as stairs, curbs, and steep hills.

- Use specifics such as "go left a hundred feet" or "right two yards" when directing a person with a visual impairment.

- Be considerate of the extra time it might take for a person with a disability to get things done or said. Let the person set the pace in walking or talking.

- When planning events involving people with disabilities consider their needs ahead of time. If an insurmountable barrier exists, let them know about it prior to the event.

Portrayal

Never use the word "handicapped". The word was first used in "Merry Olde London" to describe "cap in hand permits" that were granted for street begging. And most street beggars at that time were people with disabilities. We've come a long way in society and don't want to be seen as pity cases. Still, we have further to go from here to become equal.

- Place the person BEFORE the disability out of respect for their individual uniqueness and worth. Use "person with a disability" or "my friend who uses a wheelchair" rather than "disabled person" or "disabled individual."

- Because a person is not a condition, avoid referring to an individual by the condition he or she has, such as "post-polio, a C.P. or an epileptic." Say, instead, a person who... "has/had polio," "has cerebral palsy," or "has spina bifida," etc.

- When writing about people with disabilities, choose words that carry positive, nonjudgmental connotations. Avoid words such as the following:

- VICTIM - Instead use "person who has/person who experienced/person with...."

- CRIPPLE/CRIPPLED/THE CRIPPLED - Instead use “person with a disability/individual with a disability caused by or as a result of...”
- AFFLICTED BY/AFFLICTED WITH - Instead use person has such and such disability.
- INVALID - This word literally means “not valid”. Instead use “person who has a disability....”
- WHEELCHAIR BOUND - Instead, “the person uses a wheelchair.”
- HOMEBOUND EMPLOYMENT - Instead use “employed in the home”
- UNFORTUNATE, PITIFUL, POOR, DEAF AND DUMB, CRIP, DEFORMED, BLIND AS A BAT and any other words or clichés that are judgmental or stereotyping. There are NO replacements for these.

- Remember to depict the typical achiever as well as the newsworthy achiever. Emphasize the uniqueness and worth of all individuals rather than the differences. Avoid using “normal” unless referring to statistical norms or averages, but not as a label for a person with a disability. The word “typical” is more widely accepted. What is normal anyway?

Ex. 2 How can the Disability Etiquette be implemented in school policy and classroom management?

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UNIT – 5 GLOBAL ISSUES

Lesson 1: AIDS: Understanding Stigma and Discrimination

Ex. 1 HIV and AIDS questionnaire

HIV and AIDS

A person with HIV does not have AIDS until the virus seriously damages their immune system. Then they can get an infection, and might die.

1. What does HIV mean?

- a. Human Immunodeficiency Virus
- b. House Injection Vehicle
- c. Horse Insect Virus

2. What does AIDS mean?

- a. Acquired Immune Deficiency Syndrome
- b. Accident Investigation Dead Shop
- c. Arranged Injection Dosage System

3. How many people in the world die of AIDS every minute?

- a. 1 person
- b. 3 people
- c. 5 people

4. You can get HIV in four ways. Choose the four ways from the list below.

- a. sex with an infected person
- b. an infected person coughing near you
- c. being injected with a dirty needle
- d. infected blood or organ transfusion (organ = heart, kidney, etc)
- e. an infected person sneezing near you
- f. from mother to baby (breastfeeding or when pregnant)
- g. kissing an infected person
- h. using the same toilet as an infected person
- i. using the same soap or towel as an infected person
- j. using the same fork as an infected person
- k. eating food an infected person has touched
- l. mosquito or other insect bites

5. How many people in the world have HIV and AIDS?

- a. 10.5 million people
- b. 27.3 million people
- c. 37.8 million people

6. How many people in the world have died from AIDS?

- a. 5 million people
- b. 10 million people

c. 20 million people

7. How many people in the UK have HIV?

a. 15,000 people

b. 30,000 people

c. 50,000 people

8. How many people discovered they had HIV in the UK in 2003?

a. 100

b. 2,000

c. 7,000

9. The best way to stop HIV is to have 'safe sex.' This means:

a. using a condom

b. taking a contraceptive pill

c. wearing your clothes

10. Is it true you can only get HIV if you are gay or inject drugs?

True / False

11. Is there a cure for HIV?

Yes / No

Ex. 2 Read the text and check your answers to ex. 1.

1982: The AIDS Epidemic

Lawrence K. Altman

"1982: The AIDS Epidemic" is an article written by Lawrence K. Altman and published in the New York Times Upfront magazine on April 23, 2012.

[In his article, physician and journalist Lawrence K. Altman describes the early cases of acquired immune deficiency syndrome (AIDS) and the uncertainty that surrounded the infectious disease at its naming.]

Thirty years after scientists gave a frightening new disease its name, AIDS still afflicts millions of men and women around the world.

The patients had baffling problems. Many came in with painful white patches in their mouths. Others had swollen lymph nodes, purplish skin blotches, or uncommon infections of the lung or brain.

In the late 1970s and early 1980s, doctors like myself began seeing a scattering of such cases in otherwise healthy young men in California and New York. (In addition to being a reporter for *The New York Times*, I'm a doctor.)

We could usually diagnose the individual conditions – for example, the skin blotches were Kaposi's sarcoma, a rare cancer – but we couldn't explain why these patients had developed these ailments or even agree on what to call the overall disease.

In August 1982 – after more than 450 cases involving men and women in 23 states were reported – the Centers for Disease Control and Prevention (C.D.C.) decided on acquired immune deficiency syndrome, or AIDS.

Thirty years later, AIDS has infected more than 60 million people worldwide and has killed at least half that number in one of the worst epidemics in history. Teenagers today have grown up with little if any knowledge of the dark early days of AIDS. But they're worth recalling – as a reminder of both what can happen when confusion and fear surround a previously unknown disease, and of the changes and breakthroughs that the epidemic has brought about.

Looking back 30 years and with the wisdom of hindsight, it seems as if doctors, the public, journalists, and governments were shockingly slow to recognize an epidemic in the making and to take steps to try to contain it.

Because infectious diseases were no longer the major killers they had been even a few decades earlier, doctors had become overconfident. Smallpox had just become the first-ever disease to be eradicated, and most doctors overlooked a basic fact of biology: that a new infectious disease could appear at any time. Researchers set out to investigate AIDS, but they were puzzled. Why were many of the earliest patients gay men? Could an infectious agent – something transmitted person to person – cause AIDS? If so, what was it?

In 1983, the first report that a virus, now known as H.I.V. (human immunodeficiency virus), causes AIDS came from researchers in Paris.

Immune System Attacked

With new blood tests, scientists soon found that H.I.V. infects women and heterosexual men too, and that the virus usually lies dormant in the body for about 10 years before developing into AIDS. It thus became clear that AIDS had been silently spreading around the world in the 1970s.

Scientists learned that the disease could be transmitted in a number of ways: through sex, blood transfusions, needles and syringes used to inject drugs, and from mother to child in the womb.

In the early years, AIDS was an almost certain death sentence. A healthy immune system fights off disease, but what is so terrible about AIDS is that it attacks the immune system itself, making a person vulnerable to all kinds of fatal infections that a healthy immune system could fight off.

My worst fears about the magnitude of what was clearly a global epidemic came in 1985, when I reported on AIDS in Africa. There the disease had begun to take a devastating toll on both men and women. Only a few African countries would let me in. Wherever I went, officials were in denial about the disease. A health official in Rwanda scoffed at the threat of AIDS in an interview. But later, in private, he questioned me closely about the disease because a member of his family had it.

Public Hysteria

Back in the U.S., because AIDS was often sexually transmitted, many people, including doctors, patients, and government officials, hesitated to speak frankly about it.

Public hysteria took hold of the country in the mid-1980s. Many people feared, without reason, that they could catch AIDS from drinking fountains and toilet seats or in restaurants.

“The ‘80s was an era of stigmatization,” says Dr. Frank J. Bia of AmeriCares, a disaster-relief and humanitarian aid organization that delivers treatment to H.I.V. patients around the world.

At a number of schools around the country, parents protested the presence of students with AIDS. Ryan White, a hemophiliac in Kokomo, Indiana, contracted H.I.V. at age 13 from a blood

transfusion. In 1985, parents at his school went to court to keep him out of the classroom, although health authorities said he posed no threat to other students. “All our children have to give up their right to a safe education for him,” Faye Miller, a parent at Ryan’s school, told *The Times*. After a lengthy legal battle, he won the right to stay in school.

Ryan became a spokesman on AIDS issues, trying to educate the public on how incorrect information about AIDS added to the plight of children with the disease. He died in 1990 at age 18, after Congress had passed a law named for him that paid for health care and support services for H.I.V. and AIDS patients.

Some critics accused public officials, including President Ronald Reagan, of ignoring the epidemic. Reagan, who took office in 1981, gave his first major speech about AIDS six years later, when he called for wider testing. “Just as most individuals don’t know they carry the virus, no one knows to what extent the virus has infected our entire society,” Reagan said.

In 1987, a drug known as AZT was introduced. It was the first treatment that seemed to slow the progression of AIDS in those infected with the H.I.V. virus.

The most significant breakthrough in treatment came in the mid-1990s, with the advent of drug combinations, popularly known as cocktails, which have done more than just help keep H.I.V.-infected people alive. Magic Johnson, the Los Angeles Lakers basketball star who announced in 1991 that he was retiring because he was H.I.V.-positive, has been taking the medications for more than 20 years. He’s been leading a robust and successful life as a businessman: Last month, he bought the Los Angeles Dodgers with a group of investors.

Unlike the early days of the epidemic, when patients had to take up to 20 tablets a day at very specific hours, some drug treatments today are available in a single pill. Perhaps most significant, the cost of the drugs has dropped dramatically, from about \$12,000 a year to about \$200 for some programs in poor countries. But no one knows whether these drugs will work indefinitely.

The Future of AIDS

Despite tremendous strides in the past 30 years in containing and treating AIDS, the outlook for the disease remains uncertain. Today an estimated 34 million people, mostly in the poor countries of sub-Saharan Africa and in Asia, are infected with H.I.V. and 2.7 million more become infected each year, according to the United Nations.

In the U.S., the number of new infections per year has dropped from 130,000 at the peak of the epidemic to 50,000, but has stubbornly remained at that level for the past five years. Though nearly 7 million people worldwide are receiving drug treatments paid for with billions of dollars from government and private sources (more than half of which comes from the U.S.), many more are not getting the treatment they need. Health officials say an effective vaccine is badly needed but that it’s still years off.

Beyond that, there’s concern that stories about Magic Johnson and others infected with H.I.V. living more normal lives might make people – especially teenagers, who weren’t around when the epidemic began – complacent about how serious a disease AIDS remains. Anyone – white, black, male, female, rich, poor, young and old – can still get it.

“Young people have a different perspective because H.I.V. has become a treatable chronic disease,” says Dr. Bia of AmeriCares. “But there’s a lot of work to be done, and the epidemic continues.”

Ex. 3 Understanding Stigma and Discrimination

- Define stigma

Stigma means to mark or devalue someone based on specific factors. In HIV/AIDS it is described as a “process of devaluation” of people either living with or associated HIV and AIDS.

- How does stigma lead to discrimination? Solicit responses. Add:

It leads to unfair and unjust treatment of an individual based on his or her **real or perceived** HIV status.

• HIV and AIDS-related stigma and discrimination together have long been recognized as one of the main obstacles to the prevention, care, and treatment of HIV and AIDS.

Ex. 4 Root causes of stigma

There are 3 root causes of stigma. Review the causes using the paragraphs below:

- *“Knowledge as a Root Cause of Stigma”*

This is related to knowledge or understanding of HIV and fear of HIV transmission through routine, noninvasive daily interactions (casual contact) with those living with HIV and AIDS.

- *“Role of Values, Norms and Moral Judgments”*

Two common elements: (1) the ways in which HIV and AIDS-related stigma creates a clear division between “us” (the presumably uninfected), and “them” (those known or presumed to be living with HIV and AIDS); (2) the tendency for members of the wider community to assign degrees of “guilt” or “innocence” to HIV-positive people according to assumptions about how that person acquired his or her infection.

- *“Shame, Blame, and the Role of Gender”*

This is the role that gender plays in the nexus between HIV-related stigma, moral judgment, shame, and blame. Although this interface is complex, it is clear that women generally bear the strongest brunt of this type of stigma. The reason underlying this seems to be that women are expected to uphold the moral traditions of their societies. HIV is regarded as evidence that they have failed to fulfill this important social function.

Ex. 5 Read the expressions and forms of stigma. They are a collection of experiences of PLHA in various countries. Note that many of the examples come from Ukraine.

Read them aloud one by one. What root cause of stigma does each one represent?

Expressions and Forms of Stigma

- My mother marked and separated all of our eating utensils in the house.
- I was no longer allowed to help prepare the food at home.
- My sister asked me to stay away from her children.
- People didn’t invite me out anymore.
- People treated me like I have no future and were surprised that I wanted to go back to school.
- It seemed like everyone expected me to start teaching others about HIV. I just wanted to continue in my job.
- My church said they would not marry people who are HIV+.
- As soon as people learn that I am positive, they try to figure out how it happened.
- My family blames me that the neighbors want us to move.
- I lost my job at the city newspaper.
- I can’t obtain a visa to the US because of my status.
- HIV+ children are placed in a special group at the orphanage to “protect” other orphans.

- The orphanage staff wear gloves when they play with the HIV+ orphans.
- PLHA must go to the AIDS Centers to receive medical care.
- When I asked what kind of painkiller is provided, the head doctor told me that people with HIV/AIDS don't have pain.
- Stigma keeps people from learning their HIV status through testing and discourages them from telling their partners and as a result they infect them.
- Stigma keeps people who suspect they are positive from accessing treatment and counseling services. For example, a TB patient hides his diagnosis.
- Stigma discourages people from using other services (pregnant woman from taking antiretrovirals).
- Stigma prevents people from caring for people living with HIV and AIDS.

Ex. 6 Recommendations

1. Read “Recommendations for Reducing Stigma and Discrimination” and check a few specific suggestions that look like things they might reasonably be able to do in their communities.
2. Express your general reactions to the recommendations, and if they seem to be the kinds of educational activities that could build capacity at the community level.

Recommendations for Reducing Stigma and Discrimination Knowledge and fear about HIV and AIDS

The persistence across diverse settings of the “*knowing, but not quite believing*” that HIV can only be transmitted through three specific routes indicates that overcoming these doubts and fears is one of the key steps for any program working to reduce HIV-related stigma. Programs need to focus on the substantive content of messages pertaining to HIV as well as the style and method of delivery, paying attention to the following:

Substantive content of messages

Persistent fears about HIV transmission through improbable means, and the “what if” scenarios people create in the face of these fears, indicate that many people dwell on and worry about HIV transmission through casual encounters in daily life. These unfounded fears clearly suggest that partial or ambiguous (and often negative) information contained in HIV and AIDS-related messaging can have unintended, and undesirable, consequences.

Thus, programs and policies need to broaden, deepen, and sharpen HIV messages by:

- Providing information not only on how HIV *is* transmitted, but also how it is *not* transmitted. This includes identifying the most commonly feared “casual” contact situations in a community (e.g., contact with blood, sweat, and saliva where no fluids are exchanged, or mosquitoes) and explaining *why* HIV transmission is highly unlikely or impossible through these situations.
- Broadening the content of HIV messages to include information on HIV and AIDS beyond transmission, in particular, what it means to live with HIV; the skills needed to help individuals prevent its transmission; and if infected, how to live healthy and productive lives. For example, messages could inform about the longevity of a person living with HIV or that opportunistic infections are treatable in HIV-positive persons. Messages also could offer practical tips on different strategies for bringing up the issue of HIV and condom use with sexual partners, both in steady partnerships and casual relationships.

- Creating recognition and understanding of HIV stigma, including what it is; how it is harmful to us, our families, and our communities; and the role each individual has to play in reducing it. While not dealt with in depth in this report, the data from all countries shows a gap between people's stated intentions *not* to stigmatize and their actions, which are stigmatizing. This indicates a lack of recognition of what stigma actually is. Creation of improved awareness of what stigma is and fostering an understanding of how stigma is harmful would help stop this inadvertent stigma from occurring. At the same time, addressing each individual's role in creating or reducing stigma would generate the necessary will to do something about it.

Values, norms, and moral judgments

To effectively address stigma, programs and policy also must attempt to disassociate HIV from the sensitive and often taboo social issues that are associated with its transmission, in particular sex and injection drug use. This can be done without sacrificing effective communication of information about prevention. For example:

- Explain how HIV is (and is not) transmitted in a fact-based, neutral and non value-laden format.

- Messages, programs and policies need to discuss the behaviors that can lead to HIV transmission without direct reference to particular individuals or groups to ensure that specific groups (e.g., young girls, gay men, sex workers, injection drug users) are not singled out as vectors of transmission. Messages about HIV that include implicit value judgments about a behavior legitimize stigma by implying that HIV is a matter of personal choice.

- Key institutions and opinion leaders shaping and reinforcing societies' values must take the lead in reducing stigma. They can do this by:

- Promoting non stigmatizing principles like compassion and nondiscriminatory and equal treatment for all;

- Training leaders to improve their understanding of HIV and overcome fears of casual transmission, recognize stigma, and become motivated to tackle it, and begin the process of self-reflection on values, morals, and judgment.

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Lesson 2: Eating Disorders

Ex. 1 Read the following example cases of eating disorders and analyze them. What reasons caused their disorders?

Jennifer is a 14-year-old female who is sent to the school nurse because she fainted during gym class. She has lost 20 pounds over the past 6 months. When the nurse asks about the weight loss, Jennifer states that she is "fat" and avoids looking at herself in the mirror. She also complains that she constantly feels bloated and has constipation. She is an excellent straight-A student. She currently weighs 85 pounds, and she stopped menstruating 6 months ago when she began losing weight.

Emily is a 17-year-old female who goes to her doctor after vomiting blood. After further questioning, the girl admits she has been self-inducing vomiting to control her weight for the past two years. She initially started vomiting at a friend's suggestion after eating an entire pizza. She now vomits three to five times per week after an uncontrollable eating binge (four slices of pizza, one pint of ice cream, half a box of cookies). She tearfully reports that she may have injured her throat with her fingernail last night, and says she feels very guilty about her actions. Emily also drinks alcohol and smokes cigarettes two to three times per week. She has not lost any weight despite her purging.

Ex. 2 Read the text and define the factors that cause eating disorders.

Beauty and Body Image in the Media

Media Awareness Network

“Beauty and Body Image in the Media” is an article published by the Media Awareness Network in 2010.

[This article presents facts and statistics pertaining to the media's negative influence on female body image, the diet industry's booming numbers, and the link between media and peer pressure to look younger and stay thinner.]

Images of female bodies are everywhere. Women – and their body parts – sell everything from food to cars. Popular film and television actresses are becoming younger, taller and thinner. Some have even been known to faint on the set from lack of food. Women's magazines are full of articles urging that if they can just lose those last 20 pounds, they'll have it all – the perfect marriage, loving children, great sex, and a rewarding career.

Why are standards of beauty being imposed on women, the majority of whom are naturally larger and more mature than any of the models? The roots, some analysts say, are economic. By presenting an ideal difficult to achieve and maintain the cosmetic and diet product industries are assured of growth and profits. And it's no accident that youth is increasingly promoted, along with thinness, as an essential criterion of beauty. If not all women need to lose weight, for sure they're all aging, says the Quebec Action Network for Women's Health in its 2001 report *Changements sociaux en faveur de la diversité des images corporelles*. And, according to the industry, age is a disaster that needs to be dealt with.

The stakes are huge. On the one hand, women who are insecure about their bodies are more likely to buy beauty products, new clothes, and diet aids. It is estimated that the diet industry alone is worth anywhere between \$40 billion to \$100 billion (U.S.) a year selling temporary weight loss (90 to 95% of dieters regain the lost weight). On the other hand, research indicates that exposure to images of thin, young, air-brushed female bodies is linked to depression, loss of self-esteem and the development of unhealthy eating habits in women and girls.

The American research group Anorexia Nervosa & Related Eating Disorders, Inc. says that one out of every four college-aged women uses unhealthy methods of weight control – including fasting, skipping meals, excessive exercise, laxative abuse, and self-induced vomiting. The pressure to be thin is also affecting young girls: the Canadian Women's Health Network warns that weight control measures are now being taken by girls as young as 5 and 6. American statistics are similar. Several studies, such as one conducted by Marika Tiggemann and Levina Clark in 2006 titled “Appearance Culture in Nine- to 12-Year-Old Girls: Media and Peer Influences on Body Dissatisfaction,” indicate that nearly half of all preadolescent girls wish to be thinner, and as a result

have engaged in a diet or are aware of the concept of dieting. In 2003, Teen magazine reported that 35 per cent of girls 6 to 12 years old have been on at least one diet, and that 50 to 70 per cent of normal weight girls believe they are overweight. Overall research indicates that 90% of women are dissatisfied with their appearance in some way.

Media activist Jean Kilbourne concludes that, "Women are sold to the diet industry by the magazines we read and the television programs we watch, almost all of which make us feel anxious about our weight."

Unattainable Beauty.

Perhaps most disturbing is the fact that media images of female beauty are unattainable for all but a very small number of women. Researchers generating a computer model of a woman with Barbie-doll proportions, for example, found that her back would be too weak to support the weight of her upper body, and her body would be too narrow to contain more than half a liver and a few centimeters of bowel. A real woman built that way would suffer from chronic diarrhea and eventually die from malnutrition. Jill Barad president of Mattel (which manufactures Barbie) estimated that 99% of girls aged 3 to 10 years old own at least one Barbie doll.³

Still, the number of real life women and girls who seek a similarly underweight body is epidemic, and they can suffer equally devastating health consequences. In 2006 it was estimated that up to 450,000 Canadian women were affected by an eating disorder.⁴

The Culture of Thinness.

Researchers report that women's magazines have ten and one-half times more ads and articles promoting weight loss than men's magazines do, and over three-quarters of the covers of women's magazines include at least one message about how to change a woman's bodily appearance – by diet, exercise or cosmetic surgery.

Television and movies reinforce the importance of a thin body as a measure of a woman's worth. Canadian researcher Gregory Fouts reports that over three-quarters of the female characters in TV situation comedies are underweight, and only one in 20 are above average in size. Heavier actresses tend to receive negative comments from male characters about their bodies ("How about wearing a sack?"), and 80 percent of these negative comments are followed by canned audience laughter.

There have been efforts in the magazine industry to buck the trend. For several years the Quebec magazine *Coup de Pouce* has consistently included full-sized women in their fashion pages and *Châtelaine* has pledged not to touch up photos and not to include models less than 25 years of age. In Madrid, one of the world's biggest fashion capitals, ultra-thin models were banned from the runway in 2006. Furthermore Spain has recently undergone a project with the aim to standardize clothing sizes through using a unique process in which a laser beam is used to measure real life women's bodies in order to find the most true to life measurement.⁵

However, advertising rules the marketplace and in advertising thin is "in." Twenty years ago, the average model weighed 8 percent less than the average woman – but today's models weigh 23 percent less. Advertisers believe that thin models sell products. When the Australian magazine *New Woman* recently included a picture of a heavy-set model on its cover, it received a truckload of letters from grateful readers praising the move. But its advertisers complained and the magazine returned to featuring bone-thin models. Advertising Age International concluded that the incident "made clear the influence wielded by advertisers who remain convinced that only thin models spur the sales of beauty products."

Another issue is the representation of ethnically diverse women in the media. A 2008 study conducted by Juanita Covert and Travis Dixon titled "A Changing View: Representation and Effects of the Portrayal of Women of Color in Mainstream Women's Magazines" found that although there was an increase in the representation of women of color, overall white women were overrepresented in mainstream women's magazines from 1999 to 2004.

Self-Improvement or Self-Destruction?

The barrage of messages about thinness, dieting and beauty tells "ordinary" women that they are always in need of adjustment – and that the female body is an object to be perfected.

Jean Kilbourne argues that the overwhelming presence of media images of painfully thin women means that real women's bodies have become invisible in the mass media. The real tragedy, Kilbourne concludes, is that many women internalize these stereotypes, and judge themselves by the beauty industry's standards. Women learn to compare themselves to other women, and to compete with them for male attention. This focus on beauty and desirability "effectively destroys any awareness and action that might help to change that climate."

Ex. 3 Look through the information about eating disorders and tell the group if you have ever known people with such health problems.

WHAT ARE EATING DISORDERS?

– An eating disorder is when a person experiences severe disturbances in eating behavior, such as extreme reduction of food intake or overeating, or feelings of intense distress or concern about body weight or shape.

– A person with an eating disorder may have started out just eating smaller or larger amounts of food than usual, but at some point, the urge to eat less or more spirals out of control.

–People with eating disorders are usually **SECRETIVE** about their eating, purging or lack of eating.

– There are two main kinds of eating disorders: **Anorexia Nervosa** and **Bulimia Nervosa**.

Anorexia Nervosa has four diagnostic criteria:

1. Refusal to maintain weight within a normal range for height and age (less than 85 percent of expected body weight).

2. Intense fear of weight gain despite being underweight.

3. Severe body image disturbance in which body image is the predominant measure of self-worth with denial of the severity of the illness.

4. In girls who have gone through puberty and have their period, absence of the menstrual cycle for greater than three cycles.

Bulimia Nervosa diagnostic criteria:

1. Recurrent episodes of binge eating accompanied by a feeling of a lack of control.

2. Repeated behaviors to make up for eating normal or increased amounts of food to prevent weight gain (vomiting, laxatives, fasting, and excessive exercising).

3. The binge eating and inappropriate compensatory behaviors occur at least twice a week for three months.

4. Dissatisfaction with body shape and weight.

FAST FACTS ABOUT EATING DISORDERS

- In the United States, **as many as 10 million females have** an eating disorder such as anorexia or bulimia.
- One in 100 American women suffer from anorexia. Two to three in 100 American women suffer from bulimia.
- Women are much more likely than males to develop an eating disorder, but men *can* have eating disorders. An estimated 5 to 15 percent of people with anorexia or bulimia are male.
- There are two peaks in the onset of anorexia nervosa, at age 14 (thought to be related to puberty) and 18 (thought to be due to the transition to college), though patients may present from late childhood through adulthood. The median age of onset for bulimia is 18 years.
- For females between 15 and 24 years old who suffer from anorexia nervosa, the mortality rate associated with the illness is 12 times higher than the death rate of ALL other causes of death.
- Anorexia nervosa has the highest early death rate of any mental illness, up to 20 percent.
- Most people with eating disorders never receive mental health care.
- Almost 50% of people with eating disorders meet the criteria for depression.
- 42% of 1st-3rd grade girls want to be thinner and 81% of 10 year olds are afraid of being fat.
- 46% of 9-11 year-olds are “sometimes” or “very often” on diets.

NIMH, National Eating Disorders Association, ANAD

Ex. 4 Read the text and name the symptoms of eating disorders. What should teachers do to prevent their students from developing eating disorders?

A Lesson for Teachers in Addressing the Eating Disorder Bully

June Alexander

(National Eating Disorders Association)

Today, I would recognize the signs: the 11 year old girl in the sixth grade class spending her entire recess and lunch-break running in the schoolyard and doing circuits in the gym; every day, exercising more; the same girl continuing to get top marks with her school work, always punctual, eager to please, but becoming withdrawn; her bubbly personality disappearing; she is not eating her lunch – she offers it to her playmates. She keeps only the apple and eats this very, very slowly, one nibble at a time. Today I would recognize these signs as symptoms of anorexia nervosa, for this child was me.

Teachers are in a prime position to be among the first people to notice a child is developing an eating disorder. I certainly wish my teacher had recognized the symptoms and intervened. But that was 50 years ago. Today, I like to think that all teachers are aware of the signs of anorexia nervosa, and that they know how to respond. Sometimes, friends of the child will notice the symptoms, and confide in the teacher. Or perhaps the coach or dance instructor may notice behavioral changes.

Teachers often want to help when they suspect a child is suffering symptoms of anorexia nervosa, but don't know when to say something, what to say or how to say it. They might even decide that it is better to say nothing than say the wrong thing. This just goes to show how important it is for school staff to be educated and informed about eating disorders – so that they feel confident and more able to help. A teacher's attitude and response can greatly influence whether the illness is 'nipped in the bud' and stopped in its tracks or gathers pace and becomes entrenched.

School staff are well placed to spot the early signs of anorexia nervosa, enabling early diagnosis, early intervention and a far better prognosis. A child may feel more comfortable talking

about food difficulties with a teacher rather than someone in their immediate family. The school can provide a bridge between the child, their family and other care providers to ensure the best possible outcome.

How the teacher responds – how they offer support – can greatly influence what happens next. The clues below on what to say, and when to say it, are drawn from my latest book with Professor Janet Treasure: *Anorexia Nervosa: A Recovery Guide for Sufferers, Families and Friends*. This updated version includes information for teachers and others whose daily work involves the care of children.

School-specific warning signs

Some anorexia nervosa warning signs are more easily noticed at school. Observing me at age 11, the teacher would have ticked a box in each of the following:

Weight loss (not because I did not want to eat, but was afraid to eat)

Avoidance of PE or swimming (because it involved undressing)

Excessive exercise (I felt driven to do more each day)

Busy during lunch breaks (to avoid questions like ‘why aren’t you eating?’)

Wearing extra clothing (to keep warm and hide the body)

Perfectionism (important to get everything right to avoid anxiety)

Inability to focus in class (when the brain is starved, concentration is more difficult)

Loss of friends (because food thoughts increasingly dominate thinking time)

When a child is causing concern

When a teacher suspects a child may be suffering from anorexia nervosa, they should tell the person responsible for pastoral care within the school. They may already be aware of the problem, or they may enlist your help.

Creating opportunities for confiding

A child feels more comfortable when they ‘make the first move’ with regards to talking about their eating disorder as this helps them to feel in control of the situation. To facilitate this, a teacher can create situations for one on one time such as suggesting they stay after class to discuss their homework. Often, a child with an eating disorder feels scared and alone, and during the early stages may welcome the chance to offload to someone.

Remain calm and don’t judge. Encourage the child to share their fears with questions such as: ‘You don’t seem quite yourself lately, how can I help you?’ Avoid talking about food or weight directly as this is likely to frighten the child. Take this first meeting gently and accept that you are unlikely to get to the crux of the issue immediately. Focus on listening to the child. Work on building a trusting relationship and ensure that they know when and where they can talk to you further about what’s on their mind.

Ex. 5 Discussion questions.

1. Researchers cite environment, biochemistry, and genetics among possible causes of eating disorders. Analyze what this means in terms of treatment of the disease.

2. Eating disorders are diseases still found predominantly among young women, yet studies show more and more young men are exhibiting symptoms. What are some possible reasons for this trend?

3. Closely examine your daily life and those factors that influence your eating habits. Which factors encourage positive eating habits and which contribute to less healthy eating habits? Explain your answers.

4. Imagine you have noticed that a good friend is showing signs of a possible eating disorder. Describe some of the indicators you might witness. How would you seek help for him or her? What do you think would be the most difficult obstacles in trying to help?

5. There is evidence that eating disorders existed in ancient Greek, Roman, and medieval societies. Does this surprise you? Why or why not?

6. Stress and anxiety contribute to eating disorders, but they do not cause them. Evaluate the level of stress and anxiety in your life. What experiences or pressures cause these feelings? How do you handle such pressures? Discuss ways in which you might alleviate some of the stress and anxiety.

Additional information

Impact of eating disorders on cognitive ability and functioning in school

Eating disorders can profoundly affect a child's ability to learn. Understanding some of the ways an eating disorder can affect cognitive function may help educators to recognize that a student may be at risk for an eating disorder. Listed below are key ways that an eating disorder can affect a child's cognitive functioning because of poor nutrition. A child's cognitive function will also be affected by the mental disorders that often coexist with an eating disorder, which may include anxiety, depression, and obsessive-compulsive disorder.

A review of the research on the impact of under-nutrition found that unhealthy dietary patterns:

- Can have detrimental effects on cognitive development in children
- Has a negative impact on student behavior and school performance
- Makes students feel irritable, may cause nausea, headache, and makes students feel fatigued and have lack of energy
- Individuals who are actively dieting have a reduced ability to concentrate and focus, and do less well at listening to and processing information
- Negatively affects students' task performance
- Leads to deficiencies in specific nutrients, such as iron, which has an immediate effect on students' memory and ability to concentrate
- Causes people to focus on the details at the expense of the big picture, which may affect a student's ability to synthesize information and understand broader concepts
- Increases perfectionism and obsession with good grades
- Can increase anxiety and depression, which further amplifies the negative effects of unhealthy dietary patterns
- Can make students become less active and more apathetic, withdrawn, and engaged in fewer social interactions
- Can impair the immune system and make students more vulnerable to illnesses
- Increased absenteeism in affected students because of the above impairments

Despite malnourishment, the perfectionist attitude of those who suffer from anorexia and bulimia may compel them to maintain a high level of academic performance. Thus a student with a life-threatening eating disorder may continue to earn all A's, despite being acutely ill. For individuals with eating disorders, functioning can be asymmetrical; some areas, such as schoolwork, may be less affected, while others, such as health and social functioning, are affected greatly.

Academic performance is not a good measure of an eating disorder's severity. In addition to the effects described above, preoccupation with food often dominates the life of a student with an eating disorder. According to Dan W. Reiff and Kathleen Kim Lampson Reiff in *Eating Disorders: Nutrition Therapy in the Recovery Process*, individuals with eating disorders self-report an overwhelming preoccupation with food:

“In our clinical practice we surveyed over 1,000 people with clinically diagnosed eating disorders. We found that people with anorexia nervosa report 90 to 100 percent of their waking time is spent thinking about food, weight and hunger; an additional amount of time is spent dreaming of food or having sleep disturbed by hunger. People with bulimia nervosa report spending about 70 to 90 percent of their total conscious time thinking about food and weight-related issues. In addition, people with disordered eating may spend about 20 to 65 percent of their waking hours thinking about food. By comparison, women with normal eating habits will probably spend about 10 to 15 percent of waking time thinking about food, weight, and hunger.”

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Lesson 3: The Homeless

Ex. 1 Read and discuss the following article.

Universal Declaration of Human Rights, Article 25

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

- *General Assembly of the United Nations*
December 10, 1948

Ex. 2 Dramatic game “Musical Homes.”

The dramatic game “Musical Homes” is played like musical chairs. When the music stops, students are to find a chair safely. Every chair in this game represents a home for someone. Remove one chair each round.

Start the music on the CD player. When the music stops, the student without a chair is the “person who has no home.” The student without a chair will read their scenario dramatically, playing the role of the “person who has no home”. They will then sit on the sideline until the game is complete. Rearrange the room, and sit in the normal seats. Discuss how the activity made you feel. What characters do you remember? Do the characters represent some of the initial thoughts about the word homelessness? How do you think the characters in the scenario cards feel? Discuss how people may become homeless (i.e., loss of job, family breakdown, or being evicted).

Scenario 1: I'm 10 years old. My brothers are six and seven and my sister is two. It's just my mom and us kids. Landlords tell my mom they will not rent to families with more than three children. My uncle lets us sleep on the floor in his apartment. My brothers and I miss a lot of school because we don't sleep very well at night. My back hurts and my uncle is up at night making noise so I can't sleep. When I do go to school my teacher gets upset at me a lot for not paying attention. I try to pay attention in class but she never sees me trying. I am just so tired.

Scenario 2: I'm in eighth grade. We've moved so many times, I've gone to 10 different schools. We keep living with my mom's friends, until they get tired of us. I'm not a very good reader, and I have a lot of trouble understanding math. I get mad a lot at school, and I'm always in trouble. You'd be mad, too, if you didn't get to stay in one place long enough to make friends. I just wish we could have our own place, instead of just staying with my mom's friends.

Scenario 3: I am 12 years old. My dad hurt his back last year and can't find a job. We have lots of medical bills. My mom works at Subway, but doesn't earn enough for us to have our own apartment. We had to move out of our last apartment because we couldn't pay the rent. We live in our car now. Other kids at school talk about friends and sleepovers and parties and all I can think about is where I will be taking a shower tonight.

Scenario 4: My dad left us last year. I'm nine, my sister is two and the baby is six months old. The landlord told us we had to move out. My mom wants to work, but she has nobody to watch us so she can go out and look for a job. We live in our car. Sometimes my mom leaves us alone at McDonald's so she can go to an appointment. I try to do my homework there.

Scenario 5: I'm seven. My mom, my sister, and I live with Grandma in her apartment. It's pretty crowded with all our clothes and everything. We just found out that we can't stay there very much longer because Grandma is going to move to a retirement home. I wonder where we will live now?

Scenario 6: I'm 8 and my mom is a single mom. She works in a Laundromat and only makes \$8.00 per hour. The owner lets us sleep in the Laundromat at night because we don't have enough money to rent an apartment. I don't tell any of my friends at school this. I don't think that my teacher even knows. I am embarrassed.

Scenario 7: I'm eight. I love to play hockey. When I was at school the other day I tried to join in on a hockey game that other boys in the playground were playing. They did not let me play. They said that I stink and am dirty. It is hard to keep clean when you have to share a bathroom with lots of other families. I live in a shelter. Sometimes I don't get to use the tub for a week. I almost never get my laundry done as my mom never has enough quarters. I just wish we had our own place.

Scenario 8: I am in Grade 5. My birthday is coming up next week. At my school we are supposed to bring in treats for the class when it is our birthday. Teachers say we don't have to but every kid does. I know my mom can't get treats for my class. We are living in a shelter and my mom is saving up to get her own place. Maybe I will just say I am sick on my birthday so I don't have to go to school.

Scenario 9: My dad and I don't need anyone. I am 12 years old and I live with my dad in a tent by the river. When I go to school I get picked on almost every day, but I don't care. I won't be at that school long anyway because I will be moving into my new place soon. My teacher complains that I don't finish my homework but I won't have to deal with her soon when I move. Why should I care what she thinks? She doesn't care that I live in a tent. She gives me these projects where I have to go to the library and research things. I can't get a library card because I don't have an address

and it is really hard to keep everything dry when it rains. In a couple of weeks I am sure that I will have my own place with my dad.

Scenario 10: I am 6 years old. I was at my school library with my class yesterday and wanted to take out this great book on insects. It had a lot of nice pictures in it. The librarian told me that I couldn't take the book home because it is very crowded where I live and the book could get lost. I live at the shelter down the street. Everyone else got to take 2 books home but I had to keep mine in the library. That's not fair! I promised her that I would take care of them but she still wouldn't let me.

Ex. 3 Read the story and discuss it.

THE MOTHER'S STORY

By Suzanne Christman Goldman

For over a year our small apartment complex was cited for housing code violation after housing code violation. The landlord cashed our rent checks but he turned his back on his property and on us.

So we formed a tenant's association. We repaired what we could as well as we could. And we wait-ed united in terror... a small community under siege waiting for attack.

When the Thanksgiving season came around, we relaxed. NO city government in the Northern U.S. would put families out of their homes in winter. NEVER IN AMERICA!

My work phone rang at 4 o'clock on the Friday before Thanksgiving. My nine-year-old daughter was crying. MOMMY THEY'RE PUTTING MY BED ON THE SIDEWALK. I CAN'T FIND MY COAT. THEY'RE STEALING OUR FURNITURE. OH MOMMY, MAKE THEM STOP."

There we stood. Our children and our elderly shaking with cold and shock... watching as our cherished possessions were put to curb like so much trash.

A dozen policemen and marshals watched us carefully so we wouldn't disturb the peace. Why were we being watched like criminals? And why did the police handcuff my neighbor and throw him into the paddy wagon for kicking the tire of a police car. Of course he was angry. Who wouldn't be angry? And they wouldn't listen to us...wouldn't talk to us. We were faceless voiceless refugees.

WHERE ARE YOU TAKING MY CLOTHES? HER TOYS? OUR CHINA AND LINENS. WHERE IS MY COUCH? AND THE SCRAPBOOK? WHERE IS THE SCRAPBOOK? IS THIS A POGROM?

If we didn't do anything wrong, why do I feel so ashamed? Why do I feel that I am a failure. If we did-n't do anything wrong, why do we live in fear that our employers will fire us if they know we're home-less?

My daughter is afraid to tell her friends the truth. So she tells them we live with Granny. But Granny died two years ago. My child is ashamed. HOMELESSNESS has DEGRADED AND DISCOUNTED her. At nine, her dreams are dying.

I wish I could promise her it would be better tomorrow. But tomorrow may never come for us.

Ex. 4 Read the story and comment on the feelings of the main character.

Homeless

Bernard Wolf

Homeless is a non-fiction children's book written by Bernard Wolf and published in 1995.

[In this vignette, eight-year-old Mikey spends two nights in a homeless shelter, where he and his family are too afraid to sleep for fear that someone would steal their things. The family then meets a caseworker who helps them into a temporary apartment while they work toward a more permanent home.]

My name is Mikey and I'm eight years old. The last two nights were the worst of my life. I stayed with my family in an emergency shelter for the homeless. It was a huge room filled with other homeless people, some of them drunks and drug addicts. If we wanted to sleep, we had to stretch out on hard plastic chairs. But we hardly slept at all because we were afraid somebody might steal our extra clothes. Now they've sent us to another shelter called the Henry Street Settlement Urban Family Center. It's on the Lower East Side in New York City.

For two years, me, my little sisters and brother, my mother, and my stepfather have been moving from one place to another. We couldn't pay the rent for a good apartment, so finally my mom, Sharon, had to put us in the public shelter system for the homeless.

Today is almost the end of winter. Even though it's not too cold, we're all wearing lots of layers of clothes. My stepfather, Sergio, has to carry the rest of our stuff in two big plastic bags.

A man called Mr. Perez comes out to meet us. He shakes everybody's hand and says to call him Hector.

Then he takes us to a big room where we can talk. He'll be our caseworker. He seems like a nice guy, but I'm kind of nervous. I don't know what to expect in this place.

Hector tells my mom and Sergio that we'll get a rent-free apartment here, though it probably won't be for longer than nine months. Meanwhile, the center's staff will try to get us a permanent apartment. Hector asks my mom to sign an agreement that she will stick to the center's rules and understand that the apartment won't be permanent. Right now, Mom has no money. Hector gives her twenty-five dollars' worth of emergency food vouchers. Then he takes us out to our new place.

There are six apartment buildings in the center. Our apartment is on the fifth floor of one of these, but there's no elevator. It's a long climb up. I'm just wondering if we're going to another cold and dirty dump full of cockroaches. I hate them.

Hector unlocks the door and turns on the lights. I guess none of us were expecting anything like this. It's a small apartment and the furniture is nothing fancy, but it's warm and squeaky clean. There's even a crib for my baby sister, Laura. She's ten months old. After some of the places we've lived in, this looks pretty neat to me.

Hector shows Mom the kitchen and explains how the stove works. He shows her and Sergio their bedroom. They'll sleep there with my two-year-old brother, Sergio Jr. Then Hector shows me the room I'll be sharing with Destiny, my three-year-old sister. There's only space for a low chest of drawers and a double-decker bed.

Sergio starts unpacking, but Mom is really tired. All she wants to do is get out of her sweaty clothes, take a long shower with lots of water, and sleep under clean sheets for the first time in three days.

Ex. 5 Read the article and comment

What Educators Can Do: Homeless Children and Youth

Barbara L. Driver, Henrico County Public Schools Paula M. Spady,

The College of William and Mary

You might not realize it, but you may have children who are experiencing homelessness in your school. The stereotype of homelessness is often the “bag lady” or single man living on the street. When we think of this population, we most often envision children living in shelters in large cities. We fail to realize that students living in doubled-up accommodations, campgrounds, motels, and in rural shelters may be considered homeless as well.

During the past three decades, large numbers of children have experienced homelessness. Media coverage, advocacy efforts, and the passage of federal legislation to protect the educational rights of children and youth who are homeless, and the efforts of local homeless education liaisons have increased awareness among educators of the important role schools can play in supporting children without stable homes. Teachers play a vital role in ensuring these children are appropriately identified, have access to educational programs, and that they meet with success in the classroom.

Recognizing who is homeless remains a challenge. Some families choose not to describe themselves as homeless. Families may be reluctant to share their homeless condition due to discomfort with their current living situation. They may fear that their children will be moved to another school or stigmatized by thoughtless remarks. In addition, parents may not attempt to enroll their children, assuming they would not have the necessary documents. Parents may not realize that they have protections under federal legislation, the McKinney-Vento Homeless Assistance Act Title X, Part C, of the No Child Left Behind Act.

This information brief offers suggestions for identifying homeless children in your school and working with these students more effectively.

Possible Signs of Homelessness

- History of attending many schools
- Inadequate or inappropriate clothing for the weather
- Hunger and hoarding food
- Hostility and anger
- Needy behavior (seeking attention) or withdrawn behavior
- Poor hygiene and grooming
- Lack of preparation for class
- Sleeping in class

While these signs could indicate many other problems, they provide a basis for further exploration and discussion.

Education is a vital element in breaking the cycle of poverty and homelessness. Schools provide a safe haven of consistency and caring for children whose lives are marked by instability and uncertainty. Educators can open doors to possibilities and futures – to dreams and accomplishments for children whose lives have been restricted and confined.

The child’s classroom may be the only place where the child can experience quiet, interact with children his/her age, and experience success...School is the most normal activity that most children experience collectively...For homeless children it is much more than a learning environment. It is a place of safety, personal space, friendships, and support. (Oakley & King, in Stronge & Reed-Victor, 2000).

Ex. 6 Comment on the following metaphors:

One teacher who teaches highly mobile high poverty and homeless students in an elementary gifted program provided this metaphor: *I think they are jewels in the rough. And when I say this, it's because they have great treasures hidden inside. And when I say there are treasures hidden inside – if you moved ten times in your five years, you know more about more places than anybody in here – there's more to write about. If your parents go to jail regularly, you know about something none of us know. If you're homeless, you know more ways to use scissors than anyone ever thought of. They have a lot of knowled.ge. They may not have TV, they may be great little artists that are hiding it somewhere... Those children are hidden and sometimes you have to work really, really hard to get inside and you never really know what's in there... Because sometimes it might be a ruby, then it might be a diamond. There's no telling what's inside. And you have to use a really bright light to find out what's inside because you have to look really hard. You've got to be really open to what you find.*

A teacher who taught high school students at the highest risk for dropping out of school had this to say: *Be flexible. You need to UNDERSTAND the life of an at-risk kid. Some teachers don't understand and write them off. One size does not fit all. You have to look at the individual and do what you can. You have to understand that when the student doesn't bring in homework, it's not a hit against you, it's the environment. You need a positive attitude. The students are depending on you to learn. You set the tone. You need to leave your personal issues at the door and remember that the teacher is an important role model.*

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Lesson 4: Slavery

Ex. 1 Read the text and answer the questions:

- Who was Brown?
- Why did he escape from Richmond?
- How did he manage to do that?

A Very Special Delivery

"A Very Special Delivery" is an article written by Alison Leigh Cowan and published in The New York Times Upfront magazine on April 19, 2010.

[Henry Brown left Richmond, Va. a slave and arrived in Philadelphia – in a freight box – a free man. Abolitionists who cheered Brown's 27-hour journey to freedom chose not to publicize it, fearing that others following in his path would be in danger.]

The wooden crate that arrived in Philadelphia that day was the plain-looking sort typically used to transport clothing and textiles. Just over 3 feet long, it was 2 feet 8 inches deep and not quite 2 feet wide. Written on the side were the words “this side up with care.”

Although the recipient of the box was expecting the delivery, he was not fully prepared for what was inside: a 200-pound man named Henry Brown.

Brown was a slave when he left Richmond, Virginia, on March 23, 1849, concealed in the box he had designed for this purpose.

When he arrived in Philadelphia, Pennsylvania, a day later – by express mail – he was a free man.

Risking his life by having himself shipped like an order of merchandise was an audacious act at a time when the nation was embroiled in a fight over slavery. But the story of Brown's flight from slavery – several hours of which he spent upside down – never quite earned the recognition it deserved.

Abolitionists no doubt found Brown's escape inspiring, but some feared that publicity would only make it harder for other slaves to follow the same path to freedom. That was true of James Miller McKim, the man in Philadelphia who accepted the delivery. McKim, a Presbyterian minister and abolitionist, shared a dramatic account of the event with a friend, but urged him to keep it quiet. He warned that it might "prevent all others from escaping in the same way."

To bring attention to this extraordinary pre-Civil War story, the New York Historical Society made available to *The New York Times* its copy of the account that McKim wrote three days after Brown's arrival:

"Here is a man who has been the hero of one of the most extraordinary achievements I ever heard of," McKim wrote to his friend in New York. "He came to me on Saturday morning last in a box tightly hooped, marked 'this side up' by overland express, from the city of Richmond!! Did you ever hear of anything in your life to beat that?"

27 Hours in a Box

The letter goes on to describe how Brown spent 27 grim hours entombed in a tight-fitting box that was tossed and turned repeatedly during the 350-mile journey by wagon, railroad, and steamship.

According to McKim, the box had only a few tiny cracks to let in air. Brown carried a cow's bladder full of water with which he frequently bathed his face and neck; he fanned himself with his hat throughout the trip.

At one point, Brown was traveling upside down in a noisy freight car and was able to shift position enough to relieve the pressure on his head. But when he was turned upside down again on the steamboat leg of the trip, passengers were standing too close. He had to remain still for 20 miles or risk being caught.

"This nearly killed him," McKim reported.

To assure speedy delivery, Brown's accomplices had hired Adams Express, a private shipper that promised next-day delivery from Richmond to Philadelphia.

McKim had agreed in advance to accept delivery. But after one too many delays, he was fairly sure that anyone transported in this manner would not have survived. He wrote that he could hardly "describe my sensations when in answer to my rap on the box and question – 'all right?' the prompt response came 'all right sir.' "

As Brown later recounted in published narratives of his life, he continued on to Boston, adopted the middle name "Box" as a reminder of his ordeal, and turned his deliverance from the box into something of a theatrical spectacle.

In a written account of his escape published in 1849, Brown recalls the moment when he was finally freed from the box – and from slavery.

"The first impulse of my soul, as I looked around, and beheld my friends, and was told that I was safe, was to break out in a song of deliverance. . . . Great God, was I a freeman!"

While Brown's tale thrilled the antislavery crowd and got picked up by some newspapers, the abolitionist Frederick Douglass criticized those who had published details about the escape, saying it would make it difficult for anyone else to escape by similar means.

In fact, Brown's accomplices in Richmond tried twice more to ship human "cargo," but failed, according to Jeffrey Ruggles, author of *The Unboxing of Henry Brown*. Alerted by the publicity of Brown's escape, Adams Express had warned its agents to be "suspicious of boxes that emitted grunts" and "the two slaves on the second expedition were not as stoic as Henry Brown and gave out little noises."

From Cargo to Passenger

Brown himself was soon back on the run. Eighteen months after he arrived in Philadelphia, Congress passed the Fugitive Slave Act of 1850, which mandated that runaway slaves be returned to their masters.

To avoid capture, Brown sailed for England, where he apparently lived for 25 years.

But in 1875, according to a ship manifest found at Ancestry.com, Henry Brown returned to the United States. This time, a decade after the 13th Amendment outlawed slavery, Brown was not human cargo, but something even more precious – a passenger.

Ex. 2 Read the speech of President Obama and explain how it is connected with the previous text.

President Obama's Speech on Human Trafficking

Today, I want to discuss an issue that [. . .] ought to concern every person, because it is a debasement of our common humanity. It ought to concern every community, because it tears at our social fabric. It ought to concern every business, because it distorts markets. It ought to concern every nation, because it endangers public health and fuels violence and organized crime. I'm talking about the injustice, the outrage, of human trafficking, which must be called by its true name – modern slavery.

Now, I do not use that word, "slavery," lightly. It evokes obviously one of the most painful chapters in our nation's history. But around the world, there's no denying the awful reality. When a man, desperate for work, finds himself in a factory or on a fishing boat or in a field, working, toiling, for little or no pay, and beaten if he tries to escape – that is slavery. When a woman is locked in a sweatshop, or trapped in a home as a domestic servant, alone and abused and incapable of leaving – that's slavery.

When a little boy is kidnapped, turned into a child soldier, forced to kill or be killed – that's slavery. When a little girl is sold by her impoverished family – girls my daughters' age – runs away from home, or is lured by the false promises of a better life, and then imprisoned in a brothel and tortured if she resists – that's slavery. It is barbaric, and it is evil, and it has no place in a civilized world.

Now, as a nation, we've long rejected such cruelty. Just a few days ago, we marked the 150th anniversary of a document that I have hanging in the Oval Office – the Emancipation Proclamation. With the advance of Union forces, it brought a new day – that "all persons held as slaves" would thenceforth be forever free. We wrote that promise into our Constitution. We spent decades struggling to make it real. We joined with other nations, in the Universal Declaration of Human Rights, so that "slavery and the slave trade shall be prohibited in all their forms."

...

But for all the progress that we've made, the bitter truth is that trafficking also goes on right here, in the United States. It's the migrant worker unable to pay off the debt to his trafficker. The man, lured here with the promise of a job, his documents then taken, and forced to work endless hours in a kitchen. The teenage girl, beaten, forced to walk the streets. This should not be happening in the United States of America.

...

Right now, there is a man on a boat, casting the net with his bleeding hands, knowing he deserves a better life, a life of dignity, but doesn't know if anybody is paying attention. Right now, there's a woman, hunched over a sewing machine, glancing beyond the bars on the window, knowing if just given the chance, she might some day sell her own wares, but she doesn't think anybody is paying attention. Right now, there's a young boy, in a brick factory, covered in dust, hauling his heavy load under a blazing sun, thinking if he could just go to school, he might know a different future, but he doesn't think anybody is paying attention. Right now, there is a girl, somewhere trapped in a brothel, crying herself to sleep again, and maybe daring to imagine that some day, just maybe, she might be treated not like a piece of property, but as a human being.

And so our message today, to them, is – to the millions around the world – we see you. We hear you. We insist on your dignity. And we share your belief that if just given the chance, you will forge a life equal to your talents and worthy of your dreams...

(This is a portion of the remarks made by President Barack Obama to the Clinton Global Initiative on September 25, 2012, at the Sheraton New York Hotel and Towers in New York, New York. The text was picked up from the White House Web site at <http://www.whitehouse.gov/the-press-office/2012/09/25/remarks-president-clinton-global-initiative>).

Ex. 3 Read the articles of the following Protocol of the United Nations (2000), define its purposes and summarize what the word *trafficking* means.

**PROTOCOL TO PREVENT, SUPPRESS AND PUNISH TRAFFICKING IN PERSONS,
ESPECIALLY WOMEN AND CHILDREN, SUPPLEMENTING THE UNITED NATIONS
CONVENTION AGAINST TRANSNATIONAL ORGANIZED CRIME**

Article 2

Statement of purpose

The purposes of this Protocol are:

- (a) To prevent and combat trafficking in persons, paying particular attention to women and children;
- (b) To protect and assist the victims of such trafficking, with full respect for their human rights; and
- (c) To promote cooperation among States Parties in order to meet those objectives.

Article 3

Use of terms

For the purposes of this Protocol:

- (a) "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of

the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;

(b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;

(c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered “trafficking in persons” even if this does not involve any of the means set forth in subparagraph (a) of this article;

(d) “Child” shall mean any person under eighteen years of age.

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Lesson 5: Human Trafficking

Ex. 1 Read the definition of *human trafficking* and say if you have ever heard anything about it in Ukraine.

"Human trafficking is a form of slavery. After drug dealing, trafficking of humans is tied with the weapons trade as the second largest criminal industry in the world, and it is the fastest growing. Victims of human trafficking are young children, teenagers, men, and women: anyone can be a victim."

Five different forms of human trafficking:

- in the sex industry;
- as forced labor in factories, restaurants, or agricultural work;
- as a servant, housekeeper, or nanny;
- as a bride;
- of organs.

Ex. 2 Look through the information about human trafficking in Ukraine and comment on the statistics.

Ukraine is a source country for women and girls trafficked to Europe and the Middle East for the purpose of sexual exploitation and for men trafficked to Europe and North America for forced labor. Ukraine is also a transit country for Asian and Moldovan victims trafficked to Western countries. Ukraine is a major supplier and transit country for children trafficked for sexual exploitation. According to the reports from the International Organization for Migration, 10% of all Ukrainian trafficking victims who manage to return to Ukraine are aged 12-18. During the last year, the US government estimated that approximately 800,000 to 900,000 victims were trafficked across international borders worldwide each year. 80% of the victims trafficked across international borders are female and 70% of those females are trafficked for sexual exploitation. Human trafficking has become a global business that makes huge profits for traffickers and organized criminal groups. Because of its clandestine nature, human trafficking is likely to remain an underreported crime. Therefore, finding accurate statistics on human trafficking is difficult.

Ex. 3 Read "Facts" and discuss the reasons why women wish to leave Ukraine. Read "Causes" aloud and brainstorm consequences of human trafficking for the women, their families, society, and the state. Read "Prevention" aloud and discuss.

Facts About the Sex Trade Element of Human Trafficking

Most women who are recruited are under the age of 23. Women and girls are often recruited through newspaper ads promising high paying jobs to pretty young women in Western Europe or America. They advertise jobs for waitresses, hostesses, nannies, maids, or dancers. Other women are recruited through marriage agencies that offer to find them an American or European husband as a way out of Ukraine. The IOM has reported that all marriage agencies in Ukraine are controlled by criminal networks.

Women are first taken by car, bus, boat, and plane from Ukraine to Eastern Europe. Some stay there while others go south to Israel and Turkey, west to the European Union, or elsewhere. The top three countries that Ukrainians are trafficked to are Russia, Turkey, and Poland. When they get to their final destination, the women's passports and identifying papers are taken from them, sometimes burned before their eyes. Women are then sold to brothel owners for a few thousand dollars.

Women are held in apartments, hotels, bars, and brothels, and are forced to be prostitutes. If they refuse to work, they are beaten and raped. Women are killed and mutilated as examples to other women and as punishment for refusal to participate. They never see the money they earn. Often they are told that they must repay the amount that they were bought for. Their clients generally believe that they are prostitutes of their own choice. In Israel and Turkey, prostitutes are often referred to as "Natashas" because so many are women from Russia and Ukraine.

Causes of Human Trafficking

Poverty and lack of opportunity make people potential victims of trafficking. They want to believe the false promises of job opportunities in other countries. Many people who accept job offers from what appear to be good, legal sources find themselves in situations where their documents are destroyed, their selves or their families threatened, or they are held by debt that they have no chance of repaying.

Women in Ukraine are particularly at risk because they do not have equal opportunities at work or in the family. Women are discriminated against in the job market. They lack access to jobs that are highly paid. Women are often the first to be fired and the last to be hired. The feminization of poverty in Ukraine reinforces women's desire to look for a job abroad without thinking about the possible risks.

Prevention of Human Trafficking

The prevention of human trafficking requires many changes. It is necessary to have strong laws against trafficking, which are enforced. Most people must be informed about the problems of human trafficking. The network of counter-trafficking organizations must be strengthened. Schools, religious organizations, community groups, and local leaders must be involved in the fight against trafficking. Organizations like the International Organization of Migration (which is part of the United Nations) are doing work to make sure such changes in many countries around the world including Ukraine. But the process is slow and there is still much work to be done.

Ex. 4 Read the following statements and decide whether they are true or false:

1. Ukraine is a country of origin and transit – not destination – for trafficking in human beings.
2. Trafficking in persons is the third most profitable crime worldwide after narcotics and weapons smuggling.
3. The U.N. estimates that 1 to 4 million people are trafficked worldwide each year.
4. Most traffickers (recruiters) are men. Only 10% are women.
5. The average age of victims of trafficking is 26.4...the youngest was 3 and the oldest 73.
6. There are no organizations in Ukraine that can help victims of trafficking.

Ex. 5 Read the following questions and write the statistics on a flipchart:

1. Who are the traffickers? 65% strangers, 12% friend, 2% business contact, 2% partner, 1% relative, 20% other; 57% female, 43% male; Ukrainian 60%, Russian 10%, Polish 5%, Turkish 2%, Lithuanian 2%, Other 21%.
2. How are people recruited? Personal contact 85%, newspapers 12%, family 1.5%, Internet .5%, kidnapping .5%, other .5%
3. Where are they recruited? Bars, bazaars, border stations, bus stops, clubs recruitment firms, orphanages, shops, stations, travel agencies.
4. Which jobs are offered? Agriculture, au pair, dancers, domestic workers, manual labor, salesmen, sex work, study abroad, waitress, etc. 70% of those trafficked become sex slaves.
5. Who are the victims? 20% have university degrees, 30% have graduated from school, 50% have finished 11th grade.
6. How do victims escape? 30% run away by themselves, 26% are rescued by police during raids, 20% are allowed to go home (if injured or ill), 8% are rescued by their clients, and 3% by friends or family. That means 14% never come home.

Ex. 6 Once someone is sold into slavery, it is very hard to escape. Ask why this might be so and write the answers on a flipchart. Possible answers include:

- Isolation;
- Confiscation of passports, visas, and/or identification documents;
- Use of threat of violence toward victims and their families;
- Blackmail using the victims' illegal status;
- Control of the victims' money; and
- Debt bondage;
- Use of alcohol or drugs to control the victims.

Discuss stigma:

- Victims of trafficking are often victimized for a second time after they escape. Women are sometimes deported as prostitutes, and are returned to their home countries with no money and little prospects.
- Victims of trafficking return home with mental and emotional scars from their ordeal. Many are also affected by substance abuse, STD infections, and post-traumatic stress disorder.
- Victims are sometimes ostracized by their families and communities because of the stigma against prostitution.

Discuss prosecution:

- Prosecuting traffickers can be extremely difficult. Many trafficking victims are afraid to testify for fear of violence against them or their families. Human trafficking is also closely linked with organized crime, and government officials can be influenced by these groups. Because of these facts, many traffickers are set free or given very light sentences. In Ukraine, two thirds of convicted traffickers are given probation.

- Recently the Ukrainian government has made some improvement in the prevention and prosecution of trafficking. As of 2005, there were 500 law enforcement officials assigned to trafficking prevention. The government has supported the training of these officers as well as public defenders on how to prevent and prosecute trafficking cases. However, the government still relies heavily on NGO and international organizations to provide the bulk of the protection and reintegration services for victims.

Ex. 7 Alternative True Stories: Girl 3's Story

This was a real case in Oxford, 2013. The girl has been given a name here, but this is not her real name. In the media and in court she was referred to as 'Girl 3' to protect her identity.

Eventually the police became aware of what was happening to Girl 3 and five other girls. The men were not real friends or boyfriends but they were working together as part of an organised gang to abuse the girls and to exploit them for money. The girls went to court and gave evidence via a video link, which resulted in several of the men being jailed for life. Discuss any questions that arise from the young people.

Footstep 1

Mandy is from Oxford. When she was twelve, she got chatting to a guy in the park. He was a lot older than her, but he was really friendly and caring and she felt like she could talk to him about anything. Little by little, the friendship between them grew until finally Mandy became his girlfriend. **Place footprint on the floor and take step forward.**

Footstep 2

He paid Mandy lots of attention, giving her compliments and presents. As their relationship developed, Mandy saw less and less of her friends and even missed school to spend time with her boyfriend. When he introduced his friends to her, she was happy to meet them, as she thought that they would be fun, kind and caring, just like him. **Place footprint on the floor and step forward.**

Footstep 3

Mandy met up with her boyfriend and his friends often and soon they became her friends too. Sometimes they would give her alcohol and even drugs. As she became more and more addicted to the things they were giving her, Mandy started to miss a lot of school. At this point, her boyfriend asked her for a favour, to sleep with other men in return for the drugs and alcohol that she now depended on. She didn't want to do it, but she felt like she had no choice and her boyfriend got angry when she tried to say no. **Place footprint on the floor and step forward.**

Footstep 4

Mandy was sent to guest houses around Oxford, and in other cities too, to sleep with men she had never met before. Sometimes she was away for days at a time and she didn't always remember what had happened due to the alcohol and drugs. She was barely going to school and spent a lot of time away from home. Her boyfriend and his friends' behaviour had totally changed by this point and they beat her and sexually attacked her, to make her do what they wanted. They also threatened her family. She was too terrified to refuse or run away and part of her still loved the

man she believed was her boyfriend and the people she thought were her friends. She couldn't believe that they would want to hurt her. **Place footprint on the floor and step forward.**

Ex. 8 Human Trafficking and Healthy Relationships

Discuss as a group the following questions:

- Where did the grooming take place? (Often a trafficker will trick the young person into thinking they are a genuine friend or in a relationship with them. This process is called grooming.)
- How did the men groom them?
- What did the men use to control the girls?
- Why did they not simply run away?

Listen to Sophie's story, a girl who was trafficked from the UK into the sex industry.

True Stories: What is Human Trafficking? Sophie's Story

Sophie – Part One

"Now I know that love is not shown by forcing me to work on the streets, beating me up, force feeding me and turning me into someone with no mind of my own" (Sophie's Story)

Footstep 1

My name is Sophie. I grew up in the North of England, in a small town. When I was 18 I became friends with a guy from Albania who was a web-designer. He was a really lovely guy. Over a period of 5 years we became good friends. He was always there for me and I could tell him anything ... he was my best friend. *Place Footprint on floor and step forward.*

Footstep 2

I had been really sick in hospital and he visited me every day. To recover he invited me to go to France for a holiday. 3 days into our holiday he sat me down one night and explained that he wasn't really a web designer - that everything he had told me was a lie. He said that he was in debt for over 100,000 euros from a drug deal which had gone wrong. He explained I had no choice but to help him pay off the debt. He looked directly at me and said the only way for me to pay off that debt was for me to work as a prostitute for him. At that moment I was so scared, it was like I was watching someone else. I couldn't believe it. *Place Footprint on floor and step forward.*

Footstep 3

Even though I was scared, I explained to him I couldn't do that, that wasn't who I was. At that moment his face changed and I knew I was in trouble. He grabbed me and slammed my head against the wall, beat me and threatened me with a gun. He demanded from now on I had to obey him – that his word was law and he was now like God to me. He threatened me saying, if I ever told my family or asked for help he would kill my family, take my little brother and kill me. *Place footprint on floor and step forward.*

Footstep 4

He forced me to sell sex on the streets in Italy and France. He would beat me regularly and threaten me with a gun. Just a word or a look was enough to terrify me to do what he said. Even when I was away from him I was scared just by my thoughts of him. I was stuck and no one ever asked if I needed help. *Place footprint on floor and step forward.*

True Stories: What is Human Trafficking? Masud's Story

Masud – Part One

Footstep 1

My name is Masud I was born in Bangladesh. When I was 12 years old a friend of the family talked to my parents about me travelling to England with him. He promised my parents that I would have a better life and future there. He offered to take me with him; he assured my parents he would look after me. So I went with him; it seemed like an adventure, and I got to go on a plane. *Place footprint on floor and take step forward.*

Footstep 2

When we reached the airport a man I did not know met us there. My friend took some money off him and told me this man would look after me. When I arrived in England we travelled to Bristol. In Bristol I was made to work in an Indian restaurant in the kitchen for no money. My bed was in the store room. I would work 15 hours a day. I was beaten if my work wasn't good enough. *Place footprint on floor and take step forward.*

Footstep 3

I am not allowed to go to school nor have any friends. I go from restaurant to restaurant working long days. All the owners seem to know each other. They control every moment of my day, where I go, when I eat and when I sleep. *Place footprint on floor and take step forward.*

Footstep 4

I am now 28 years old; I am still working for no money in different restaurants. I wonder if my family is still alive. The restaurant owners still control my life. *Place footprint on floor and take step forward.*

True Stories: What is Human Trafficking? Ms A.J.'s Story

Ms A.J. – Part One

Footstep 1

My name is Ms A.J and I grew up in Erode District, in Western Tamil Nadu, India. My family were very poor and relied on farming for income. I wanted a better life. *Place footprint on floor and take step forward.*

Footstep 2

A man approached me in my village and said he could get me a well-paid job, with great accommodation working in one of the 50 mills located around the town. It was called the 'Sumangali Scheme'. I was taken to a mill and was employed in the cleaning section. My management told me that after 3 years of work I would get Rs. 30,000 (£300). This would be enough to pay a dowry. *Place footprint on floor and take step forward.*

Footstep 3

Once I began my work, I was not paid a monthly salary, but was provided with a small amount of food and crowded lodging. I was tortured by the male workers but could not tell my parents, as I had no access to a phone or any other means of communication. *Place footprint on floor and take step forward.*

Footstep 4

I wanted to tell the management but they treated me badly too. I was beaten with leather belts by them if I refused to work or was feeling too tired or ill to work. I had no money and could not escape from the mill premises. *Place footprint on floor and take step forward.*

Completion of True Stories – Sophie Part Two

Footstep 5

Sophie ended up in hospital in Italy as she was in such a bad way; her trafficker went with her. Before she travelled abroad Sophie had agreed a code phrase with her mum, which she would say if she was ever in trouble. She was supposed to ask, 'How is Auntie Linda?' Sophie managed to

speak with her mum on the phone at the hospital. Her Mum thought there was something wrong, so she asked Sophie, “do you need to ask me how Auntie Linda is?” Sophie responded, yes. This was Sophie’s first step out of exploitation. *Place footprint on the floor and take step forward.*

Footstep 6

Her parents got into their car and travelled just over 24 hours to the hospital to see her. They managed to drive Sophie back to the UK .When Sophie returned she didn’t talk to anyone about what had happened because she was so traumatised. But eventually she spoke with the anti-trafficking police about what happened. Very slowly she began to rebuild her life – but it wasn’t easy to get the support she needed. *Place footprint on the floor and take step forward.*

Footstep 7

Sophie gave evidence to the police about what had happened to her. After a couple of years she decided to set up a charity to help people who had gone through similar experiences to her. The charity is called the Sophie Hayes Foundation; it offers support to people who have been trafficked. *Place footprint on the floor and step forward.*

Completion of True Stories – Masud Part Two

Footstep 5

When Masud was 28 he came across STOP THE TRAFFIK’s telephone number. STOP THE TRAFFIK contracted the police, who were able to get him help to get out of his situation. *Place footprint on floor and step forward.*

Footstep 6

The police and immigration helped him obtain travel documents so he could return to Bangladesh to visit his family. Just imagine - he had not seen his family since he was 12 years old. *Place footprint on floor and step forward.*

Footstep 7

Eventually Masud returned to the UK. He is now married and building a new life. *Place footprint on floor and step forward.*

Completion of True Stories – Ms A.J Part Two

Footstep 5

When I was 19, I had a visit from a couple of people from a charity called SAVE. They said they had heard that the management had been physically and sexually harassing employees at the mill. They said there were 150 girls aged 14-21 years working for this scheme. *Place footprint on floor and step forward.*

Footstep 6

The owner of the mill would not let me go as I had only worked for a year. SAVE filed a petition in the Magistrate’s court to set me free. *Place footprint on floor and step forward.*

Footstep 7

The court heard my complaints and analyzed the evidence produced before the magistrate by SAVE. The court set me free and suggested I file another case to claim compensation and my salary. I left the mill and moved to a home in Coimbatore to study and work for a paid position. *Place footprint on floor and step forward.*

Discuss as a group the following questions:

- How was Sophie groomed?
- What did the men use to control her?
- Why did she not escape?

- Why do you think it was hard for Sophie to leave the situation?

Ex. 9 Read about the organization **STOP THE TRAFFIK** (UK) and say what their purpose is.

STOP THE TRAFFIK are people who would love for the group to get in touch via social media or email. There are a wealth of resources on the website if they want to know more about how they can take action against human trafficking worldwide, whether that's spreading awareness in their own communities or joining our global campaigns.

STT is a global movement of individuals, communities and organisations fighting to prevent human trafficking around the world. We work to inspire, inform, equip and mobilise communities to:

- Know what trafficking is and how to identify it.
- Know how to protect themselves and others.
- Know how to respond.

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Lesson 6: Discrimination and equity

Ex. 1 Read the text and tell the group the story about Jackie Robinson's life in chronological order.

1947: Jackie Robinson Integrates Baseball

The article "1947: Jackie Robinson Integrates Baseball" was written by Suzanne Bilyeu and published in the New York Times Upfront magazine on May 14, 2012.

[Suzanne Bilyeu details how Jackie Robinson's gift for playing ball eventually united a team of 30 men and gave hope to hundreds of thousands of African Americans. These feats came at a great cost to Robinson physically, mentally and emotionally as he endured hate and hardships on and off the field]

Long before the civil rights movement took center stage, baseball's color barrier fell when Robinson joined the Brooklyn Dodgers.

On April 15, 1947, an unusually chilly day in New York, a large crowd gathered at Ebbets Field for the Brooklyn Dodgers' opening-day game against the Boston Braves. Like any rookie, the 28-year-old first baseman for the Dodgers, Jackie Robinson, was nervous. In his first at-bat, he was called out by a hair at first base. But in the seventh inning, Robinson scored the winning run after reaching base on a bunt.

While few people remember the details of that game 60 years ago (the Dodgers won, 5-3), Robinson's participation echoed far beyond the sports world: He had broken the color barrier in major-league baseball.

It wasn't front-page news the next day – The New York Times mentioned Robinson's debut in its sports pages – but it later came to be seen as a civil rights milestone, taking place a year before President Harry S. Truman ordered the integration of the military, seven years before the U.S.

Supreme Court outlawed school segregation, and more than a decade before the civil rights movement became the focus of the nation's attention.

"He was a freedom rider before freedom rides," Martin Luther King Jr. later said of Robinson, who endured a difficult struggle for acceptance among white players and fans.

'Not At All Afraid.' Robinson's early life seemed to prepare him well for his role as a trailblazer. Born in Cairo, Georgia, in 1919, he grew up mostly in Pasadena, Calif., raised by his mother, Mallie, who took in washing and ironing to support her five children. (Robinson's father, Jerry, a sharecropper, abandoned the family when Robinson was an infant.)

When the Robinsons moved to an all-white neighborhood in 1922, someone burned a cross on their front lawn. But the way Mallie Robinson handled such incidents left a lasting impression on Jackie.

"My mother never lost her composure," Robinson recalled in his autobiography, *I Never Had It Made*. "She didn't allow us to go out of our way to antagonize the whites, and she still made it perfectly clear to us and to them that she was not at all afraid of them, and that she had no intention of allowing them to mistreat us."

Robinson excelled at sports from childhood. In 1940, he became the first athlete at U.C.L.A. to earn a letter in four sports – football, basketball, baseball, and track – in a single season.

In 1942, not long after the U.S. entered World War II, Robinson received his draft notice. In a segregated Army, he became one of the first blacks to attend Officer Candidate School and graduated as a second lieutenant.

One incident nearly derailed his military career. While stationed at Camp Hood, Texas, he refused to move to the back of the bus, as blacks were supposed to do, on a trip to the neighboring town of Temple. The driver summoned the military police, and the incident led to a court martial. But Robinson was acquitted of all charges and received an honorable discharge in 1944.

Negro Leagues. The next year, Robinson joined the Kansas City Monarchs of the Negro American League, one of the professional baseball leagues made up of predominantly black teams. The Monarchs were considered one of the league's best teams, but Robinson was dismayed by the poor playing and living conditions.

Although major-league baseball had no written rule against black players, the "color line" had been observed since the 1880s. Team owners had long feared that their players would quit rather than play with blacks.

But Branch Rickey, general manager of the Brooklyn Dodgers, detested baseball's whites-only policy. The war had created a shortage of baseball talent and Rickey figured it was the right time to sign some promising black players.

Robinson, a good ballplayer who had experience playing alongside white athletes, was Rickey's first choice. In 1945, he was invited to Brooklyn to meet with Rickey.

"I'm looking for a ballplayer with guts enough not to fight back," Rickey told Robinson, and he acted out situations that Robinson might encounter: He pretended to be a foul-mouthed opponent shouting racial epithets. He swung his fist at Robinson's head. No matter what happened, Rickey said, Robinson must not react.

Robinson signed a contract with the Dodgers organization, and in 1946, he joined a Dodgers farm team, the Montreal Royals, where he led the International League in batting. The team's manager, who initially opposed integrated baseball, told *Newsweek* that Robinson was "a player who must go to the majors."

Cold Shoulder. But not all of the Dodgers were ready to accept Robinson: Some threatened to strike if he joined the team. By April 1947, Robinson was still playing for the Royals and sportswriters were wondering whether he would be promoted. "Only Rickey knows," wrote Arthur Daley in *The New York Times*, "and he ain't talkin'."

On April 10, days before the start of the 1947 season, Robinson got the call: He was now a Brooklyn Dodger. A few of the Dodgers, especially shortstop Pee Wee Reese, supported and befriended Robinson. But many gave him the cold shoulder at first, prompting a sportswriter at the *New York Post* to call Robinson "the loneliest man I have ever seen in sports."

A few weeks into the season, the Philadelphia Phillies came to Brooklyn. The Phillies and their manager, Ben Chapman, taunted Robinson with racial epithets. "Chapman did more than anybody to unite the Dodgers," Rickey later said. "When he poured out that stream of unconscionable abuse, he solidified and unified 30 men."

Robinson faced other hardships. On the road, he was often barred from staying in the same hotel as the rest of the team or eating in the same restaurants. He roomed with a black sportswriter who traveled with the team. Pitchers threw at his head, and runners hit him with spikes. He received hate mail, even death threats.

Some of these problems subsided as Robinson gained acceptance and other black players joined the majors. Eleven weeks after Robinson became a Dodger, the Cleveland Indians signed Larry Doby, who became the second black major leaguer. (By 1951, there were 14 black players, and the color barrier was being broken in other sports as well.)

Robinson went on to win the Rookie of the Year award in 1947. In 1949, as the Dodgers' second baseman, he led the National League in batting (with a .342 average) and stolen bases and was voted the league's Most Valuable Player.

He would lead the Dodgers to six pennants and a World Series before retiring from baseball in 1957. In 1962, he was elected to the Hall of Fame in his first year of eligibility.

Robinson became a business executive and continued to champion the cause of civil rights, participating in voter-registration drives in the South, and working with Martin Luther King Jr. to raise money for rebuilding black churches that had been burned in Georgia.

"A life is not important except in the impact it has on other lives," Robinson wrote in his autobiography. "I cannot possibly believe I have it made while so many of my black brothers and sisters are hungry, inadequately housed, insufficiently clothed, denied their dignity as they live in slums or barely exist on welfare."

'What A Gift.' Robinson's last public appearance was at the 1972 World Series in Cincinnati. Diabetes had taken its toll on his health; he walked with a cane and was nearly blind. He died that October of a heart attack. He was 53.

In 1997, baseball retired Robinson's number, 42, at a ceremony at Shea Stadium in New York. Jeff Merson of ESPN.com wrote that the event "brought back memories of seeing photos of Robinson, and maybe some TV appearances, after his playing days had ended. His hair had turned prematurely gray, long before his early death.

"He had turned the other cheek. He had absorbed enormous abuse. It had, in the long run, cost him. But what a gift he gave us all."

Ex. 2 Answer the questions: What made Jackie's career promotion so hard? What kind of discrimination influenced his life?

Ex. 3 Read the text and find evidence of discrimination in it. How does the main character feel and why? How can the school environment and relationships be described?

Bone Black

This is an excerpt from Bone Black, a memoir by African-American writer Bell Hooks, published in 1996.

[In her memoir, Bell Hooks remembers what it was like to leave her all-black school for an integrated school.]

We cannot believe we must leave our beloved Crispus Attucks and go to schools in the white neighborhoods. We cannot imagine what it will be like to walk by the principal's office and see a man who will not know our name, who will not care about us. Already the grown-ups are saying it will be nothing but trouble, but they do not protest. Already we feel like the cattle in the stockyard near our house, herded, prodded, pushed. Already we prepare ourselves to go willingly to what will be a kind of slaughter, for parts of ourselves must be severed to make this integration of schools work. We start by leaving behind the pleasure we will feel in going to our all-black school, in seeing friends, in being a part of a school community. Our pleasure is replaced by fear. We must rise early to catch the buses that will take us to the white schools. So early that we must go into the gymnasium and wait for the other students, the white students, to arrive. Again we are herded, prodded, pushed, told not to make trouble in this early morning waiting period.

Sometimes there is protest. Everyone black walks out, except for those whose parents have warned that there will be no walking out of school. I do not walk out. I do not believe that any demands made will be met. We surrendered the right to demand when the windows to Attucks were covered with wood and barred shut, when the doors were locked. Anyhow, mama has warned us about walking out. The walkouts make everything worse. More than ever before we are cattle, to be herded, prodded, pushed. More than ever before we are slaughtered. We can hear the sound of the paddles reverberating in the hallway as black boys are struck by the white principals. The word spreads rapidly when one of us has been sent home not knowing when and if they will be allowed to come back.

Some of us are chosen. We are allowed to sit in the classes with white students. We are told that we are smart. We are the good servants who will be looked to. We are to stand between the white administration and the black student body. We are not surprised that black boys are not in the smart classes, even though we know that many of them are smart. We know that white folks have this thing about black boys sitting in classes with white girls. Now and then a smart black boy is moved into the classes. They have been watching him. He has proven himself. We know that we are all being watched, that we must prove ourselves. We no longer like attending school. We are tired of the long hours spent discussing what can be done to make integration work. We discuss with them knowing all the while that they want us to do something, to change, to make ourselves into carbon copies of them so that they can forget we are here, so that they can forget the injustice of their past. They are not prepared to change.

Although black and white attend the same school, blacks sit with blacks and whites with whites. In the cafeteria there is no racial mixing. When hands reach out to touch across these boundaries whites protest, blacks protest as well. Each one seeing it as a going over to the other side. School is a place where we came face to face with racism. When we walk through the rows of national guardsmen with their uniforms and guns we think that we will be the first to die, to lay our

bodies down. We feel despair and long for the days when school was a place where we learned to love and celebrate ourselves, a place where we were number one.

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Lesson 7: Terrorism. Racism. Discrimination

Ex. 1 Read the text and answer the questions:

- How would you define terrorism?
- Do you think that terrorist attacks can be in any way justified?
- What acts of terror have you heard of?
- Why is it so difficult to fight with terrorism?

Terrorism

Terrorism is the use of violence and intimidation in order to achieve political aims. Every day newspapers and TV news bombard us with reports of violence and terror. Terrorists kill for religious, political or nationalist reasons. They use various methods: plant bombs in public places; release deadly poisonous gases in underground railways; blow up buildings and cars; hijack planes; assassinate presidents, prime ministers, high officials and diplomats. Among other famous politicians who lost their lives in terrorist attacks were, for instance, John F. Kennedy, Aldo Moro, Olof Palme, Indhira Gandhi or Yitzhak Rabin.

The question arises whether terrorism can be in any way justified. Most people doubt it since very often the victims are innocent children, women and defenceless civilians. In 1995, for example, a home-made bomb produced by two government-hating former American soldiers destroyed a U.S. government office building in Oklahoma, killing 168 innocent people. Five hundred others were badly injured. In 1997 the explosion of a bomb planted by some Islamic terrorists at a bazaar in Jerusalem killed 12 people and hurt 170. However, the worst terrorist strike in history happened on September 11, 2001 in the United States. Two hijacked planes crashed into the World Trade Centre in New York, and yet another struck the Pentagon. The terrorist attack was prepared by an American-hating Islamic extremist Osama bin Laden, the leader of a vast international terror network. The horrific coordinated assault on the economic and military symbols of America caused an enormous amount of damage and took a heavy toll on human life – about 6,500 innocent people were killed.

Probably the best known terrorist organization in Europe is the IRA (the Irish Republican Army). Its members are Irish nationalists aiming to establish a united Irish Republic by campaigns of terror. Since 1969 they have been increasingly active in Britain and in Northern Island, and this period of violence is known as the Troubles. During the Troubles more than 3,000 people have died and 30,000 have been injured.

Terrorists often say by way of excuse that they are the ones who are oppressed and that they have to destroy “the system” because it cannot be reformed in any other way. They also claim that when they kill in war, it is an act that is praiseworthy. However, can they call themselves fighters for independence, religion or any other worthy cause having pushed a bus full of passengers into a

precipice? Isn't it immoral to say that the end justifies the means or that the death of some innocent people is meaningless?

Most of us condemn terrorists and also wish to stop the wave of terror that is sweeping the world. However, it is very difficult to wage a fight against scattered terrorist groups which do not obey any conventional rules of conducting a war and without the slightest hesitation murder civilians or sacrifice their own lives in suicidal missions. Our bombers, rockets, launchers, tanks, commandos, special agents and the police seem powerless to defeat the insidious enemy. However, all freedom-loving nations around the globe should unite in combating the plague of terror because as long as terrorism threatens us, nobody can feel safe and each of us can become a victim. Let's just imagine what may happen if terrorists gain access to nuclear weapons.

Only peaceful solutions, not violence and terror, should be accepted in the contemporary world.

Ex. 2 Read the text and explain how terrorism affects the life of innocent people. Find in the text the signs of racism, discrimination and prejudice.

Saffron Dreams

This excerpt comes from Saffron Dreams, a novel written by Shaila Abdullah and published in 2009.

There were other looks I had been noticing, or perhaps that dreadful day had given me a heightened awareness of any kind of glance. After the first list of hijackers' names and nationalities was published, many Arab and Asian immigrants put up American flags on cars and shops, signs of solidarity laced with the hope of evading discrimination. It was a desperate attempt to show loyalty to a nation under attack. Immigrant cab drivers were spat on and ridiculed, and ethnic restaurants put up "God Bless America" signs after some were vandalized. With every horn or commotion on the street, they jumped, then withdrew a little more within themselves, guilt-ridden with sins they did not commit. They walked faster when alone. Some women took down their hijabs, afraid of being targeted, and adopted a conservative but Western style of dressing. Men cut their beards. Many postponed plans to visit the country of their origin any time soon. Those who did travel preferred to remain quiet during their journey and chose not to converse in their native language even among family members. A few close friends changed their names – Salim became Sam, Ali converted to Alan – in an attempt to hide identities. When asked their nationality, they offered evasive answers. We were homesick individuals in an adopted homeland. We couldn't break free from our origin, and yet we wanted to soar. The tension in our hearts left us suspended in mid-air.

I, too, had witnessed all sorts of looks in the past few days, the gazes from familiar friends who had turned unfamiliar, the silent blank stares of strangers, the angry, wounded looks wanting to hurt, the accusatory side-long glances screaming silently, You did it, your people brought the towers down. My people? They were not my people, those few whose beliefs don't even reflect the religion they rely so heavily on to justify their cause. They wrecked people like me more than anyone, who come to this country to lead a freer, safer life, to live among a civilization unaware of the struggles of those who live in restrictive societies.

Is it money they are after? I wondered. A priest had been robbed at knifepoint in the same vicinity a few weeks back by two teenage boys. Mentally, I took stock of what I had in my bag: a chewed-up ballpoint pen, a notepad with "Arissa and Faizan Illahi" printed in cursive, a death

certificate, a MetroCard, a \$20 bill, my ring that didn't fit me any longer due to pregnancy edema. My wedding ring! My heart pounded like a trapped animal's. I can't lose that! That's what I held close to my heart when ominous night shadows fell down around me in the dark and I look hungrily at each new one, hoping that one of them was Faizan's, that in death, he would visit me, if nothing else to say goodbye and to hold me close one last time. But how can one see an absence? Touch a void? Look for a form where there is none?

They were moving closer. I could feel it, and I tried to rush my pace. The muscles in my back tightened as I sensed their gained momentum, the footsteps matching mine. As I broke into a trot, a thin hand grasped my wrist. I spun around and faced the four teens. They looked at me with feigned crazed expressions. Now that they were face-to-face with me, they were unsure of their next move. I jerked my hand loose and turned around slowly to resume walking.

"Hey," the taller one with the dog collar called out to me, his voice laced with venom. "Stop or I'll slice you." I turned around slowly and subjected him to a steely gaze. To an onlooker, I am obdurate, an old structure under new management. The station was deserted. It was late. I realized the delicate situation I was in, but I was amazed by my own composure.

"What is it you want?" I asked in a stable tone. "Cash, credit card, food?"

They formed a formidable circle around me. The teenager in combat boots frowned at me and ran his sleeve across his face to wipe away saliva in a futile effort to intimidate me. I could smell their breath on my face. They had been smoking. I tried not to breathe it in. Secondhand smoking is harmful to a baby. Does it matter if the smoke isn't being blown in your face?

"Where is the good in you?" The blond guy suddenly moved in and grabbed my chin, cupping it in his palm roughly. "You race of murderers. How can you live with yourself?" He jerked his hand from my chin. I felt the rising ridge where his nail had scratched me.

"Me?" I looked at him in amazement and then laughed. It was more a product of hysteria. "You have no idea. I am as much a victim as you are."

"Bullshit." The blond guy spat in my face. I didn't brush the wetness away and looked him directly in the eye. I saw something shine in the hand he held behind his back.

"The veil that you wear," he continued, pulling out his knife and aiming the point at my hijab. "It's all a façade. You try to look pure, but you are evil inside. You are the nonbelievers, not us."

I felt the thin veil rip as it came away from my shoulder. I stood waiting for the adrenalin to kick in, for panic to arrive. There was silence inside me. Knock, knock. No one was home. The pain in the young man's voice, though, was unsettling. It had the echo of a loss. I let him go on.

Next he moved the knife down my long black jacket.

"Where is your God now? Do you think He is watching?"

"You're a moron, "I taunted, my heart void of fear. "My religion does not preach terror. They are using it as a crutch to fulfill their own objectives. But you will never see that."

The blond teen scowled but grew quiet as the knife in his hand moved down, forming a single long slit in the coat from my chest to my stomach, hardly touching the surface. I saw the look of surprise on his face as he went over the big bulge on my stomach and stepped back as if he had touched a live wire. I realized with a start that he had not been aware I was pregnant.

"Jesus," he recoiled. "There's a fuckin' baby in there."

The tall teen with the tattoo shifted his legs uncomfortably.

"Go on. Slice me," I dared, my voice angry, now. "This baby's father died that day, too. I suffered as well."

“Shut up, bitch.” The blond teen moved in again, a sheen of sweat on his forehead, the knife closer to my throat this time, so close it itched where it rested. If I leaned toward it, I might bleed to death. I was tempted.

“You lie!” He stared up, stopped, and with renewed resolution look at the knife in his hand.

“Man, Jimmy, I can’t do this,” the tall teen said, moving back.

Jimmy seemed to ponder his options for a split second before the sound of footsteps coming down the subway stairs caught him off-guard. Panicked, he dropped the knife. It clanged twice on the hard concrete before coming to rest. He followed his friends, who were halfway up the subway stairs by then. I heard a voice yell, “Hey!” followed by the sound of someone being punched and falling to the ground.

I collapsed onto my knees and closed my eyes from sheer exhaustion. A shock of pain uncoiled from my stomach and shot up my spine. I felt the restless flutter of my distressed baby and placed my hand on my cramping belly. It felt hard. There was a smell of dirty metal around me, rubber burning somewhere. My senses were suddenly heightened – or were they just now dying down? Bending forward in binding pain, I watched my torn black hijab. My baby, I suddenly realized with a rising sense of panic, heart drumming against my chest.

“Are you alright?” The man kneeling down next to me had chestnut hair and was holding his midriff with one hand and a briefcase in the other. I realized that in their hurry to get away, the young men had delivered some blows to this innocent bystander. My eyes had a hard time focusing.

“Shit,” he cursed, glancing at his watch. A flicker passed across his face as he weighed his option. How important was I to him? A battle within his heart, his conscience his only witness. I kept drifting in and out of reality as I rolled over on one side.

“I have to go,” he muttered apologetically and got up on his feet. “I am so sorry,” he said before turning around. “I’ll call for help.” But would he, really?

I mumbled incoherently. His footsteps receded in the distance, and a few minutes later I heard other footsteps rushing in my direction just as a train pulled up in the station and bright, blinding lights illuminated my surroundings. Oh no, they are back!”

I mustered all the strength I had and screamed at the top of my lungs as my unused adrenalin finally kicked in. The two powerful hands that had suddenly scooped me nearly dropped me as I twisted and spasmed with all four limbs.

I can’t lose this baby.

I have to get to a hospital.

A thought loomed large in my head suddenly as the fight went out of my body and my scream tapered off: How loudly did Faizan scream when death came for him? When the flames reached up to engulf him, what were his last thoughts? Were they about me, his unborn baby, or the life he’d never have?

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UNIT 6 – VIOLENCE AND TOLERANCE AT SCHOOL

Lesson 1: Bullying at school

Ex.1 Read the following information and say what bullying is.

What Is Bullying?

Bullying happens when someone is subjected to negative actions from one or more people and has a hard time defending himself or herself. Bullying takes various forms, including:

- Teasing, taunting or verbal abuse
- Punching, shoving and physical acts
- Spreading rumours
- Excluding someone from a group
- Ganging up on others

In your own words, how would you define bullying?

Cyberbullying is when bullies use the Internet, mobile phones or other electronic devices. It can include:

- Sending mean text, e-mail or instant messages
- Posting damaging pictures or hurtful messages in blogs or on Web sites
- Spreading rumours or lies about someone, sometimes using a fake identity.

Ex. 2 Read the quiz and say whether the following statements are true or false.

Quick Quiz Facts and Myths about Bullying

True or false?

- _____ 1. Nearly one-third of American teens are involved in bullying.
- _____ 2. Fewer than 10% of American teens admit to bullying others.
- _____ 3. Students who are bullied usually participate in class and have good attendance.
- _____ 4. Most students who bully are insecure.
- _____ 5. Male bullies are not usually bigger and physically stronger than their peers.
- _____ 6. Witnesses often end friendships with the victim and feel guilty for not reporting the incident.
- _____ 7. Bullies have trouble making friends.
- _____ 8. Bullies do poorly in school compared to students who do not bully.
- _____ 9. Most bullies discontinue aggressive behavior in adulthood.
- _____ 10. Nine out of 10 LGBT students have been bullied.

Ex. 3 Read and comment the quote.

Voices

“I’ve often wondered about the kids who watched [the bullying] happen – why they didn’t say anything, how they felt about what was going on?”

T. C. Largaespada, social worker at youth shelter

Largaespada’s quote refers to “bystanders.” A bystander is a person who sees unacceptable behavior but does nothing to stop it. What do you think prevents bystanders from taking action?

Ex. 4 Read statistics on bullying in the USA and say which number is unexpected to you.

Bullying by the Numbers

160,000 – Estimated number of U.S. students who skip school daily to avoid being bullied

32% – Students who report being bullied at school during the school year

86% – Gay or lesbian students who report being bullied

70% – Teachers surveyed who say that educators “almost always” intervene when bullying occurs

35% – 9th graders who believe their teachers are interested in trying to stop bullying

66% – Bullying victims who believe school professionals responded poorly to the bullying they observed

10–20% – Bystanders who provide any real help

Ex. 5 Agree or disagree with the statements of the survey.

How Safe Is Your School?

Assessing the Climate of Your School Community

Take this anonymous survey by checking AGREE or DISAGREE for each statement.

1. Bullying is a problem in my school.
2. Someone I know is sometimes afraid to come to this school because of harassment.
3. My school is unsafe for some students.
4. I'm not sure what the procedures are for reporting bullying in my school.
5. I've heard adults in my school make negative remarks about a student or about a particular group of students.
6. I feel uncomfortable reporting bullying and harassment.
7. At my school, there are no consequences for bullying.
8. In my opinion, some kids deserve to be picked on or bullied.

Totals ___ **Agree**

___ **Disagree**

Compile responses. What do the results suggest about bullying in your school?

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Lesson 2: Bullied

Ex. 1 Watch a documentary film: *Bullied: A Student, a School and a Case that Made History* (<https://vimeo.com/30915646>).

Ex. 2 After viewing *Bullied* read these quotations and comment them. Write a reflection on what it means in the context of the film and in relation to one or more of these themes: discrimination, courage, empathy and justice.

“Kids get harassed for all kinds of reasons. They're too fat. They're too thin. They're too tall. They are too smart. They're too dumb. Gays and lesbians are picked on.”

- Nina Buxbaum, home economics teacher at Ashland high school

“Mrs. Podlesny said that ‘boys will be boys,’ and that if Jamie was going to act so openly gay he had to expect this stuff to happen to him.”

– Carol Rosin, Jamie’s mother

Ex. 3 Talk about these questions in small groups and share in group discussion.

Courage and Empathy

1. What did Jamie hope to accomplish by filing a lawsuit?
2. What do you think Jamie felt on a typical day?

The Impact of Bullying: Dealing with Discrimination

1. What role did bystanders play in Jamie’s bullying?
2. What are some common misconceptions about bullying?

Making History: Standing Up for Justice

1. What is the constitutional basis of Jamie’s case?
2. What are Jamie’s key messages when he speaks at the assembly? What lessons do you take away from his story?

Ex. 4 A *bystander* is a person who sees unacceptable behavior – including bullying – but does nothing to stop it. Consider this story:

When Steve Tower, a youth health coordinator ... visited a fifth-grade class as part of an anti-bullying program, he showed students a photograph of an 11-year-old boy in a football uniform and invited the students to “write down as many things about what you imagine that person in the picture is like.” Later, he showed them a second photo of the same boy – but this time, the boy was in a casket. When students asked how the boy died, Tower explained: “He was bullied ... some boys accused Carl of being gay, even though he wasn’t, and then mercilessly taunted him. And no one, no one, did anything. There were no leaders in that bystander group. ... All of you are bystanders,” Tower says. “All of you can be leaders.”

–Adapted from “The Secret to Stopping a Bully?” by Neil Swidey, *The Boston Globe*

Discuss: What is a bystander? What can bystanders do to protect victims and prevent bullying?

Ex. 5 Acting with Courage

In a small group, consider one of the *Bullied* scenes below.

1. In each of these scenarios ...

- If you had witnessed the scene, what might you have done?
- If you saw this happening to a friend, what would you do?
- If you saw this happening to someone you didn’t know – or to someone you didn’t like – what would you do?
- If someone you know was doing this, what would you do?

Scenario I

BULLY: Hey, homo.

JAMIE NABOZNY: I just know that it hurt a lot to hear those words on a daily basis –people calling me queer, fag, homo ... saying really disgusting things about ... sex ...

Scenario II

JAMIE: When I was walking down the hallway I’d have things thrown at me ... I’d be kicked, tripped, spit on, kicked.

Scenario III

One day Jamie’s science teacher stepped out of the classroom.

JAMIE: And the two boys started harassing me. And they had started touching my legs and telling me, you know, that “you like it” and stuff, and I kept pushing them away. And then eventually I tried to get away from them and they pushed me to the ground. One of them got on top of me and were just continuing to—to touch me and being vulgar, I guess.

Ex. 6 Answer the questions of the “Self-Reflection”. Because this is a personal self-reflection, no one will be asked to share individual responses; be as honest as possible. When everyone has completed the handout, you will lead a general discussion about it, but no one will be asked to reveal specific answers, and the “Self-Reflection” handout will not be turned in to the teacher.

Self-Reflection

Directions: Think about your own thoughts and actions with respect to prejudice and unfairness. Rate yourself using the scale below and then answer the questions that follow each item.
1 = I almost never do this 2 = I sometimes do this 3 = I often do this 4 = I always do this

_____ **I try to learn about my own cultural group(s).**

Why do I think I do (or don’t so) this?

What else could I do to learn about my own background and heritage?

_____ **I try to learn about other cultural groups.**

Why do I think I do (or don’t do) this?

What else could I do to learn about other cultural groups?

_____ **I listen to other people’s opinions and points of view on various topics, even when they differ from my own.**

Why do I think I do (or don’t do) this?

What are some ways that I could do this better?

_____ **I engage in name-calling.**

What are some reasons why I do (or don’t do) this?

What would be the value of my not engaging in name-calling at all?

_____ **I make assumptions about people based on the groups to which they belong.**

Why do I think I do (or don't do) this?

What are some ways I can practice not making assumptions and not believing stereotypes?

_____ **I tell jokes that make fun of people because of things like their gender, race, religion, sexual orientation, clothes, body size or shape, physical or mental ability.**

Why do I think I do (or don't do) this?

What is the value of not telling jokes about people?

_____ **I spread rumours.**

Why do I think I do (or don't do) this?

What are the possible consequences when/if I do spread rumours?

_____ **I am prejudiced against certain groups of people.**

Why do I think I do (or don't I) hold prejudices?

Which prejudices that I hold do I personally think I need to rid myself of and why?

_____ **I think about the negative messages that I am getting about people from things like advertising, television, movies, music, and video games.**

Why do I think I do (or don't do) this?

What would be the value of paying closer attention to hidden messages in the media?

_____ **I speak up for others when I see them being treated unfairly.**

Why do I think I do (or don't) speak up?

What can I do to become more outspoken on issues of unfairness and inequity?

How would I benefit from speaking out for others?

How would others benefit if I spoke out?

Ex. 7 Discuss the following questions:

- a. How did you feel completing this handout?
- b. Were you surprised by any of your answers? If so, why do you think you were surprised?
- c. Do you think it was a good exercise for thinking about these topics? Why or why not?
- d. Do you think that you will try to change any of your attitudes or behaviors based on your self-reflection? Explain your thinking.
- e. If you were satisfied with some (or all) of your answers, what kinds of things will you do to continue being “part of the solution?”
- f. Do you think each person has a responsibility to stop the escalation of hate? Explain your thinking.

Ex. 8 The Escalation of Hate

Consider the meaning of each of the words stereotype, prejudice, scapegoating, discrimination, violence, genocide and think about how they differ from one another.

Suggested definitions for terms used in this lesson

Discrimination - the denial of justice and fair treatment

Genocide - the systematic destruction or the attempted extermination of a group of people

Hate crime - a criminal act directed at an individual or property because of the victim’s real or perceived race, ethnicity, gender, religion, nation origin, sexual orientation, or disability

Prejudice - a negative attitude toward a person or group formed without examining individual characteristics

Scapegoating - unfairly blaming an individual or group for circumstances that have varied causes

Stereotype - an oversimplified generalization about an entire group of people without regard to individual differences

Violence - an action that emotionally or physically harms individuals or communities

Ex. 9 Read the following statements and match them to the words stereotype, prejudice, scapegoating, discrimination, violence, genocide. Consider if more than one word could be applied to some of the statements and to be prepared to explain your responses.

- a. The gay community is frequently blamed for AIDS.
- b. In 1997, the FBI documented 8,049 hate crimes based on race, religion, ethnicity, sexual orientation, and gender.
- c. During World War II, Nazis killed six million Jews to protect the so-called “Aryan Race.”
- d. Employers often do not hire people whose native language is not English.
- e. People often refer to Asian Americans as the “model minority.”

f. Fashion magazines rarely photograph overweight people positively.

Ex. 10 Discuss the answers in a whole-group discussion. Clarify definitions as needed.

On a large piece of chart paper, draw a triangle and divide it into five sections. Starting at the top of the pyramid, label the sections as follow: Genocide; Violence and Hate Crimes; Scapegoating; Discrimination; and Stereotyping and Prejudice. Think about how this pyramid can be used to illustrate how hate escalates. Work together to fill in examples for each of the sections. Share some of its examples and discuss all of the following questions:

a. What are some factors that make it more likely that hate will escalate? (e.g., hate behaviors are tolerated, the media reinforce stereotypes, friends and family agree with and reinforce each other's prejudices)

b. Once someone's actions start moving up on the pyramid of hate do you think it's difficult to stop? Why or why not?

c. What are some things that might help stop the escalation of hate? (e.g., education, new laws, enforcement of existing laws, school policies)

d. What can individuals do to stop the escalation of hate? What can communities do?

e. What is the cost to the individual who does not act to challenge hate? What is the cost to the targets of hate? What is the result for society?

Ex. 11 Create a role play based on the situation below. The role play should be no longer than 2-3 minutes. The role play should end with a positive solution to the problem.

Situations: Bullying Role Play

1. You see people whispering
2. Someone calls you names
3. You have no one to play with because other children have said bad things about you
4. You join a group of friends and they stop talking
5. The "bullies" are waiting to get you on the way home
6. Someone pushes you in line

Present the role play. Suggest additional ways of solving the problem.

Ex. 12 Discuss the links between this activity and students' lives.

- What can we do to make our school safe from bullies?
- What should we do if we are bullied? What can we do to help others who are bullied? How can we help the bullies?
- What does our school code of conduct say about bullying?
- What role can the school parliament play in helping address bullying?

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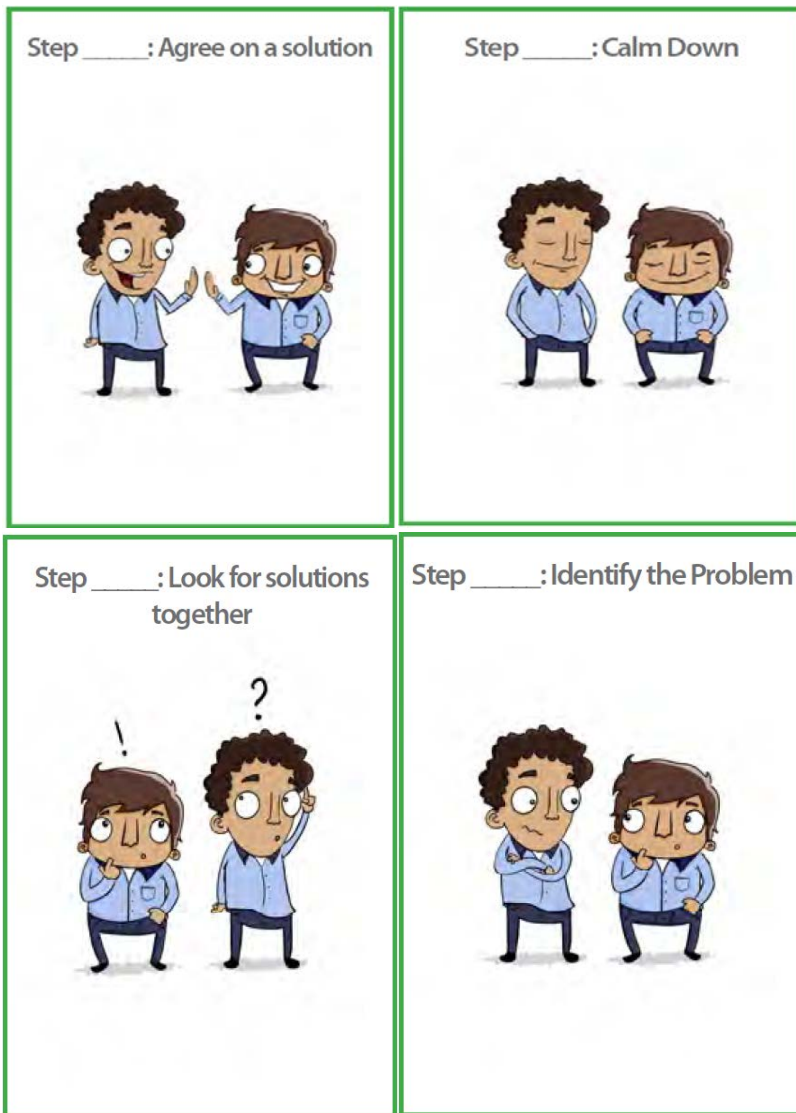
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Lesson 3: Reasons for bullying

Ex. 1 What is the order of the steps for resolving a conflict? Put the pictures in the correct order. Discuss the steps.



Ex. 2 Read the text and identify reasons for bullying. Describe the behavior of Mr. Koligian. Why was it considered unfair by other students? What could have been done to prevent bullying at that school?

Fear

“Fear” is a personal narrative from Living Up the Street: Narrative Recollections, a book written by Gary Soto and published in 1985.

[In this personal narrative from Living Up the Street: Narrative Recollections, Gary Soto recounts a moment when he began to understand Frankie T., a boy who bullied him in the fifth grade.]

A cold day after school. Frankie T., who would drown his brother by accident that coming spring and would use a length of pipe to beat a woman in a burglary years later, had me pinned on the ground behind a backstop, his breath sour as meat left out in the sun. “*Cabron,*” he called me and I didn’t say anything. I stared at his face, shaped like the sole of a shoe, and just went along

with the insults, although now and then I tried to raise a shoulder in a halfhearted struggle because that was part of the game.

He let his drool yo-yo from his lips, missing my feet by only inches, after which he giggled and called me names. Finally he let me up. I slapped grass from my jacket and pants, and pulled my shirt tail from my pants to shake out the fistful of dirt he had stuffed in my collar. I stood by him, nervous and red-faced from struggling, and when he suggested that we climb the monkey bars together, I followed him quietly to the kid's section of Jefferson Elementary. He climbed first, with small grunts, and for a second I thought of running but knew he would probably catch me – if not then, the next day. There was no way out of being a fifth grader – the daily event of running to teachers to show them your bloody nose. It was just a fact, like having lunch.

So I climbed the bars and tried to make conversation, first about the girls in our classroom and then about kickball. He looked at me smiling as if I had a camera in my hand, his teeth green like the underside of a rock, before he relaxed his grin into a simple gray line across his face. He told me to shut up. He gave me a hard stare and I looked away to a woman teacher walking to her car and wanted very badly to yell for help. She unlocked her door, got in, played with her face in the visor mirror while the engine warmed, and then drove off with the blue smoke trailing. Frankie was watching me all along and when I turned to him, he laughed, "*Chale!* She can't help you, *ese.*" He moved closer to me on the bars and I thought he was going to hit me; instead he put his arm around my shoulder, squeezing firmly in friendship. "C'mon, chicken, let's be cool."

I opened my mouth and tried to feel happy as he told me what he was going to have for Thanksgiving. "My Mamma's got a turkey and ham, lots of potatoes, yams and stuff like that. I saw it in the refrigerator. And she says we gonna get some pies. Really, *ese.*"

Poor liar, I thought, smiling as we clunked our heads softly like good friends. He had seen the same afternoon program on TV as I had, one in which a woman in an apron demonstrated how to prepare a Thanksgiving dinner. I knew he would have tortillas and beans, a round steak maybe, and oranges from his backyard. He went on describing his Thanksgiving, then changed over to Christmas – the new bicycle, the clothes, the G.I. Joes. I told him that it sounded swell, even though I knew he was making it all up. His mother would in fact stand in line at the Salvation Army to come away hugging armfuls of toys that had been tapped back into shape by reformed alcoholics with veined noses. I pretended to be excited and asked if I could come over to his place to play after Christmas. "Oh, yeah, anytime," he said, squeezing my shoulder and clunking his head against mine.

When he asked what I was having for Thanksgiving, I told him that we would probably have a ham with pineapple on the top. My family was slightly better off than Frankie's, though I sometimes walked around with cardboard in my shoes and socks with holes big enough to be ski masks, so holidays were extravagant happenings. I told him about the candied yams, the frozen green beans, and the pumpkin pie.

His eyes moved across my face as if he were deciding where to hit me – nose, temple, chin, talking mouth – and then he lifted his arm from my shoulder and jumped from the monkey bars, grunting as he landed. He wiped sand from his knees while looking up and warned me not to mess around with him anymore. He stared with such a great meanness that I had to look away. He warned me again and then walked away. Incredibly relieved, I jumped from the bars and ran looking over my shoulder until I turned onto my street.

Frankie scared most of the school out of its wits and even had girls scampering out of view when he showed himself on the playground. If he caught us without notice, we grew quiet and

stared down at our shoes until he passed after a threat or two. If he pushed us down, we stayed on the ground with our eyes closed and pretended we were badly hurt. If he riffled through our lunch bags, we didn't say anything. He took what he wanted, after which we sighed and watched him walk away after peeling an orange or chewing big chunks of an apple.

Still, that afternoon when he called Mr. Koligian, our teacher, a foul name – we grew scared for him. Mr. Koligian pulled and tugged at his body until it was in his arms and then out of his arms as he hurled Frankie against the building. Some of us looked away because it was unfair. We knew the house he lived in: The empty refrigerator, the father gone, the mother in a sad bathrobe, the beatings, the yearnings for something to love. When a teacher manhandled him, we all wanted to run away, but instead we stared and felt shamed. Robert, Adele, Yolanda shamed; Danny, Alfonso, Brenda shamed; Nash, Margie, Roch ashamed. We all watched him flop about as Mr. Koligian shook and grew red from anger. We knew his house and, for some, it was the same one to walk home to: The broken mother, the indifferent walls, the refrigerator's glare which fed the people no one wanted.

Ex. 3 Read and identify the examples of put-down behaviours.

Lessons from Research on Ridicule

by Larry K. Brendtro, Ph.D.

Each day, hundreds of thousands of students are teased and taunted by their peers. When verbal aggression escalates into physical violence, most schools respond decisively. But the vast majority of school bullying is not overt violence but covert psychological warfare. It comes in the form of social ridicule, psychological intimidation, and group rejection.

Teasing can be innocent fun, and all of us participate in the good-natured banter that is a bond of friendship. But when teasing mutates into ridicule it is no longer play. Neither is ridicule a natural social learning experience preparing children to better cope with a rough and tumble world. Ridicule is a powerful social ritual designed to demean certain individuals and set them apart from others. Those so stigmatized become what anthropologists call "polluted persons," and they are made to seem less than human. This devalued status gives license for members of the in-group to abuse this outcast with impunity.

Ridicule is a variant of bullying behavior. Like physical bullying, psychological bullying come in many nuances and forms. It can include mocking, insults, and "humor" designed to make the person an object of scorn or derision. Insults can target a person's clothing, appearance, or personality and demean family, race, gender, sexual orientation, or values. Ridicule doesn't even require words, as dirty looks and gestures will accomplish the same ends. All of these have in common that they cross the line from playful teasing to disrespect and demean a person.

Peer victimization is one of the most overlooked contemporary educational problems. Even in schools with abundant resources, twenty-five percent of students report that one of their most serious concerns was fear of bullies. Yet many elementary students say their teachers seldom communicate with them about bullying. Most young people quickly discover that they cannot rely on teachers to protect them from bullies. In fact, much bullying behavior occurs in or around school, but outside the immediate surveillance of teachers. Victims of school bullying tell us they navigate through the school with an internal map of unsafe zones such as bathrooms, the playground, and the route to school. Fearful young people who try to keep close to teachers only risk peer ridicule as teacher's pet.

Subtle bullying can occur since some forms of ridicule are calculated to avoid detection, such as when peers roll their eyes in derision or participate in the social banishment of a fellow student. Sometimes teachers spot these behaviors but choose to ignore them in the hope that young people will learn to handle these problems independently. In 400 hours of video-documented episodes of bullying at school, teachers noticed and intervened in only one out of every twenty-five episodes (Marano, 1995).

Research on Bullies, Victims, and Bystanders

Until recently, most researchers assumed that physical aggression was the most damaging form of bullying behavior. Certainly physical abuse is intolerable, which is why schools have zero-tolerance policies for such acts. However, in the last decade, we have learned that the long-term effects of ridicule can be equally damaging to victims. Hoover (2000) reviewed a series of studies in which students reported that teasing was the most prevalent type of bullying they experienced. This verbal ridicule and harassment was often as devastating as periodic physical abuse by peers.

Since ridicule is a direct attack on a child's sense of self-worth, if it persists it can have life-altering effects. The ridicule experience evokes strong negative emotions of shame, anxiety, and fear. Most young people also become angry at their mistreatment but feel helpless to stop it. Some conclude that they are worthless individuals who must deserve their rejection. Instead of recognizing that others are treating them badly, they see themselves as bad and shameful persons. When continual ridicule overwhelms a child's ability to hope and cope, a crisis ensues. The person may become depressed and self-destructive or in isolated circumstances strike out at others. In many dramatic cases of school violence, persons who see themselves as victims of ridicule acquire weapons or anti-social allies and take vengeance on their victimizers.

Bullying has an entirely different effect on the provocateur. While being the target of bullying erodes self-esteem, many bullies feel powerful and actually build an inflated sense of self-esteem by putting others down. Bullying research suggests that many bullies have lots of confidence, enjoy dominating others, and are comfortable with aggression. They are also unlikely to feel much empathy for their victims. Usually this is not because they are devoid of conscience, but they learn to justify their behavior with thinking errors. They give demeaning labels to victims ("he's a wimp") minimize the hurting impact of their own behavior ("we were just kidding"), and blame the victim ("he had it coming"). By using these cognitive distortions, a youth can silence the voice of conscience (Gibbs, Potter, Goldstein, and Brendtro, 1998). Changing these persons will involve nurturing their empathy for others and challenging their distorted thinking.

While "bullying" is a term with male overtones, girls become very proficient bullies, notably in the realm of ridicule. Mary Pipher (1996) notes that traditional role expectations restrict overt aggression by girls, who then rely on ridicule and character assassination. They mock peers who don't have the right clothes or fail to conform to cultural stereotypes about femininity. A girl might punish a peer by calling her on the phone to tell her there is going to be a party, but she is not invited. They scapegoat other girls for failing to achieve the same impossible goals they are unable to achieve. Sometimes they even pick on a particular girl who seems relatively happy in order to make her life as miserable as theirs.

When students don't feel socially and physically safe, the school climate is rife with ranking and ridicule. In such environments, even ordinary students are capable of extraordinary meanness. Cliques are formed with membership dictated by race, style of clothing, athletic prowess, or other superficial traits which Polly Nichols (1996) calls "lookism." Joining these alliances gives students a sense of superiority and belonging at the expense of those who are banished.

The Important Role of Bystanders

Research shows that a small percentage of students, perhaps less than 10 percent, are active bullies, and a similar number are perpetual victims. But when bullying is studied in greater detail, it becomes clear that the most powerful role in the drama is played by the audience. Some become the cheering section for bullies, while a silent majority of bystanders enable bullying by their silence.

Although students who observe bullying may feel some empathy for the victim, they seldom step forward to defend this peer lest they also become targets for ridicule. This failure to help is particularly tragic since a student who knows he or she has at least one friend can better endure the adversity of rejection. But changing the school climate requires more than recruiting a few brave young people who will be buddies with rejected students. Indeed, bullying behavior can best be extinguished when it comes to be seen as repugnant to the silent majority.

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Lesson 4: Diversity and peace

Ex. 1 Read and comment

“Our children are living and growing up with one of the greatest challenges societies face today, diversity. In a world where cultures increasingly converge and intermingle with each other, teaching the values and skills of ‘learning to live together’, has become a priority issue for education.” (*Toward a Culture of Tolerance and Peace*)

Ex. 2 How is the world divided?

The current population of the world is over 7 billion people. Imagine if there were only 100 people who represented everyone on the planet, who would these 100 people be? There would be 50 females and 50 males, but what about other characteristics? Choose the correct answers.

| If the world were 100 people: | Choose from the following: |
|---|-----------------------------------|
| There would be _____ children. | 74 |
| There would be _____ adults. | 26 |
| There would be: | |
| _____ from Asia | 14 |
| _____ from Africa | 11 |
| _____ from the Americas | 13 |
| _____ from Europe | 56 |
| _____ from the Middle East and North Africa | 6 |
| There would be: | |
| _____ Muslims | 22 |
| _____ Christians | 14 |
| _____ Hindus | 7 |
| _____ Buddhists | 12 |
| _____ People who practice other religions | 12 |

| | |
|--|----|
| _____ People who are not aligned with any religion | 33 |
| Different languages spoken would be: | |
| _____ Arabic | 5 |
| _____ Chinese (Mandarin) | 12 |
| _____ Spanish | 5 |
| _____ English | 75 |
| _____ Other languages | 3 |
| _____ would be able to read and write. | 83 |
| _____ would NOT be able to read and write. | 17 |
| _____ would have access to the Internet. | 34 |
| _____ would NOT have access to the Internet. | 66 |
| _____ would have a place to live. | 77 |
| _____ would NOT have a place to live. | 23 |
| _____ would have access to clean drinking water. | 13 |
| _____ would NOT have access to clean drinking water. | 87 |

Ex. 3 Read the poem and explain what its title means.

Peace Begins With You

This is an excerpt from Peace Begins With You, a book written by Katherine Scholes and published in 1989.

[Katherine Scholes begins this informative piece by describing the multi-faceted nature of the word "peace" and what it can mean to different people at different times. Then she provides concrete ways that each of us can be a peacemaker.]

Peace

can feel warm, bright, and strong –
or calm, cool, and gentle.

It can be found in a place that is busy and loud –
and be missing in the calmest, quietest place on earth.

Peace means different thing to different people,
in different places, at different times in their lives.

So . . .

What is peace?

Where does it come from?

How can you find it?

And how can you keep it?

There are some things you need just to stay alive:

food, water, a place to live,

clothes to keep warm,

help when you are ill or injured . . .

Peace is having the things you need.

Then there are things that you want,

to help make life good.

Small things . . .

like a cup of hot chocolate on a winter evening,

or a walk along an empty beach,
or a special place to be alone with your friends.
And big things . . .
like not being afraid, like having the chance to study and learn,
like knowing you are loved by family or friends.
Peace is being able to have,
or to hope for and work for,
at least some of the things you want.
Everybody is different.
They want and need different things, in different places,
at different times in their lives.
Peace is being allowed to be different –
and letting others be different from you.
Because people are different,
their needs or wants don't always fit easily together,
in the same place, at the same time . . .

Some people think only about having peace for themselves.
They don't care about what others need or want.
They try to stay inside their own peaceful place
and keep everyone else's problems outside it.
They might get away with this
for a little – or even a long – while.
But in the end, the only hope of lasting peace –
in our homes, our communities,
and all the countries of the world –
is a peace that is real for everyone.

This can only begin to happen
when more people work toward making sure others
have the things they need,
and at least some of the things they want –
when more people work toward making sure
everyone is treated fairly.
All through history, there have been peacemakers –
people who have worked for peace
by trying to make life better for others.
They have worked to have laws changed
and things shared more fairly,
so that everyone – whoever and wherever they are –
can have the chance of a good life.
Being a peacemaker often means saying “No!”
It may mean starting a conflict.
Because if you believe something is wrong, or unfair,
you may have to speak up, and you may have to act.

But there are different ways to speak and act,
and some are more likely to bring change,
with peace, than others.

Our world is full of change.

Ideas and beliefs change, ways of living change,
the natural world itself changes –

in our lifetimes,

and across whole chapters of history.

And our ideas about what we need,

and especially what we want,

change as well.

To keep up with these changes, we have invented new ways of finding and using
more and more of what our planet can give us.

Often this causes conflict

between the needs of plants and animals

and the needs or wants of people.

And too often it's people who have their way.

But all living things are part of one giant web of life.

And – in the end – they all depend on one another.

So when we think about the future,

we must think about living in peace with the land.

Caring about problems in the world,

and even having problems of your own,

doesn't mean you can't feel peace anymore.

There is a special kind of peace that lives inside you.

Some people can feel this peace

even when they are in great pain, fear, or danger.

Many different philosophies and religious faiths

teach about this "inside" peace –

and also about making peace in the world.

Peace

is not a gap between times of fighting,

or a space where nothing is happening.

Peace

is something that

lives,

grows,

spreads –

and needs to be looked after.

How to be a peacemaker:

Learn about what is happening in the world around you.

Learn about different ways of living and thinking.

Be involved in the decisions being made on your behalf by parents, teachers, counselors,
politicians.

But first of all,

learn about yourself,
about why you think, believe, feel, and act as you do.
Learn how to listen
and how to see things from another point of view.
Learn how to solve problems peacefully in your own life,
because peace begins with you –
in your own backyard.

Ex. 4 Read and discuss the saying.

Schools are laboratories for the practice of tolerance. School or ‘schooling’ in the sense of international instruction that socializes children and youth, whether it takes place within or outside a formally constituted school, is the most direct means for teaching social values. Schools can be arenas for community building. They must be places in which tolerance is practiced as well as taught. Just as the society at large and the school as the institutional agent of education must be organized for and exemplify the values and practices of tolerance, each classroom should also be an environment for nurturing tolerant attitudes and for developing the capacities to practice them. (*Toward a Culture of Tolerance and Peace*)

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Lesson 5: Important facilitation guidelines

Ex. 1 Read the guidelines and discuss what can every teacher do to make their classroom a tolerant learning environment?

a) Promoting the healthy expression of feelings.

Young people will learn as much – if not more – about the healthy expression of feelings from how you manage your classroom as from the direct skill instruction provided in this unit. If young people are given ample opportunity to practice responding to one another’s feelings in a caring way, they will eventually require little prompting from you. Slowly, the shift to a more caring culture will become apparent in your classroom.

To achieve this shift, it’s important to model the skills you hope young people to acquire in everything you do – from how you facilitate your daily lesson plans to how you respond to students’ feelings during an intervention to how you yourself manage and express your feelings. So, throughout your day, create and seize opportunities to support young people’s healthy expression of feelings.

Promoting the healthy expression of feelings.

• ***Build a feelings vocabulary:*** Take every opportunity to help young people learn new words to describe their feelings. Make sure you give words for positive emotions at least twice as often as negative ones.

- **Encourage discussion about feelings:** Use class meetings to talk about feelings. Check in with students in a go-round, asking each student to say one word that describes how they are feeling that day (or to pick from a stack of Feelings Cards made on index cards for this purpose).

- **Model:** Give young people permission to express their feelings by naming your own feelings during the day.

- **Promote reflection:** Use the journal writing at the end of each activity to help students reflect on and share their feelings about that particular topic.

- **Assure:** Look for opportunities to assure students that whatever feelings they bring to the group are okay. For example, when one student says to another who is crying, “Don’t be a baby,” you can take the opportunity to affirm that crying is okay – regardless of our age or gender.

- **Create a sense of safety:** Together with the students, create agreements for making your classroom a place of safety for everyone. This includes creating confidentiality policies, including a right to pass if something is too private, and discussing the limits of teasing and other potentially hurtful behaviours.

- **Support empathy:** Encourage young people to look for physical cues that will help them identify how another person is feeling. Then help them explore the reason behind the feeling and think of ways they can help.

- **Infuse feelings reflection into your curriculum:** Look for opportunities when studying foreign languages, to discuss feelings with young people and connect them to their own lives. Ask: “What do you think that character in a book is feeling about that (event, conflict, relationship, etc.)? Have you ever felt that way? How might those feelings have influenced his behaviour? How have similar feelings influenced your behaviour?”

- **Give girls extra encouragement:** Help girls stand up for themselves, speak out, and to value their own needs and feelings as much as someone else’s.

b) Encouraging Caring, Compassion, and Cooperation.

Encouraging Caring, Compassion, and Cooperation.

Provide opportunities for positive social interactions: Community-building activities such as the gatherings and closings of each of the lessons in this guide give students an opportunity to learn about each other in safe, nonthreatening, and fun ways. These types of activities also build mutual respect and caring and reduce exclusion.

Match pairs and groups: When forming pairs or small groups, try to match young people who otherwise might not have much exposure to one another. Avoid groups where there are well established friendships or common bonds between most but not all students.

Evaluate your routines: You can use classroom routines to create opportunities for young people to work cooperatively in small groups. Ask yourself: Are there certain activities that could be done in small groups or pairs? Can students take turns with certain tasks, such as distributing materials?

Give positive feedback: Look for opportunities throughout the day to comment positively on examples of cooperation as you see and hear them.

Name the problem: Discuss behaviours that make cooperation difficult – quitting, interrupting, disagreeing, arguing, etc. Also help young people identify behaviours conducive to cooperation.

Gradually allow more autonomy: *Include young people in decision making and problem solving that affects them. As youth develop problem-solving skills, gradually provide leadership opportunities.*

Set clear limits and expectations: *Clear expectations help create a sense of safety for oftentimes self-critical and unsure young people.*

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Lesson 6: Teaching Creative Conflict Resolution

Ex. 1 Read the following guidelines and discuss them.

Conflict resolution education models and teaches, in developmentally relevant and culturally appropriate ways, a variety of processes, practices, and skills designed to address individual, interpersonal, and institutional conflicts, and to create safe and welcoming learning environments. These skills, concepts and values help individuals to understand conflict dynamics, and empower them to use communication and creative thinking to build healthy relationships and manage and resolve conflicts fairly and nonviolently. Conflict resolution educators envision a peaceful and just world where citizens act responsibly and with civility in their interactions and in their dispute resolution processes.

Practice, practice, practice: *Allow some time for role-playing or games when young people aren't involved in a problem and can focus on how the techniques work. Be explicit with students that learning these skills takes time and practice. And be forgiving and gentle when students slip into old behaviours. Correct the mistaken behaviour and then give students an opportunity to try it the right way. Positively reinforce good behaviour.*

Model skill behaviour: *Young people are tuned into the messages that you send through your own dealings with conflict. Model the skills and behaviours you wish your students to learn.*

Explore identities: *Journal writing, role-plays, and small group discussions give students opportunities to explore their thoughts, feelings, and preferences. Students will be more likely to understand and accept others' points of view if they have practiced listening to varied thoughts and opinions.*

Turn the problem over: *Whenever possible, turn the problem over to the group.*

Give starters: *Try giving starters to help students talk about conflicts as they arise. Be neutral and non-blaming. For example, "I saw that you were arguing with (insert name) before the lesson."*

Give time to cool off: *Don't try to solve problems when emotions are still running high. Give everyone a chance to cool off first.*

Promote creative solutions: *Help young people find creative solutions. Ask questions like "What could you do if this happens again?" or "What could you do now to make this situation better?"*

Bring the conflict to closure: *Many conflicts are over before an adult has the chance to intervene. Young people may still need to learn from the experience, however. To bring a conflict to*

closure, bring the participants together and ask the following questions: What happened? How do you feel? What could you do if this happens again? What could you do now to make things better?

Evaluate solutions: *During problem solving, have students decide whether all the parties in a conflict would be happy with suggested resolutions. Also, after a predetermined interval, check in on how the solution is working and suggest adjustments if needed.*

Conflict Resolution Education Core Concepts

Effective classroom resolution helps students recognize the following concepts:

- *what conflict is and how it operates*
- *the difference between conflict and violence - violence is a symptom, or a kind of response, while conflict is the underlying problem or disagreement*
- *how conflicts increase and decrease*
- *cultural variations in conflict styles and conflict resolution processes*
- *personal conflict styles and diverse approaches to conflict*
- *the difference between fight-flight (aggressive) responses, avoidance responses and assertiveness*
- *basic human needs and the role that unmet needs play in causing or exacerbating conflicts*
- *the distinctions between needs and wants, between interests and positions*
- *recognizing one's own and others' emotions*
- *anger triggers and responses to those triggers*
- *group communication and interaction patterns and challenges*
- *the nature of "bullying" and harassment, and how to interrupt and/or deter it*
- *how conflict resolution skills can be useful "life skills" at school, at work and at home*
- *responsibility: taking ownership for one's role in the conflict and the outcome of conflict*

Conflict Resolution Education Core Skills

- *cooperative group interaction: turn-taking, sharing responsibility*
- *communication: paraphrasing, active listening, non-verbal communication, validating, reframing, giving and receiving effective messages, including feedback*
- *affirmation and empathy: learning to feel better about oneself, appreciate others, and provide emotional support for oneself and empathy for others*
- *anger management: impulse control, capacity to identify anger and effectively respond to it, in self and others*
- *mediation and negotiation: ability to initiate and successfully complete formal conflict resolution process steps, such as brainstorming, selecting from among alternatives, understanding positions and interests, and analyzing various perspectives of a conflict*
- *bias awareness: identifying bias (personal, cultural, institutional), understanding bias in self and others, knowing methods for interrupting and countering bias*
- *problem solving: defining the problem, identifying and evaluating options, selecting the most appropriate resolution strategy*
- *collaborative decision-making: learning democratic, consensus-based, and other ways of helping people make decisions*

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Lesson 7: Creating an Anti-Bias Classroom

Ex. 1 Read the following guidelines and discuss them.

a) Creating an Anti-Bias Classroom.

Foster inclusion: *To help foster a sense of inclusion, take time to celebrate each student as an important member of the group. By discussing ways that friends may be alike or different, you can create an atmosphere of tolerance rather than conformity.*

Provide appropriate materials: *Post pictures around the room that depict young people from diverse backgrounds interacting. Some sources for these kinds of images include: UNICEF, the Children’s Defense Fund, magazines, etc. Images of people doing everyday things make diversity more meaningful to young people than photos featuring traditional costumes or exotic settings, which may reinforce stereotypes (“All Japanese girls wear kimonos”). It’s also helpful to display pictures showing people with a variety of body types or different physical abilities.*

Create diverse groups: *Make a conscious effort to set up small groups that integrate children across racial, ethnic, and gender lines. Research shows that working in a small, cooperative group is a powerful way for young people to overcome any fears or stereotypes they have already formed.*

Acknowledge differences: *Neutral observation helps young people see differences in a nonjudgmental light. The more students see that you are comfortable with differences and that you talk about them with ease and respect, the more they will be able to accept differences. Also point out similarities.*

Intervene to prevent exclusion: *Be prepared to intervene when you hear young people making comments that exclude someone on the basis of gender, race, or physical ability. Instead of changing the subject or tackling it head-on, try asking why a student made that comment. For example: “I wonder why you think girls can’t be firefighters?” Help children see that the source of their thinking is misinformation and support them in finding a new way to look at their assumptions.*

Take a stand against bias: *Young people who use offensive language or gestures should not be reprimanded for their behaviour. Instead, help them to see why such acts are hurtful. For example, model the skills learned in the Resolving Conflict Creatively unit. Use “I” messages: “I feel bad when you call him that name because I know it hurts him.” Invite perspective-taking: “If someone said something like that about you, how would you feel?”*

Extend thinking: *Help young people become aware of their prejudices and see that stereotypical thinking is based on misinformation.*

Provide varied opportunities: *Young adolescents need help finding out what they are good at doing. They can be painfully self-conscious and self-critical. Therefore, they require frequent and varied opportunities to explore competence and achievement. And they are more likely to be tolerant of differences if they experience an environment where different abilities are clearly valued.*

b) Discussing Sensitive and Controversial Issues.

Discussing Sensitive and Controversial Issues.

Plan Ahead

- *Become comfortable with the issue(s) yourself. Identify and clarify your own feelings and try to recall concrete incidents from your own experience that might help your students understand the issue(s) at hand more clearly.*

- *Approach discussion as a curious learner yourself. If you are relaxed and open to hearing different perspectives, your students will be more likely to do the same.*

Create a Comfortable Climate

- *Students will be more comfortable discussing sensitive issues when they can see each other face to face. Consider rearranging the room or moving to another setting to accomplish this.*

- *Assure students that the goal of these discussions is to learn from one another, to recognize similarities and differences, and to discover common principles such as respect and fairness.*

Establish Ground Rules

- *Help your students develop some guiding principles for discussions. This will enable everyone to participate freely and safely.*

Don't Dominate the Discussion

- *Remember that your role is to listen, interpret, and prompt, not to judge. Refrain from telling and preaching.*

- *Give students time to reflect on ideas that are raised in the discussion; don't jump in with a comment to fill an awkward silence.*

- *Encourage students to think about comments by asking questions such as: What do you base your opinion on? What do you think would change that? Why might someone believe this?*

What If . . .

- *Someone breaks the ground rules? Stop the discussion and repeat the rules.*

- *The debate becomes heated? Remind students that the goal is to learn and grow in a spirit of collaboration, not to win an argument.*

- *Someone introduces false information or stereotypes? Present the facts without judgment. Remind students that while each person has a right to his or her opinion, all views should be supported with factual evidence. If there is a disagreement over facts, challenge students to find evidence for their positions.*

Closure / Debriefing

- *Provide opportunities for students to reflect on what they learned from a discussion. Ask: What discoveries did we make today? Do we share some common values? How do we differ?*

- *Encourage social action. Elicit ideas for concrete follow-up actions such as cleaning racist graffiti from a public site, writing a reasoned opinion article for a newspaper, or designing posters with messages about tolerance.*

- *Remind students that you will have discussions about these topics throughout the year so they will have additional opportunities to learn from one another and examine and clarify their beliefs.*

Ex. 2 Analyze the poem and select the lines that refer to teacher's tolerance / intolerance.

Students spend a considerable part of their lives in school, college or university. Every educational institution influences the way of their lives and behaviour. Moreover, it defines their future professional skills. To make that impact positive we should create all conditions necessary for positive and constructive learning. Look through the poem of Dorothy Law Nolte, Ph.D., and define what positive and negative effect the learning atmosphere can have on students.

CHILDREN LEARN WHAT THEY LIVE

By Dorothy Law Nolte, Ph.D.

If children live with criticism, they learn to condemn.

If children live with hostility, they learn to fight.

If children live with fear, they learn to be apprehensive.

If children live with pity, they learn to feel sorry for themselves.

If children live with ridicule, they learn to feel shy.

If children live with jealousy, they learn to feel envy.

If children live with shame, they learn to feel guilty.

If children live with encouragement, they learn confidence.

If children live with tolerance, they learn patience.

If children live with praise, they learn appreciation.

If children live with acceptance, they learn to love.

If children live with approval, they learn to like themselves.

If children live with recognition, they learn it is good to have a goal.

If children live with sharing, they learn generosity.

If children live with honesty, they learn truthfulness.

If children live with fairness, they learn justice.

If children live with kindness and consideration, they learn respect.

If children live with security, they learn to have faith in themselves and in those about them.

If children live with friendliness, they learn the world is a nice place in which to live.

APPENDICES

Unit 2 Lesson 1. Ex. 4 Conflict pictures.

Conflict image 1



Conflict image 2



Conflict image 3



Conflict image 4



Conflict image 5



Conflict image 6



Conflict image 7



Conflict image 8



Unit – 5

Lesson 5. Ex. 4 Answer key.

1. FALSE, it is a country of origin, transit, and destination.
2. TRUE.
3. TRUE.
4. FALSE, 57% of traffickers are women.
5. TRUE.
6. FALSE, over 60 NGOs and civil society organizations work within IOM's Partner Network in all oblasts.

Lesson 6. Individual work

White Privilege: Unpacking the Invisible Knapsack

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group

Peggy McIntosh

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there are most likely a phenomenon of white privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose

moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us".

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined.

As far as I can see, my African American coworkers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

I usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over empower certain groups. Such privilege simply confers dominance because of one's race or sex.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure renting or purchasing housing in an area, which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods, which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.

19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience, which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant.

I see a pattern running through the matrixes of white privilege, a pattern of assumptions, which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to me misleading. We want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups. We might at least start by distinguishing between positive advantages, which we can work to spread, and negative types of advantages, which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as

privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power, which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage, which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently. One factor seems clear about all of the interlocking oppressions. They take both active forms, which we can see and embedded forms, which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a white skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems. To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here.

They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to be now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

Peggy McIntosh is associate director of the Wellesley College Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988).

Unit 6

Lesson 1

Answers to Quick Quiz Facts and Myths about Bullying.

1. True. In a recent survey, 13 percent admit to bullying, 11 percent admit to being bullied, and 6 percent have been bullied and also bully others.
2. False.
3. False. Students targeted by bullies sometimes avoid school or have trouble concentrating. They can also develop disorders like depression and anxiety.
4. False. Studies show that most bullies have confidence and high self-esteem.
5. False. Male bullies are usually bigger and stronger than their victims.
6. True. Witnessing an act of bullying has negative consequences even if you are not directly involved.
7. False. Bullies seem to make friends easily, particularly with other students who are aggressive and may join them in bullying.
8. True. Behaviors associated with bullying include impulsiveness, disliking school and getting in trouble often.
9. False. 60 percent of bullies will go on to have at least one adult criminal conviction because the behavior carries over.
10. TRUE. The 2007 National School Climate Survey released by GLSEN found that nearly 9 out of 10 LGBT students (86.2%) experienced harassment at school in the past year.

Unit – 6

Lesson 4. Ex. 1 Answer key.

Answers to “How is the world divided?”

If the world were 100 people:

There would be **26** children.

There would be **74** adults.

There would be:

56 from Asia

14 from Africa

13 from the Americas

11 from Europe

6 from the Middle East and North Africa

There would be:

22 Muslims

33 Christians

14 Hindus

7 Buddhists

12 People who practice other religions

12 People who are not aligned with any religion

Different languages spoken would be:

3 Arabic

12 Chinese (Mandarin)

5 Spanish

5 English

75 Other languages

83 would be able to read and write.

17 would NOT be able to read and write.

34 would have access to the Internet.

66 would NOT have access to the Internet.

77 would have a place to live.

23 would NOT have a place to live.

87 would have access to clean drinking water.

13 would NOT have access to clean drinking water.

VOCABULARY BANK

Expressing one's opinion

I think ...

I feel that ...

As far as I'm concerned ...

In my view / opinion ...

I'm convinced / positive that ...

To my mind, ...

Personally, I think ...

As I see it, ...

From my point of view ...

Asking for someone's opinion

Do you think that ...?

What do you feel / think about / of ...?

Are you sure that ...?

Have you considered ...?

What's your view / opinion on ...?

Giving reasons

I think ... is right because ...

... that's why I feel that ...

... and also I think that ...

Asking for reasons

Why do you think that ...?

What makes you feel that ...?

Defending one's opinion

Yes, but what I really mean is ...

What I'm trying to say is ...

On the contrary, I ...

What you said is really an argument for my point of view, I feel ...

Agreeing / supporting other people's opinions

Yes, that's right.

That's what I feel too.

I think so, too.

Exactly.

I (fully) agree with you.

X put it very well.

I feel that X is right.

X raised some good points.

What X said are the most important ..., I feel.

*I couldn't agree with you more.
That's exactly what I think.
I can go along with that.*

Disagreeing / contradicting other people's opinions

*I don't agree ...
I don't think so.
That's no proof.
That's not the point / question / problem ...
But surely ...
I'm afraid I disagree / can't agree with you.
I take / see your point, but ...
I see what you mean, but ...
I'm not sure about that.
I'm not sure that's true / correct / right.
I'm not sure I can accept that.
I agree to some extent, but ...
There might be some truth in that, but ...
I can't agree / go along with that.*

Expressing certainty and uncertainty, probability and possibility

*I'm absolutely certain that ...
I'm sure that ...
There is definitely ...
There may be ...
Perhaps ...
I'm not at all sure if ...
I don't think that ...
... is not very likely.
That could / may / might happen.
... is not possible.*

Making comparisons

*... is much more important ... than ...
Are less important than ...
There are far fewer / not as many arguments for ... as against ...
You can't compare ... with ...
You have to compare ... with ...*

Expressing interest

*I'm interested in ...
I'd like to know more about ...
I'd like to do something on ...
... sounds interesting.
Please, tell me more about ...*

I'm keen on ...

Expressing personal insights

I learnt that ...

It became clear / obvious that ...

I realised that ...

I found out about ...

Expressing doubt

I can't say if ...

I have my doubts about that.

Do you think that ...? I doubt it.

It's very doubtful whether ...

You may have a point there, but I'm still not sure ...

I don't really know (if) ...

I'm not sure (about / if) ...

I don't have a strong / definite opinion about that.

Expressing understanding

I see.

I've got that.

That's clear now.

All right.

I didn't hear what you said. Could you speak up, please?

Could you say that again, please.

Pardon?

Would you mind repeating that, please?

Asking for confirmation, giving confirmation

... Is that what you mean?

Do you want to say ...?

Did you say that ...?

You mean that ..., don't you?

You said ..., didn't you?

Yes, that's what I meant / wanted to say.

Insisting

I have to say again that ...

I have to insist on ...

We must keep to the rules.

Giving in

All right, then.

OK, you're right.

I take that back.

Perhaps, I was a bit too ...

Making suggestions

What about ...?

We could ... and then ...

Let's start with ...

I suggest that each of us ...

Why don't we ...?

Discussions: interrupting

Just a minute ...

Can I butt in here ...?

Could you stop here for a moment?

Could I question your last point?

Before you go on, let me ...

Debate: ordering arguments

To start with, ...

First of all, ... / Firstly ...

Secondly, ...

Another thing is that ...

On the one hand ... but on the other hand ...

On the other hand ...

The well, the thing is that ...

It's also true that ...

And on top of that ...

And finally ...

Debate: giving examples

For example, ... / For instance, ...

To give you an idea, ...

One example of this is ...

Look at the case of ...

Debate: summarising

So what it comes down to is ...

The point I'm trying to make is ...

Let me just recap what's been said so far.

In short ...

In other words ...

To sum up ...

Giving evasive answers, hesitating

I'm not sure.

I wouldn't know.

Well, let me think.

I can't say.

Well, ...

Picture-based discussion

In the picture I can see ...

The picture shows ...

She seems / appears to be ...

On the right / left there is ...

At the top / bottom there are ...

In the top right-hand corner there seems to be ...

In the foreground / background ...

I think they represent ...

The image reminds me of / makes me think of ...

The setting is ...

These phrases allow you **to speak up against bias** in a simple, straightforward manner. Sometimes they may open a dialogue. Other times, they simply allow you to challenge bias and take a vocal stand against it.

- *That offends me.*
 - *I don't find that funny.*
 - *I'm surprised to hear you say that.*
- Simple questions also are a good way to interrupt everyday bigotry.
- *What do you mean by that?*
 - *Why would you say something like that?*
 - *What point are you trying to make by saying that?*
 - *Did you mean to say something hurtful when you said that?*
 - *Using that word as a put-down offends me.*
 - *Using that word doesn't help others feel safe or accepted here.*

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