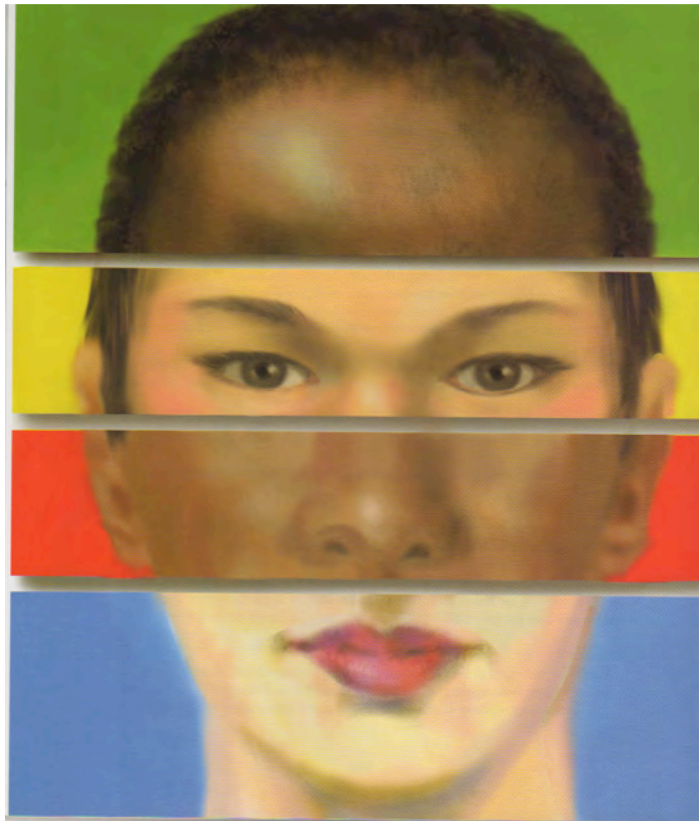


WHY IS EVERYBODY ALWAYS PICKING ON US?

A Special Curriculum
To Help Young People
Understand the Roots of Prejudice

Ages 9-14



by
Dr. Terrence Webster-Doyle
with Adryan Russ

based on the
Education for Peace Series books
By Dr. Terrence Webster-Doyle

Some Things Don't Change

The following is from a song in a musical play called *South Pacific*. It was written more than 60 years ago. The words — most often called “the lyric” — are by Oscar Hammerstein, II. There is music, by Richard Rodgers, written for this lyric, written by Oscar Hammerstein. In many ways, the world has changed a lot in the last 60 years, and in other ways it hasn't changed at all.

You've Got To Be Carefully Taught

You've got to be taught to hate and fear,
You've got to be taught from year to year,
It's got to be drummed in your dear little ear,
You've got to be carefully taught.

You've got to be taught to be afraid
Of people whose eyes are oddly made
And people whose skin is a different shade,
You've got to be carefully taught.

You've got to be taught before it's too late
Before you are six or seven or eight
To hate all the people your relatives hate
You've got to be carefully taught...
You've got to be carefully taught.

©1949 *Richard Rodgers and Oscar Hammerstein, II*

WHY IS EVERYBODY ALWAYS PICKING ON US?

Ages 9 – 14

The lessons that follow can be taught in 20-minute lessons. However, your students' ability to understand, experience and practice the material in the lessons will be greatly enhanced by your ability to spend time doing the exercises and activities in the addendums created for each lesson. It's essential for students to grasp a lesson before moving on to the next one, or they may miss a point if the lesson is taught too quickly. Each lesson has an exercise or a roleplay, which greatly enhance a student's grasp about bullying – more so than even the lessons themselves, although when done together, learning is heightened. The reason is that they will be involved by doing apart from listening. The roleplays allow students to play parts in scripted roleplays, like actors in a play, which helps them learn to develop their own roleplays – in school and in their lives – as they develop this process of learning. The advantage of a roleplay is that it provides students direct experience, which increases their ability to understand.

Lesson #1. Where Did Prejudice Begin? Do your students believe they have no prejudices? They may be surprised to learn that they do – and when they do, will they be willing to keep them, change them – talk about them? Are they willing to look at the roots of their prejudices? Little children don't have them, so where do they come from? Millions of people have died because of prejudice, simply because they didn't understand it. Story: "The Roots of Prejudice" helps students see how practices become habits, beliefs and traditions, making for "conditioned" thinking. Students can explore tribe-like situations that exist today, and talk about whether they enhance security or threaten it. Today, we need to understand physical survival and psychological survival – and how they are two parts of one whole. Students can review the Four Stages of Learning – we think, we remember, we observe and we talk. When students experience the Tools provided, their learning is ensured. their lives – as they develop this process of learning. The advantage of a roleplay is that it provides students direct experience, which increases their ability to understand.

Lesson #2. What We're Taught To Believe. These days there are many news reports about clashes between races, religions and cultures – so many that it's difficult to pay attention to them all. Which ones affect students most? How do they distinguish between belief and understanding? Learning how to protect ourselves from fear, ignorance and everyday pressures takes us to a high level of understanding and ability to survive. Prejudice hurts not only the person bullied, but also the bully. And such acts come from acting before thinking. Students can learn to question everything they see and hear – asking who, what, where, how and why leads them to facts rather than opinions. Prejudice is judging before we have all the right information – and is usually based on believing that a person or group is "different" from us, which comes from not understanding someone's thoughts or actions. We ask: What does it mean to be "different"? Is "different" always bad? What makes "different" unappealing? Conflicts happen every day. Imagine how much prejudice must exist to create a tremendous conflict like war. Using the Tools and Roleplay enhances learning these principles in a positive way – allowing students to have fun while they're learning.

Lesson #3. Our Mechanical Brain. When we hear or read something shocking, do we protect ourselves by not looking or hearing, or do we decide we need to learn something that could be helpful to us by watching, listening and talking? It can be difficult to decide whether we want to protect ourselves from a situation, or learn from it. Learning about prejudice requires a mind that looks without judgment at root-causes of it. Once we know how prejudice happens, we can prevent it. The “Four Bricks” Tool helps students understand their “conditioned” thinking. Prejudice is a mechanical difficulty in the brain. It programs us to act in hurtful ways that create conflict. Is the only way to resolve a conflict a fight, where someone wins and someone loses? Thought + Image in our minds = Message in our minds, which creates a Feeling. Such a Thought/Feel stays in our minds, re-surfacing any time a similar conflict emerges – much like a movie projector projects an image onto a screen. We have to ask: Is the image real? Is the image happening any other place than in our brain? All the time we are judging, we are not understanding. There are five scientific modes of understanding: 1) Remain cool and calm. 2) Explore all parts of the situation to have every possible perspective. 3) Think about whether the parts make up a whole. 4) Question everything without judging. 5) Test your findings to make sure they are factual. Use the Tools to ensure high-powered learning!

Lesson #4. The Prejudice Within. Prejudice begins inside us. This means that we have the power to change any prejudice inside us, basically by changing our focus. Show students how to create a “Stopping Place” inside them – a place where they make decisions. A signpost inside that place is: All rumors stop here! When we compare ourselves to others, or compare a person with another, we instantly create conflict, by creating programmed images that aren’t real. Conflict inside us becomes conflict we share outside us. When we create distinctions among people, we separate people instead of bringing them together. Some forms of prejudice have to do with skin color, age, race, nationality, culture, belief system, gender, social class, occupation, physical disability and/or body size. We need to focus on what people have in common – how we are alike. The Tools help students recognize their need to be right about some things – and to see prejudice in action!

Lesson #5. When We’re Asleep, We Can’t See. Reading the story “Shadows of the Past” begins students’ journey into how prejudiced thinking can put our brains to sleep. When that happens, we react to situations as if they were real, unaware that we’ve been hypnotized in some way. “Waking Up” Tool aids in making this point clear. Prejudice is like a bad dream that’s been passed from one generation to the next. While it may appear scary to students to let go of something they and their families have always believed, they are likely to come to understand that walking through a fear can awaken them to new and exciting realizations. To understand prejudice, we must question our conditioning. When we see that we have been asleep, we can wake up! “Similarities Instead of Differences” is a great wake-up Tool. We begin to see how distorted fearful images can create great conflict. The Ten Mental Steps to War are in a simple but clear chart that helps student scientists test their data. We want to help students get away from sleep-walking through life, acting on images they are conditioned to believe, and creating enemies that exist only in their brains.

Lesson #6. The Bells and Knots of Conditioning. The “fight or flight” response exists in human beings to protect us from harm, to survive. It is a healthy and natural

response to real danger. When we're scared, we either want to fight, or run away. When we're prejudiced, instead of acting based on what we're actually seeing, we react based on something in the past that scared us. Tool "Do I Fight or Do I Run?" helps students understand how they react instead of act. Pavlov's Dogs is a student favorite when they hear about how a bell conditioned dogs to react by salivating when they expected food. It's similar to the kind of "bell" that rings inside us when someone says or does something that causes us to react instead of act from our own thinking. "Taught By His Students" reveals how Professor Skinner learned an important lesson from his students! The Mobius Strip appears to have no beginning and no end, and serves as an example of a prejudice knot – one that cannot be untied. Unless we become aware that we may be caught in a loop in our brain, we could stay looped in prejudicial thinking forever! The Prejudice Knot begins with a basic statement of information that isn't true. The information catches on and keeps heading in the wrong direction, spreading as it goes. It creates a feeling: "I can't trust them." "They" and "them" become the enemy. Using the Tool that accompanies this knot provides thoughts that students may have not thought before, and helps them realize that they, themselves, need to take responsibility in certain conflict situations.

Lesson #7. Elements of Knot-Like Thinking. Beginning with the Tool "Our Forgotten Ancestors Are Us!" triggers student awareness of how things they believe have been passed down among their families and friends. Once we become aware of the data in our mental computer that causes us to become prejudiced, we are on our way! There are Seven Elements of knot-like thinking: 1) Repetition – saying and/or hearing the same thing over and over again. 2) Comparison – this leads to thinking in terms of "them vs. us". 3) Projection – this is "throwing" an image in our minds onto some other person or thing. 4) Identification – becoming part of a group in order to belong. 5) Authority – the power to command, demand obedience, and enforce laws. 6) Reinforcement – rewarding behavior with words or actions to achieve an effect. 7) Belief – unquestioning acceptance of something, with no proof as to whether or not it's true. How can we tell the difference between someone who knows what's best for us, and someone who wants to condition us into believing his or her "truth"? From the time we're very young, we are conditioned to accept authority as a matter of fact. When we get proper guidance to help us make informed decisions is when we're getting a real education. Every Tool in this lesson reinforces learning.

Lesson #8. Concepts That Numb the Brain. When we read or hear news reports about conflicts all over the world, we tend to feel that the Human Race has not developed much since we were cave creatures. Are we too programmed, too conditioned to see that if no one identified with any "side," there would be no conflict, no violence? Our journey of discovery has taught us that there's a difference between fact and opinion, that our brains are programmed to create false images, that fear can create false images in our brains and that conditioning helps us hold on to these images, that hatred is our own invention, and that it's important to learn to ACT instead of REACT in threatening situations. In this lesson we explore the use of words – how they can make us feel good, or make us angry. The Tools help students get very good at seeing prejudice in action – in others and in themselves. Words reveal our prejudices. When we are aware of someone judging rather than expressing a fact, we can see that this person is hurt in some way. When we recognize someone hurt, we can stop conflict right on the spot – by recognizing that we do not have to fight that person, or run away from that person. All we have to do is stop and understand that person.

Lesson #9. Generalizations Are Misleading. Have students ever made an assumption about a person, place or thing, based on past experience with another person, place or thing? Is this lazy thinking – actually a form of prejudice? When we make generalizations, we are reacting instead of acting. A stereotype is a generalization that is an oversimplified opinion, attitude or judgment. So is bigotry, which is an intolerance of people who are different. And so is discrimination, judging others as inferior. Another form of prejudice is scapegoating – making someone bear the blame of others – which creates conflict. Is it possible that our families and friends have taught us to think in some old ways that may create conflict? The people who taught us are not bad people – they are simply people who were taught these ways by their families and friends. Old ways of thinking are like shadows that follow us. But we can peel the skin of these prejudices by taking responsibility for our own thoughts and actions. Tools “Simple, General Images,” “Quality Time” and “The Same Root” cause students to think deeply about their perceptions.

Lesson #10. Prejudice at Its Worst. The word “race” was originally meant to define people in a positive way – to classify who we are, what group we might belong to. How, do you think, “race” turned into “racism”? Racism occurs when one group of people believe that they are superior to another group of people. It has existed for centuries, and is still alive today. Such prejudice can create great suffering. The Tool “The Meaning of Race” helps students understand their own perceptions. Genocide is a crime against a group. Individual members are dehumanized, reduced to numerical statistics. In the name of genocide, all normal constraints against killing human beings are set aside in the name of a so-called “higher” aim, but these aims are never high. What would cause a group of people to purposely create the organized destruction of another group of people? The effect of prejudiced thoughts, feelings and words is unending conflict, and the most disturbing effect is the devastation of millions of people. The Tools “Catastrophe” and “Show Me Prejudice” are instrumental learning practices.

Lesson #11. The Problem with Perfection. Most of us are taught to act according to certain rules and regulations. If some of these ways don’t agree with thoughts inside us, we feel conflicted. The conflict we feel is between the “ideal” of being good, and the “judgment” that we’re not living up to the ideal. The fact is: No one is perfect. The ideal of perfection is a false image. Trying to be perfect creates conflict between who we’re trying to be and who we really are. Understanding leads us to an intelligent life, where we recognize how we’ve been conditioned and work to change our prejudices so we don’t create conflict. It is difficult to understand that more than 150 million people were killed in wars from 1900 to 1993 – all because of one thing: prejudice. Today, fighting to be “the most powerful” works against our security because it creates conflict between people and keeps us from acting as a single tribe, a single race – the human race. While we often feel safer as a member of a group, we must question any organized belief system to find out for ourselves if the belief system is true or false, healthy or destructive. If we don’t understand prejudice at its roots and end it before it becomes a problem, then we’re destined to pass our prejudices on, in the same way they were passed on to us. The Tools help students work in groups to better understand the dynamic of group situations.

Lesson #12. Preventing Peace. When we can see what it means to be in conflict, we have already begun to understand why we don’t act peacefully. Do we feel angry, or

bad about ourselves, when we are forced to do or be anything? If we no longer create tribe-like groups or organizations, is this a step toward preventing conflict? When we can see the difference between a fact and an opinion, we eliminate thinking that prevents peace from happening. When we can see that all the images we have of others are created by our own minds, we clear the way for peace. We can't make peace happen, but we can clear paths to help it happen. When we can see that there is no "right" and no "wrong" and that there is only "a problem that needs resolution," we are on our way to peace. When we realize that we are the ones who keep hatred alive inside us, then hatred stops in its tracks. When we can recognize elements of knot-like thinking in our own brains, we are living peacefully. When we get proper guidance to help us make informed decisions, then we're getting a real education. And when all nations understand that fighting to be the most powerful creates conflict, all that prevents peace will fade away. The Tools in this lesson seal in the learning necessary to grasp these concepts. "You can change the world when you think for yourself. A journey of a thousand miles begins with the first step."

Lesson #13. The Anatomy of Respect. Let's create a character in real life who lives every day as best as this character can! This person is not perfect, but this person is respectful, non-judging and intelligent. What language and training would this respectful human need to learn? What name shall we give her or him? Let's divide into groups to create words, thoughts and feelings, education, conditioning, actions, influences and interests. Students are given 30 minutes to complete their creation, after which they will report their findings. Was this fun? Educational? Easy? Difficult? Enjoyable? Challenging? Would you want to be this person? What human faults would you like to give this person? Is this a person you would want as a friend? Do you think being a respectful human being is important?

Lesson #14. The Art of Insight. What would it be like if we had doctors who specialize in curing prejudice? When someone may want to teach us that war will protect us from "the enemy," that war is created to bring about peace, or that war is unhealthy for all living things, how do we know what to believe? Can we detect prejudice inside us in the same way a doctor can x-ray our body and detect a broken bone? There are three ways to deal with prejudice: avoid it, resolve it, manage it. When we avoid it, we stop it before it starts. When we resolve it, we've been unable to stop prejudice the moment it happens, but we see that it's happened. We manage prejudice when a conflict created by it is already out of control and it's too late to prevent or resolve. Managing is calming everyone down and picking up the pieces. For any conflict situation we've been involved in, it's great to begin by asking oneself: Is it possible that I have somehow taken part in creating this problem? Whether or not we have taken part, what's most important is taking some responsibility for managing it. Late sight: When we're too far gone to see what created conflict or prejudice, but understand that it has happened. Hindsight: We recognize that an act of prejudice has occurred and that we can hopefully resolve it. Insight: When we recognize conflict or prejudice, right when it happens, so it can stop immediately! This is always our highest goal. As we get better at x-raying our thoughts, our ability to stop prejudice in its tracks improves. Tools "Brainstorming!", "Avoid! Resolve! Manage!", "Real Education" and the roleplay "The Path to Insight" are indispensable for giving students a strong sense of their ability to prevent prejudice.

Lesson #15. Prejudice Is an Automatic Reaction. The story about Kaspar Hauser confirms that prejudice is not something we are born with. For us, even if a new behavior may be easier, it's sometimes challenging to let go of our old, automatic behavior. What helps is becoming aware that our old way doesn't work. This awareness creates a moment of "Stop! Think!" In this moment, old thinking stops and new thinking is allowed to happen. When new thinking has an open door to walk through, we can act in a new way. Three steps to new actions: 1) Become aware of new information that's needed. 2) Concentrate on what's new that needs to be done. 3) Focus on the new way until it's understood. Any action we take not based on awareness is a REaction. The way we became conditioned in the first place took time and repetition. It may take time to change our habits. But we must not be afraid to stop in the middle of behavior that could prove destructive – to ourselves or anyone else. The Tool "Through Kasper's Eyes" is enlightening for students. "From Automatic to Aware" allows students to express anger and recognize its effects. "Strips of Rips!" frees students to say something mean and then watching its results. "New Insights!" heals the pain, allowing students to focus on new ways of thinking that help achieve real understanding.

Lesson #16. Thinking in New Ways. Would it be too ideal to live in a world where children can play with each other without fighting? Or in a world where there is no conflict? The country of Costa Rica, in Central America, has no army. All the money that could have been spent on the military goes toward education. For most countries, this would be a dream, but for Costa Rica, it is a reality. Students, at this point, are able to truly see prejudice in action and are educated enough to stop it before it begins. They are getting stronger and stronger in their ability to recognize mistaken information and fake programming. The Tools in this lesson give students more group work, as well as more exploration of scary thoughts that can be turned into "Stop! Think!" moments, where they choose between two paths – the path to conflict, and the path of peace. Until we question – really look at our reality in new ways – we will always see that reality in only one way. We don't know we've been falsely programmed until we are given new information!

Lesson #17. Perception Is Everything. As soon as we notice fearful false thinking, we need to inhale for two seconds, then exhale for four – and do this a few times. Then we need to ask ourselves four questions: 1) What's the evidence? 2) Is this true? 3) Where did this come from? 4) Do I have to think this way? This is the path to the truth. Taking a "Stop! Think" moment, you may feel as if you've never had that new idea before – as if you've discovered something new in the world! In that moment, nothing exists but the moment itself – right where you are. In this moment, there is no conflict. You have stopped the world and gotten off it for a second! When we "Stop! Think!" we remove ourselves from conflict and we see the conflict and prepare to do something about it. Most people who know how to remain calm in stressful situations tend to have healthier, more peaceful lives than those who don't. All we have to do is practice.

Lesson #18. Rights and Responsibilities. We all have certain rights – in our family, at schools, in our community and in the world. It's important to know what they are. These rights are not shared worldwide. Despite these rights, there are still prejudices in this country – in the press, what we see on television and through any kind of social media. In addition to our rights, in a democracy, we have responsibilities. For example, we have the right to freedom of speech. With this right comes the responsibility to use speech in an intelligent, constructive

way, for the betterment of all humankind. If we use our right to freedom of speech irresponsibly, we devalue that right. If we need to make intelligent decisions about our life, we need to take the responsibility to ensure that we have accurate information so that we can make those decisions properly. While we have a right to our opinion, we need to accept the responsibility that goes with it to make sure we're aware that our opinion may not be based on fact. The List of Proverbs is a tool that will engage students in looking at what they really believe.

Lesson #19. Seeing the Big Picture. What feeds conditioned thinking is fear. When we recognize our fear, we have a "Stop! Think!" moment! Fear is sometimes difficult to recognize because it may be hiding. Anger comes from fear – which can stem from our selves or someone else. It all starts with a thought. Our thoughts affect how we feel. All of our conditioned behavior begins with a thought. The simple difference between being an angry bully and being a friendly person is how they think. Becoming free of prejudice is an ongoing process. We need to stay aware of conditioned reactions of any kind – our own as well as those of other people. By understanding the roots of our prejudices, we can end conflict. Tool "Scary Thoughts" helps students ask a lot of "What if..." questions. The game is light in tone so students can laugh together. This lesson includes an outside assignment, "The Essence of Democracy!", that students will need to complete before the final, upcoming lesson.

Lesson #20. The Discoveries We've Made. Our main goal is always to find out for ourselves what's true. Without prejudice there can be no prejudice. There is only one enemy – the one we create in our brains. Prejudice ends when we can observe it in the making. Is anyone perfect? Can we reason with a bully? Can we use our brain instead of our fists? Does anger hide fear? Does it help to understand our fears? Do we need to accept our responsibilities along with our rights? Congratulate students after every lesson for their good work, but especially now after completing this curriculum. Tell them: "Be aware. You are the world, and the world is you. What you do affects everyone."

LESSON #1

Where Did Prejudice Begin?

Breakdown of Lesson #1:

The Roots of Prejudice
What Does It Mean to Survive?
A New Threat to Survival

Materials & Tools Needed:

Tool 1A: Prepare additional questions to ask students.
Tool 1B: Create chart: “Words I Use When I’m Prejudiced”
Tool 1C: Consider possible meanings of the quote beforehand.

Note: Welcome students to this new curriculum. As you ask questions, encourage ALL responses. Help students understand that there are no “right” or “wrong” answers. A “mistake” means there’s something to learn.

The Roots of Prejudice

1. Ask students:

- Do you believe that you have no prejudices? Would you be surprised to learn that you do?
- If you discovered that you do have prejudices, would you want to keep them? Change them? Talk about them?
- Have you ever questioned the things you learn — at home? From friends? At school? On television? On-line?
- Do you accept as truth the things people tell you, or do you listen to other people’s opinions and then make a decision based on your own thinking?
- If you had prejudices, what do you think would be their roots?

2. Tell students:

- Little children have no prejudices. Their minds are free. They don't see differences between people.
- Somewhere between being a tiny child and becoming a young person, we start to see differences, and we learn prejudice.
- Millions of people have suffered and died because of prejudice — all because they didn't understand it.
- To put an end to prejudice, we must understand what creates it — at its roots — inside ourselves.
- This means that, besides looking at what other people say and do, we have to look at the way WE think and the way WE act, and understand that, too.

3. Read aloud the story “The Roots of Prejudice,” on page 17 of the book, *Why Is Everybody Always Picking On Us?* As you read, make the story come alive with your voice. Afterward, ask students:

- What are some repeated practices that are performed by The Rock Tribe?
- How did these practices become customs and habits?
- How did their habits turn into beliefs and traditions?
- How did the Rock Tribe's thinking become automatic, programmed — “conditioned”?
- Did they stop to ask why they were living by the Tribe's laws?
- Why did Tribe members live by all these traditions and laws? What did these practices give them?
- Do you think, if you'd lived back then, you too would have felt more safe, more secure, having traditions and repeated practices to help you survive?

Go to Tool 1A, "I Am Prejudiced!"
Do this exercise with students. Then return to this page.

What Does It Mean to Survive?

1. Ask students:

- Do you think we still live in tribe-like situations today? What kind?
- Do you belong to any groups or organizations that are like a tribe? Do you think a political party — like the Democrats and the Republicans — are like tribes? In what ways?
- Do you think the tribes we have today contribute to our survival? In what way?
- Would you be surprised to learn that living in tribe-like situations today can give us the opposite of what we need?
- Can you think of a reason why tribe-like organizations today may be a threat to the security and safety of the human race?

2. Tell students:

- Today, the world is a smaller place than it used to be. We can travel around the world in a day, or talk with people around the world in moments.
- As a result, people all over the world depend on one another for survival. Today, certain tribe-like groups may not contribute at all to our safety and may be a *threat* to the security and survival of the human race. The reason? They *separate* people.

- There are two kinds of survival — physical and psychological.

PHYSICAL SURVIVAL. We survive physically when we have enough to eat and drink, clothes to keep us warm and a place to live. Ancient tribes helped members survive physically by guaranteeing them food, clothing, shelter and protection.

PSYCHOLOGICAL SURVIVAL. We survive psychologically when we *feel* safe and secure. Ancient tribe members were required to “identify” with their group and follow the group’s customs and beliefs. This dedication to the group made it more powerful — better able to care for its members.

3. Ask students:

- What are the elements of physical needs?
Are they food, clothing and shelter?
- What are the elements of psychological needs?
Do they include whatever makes us *feel* safe and secure?
- What elements made The Rock Tribe feel safe and secure?
- What are some things that make YOU feel safe and secure?
- Do you think that the best way to get a sense of safety and security is to have BOTH our physical and mental needs satisfied? Why?

A New Threat to Survival

1. Tell students:

- With their physical and psychological needs covered, The Rock Tribe felt safe.

- Over time, individual tribes like The Rock Tribe grew bigger until their territories began to bump into other groups' territories.
- Since everyone needed food, clothing and shelter, each tribe began to see other tribes as THREATS to their physical survival.
- Since their psychological survival was tied to their physical survival, they believed their traditions were also threatened.
- This created CONFLICT between all the tribes. Not only over territory and physical needs, but also over whose beliefs would dominate, whose birthright should rule, and whose laws ought to govern.

2. Ask students:

- Do we still fight today over enough food, enough land, enough clothing?
- Do you think that science has developed tools and technology that now give us the ability to create plenty of food, clothing and housing for our physical needs?
- Do you think science has helped us resolve psychological conflict, too, or do you think science is unable to resolve the different ideas people have about "how life should be"?
- Was it The Rock Tribe's fear that created conflict between them and other tribes?
- Do you think fear we feel today creates conflict between us and people around us? How so?

3. Tell students:

- The best way to understand the meaning of prejudice is to experience it first-hand.
- In this curriculum, we will put prejudice under a microscope and examine it according to the four stages of learning.

The Four Stages of Learning

- Stage 1:** We *think* about prejudice and what it generally means.
- Stage 2:** We *remember* how prejudice has personally affected us or people we know.
- Stage 3:** We *observe* prejudice as it happens in our brain. This awareness is called “insight.”
- Stage 4:** We *talk with one another* about the prejudice we observe.

**Go to Tool 1B, “Threats to My Survival!”
Do this exercise with students. Then return to this page.**

4. Ask students:

- I have put up in this room a chart called “Words I Use When I’m Prejudiced.” Can everyone see it?
- Do you think it’s possible that we use prejudiced words without being aware that we’re using them?
- How would you define “words of prejudice”?

**Go to Tool 1C, “Words I Use When I’m Prejudiced!”
Do this exercise with students.**

TOOL #1A - ACTIVITY
I Am Prejudiced!

Have as much fun with this activity as you can. It's good for students to catch themselves in the act of prejudice, and it's okay for them to laugh in recognition of their human foibles.

- Tell students that you're going to walk around the room and begin an unfinished sentence which you want them to complete.
- Move around the room quickly; give every student the opportunity to fill in a blank.
- As you cover the room, stop and indicate that a certain student should finish the sentence. Here are some sample sentences:
 1. **"I am prejudiced. Sometimes when I see someone very different from me – I don't think I'll ever actually do this, but I feel I would really like to _____."**
 2. **"It's hard for me to admit that I'm prejudiced, but the last time I remember acting in a prejudiced way was ____."**
 3. **"I am prejudiced. The last time I felt superior to someone was _____."**
 4. **"I am prejudiced. The last time I felt fear toward someone was _____."**
 5. **"I am prejudiced. I like telling people what to do because I feel some people ought to _____."**
 6. **"I am prejudiced. The main thing I really don't like about people who are _____ is _____."**
- Add your own sentences that will apply to your particular students — but make them about prejudice!

TOOL #1B - ACTIVITY

Threats to My Survival

Encourage students to talk about real threats they feel – the threat of an oncoming cold, the school not winning a competition, or the threat of a bully. Allow students to be shy, funny, serious, angry – whatever it takes to give them an opportunity to honestly speak about the subject of threat.

Ask students:

1. Do you think there are threats to your survival?
2. Where are these threats? At home? At school? In the world?
3. What's one threat to your survival that you feel today?
4. Why do you believe this is a threat?
5. If you could do anything, how would you resolve this threat?

Tell students:

1. Let's follow the four stages of learning.
 - Stage 1:** **Think** about a threat you feel. What does this threat mean to you?
 - Stage 2:** **Remember** how the threat has personally affected you or people you know. How has it affected you?
 - Stage 3:** **Observe** this threat as it happens in your brain. Allow yourself to look at it, even if it's scary. What do you see when you let yourself look at this threat?
 - Stage 4:** **Talk about it** as you observe it. What do you want to say about this threat?

TOOL #1C- ACTIVITY

Words I Use When I'm Prejudiced

- Put a chart up in the classroom: WORDS I USE WHEN I'M PREJUDICED.**
Every day invite students to add words and phrases to the list.
- Tell students:**
 - One way to recognize when we're being prejudiced is to examine the words we use.
 - Sometimes our vocabulary gives away our prejudiced feelings.
- Ask students:**
 - Which of the following statements are clear signs of prejudiced feelings?
 1. **"He's stupid!"**
 2. **"She should do what I tell her to do."**
 3. **"All people from his country are jerks."**
 4. **"What they ought to do is change their ideas."**
 5. **"I think that's a really dumb idea."**
 6. **"Can't you ever do anything right?"**
 7. **"No one could possibly understand how I feel."**
 8. **"Anyone who believes that is a fool!"**
 9. **"You'll never amount to anything!"**
 10. **"Your country and my country can never be at peace."**
 - If you guessed all of the above, you're right! What words give away the speaker's prejudice?
- Tell students:**
 - This chart will stay up during our entire course study.
 - Feel free to write an entry on this chart any time!

LESSON #2

What We're Taught To Believe

Breakdown of Lesson #2:

The Highest Level of Understanding
What Does Prejudice Mean?
What Does It Mean to Be "Different"?

Materials & Tools Needed:

Tool 2A: Create more statements for "I Believe It!"
Tool 2B: Read through roleplay to make sure you understand it. Make a copy of only the roleplay for each roleplayer.
Tool 2C: Cut fears into strips. Create more fears, based on what you know about your students; cut into strips. Put all strips in bag or hat.

The Highest Level of Understanding

1. Ask students:

- When you hear or read news reports about clashes between races, religions and cultures, what thoughts to you have?
- Are there so many that you find it difficult to pay attention to them all, or do some grab you more than others? What are some that have affected you?
- Did you know that the main purpose of scientific thought is to make correct predictions about events in nature? Why would we want to do that?
- Do you think the reason may have something to do with survival? Is that the reason we want to be able to predict rain? Snow? Earthquakes? Tornadoes?

2. Tell students:

- There are other ways to survive besides being able to predict the weather, or the next hurricane.

- Learning how to protect ourselves from fear, ignorance and day-to-day pressures is another way to survive.
- Examining prejudice in ourselves teaches us how to survive at the highest level of understanding — learning how to get along with other people.

Go to Tool 2A, “I Believe It!”
Do this exercise with students. Then return to this page.

What Does “Prejudice” Mean?

1. Ask students:

- If you throw a punch and hurt someone, is there a chance you’re going to hurt your hand, too?
- Do you think prejudice is like that? Does it hurt everyone? Not only the person bullied, but the bully, too?
- Do you think we humans often don’t think before we act?
- What’s an example of a time you acted without thinking?
- How did you feel after you thought about what you had done?

2. Tell students:

- The first step in becoming free of prejudice is learning to question everything you see and hear.
- Let these words become some of your favorites: Who? What? Where? How? Why?
- The act of prejudice is based on *judgment* — not fact.
- There are times when we believe we are stating a fact when, in fact, we are expressing an *opinion* or making an *assumption*.

- Prejudice is judging, assuming or expressing an opinion *before* we have all the right information.

3. Select a student, and ask:

- What do you think of pineapple-garlic ice cream?
- Have you ever tasted it? In other words, have you ever had a first-hand experience with it?
- Why do you feel that way about it? Do you have all the right information? How do you know?

4. Select another student, and ask:

- What do you think of Martin Luther King, Jr.?
- Have you experienced first-hand what he was talking about?
- What do you know about his background? Is what you know a fact, or your opinion?

5. Select another student, and ask:

- What do you think of (name a student in the room)?

We want to have fun with these exercises and not offend anyone. You know your students. When you name someone, make sure it's someone that the respondent will know something about.

- Is your opinion based on fact? Someone's opinion? First-hand information? Prejudice?

6. Tell students:

- When we call someone a name — “stupid” for example — and we assume the person is dumb, or crazy, or unlikeable, without knowing the facts — that's prejudice.

- Prejudice is judging a person or group that appears “different” from us.
- Prejudice is judging people because we don’t understand their thoughts or actions.

Go to Tool 2B, “Judging Beforehand!”
Do this exercise with students. Then return to this page.

What Does It Mean to Be “Different”?

1. Ask students:

- What could make you hate someone you’ve never seen?
- What’s something “different” about someone you’ve seen that would give you strong feelings about that person?
- How would it make you feel to know that someone you know hates you because you’re different?
- Can you think of a time someone tried to hurt you, or bully you, because you were different?
- As a result, do you now have feelings of prejudice toward that person?

2. Tell students:

- This is how prejudice grows.
- And this is how prejudice can rot inside us. It decomposes everything healthy around it, and the decay spreads.
- Although prejudice is something that happened in the past, it can continue, and make you unhappy in the present.

- The next time you notice a feeling of prejudice creep up inside you, think about what gave you that unhappy feeling in the past.
- Then, ask yourself: Do I want to hang on to that unhappy feeling, or would I like to move on?

3. Ask students:

- If you discovered there was a new theme park in town that had a wild ride — something you'd never experienced before — would you instantly hate it?
- If you learned that there's a new candy bar on the market that 's so different from anything you've ever tasted that you'd never want to eat any other candy again, would you be interested in what makes it different?
- If a new automobile came out that was more powerful, more beautiful — different from any car you'd ever seen — would it scare you? Or would you want to take it for a ride?
- What makes something “different” unappealing? What makes someone “different” unappealing?
- Why would someone who walks, talks, dresses, thinks or acts “differently” be less exciting than a new flavor of ice cream, a new shade of make-up, or a new car?

4. Tell students:

- Prejudice can lead to a hostile attitude toward a person or a group.
- You and I can be taught to think in ways that make us dislike, or even hate, another person without ever understanding why.
- All over the world, little conflicts go on every day. Imagine how much prejudice must exist to create a tremendous conflict like war.



**Go to Tool 2C, “Bag of Fears!”
Do this exercise with students.**

TOOL #2A - GAME

I Believe It!

- Tell students you're going to play a game called "I Believe It!" Tell them:

"I'm going to make a statement. If anyone believes it, shout, '**I believe it!**' If you're the first to say you believe, you get to come up and take my place. If you're the first to say, '**I don't believe it!**' you need to write on the board, and say aloud, 'The difference between a fact and an opinion is judgment.'"

- Use the following statements, or make up some of your own:
 1. The reason most bullies become bullies is because they were once victims.
 2. Once we feel like a victim, it's human nature to want revenge.
 3. The only way to no longer feel like a victim is to seek revenge.
 4. When we want revenge, it's usually because we're afraid of something.
 5. When we're afraid of something or someone, we are not prejudiced.
 6. When we're afraid of something or someone, it helps to stop and think about what we might be afraid of.
 7. When we take a moment to stop and think, we stop the prejudice in its tracks.
 8. When we can stop the prejudice in its tracks, we contribute to conflict.
 9. When we can prevent conflict — in our minds as well as between ourselves and another person — we create peace.
 10. Peace comes from engaging in conflict.

TOOL #2B – ROLEPLAY

Judging Beforehand!

Before the Roleplay:

- Ask for two Volunteers to read a roleplay situation. Give the Volunteers a moment or two to read through their scripts so they understand the parts they're supposed to play. If they've never done this before, help them understand what they're supposed to do.
- If you prefer to pre-plan this class, you can give copies of the script to the two Volunteers the day before class and ask them to study the parts so they can read them well. You may want to give them instruction on what you hope to get out of the roleplay.
- Explain to the Volunteers that it's important for them to get into their parts and to read with enthusiasm.

Do the Roleplay (see next page).

After the Roleplay:

- Ask students:
 1. What's the first sign of prejudice that you recognize in this roleplay?
 2. What words or phrases give the speaker away?
 3. Do the speakers know this person they're talking about?
 4. Do they have first-hand experience with this person?
 5. Are they judging this person before they ever meet her?
 6. Have you heard this kind of prejudice recently? What was the situation?
 7. What would you say to these two people if they shared these feelings with you?

TOOL #2B - ROLEPLAY

Roleplay: Judging Beforehand

CHANDELL

Have you seen that new kid who just came to our school today? She wears the weirdest clothes and has a strange mark on her forehead.

PETROL

I thought she was visiting for the day. She's going to be here forever? Oh, no. Who's class is she in?

CHANDELL

I don't know. But she doesn't wear any make-up and she doesn't say a word. Someone told me she can hardly speak because she's just learning the language. Can you imagine?

PETROL

If she can't speak the language, what's she doing in this school? How stupid can you be to not know how to say hello and goodbye?

CHANDELL

If I were her, I'd just pack my bags and go back to where I came from.

TOOL #2C - ACTIVITY
A Bag of Fears!

Use a hat or bowl

- In a bag, hat or bowl, put slips of paper, each of which has a fear written on it. Use examples below, or you can add some of your own.
- Ask each student to select a slip of paper, open and read it.
- After the fear is read aloud, ask the student to think of any thought or action that might have caused such a fear.
- Then ask: Do you think this thought or action is based on some form of prejudice? What kind?

I'm afraid I'll make a mistake.

I'm scared of getting a bad grade.

I'm afraid people won't like me.

I'm afraid of nothing.

I'm afraid of everything.

I'm scared of people I don't know.

I'm afraid of large dogs that bite.

I'm scared I have nothing to say.

I'm afraid people aren't interested in what I have to say.

I'm scared I won't earn enough money.

I'm afraid of losing.

I'm afraid of winning.

LESSON #3

Our Mechanical Brain

Breakdown of Lesson #1:

Do We Protect, or Do We Learn?
We Have a Mechanical Brain
Scientific Mode for Understanding

Materials Needed:

Tool 3A: Bring bricks to class, or prepare pieces of paper as noted.
Tool 3B: Prepare strips of paper with the noted phrase on each one.
Tool 3C: Prepare photos from magazines, ads, or posters.

Do We Protect, or Do We Learn?

1. Ask students:

- When you hear or read a news story that's shocking, do you want to forget about it, push it away, protect yourself from the horrifying details?
- Do you think prejudice has been taught as something that we shouldn't even look at, because it's bad — that it's something we should protect ourselves from?
- Do you suppose that doctors, police officers and scientists often have to face situations that they would rather not see?
- Do you think medical staff, police and scientists learn to look as factually as they can at a situation, so that they can discover the problem and resolve it?
- Is it sometimes difficult to decide whether you want to protect yourself from a situation, or learn from it?
- What do you think is a deciding factor in your decision? Your feelings at the time? What you've been taught? Your drive to survive?

2. Tell students:

- Scientists know it's important to remain fair and impartial when exploring the causes — the roots — of any subject.
- For you and me, it's important, too. If we decide that any person, place or thing is "bad" before we've even explored the situation, then WE are being prejudiced.
- Learning about prejudice requires a mind that looks *without judgment* at the root-causes of prejudice.
- If you've ever suffered as a victim of prejudice, then you know the damage it can do.
- Whether you've felt the pain of prejudice or not, it's your job to understand how prejudice happens. Once you know how it happens, you can prevent it.

**Go to Tool 3A, "Four Bricks!"
Do this exercise with students. Then return to this page.**

We Have a Mechanical Brain

1. Tell students:

- When your TV screen gets diagonal lines in it, there's a good chance that something mechanical has gone wrong.
- Prejudice is like that. Prejudice is a mechanical difficulty in the brain.
- Prejudice is like a machine in our heads that programs us to act in ways that are hurtful — ways that create static and conflict.

- A thought can get programmed into our head and create a groove there, where it becomes ingrained in our thought process.

Example:

The only way to resolve a conflict between you and another person is to fight it out and, hopefully, win.

2. Ask students:

- Are these words true?
- Are they based on fact?
- Are they anything more than a thought?
- Are they anything more than an image created by a thought?

3. Tell students:

- A **thought** enters your brain once.
- You get an **image** in your mind.
- The image, repeated, becomes a reinforced **message**.
- The message is backed up by a **feeling**.

4. Write this on the board, or on a chart for students:

Thought + Image = Message + Feeling

- Together they make a “think/feel” — a feeling associated with a thought.
- One day you see the person who made the comment, and the “think/feel” kicks in.

- Since it happened in the past, it's now a "thought/felt."
- It's mechanical. It's automatic. You can't control it. The "thought/felt" triggers the image. The image is projected onto your brain — like a movie projector projects an image onto a screen.

4. Ask students:

- Is this image real?
- If it's an image in your brain, does it have to be real?
- How can you tell whether the image is real or not?
- If you do fight and someone wins, is the conflict over?
- Is there a way that everyone can win?

5. Tell students:

- The thought — the only way to resolve conflict is by fighting — is not real.
- The image is not happening in the real world outside yourself.
- The image is happening in only one place — you're brain!
- You believe that what your brain has told you is factual, but you've been judging instead!
- And all the time you've been judging, you have not been understanding.

**Go to Tool 3B, "A Mechanical Difficulty in My Brain!"
Do this exercise with students. Then return to this page.**

Scientific Mode for Understanding

- Tell students:** To keep our minds in a mode of operation that promotes understanding, here are five goals. (*Write each goal on the board, or on a chart, as you ask the following questions.*)

1. Remain cool and calm.

- Are there advantages to remaining cool and calm? What are they?
- Are you better able to think and act in an objective way? How well do you function when you're upset?
- What are the chances of understanding a situation when you're so angry that you can't speak?
- At those times when you need to be cool and calm, how do you get yourself there?
- There are many ways to get there. What's yours?

2. Explore all parts of the machinery.

- When you look at a broken clock, how do you know which part of the machinery isn't working?
- When a car doesn't start, how do we figure out the problem?
- Have you ever looked through a large piece of crystal? If you look through one angle, you see blue. If you look through another, you see red. Does our perspective depend on what angle we see from?
- When you're upset or in a hurry, do you usually take the time to see a situation from every possible point of view?

- What do you think you could do to make sure that you look at a situation from every possible perspective?

3. Think about whether the parts make up a whole.

- Have you noticed how the parts of a Sunday newspaper are put together? What's in front? Which section is last? What's in the middle?
- Have you looked at the floor plans for a house? How does one room dovetail into another? How is balance achieved in the layout of the house?
- The last time you argued with someone, are you aware of what part you played in the argument? Did you start it? Did you jump in after it started?
- If you hear a rumor that a fellow student is "bad" or "wrong" or "stupid" or "weird," what part will you play in this situation? Will you contribute to it? Will you question it? Will you try to end it?
- At any given time, since the birth of The Rock Tribe and other tribes like it, there has been conflict on Earth. How do small conflicts grow into big ones?

4. Question everything, without judging.

- If you've been brought up Protestant, or Republican, or grew up in an African American community, will you always take the "side" of any of these groups — in any situation?
- If you have something in common with a particular "tribe," do you feel obligated to always stand up for this group — even if you don't agree with an action they may take?
- How do you get your mind to look at the facts of a situation instead of automatically agreeing with your friends or your group?

- How do you respond to a conflict situation in which everyone expects you to act in a certain way, and you want to act in another way?
- How does it make you feel to question without judging? It can be a powerful feeling to know that you are in control of your own thoughts.

5. Test findings to see whether they are factual.

- How do you find out the facts of any situation? Do you read? Do research? Ask questions: Who? What? Where? Why? How? Interview people?
- If your instincts tell you that something isn't right, is your tendency to ignore them, or value them?
- How do you educate your brain to value your instincts and ask questions you've never asked before?
- Even when you've discovered an answer that seems right, are you motivated to search for more answers, just in case you overlooked one?
- The next time you hear a rumor about someone, what will be your first thought? Your first action?

**Go to Tool 3C, "A Picture Is Worth a Thousand Feelings!"
Do this exercise with students.**

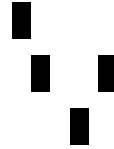
Reminder:
Remember the chart you started in Lesson #1
called "Words I Use When I'm Prejudiced"?
Ask students to add more words.
Use this as an ongoing exercise.

TOOL #3A – ACTIVITY

Four Bricks

Bring to class four bricks — or, two or three sets of four bricks so that students can break into small groups. The activity is intended to broaden the way we think.

- Lay the bricks on the table like this.**



You can also simply draw the bricks on a blackboard, or use several pieces of 8-1/2" x 11" colored or white paper, telling students that each piece of paper represents a brick.

- Tell students:**

There is only one rule: Arrange the bricks so that each brick is touching only one other brick.

- Give students five minutes.**

You may be amazed to discover that most people find this exercise difficult, even though they believe the solution is simple once they see it. Call time.

- Congratulate any student or group of students who find the solution on their own.**

- Show students the solution:**



Then ask:

1. What did this activity show you about your thinking? Do you think you've been conditioned to think in certain ways?
2. Do you think our thinking is ruled by rules?
3. What kind of thinking kept you from discovering the solution?
4. Do you think we're programmed to think in only a few directions when there may be many more directions to consider?
5. How can we apply this exercise to the way people are prejudiced?

TOOL #3B – ACTIVITY

There's a Mechanical Difficulty in My Brain!

The purpose of this activity is to expose each person to as many different perspectives as possible on one subject.

Part 1

- Have prepared in your bag, or bowl, strips of paper. On each strip of paper it says:

The greatest mechanical difficulty in my brain is: _____.

- Ask each student to take a strip and fill in the blank. Give them a few minutes.
- Ask students to throw their filled-in strips back in the bag or hat. When they're all in, mix them up.

Part 2

- Select a strip from the bag or hat and read it aloud. Then ask students how they think the following people would respond to this mechanical difficulty?

- | | |
|---|---|
| <input type="checkbox"/> A doctor | <input type="checkbox"/> A scientist |
| <input type="checkbox"/> A fashion designer | <input type="checkbox"/> A school principal |
| <input type="checkbox"/> A news reporter | <input type="checkbox"/> An anthropologist |
| <input type="checkbox"/> An artist | <input type="checkbox"/> A rock star |
| <input type="checkbox"/> President of the USA | <input type="checkbox"/> The British Prime Minister |
| <input type="checkbox"/> A farmer | <input type="checkbox"/> A labor leader |
| <input type="checkbox"/> A 10-year-old kid | <input type="checkbox"/> A baby |
| <input type="checkbox"/> A telephone operator | <input type="checkbox"/> A filmmaker |
| <input type="checkbox"/> A florist | <input type="checkbox"/> An accountant |
| <input type="checkbox"/> A lawyer | <input type="checkbox"/> A police officer |

- Encourage any discussion that comes up about how any of these people might handle the issue being discussed. Ask students why they believe these people would think that way.

TOOL #3C - ACTIVITY

A Picture Is Worth A Thousand Feelings

Thought + Image = Message + Feeling

- Bring in pictures from magazines, posters, advertising campaigns — large pictures that students can see from a distance. It might be best to mount large poster-size pictures so that they can be set on an easy-to-see easel.
- Ask students to look at a photo for a minute to try to determine what's going on between the people in the photo.
- Make sure students understand that they can say anything that pops into their heads.
- Then ask:
 - What thought comes to mind when you see this picture?
 - What image sticks in your mind upon seeing this photo?
 - Is there a message you get? What is it?
 - What's the overall feeling you're left with after looking at this picture?
 - Is something being advertised? What do you think it is? If this is an advertisement, is the product what's being sold, or do you think it's something else?
 - What do you think is the message you're *supposed* to get from this photo?

LESSON #4

The Prejudice Within

Breakdown of Lesson #4:

Prejudice Begins Inside Us
Prejudice Inside Us Creates Conflict
Conflict Within Becomes Conflict Outside Us

Materials Needed:

See Tool 4A: Prepare list of phrases for this activity.
See Tool 4B: Prepare your own responses, to help students go more deeply with theirs.
See Tool 4C: Provide paper and pencils, if necessary.

Prejudice Begins Inside Us

1. Ask students:

- Think of one way you may be prejudiced. Do you remember where that prejudice began?
- Do you believe that any prejudices you have began outside you — from something someone else said or did?
- Even though the roots of your prejudice may have been passed down to you by people who came before you, do you see that this prejudice now lives inside you — and comes from YOU?
- Have you ever considered that YOU have the power to change a prejudice inside you?
- If you could change a prejudice that's inside you, how would you change it?

2. Tell students:

- Like looking through glasses that are not the correct prescription, prejudice is a way of thinking that's usually out of focus.

- Because what we're seeing is out of focus, our judgment of what we see may be faulty.
- If I name a person you know, and I tell you I think that person is stupid, there is a "place" inside you that either questions what I've said, or accepts it as true.
- Think of a place inside your body that you might consider your "stopping" place — the place where you make decisions. It might be in your head, in your chest, or in your stomach. When some people say, "I can feel it in my gut," their gut is their stopping place.
- Wherever that place is inside you, put up a mental sign there that says: All Rumors Stop Here!

**Go to Tool 4A, "What a Difference a Word Makes!"
Do this exercise with students. Then return to this page.**

Prejudice Inside Us Creates Conflict

1. Ask students:

- What do you think happens inside our mind when we see something or someone as "bad," "wrong," "stupid" or "different"?
- Can you see how it creates conflict in our mind — between bad and good, right and wrong, ignorant and smart?
- If I think, "That person is right. I must be wrong," am I creating conflict in my mind?
- If I think, "That is the silliest person I've ever met in my life. I'm going to make fun of him and tell my friends to make fun of him, too," am I creating conflict in my mind?
- Lost in this inner conflict, am I likely to forget to go to my stopping place and ask: "Are my thoughts true?" "Is that person really right?" "Am I really wrong?" "Is that person stupid?" "Am I as smart as I think?"

2. **Tell students:**

- If I think, “That person is stupid. I’m much smarter,” I am creating conflict in my mind.
- If I think, “That person is a nerd, and I’m not going to talk to him,” I am certainly creating conflict in my mind.
- If I think, “That person is better looking than I am, and I don’t want to be anywhere near her,” I am creating conflict in my mind.
- With all of this conflict invading our mind, there is no room for clear thinking.
- Like anger, frustration and any other ill feeling, conflict wants to come out. If we hold it inside long enough, and let it build — it will.

**Go to Tool 4B, “Programmed Images!”
Do this exercise with students. Then return to this page.**

Conflict Within Becomes Conflict Outside Us

1. **Ask students:**

- When there is a feeling of prejudice **inside** us, would it be your guess that we **think** and **act** based on that prejudice?
- When we think and act from a feeling of prejudice that’s inside us, do you suppose we put our prejudice **outside** ourselves and inflict it on other people?
- When we perceive someone as “bad,” aren’t we likely to act as if we are *better* than that person?
- When we perceive someone as “stupid,” aren’t we likely to act *superior* to that person?

- When we act with respect toward another person, and that person acts with mutual respect toward us, is there conflict?

2. Tell students:

- There are many kinds of prejudice people have created over the years. Some of them are:
 - Skin color**
 - Age**
 - Race**
 - Nationality/culture**
 - Belief system**
 - Gender (male/female)**
 - Social class (lower/middle/upper)**
 - Occupation**
 - Physical disability**
 - Body size**
- All these distinctions can separate us. They don't provide us the opportunity to think about all the ways we are the same, about what we have in common, and what we mutually like.
- All of these potential objects of prejudice share the same root cause and structure.
- At their roots, all of these prejudices are programmed images fixed in the brain — your brain, my brain, everyone's brain.

**Go to Tool 4C, "The Need to Be Right!"
Do this exercise with students.**

TOOL #4A- ACTIVITY

What A Difference A Word Makes!

List on the blackboard, or print on paper so that each student can have a copy, phrases that are factual, unbiased and/or free of emotion, such as the following. You can also add to the list, or make up your own.

1. **Why isn't the clock working?**
2. **Why does Bobbie hang out with Dale?**
3. **This is the last time I'm going to eat fast food.**
4. **I don't have any idea where Ervin went.**
5. **I didn't know it was going to be so hot today.**
6. **Why would Ilana say something like that?**
7. **I can't do the math homework.**
8. **Have you heard the new singer with the band?**
9. **My parents don't understand my point of view.**
10. **If I hear about another hate crime on the news, I'm going to write the station a letter.**

Ask for Volunteers to say each of the above statements as if they are facts — without judgment, without anger, without excitement.

Now, ask for Volunteers to change these into angry statements, not with the inflection of their voices, but by adding words, such as “dummy,” “foolish,” “stupid,” and any others you want to include.

Then, ask:

1. **What words did you add to the sentence? Why did you choose those words? What do they do?**
2. **What happens to those of you listening to the words? Do you feel any different than you felt hearing the statement without those words? What's the difference?**
3. **Which statement seeks an answer or states a fact? Which one judges?**
4. **Do these words stir up an image and a feeling that create conflict inside you? Are these words — words of prejudice?**

Tool 4A, continued:

Tell students:

- 1. When we use words like these, we are judging.**
- 2. When we judge, we create conflict.**
- 3. When conflict lives inside us, and we put it outside us and act prejudiced toward another human being, we are preparing ourselves – and someone else – for conflict.**

Prejudice Inside Us	q	Prejudice Outside Us	=	Conflict
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- 4. Our mechanical brain is capable of great thought, but it is also capable of false images. Learning to recognize the difference is essential.**
- 5. At our school, we believe that there's no reason for any group of people to feel superior to any other group of people. What do YOU think?**

TOOL #4B- ACTIVITY

Programmed Images!

- Tell students:**
 1. The purpose of this activity is to challenge assumptions and re-think old patterns.
 2. So, even though we know the answers to the following questions, let's not assume that the answers we have are correct. Let's re-think them and come up with as many different answers as we can — no matter how crazy they sound. Let's have fun. (You can focus on only one topic, or you can work with many. Some will turn out to be more fun than others, as you will see.)
 - Why are wheels round? (Wait for a response.)**
Is your answer a judgment or an observation?
 - Why do we come to school?**
Is your answer a judgment or an observation?
 - What's the difference between boys and girls?**
Is your answer a judgment or an observation?
 - What's the difference between "a foreigner" and you?**
Is your answer a judgment or an observation?
 - Where does conflict come from?**
Is your response a judgment or an observation?
- If any discussion arises, let it happen. The more opinions, the more students have to think about. But set yourself a time limit, because once these discussions get started, they can go on!**
- Reminder: Add to chart "Words I Use When I'm Prejudiced."**
Encourage students to freely add to this list at any time.

TOOL #4C - ACTIVITY
The Need To Be Right

- Make sure students have paper and pencils or pens.
- Tell students that this is a serious exercise, but you're sure everyone will have the opportunity to laugh. We all want to have a good time doing this exercise, but not at the expense of someone else's feelings. So, take care. Now:
 - **Think of one thing you need to be right about. Is it the clothes you wear? The way you wear your hair? Your taste in music? Your opinion about a presidential candidate?**
 - **Write down on a piece of paper what you need to be right about. Then write down five reasons why you feel you absolutely need to be right about this.**
- Give students about five minutes to do this. Then, call time.
- Request Volunteers to read what they wrote, then ask:
 1. **What is the one thing you need to be right about?**
 2. **Why do you think you need to be right about it? What would happen if you were not right about it?**
 3. **What if someone you don't particularly like was right about this situation, and you were wrong? What would you do?**
 4. **Is it more important to be right, or more important to understand what right is?**
 5. **Is there anything better than being right? If so, what is it?**
 6. **Has this need to be right about this matter caused conflict in your life? How so?**
 7. **Do you think a need to be right about anything might be a sign of prejudice?**

LESSON #5

When We're Asleep, We Can't See

Breakdown of Lesson #5:

Hypnosis: The Power of Suggestion
A Time to Wake Up
Becoming Aware of Our Prejudiced Thinking

Materials Needed:

See Tool 5A: Paper and pencils for all students.
See Tool 5B: Do this exercise yourself before you work with students.
See Tool 5C: Do this exercise yourself before you work with students.

Hypnosis: The Power of Suggestion

- 1. Read aloud the story “Shadows of the Past” in the companion book, *Why Is Everybody Always Picking On Us?*, page 45. Then ask:**
 - Are you surprised that although Yanno had seen the movie many times, this was the first time he'd noticed that everyone around him was wearing gray-colored glasses?
 - How did Jenna help Yanno escape?
 - What made Yanno and Jenna realize that they had been asleep for a long time and that they had been hypnotized by the big-screen drama and the fear of dreams?
 - What does it mean to you that Jenna and Yanno had been living the nightmare of the Forgotten Ancestors?
 - Have you ever mistaken projected images for real life?
- 2. Tell students:**
 - If you've ever seen anyone hypnotized — in real life, or on a television show — you know that the hypnotist apparently puts the person to sleep.

- Being prejudiced is like being hypnotized. When we're hypnotized:
 - We "go to sleep."**
 - We "act out" what we're told to do.**
 - We react to a situation as if it were real – unaware that we've been hypnotized.**

- When we're prejudiced:
 - Our brain goes to sleep.**
 - We act according to how we think; and how we think is based on what we've been told.**
 - We react to a situation as if it were real – unaware that we have been "hypnotized."**

- Most of the time we go through life believing that what we see is real. But it isn't always.

- One of the times life is NOT real is when we're acting out of prejudice.

Go to Tool 5A, "Waking Up!"
Do this exercise with students. Then return to this page.

A Time to Wake Up

1. **Ask students:**
 - Can you see that prejudice is a bad dream in our brain that's been played out for centuries, passed from one generation to the next?
 - Can you think of a prejudice that was passed to you from a parent, grandparent or other adult?

- Can you see that, once prejudice enters your brain, it's as if you are wearing gray-colored glasses, and that you must remove those glasses to see clearly again?
- Does looking at your prejudice, or wanting to remove your prejudice, scare you? Why?
- Is it possible that looking at your prejudice scares you, because letting go of something you've always believed is like entering a cave — venturing into the unknown?
- Do you think that when you feel fear it can sometimes awaken you to a new realization — a helpful realization?

2. Tell students:

- One of the things that makes awareness of prejudice difficult is that the people we choose to talk to about our prejudice could be the very people who passed the prejudice to us.
- Sometimes we are conditioned to be prejudiced, because we believe that thinking and acting in certain ways is safe, predictable and orderly. But, in reality, acting in prejudiced ways is not orderly or safe. It is acting out of ignorance.
- To understand prejudice, we must question our conditioning.
- When our prejudice puts us to sleep, we get numb to life around us. We accept the opinions of other people without finding out the facts for ourselves.
- When we SEE that we once were asleep, we can wake up!

**Go to Tool 5B, “Similarities Instead of Differences!”
Do this exercise with students. Then return to this page.**

Becoming Aware of Our Prejudiced Thinking

1. Ask students:

- As I read aloud this list of prejudiced thoughts, ask yourself to honestly consider whether you are guilty of any of them:
 - Men are stronger and more intelligent than women.**
 - Women are more gentle than men.**
 - White people are better business people than black people.**
 - Black people are more athletic than white people.**
 - Younger people are better workers than older people.**
 - To have peace, we must protect ourselves and fight.**
 - Authorities don't ever need to be questioned.**
 - To be good we must accept what we're told to do.**
 - Ambition is good; winning is everything.**
 - The more money you have, the better the person you are.**
- Can you think of other prejudices? What are they?
- Why do you think these prejudices continue?
- Which prejudice comes close to feelings you have?
- We all have reasons for what we believe. Some of those reasons help us understand how our prejudice got there in the first place.
- Why do you think you have the feelings you have?

1. Tell students:

- Anxious feelings can cause a person to experience fear, tension and feelings of danger. If the anxiety grows strong, it can become a “phobia” — an exaggerated, unexplainable, illogical fear of a person, place or thing. For example, some phobias are:
 - Agoraphobia – a fear of open spaces and crowded places**
 - Acrophobia – a fear of heights**
 - Claustrophobia – a fear of enclosed places**
- Like these distorted images, an extreme fear of foreigners is a prejudice held by people who believe these “strangers” are a threat to their safety and security.

Example:

The brain turns the “foreigner” into “someone different.” The person feared becomes an “**enemy**.”

- In fact, there is only one enemy — the one we create in our brain. And here’s how it happens. Be aware of each step in the process of “The Ten Mental Steps to War.”

The Ten Mental Steps to War

1. That person across the street is “bad.”
2. That person is different from me.
3. That person is my “enemy.”
4. That person is a threat to my safety and security.
5. That person is a threat to my group’s well-being.
6. I must defend myself against my enemy.
7. I must defend my group against “them.”
8. I feel inner conflict.
9. I project my conflict onto my “enemy.”
10. We’re going to war!

- When we come upon a “finding” — such as “That person across the street is bad” — it’s important to test that finding — to ask: Is this true? Is this a judgment? How do I know? Otherwise, our mechanical brain takes us to Step 2, then 3, 4, 5, and before we know it, we’re at war.
- What criteria will you use to test your data?

2. Ask students:

- Can you guess what “**band-aid**” **therapy** is? Do you think its the application of a tiny bandage to cover the huge wound that prejudice can create?
- Where have you seen “band-aid” therapy used?
- Can you guess what a “**revolving door**” approach to a solution would be? Do you think it means going ‘round and ‘round the same problem, never knowing how to resolve it?
- When have you seen a “revolving door” approach to prejudice?

2. Tell students:

- We get prejudiced by:
 - Sleep-walking through life.**
 - Acting on images we’re conditioned to believe.**
 - Creating enemies that exist only in our brains.**

**How many of us do this?
All of us!**

**Go to Tool 5C, “The Art of Observation!”
Do this exercise with students.**

TOOL #5A – ACTIVITY

Waking Up!

- Ask students to write on a piece of paper a particular prejudice they believe exists in their mechanical brain – perhaps a prejudice that has been passed to them by remembered or forgotten ancestors.**

- Give students a few minutes. Invite them to write more than one if they wish.**

- Ask for a Volunteer. Then, ask the Volunteer:**
 - 1. What’s the prejudice you believe exists in your mechanical brain?**

 - 2. When do you notice this prejudice coming alive in you?**

 - 3. When this prejudice happens, are you aware of it in the moment? Or does the awareness happen afterward?**

 - 4. If you had to name a part of your brain that goes to sleep when this prejudice happens, what part would it be?**

 - 5. If you had to come up with a preventive measure, something to keep that part of your brain from going to sleep, what would it be?**

 - 6. Could it be certain words, like “This is your wake-up call!” Or could it be a sound, an alarm, a bell, a chime? Could it be a friend calling you on it?**

 - 7. What would be your favorite way to wake up from this sleepy state called prejudice? How would you most like someone to make you aware of it?**

TOOL #5B – ACTIVITY

Similarities Instead of Differences

- Ask students to divide into pairs, or you can create the pairs yourself. Then, tell each pair:**
 - 1. Look at and talk quietly with one another for several minutes, and while you are talking, and relating, notice everything you can about that person that is similar to you. For example, you both have a head, two arms and two legs. But go beyond the obvious. Notice height, eye color, hair styles.**
 - 2. Then go even farther. Notice the words that person uses, and notice what that person believes. Imagine, if you can, that you ARE that person. How would you walk? Talk? Think? Act?**
 - 3. What are some aspects of the person’s behavior that clue you in to who this person is? Do you act the same way?**
 - 4. What are some features of this person – that are like yours – that you particularly like?**

- Call time after about five minutes. Ask for a Volunteer pair to stand before the others and talk about what they noticed about their partner.**

- Any other Volunteers are welcome to come up and do the same. Then, ask students:**
 - 1. What did you enjoy about finding likenesses?**
 - 2. What did you least like about searching for similarities?**
 - 3. What did you learn that you didn’t know before?**
 - 4. What happens to prejudice when you’re looking for similarity?**

TOOL #5C - ACTIVITY
The Art of Observation

- Ask students: Who will be brave enough to volunteer without knowing what exercise we're going to do?**

- When you have a Volunteer, say to him/her:**
 - 1. Choose a person in this room. Don't say who it is.**

 - 2. Describe that person by giving us facts – only facts. And let's see if we can guess who it is.**

- Carefully monitor the student to make certain that only facts, not judgments or opinions, are being revealed. Select alternate students to ring a bell or object if they believe the student is offering a judgment instead of a fact. After each fact, you might ask:**
 - 1. How do you know that's a fact?**

 - 2. Is that a fact, or your judgment?**

 - 3. Is that a personal prejudice, or do you know this for a fact?**

- When the students have guessed who the person is, ask for another Volunteer and play the game again.**

- Ask students:**
 - 1. Is it difficult to describe someone using only information that you know is factual, as opposed to coloring the description with your opinion?**

 - 2. How many of us, do you suppose, ADD information that isn't factual when we're providing information? All of us?**

LESSON #6

The Bells and Knots of Conditioning

Breakdown of Lesson #6:

The “Fight or Flight” Response
Pavlov’s Dogs
The Prejudice Knot

Materials Needed:

See Tool 6A: Make copies of roleplay for Volunteers. Rehearse Volunteers ahead, if you like.
See Tool 6B: Use text, *Why Is Everybody Always Picking On Us?*
See Tool 6C: Make photocopies of “The Prejudice Knot” for students.

The “Fight or Flight” Response

1. Ask students:

- Have you heard of the “fight or flight” response?
- Do you remember the danger you sensed the last time you felt afraid?
- Did your brain send messages to your body to prepare for one of two actions — fight, or run away?
- Can you guess why our bodies prepare us for these actions?
- Do you think it’s to help us survive?

2. Tell students:

- The “fight or flight” response exists for our self-preservation.
- An instinct that protects us from harm, the “fight or flight” response is a healthy and natural response to real danger.

- Sometimes our “fight or flight” response happens when the danger is not real, and is based on a prejudice we have. (As an example, read to students the story about the black-and-white dog in *Why Is Everybody Always Picking On Us?*, Chapter 5, under “The Fight or Flight Response.” Then ask:
 1. How was this person prejudiced?
 2. Was this prejudice based on fear?
- The next time you notice how someone is different from you, stop and think! Remember what we all have in common:

**When we’re scared,
we either want to fight, or run away.**

- Although we may have grown up in different places and had different experiences, the human brain is the same brain we all have. And to protect itself, it cues us to want to either get ready for a battle, or to get ready to run away.
- When we’re prejudiced, instead of acting based on what we’re actually seeing, we REact based on something that happened in the past.
- We need to learn to recognize when we are ACTING based on something real, or REACTING based on a remembered fear.

**Go to Tool 6A, “Do I Fight, or Do I Run?”
Do this exercise with students. Then return to this page.**

Pavlov’s Dogs

1. **Ask students:**
 - Have you heard of Pavlov’s dogs?
 - Did you know that Ivan Pavlov was a Russian surgeon who developed the concept of the “conditioned reflex”?
 - What would be your guess as to what a “conditioned reflex” is?

- In a well known experiment, every time Pavlov got ready to feed one of his dogs, he rang a bell. Why do you think he would do that?
- Every time he rang the bell, the dog would salivate before getting his food. Why do you think that would happen?
- Do you think it's because the sound of the bell became associated by the dog with the sight of food?

2. Tell students:

- What amazed Pavlov is that the dog always salivated upon hearing the bell, whether he got food or not.
- So, Pavlov discovered that he had “conditioned” the dog to REACT in a certain way.
- In our daily life, people often “ring” a certain “bell” that we react to, without thinking. What’s a bell that rings your reaction?

Example:

If someone calls you a name you don't like, does the bell inside you make you want to fight? Run away?

If someone tells you to do something you don't want to do, does a bell inside you ring with anger? Fear? Shame?

■ **This is how we become prejudiced:**

- We're trained to pre-judge instead of see things as they are.**
- We're programmed to REACT instead of ACT.**
- We're conditioned to fight, or to run away.**
- We are rewarded or punished for acting in certain ways.**

- On this last point, let's take a look at how rewards and punishments condition us.

**Go to Tool 6B, "The Atomic Bomb Bell!"
Do this exercise with students. Then return to this page.**

Skinner's Lesson

1. **Tell students:**
 - A psychologist named B. F. Skinner became famous for studying human conditioning and the way we humans respond to rewards and punishments.
 - One day his students wound up teaching HIM something.
2. **Read to students "Taught by His Students," page 62 of the book, *Why Is Everybody Always Picking On Me?*. Afterward, ask:**
 - How was Professor Skinner taught by his students? What did he learn?
 - Can you see how the professor was rewarded?
 - What are some ways you've been conditioned by the use of reward and punishment?

The Prejudice Knot

1. **Ask students:**
 - Have you ever seen a Mobius strip? It's a knot that loops back on itself, so it appears to have no beginning and no end. (*Draw one on the blackboard.*)
 - Can you tell where it begins and where it ends? Can you see how continuous its route is?

- Have you ever tied a knot and then been unable to untie it?
- Do you think that if you tied a knot somewhere inside your brain, that knot would be difficult to untie too?
- Can you see how conditioned thinking is a knot in your brain, like a Mobius strip?

2. Tell students:

- Unless we become AWARE that we're caught in a loop in our brain, we could just stay looped forever!
- A tied-up knot or an endless loop, like prejudice, can hurt the person thinking it. It can also hurt the person who's the object of that thinking.
- Because neither person is AWARE of the knot, these two people could be victims of this knot for a long, long time.

3. Ask students:

- What do you think holds the knot of prejudice together?
- Intelligence? Fear? Compassion? Sickness?
- Do you think conditioned thinking holds the knot of prejudice together?
- How does such thinking get started?

4. Tell students:

- Any thinking usually begins with a basic statement of information.
- Then, a thought is expressed that isn't true, or is only partially true, or meant to hide the truth.
- Once that thought is out there, people who express it believe in it more and more — and prejudice is born.

- Here's how The Prejudice Knot works:

The Prejudice Knot

- 1. Basic statement of information.**
“I think that all people with blue skin are mean, greedy and distrustful. I know this because my best friend told me.”
- 2. The thought is expressed, and it begins to catch on.**
“I was told by experts that all people with blue skin are mean, greedy and distrustful. These people know what they’re talking about. Since I’m young and know less, I can’t question them. They’re the ones who know and, therefore, they must know what’s true and right for me.”
- 3. The thought continues in the wrong direction and keeps going.** I believe what they tell me is true. People with blue skin are mean, greedy and distrustful. I shouldn’t put up with them, not even tolerate them. When I meet a blue-skinned person, I automatically think, “That person’s mean!” “That person’s greedy!” “That person’s distrustful!”
- 4. The knot gets tighter.** I can't trust **them**, so I’m afraid of them. Being afraid of **them**, I want to protect myself. So, I join other people who think the way I do, so we feel safe and secure. So our friends, family, leaders, country can feel safe and secure, and together we can defend against all blue-skinned people who are mean and distrustful.
- 5. “They” and “them” become “the enemy.”** Why should we defend against all blue-skinned people who are mean, greedy and distrustful? Because **they threaten** our beliefs; our traditions; our heritage, nation, and birthright; our way of life ... **EVERYTHING WE STAND FOR!**

And, if blue-skinned people are a threat to **US**,
And are against everything **we** stand for,
THEY must be THE ENEMY!
And, being our ENEMY, **they** must be TERRORISTS!
And if **they** are TERRORISTS, **we** must be FREEDOM FIGHTERS!

And If **we** are FREEDOM FIGHTERS, **we** must be PROUD of those
Who are our HEROES in our WAR against the blue-skinned people
Who are mean and distrustful.
We must defend against **them**,
Because **we** have no choice....do we?

Go to Tool 6C, “The Prejudice Knot.”

Do this exercise with students.

TOOL #6A - ROLEPLAY
Do I Fight, or Do I Run?

Before the Roleplay:

- Ask for **two Volunteers** to read a roleplay situation. Give the Volunteers a moment or two to read through their scripts so they understand the parts they're supposed to play. If they've never done this before, help them understand what they're supposed to do. **Jocko is a threatening bully. Randy is a gentle, but strong person.**
- You may also give copies of the script to the two Volunteers the day before class and ask them to study the parts so they can read them well. You may want to give them instruction on what you hope to get out of the roleplay. Explain that it's important for them to get into their parts and to read with enthusiasm.
- Tell Volunteers that the words in *italics* should be read aloud, but as private thoughts. Also tell them that words in parentheses are instructions for them as they are reading their parts.

Do the Roleplay (see next page).

After the Roleplay:

- Ask students:
 1. Where did you first see a sign of fear? Was it in Jocko, or in Randy?
 2. What words or thoughts gave the speaker away?
 3. Did you expect Randy to fight? Or to run away?
 4. What did Randy do that was different?
 5. Did Randy tell Jocko the truth?
 6. Where did you notice a sign of prejudice?
 7. What would you say to the prejudiced person about what you noticed?

TOOL #6A - ROLEPLAY

Roleplay: Do I Fight, or Run?

JOCKO

Where you going, Nerd? *If I scare him enough, I can keep him from thinking I'm stupid.*

RANDY

If you're talking to me, my name is Randy. And where I'm going is probably none of your business. *That was not a smart answer. This guy is a lot bigger than I am. I better keep talking.* But I'll tell you anyway. I'm going to my class.

JOCKO

You're lying to me, Nerd. *The kid thinks I don't know that there are no classes at 4pm.*

RANDY

I would not lie to you, Jocko. I'm going to my class.

JOCKO

Okay. He's going to play tough. You must think I'm stupid or something to believe that you're going to class when it's four o'clock in the afternoon, Nerd!

RANDY

It's a class I take AFTER school, Jocko.

JOCKO

What fool class are you taking AFTER school, Nerd? Rocket science? Basketball for small nerds?

RANDY

I'm taking a martial arts class, Jocko.

JOCKO

(Laughs.) Oh yeah? Well, let's see one of your martial arts moves, smart guy? (Laughs again, loudly.)

RANDY

Okay. *Smiles, then turns and walks away.*

TOOL #6B – ACTIVITY
The Atomic Bomb Bell

Read to, or with, students, “The Atomic Bomb Drills,” pages 62-63, in the text, *Why Is Everybody Always Picking On Us?*

Then, ask:

1. Have you ever had Air Raid Drills in school? (*Explain to students these are drills exercised in schools, primarily in wartime. A bell rings, and students must quickly get under their desks, for protection, in the event of an air raid.*) If not, can you imagine what it would be like?
2. Do you think you would soon become conditioned to hearing sirens — like Pavlov’s dog hearing a bell?
3. Do you think such conditioning would create an enemy inside your head?

Tell students:

1. Think of a time when you created an enemy in your head.
2. What was the process in your mechanical brain that put the so-called enemy there?
3. Think of the steps, one by one, that created that enemy.
4. Who wants to come up and tell us his/her process?

Give students the opportunity to describe their processes. Ask them leading questions, such as:

- Was there a thought that created that action?
Was that an action or a RE-action?
- What do you think conditioned you to react that way?
- Do you think the “fight or flight” response was triggered?
- If you had the opportunity to be in that situation again, would you act the same way? If not, what would you do differently?

TOOL #6C - ACTIVITY

The Prejudice Knot

The intention of this exercise is to have students create their own version of the prejudice knot.

- Make enough copies of the following page for every student.**
- Divide students into groups of no more than three or four. Then ask them to fill in the blanks – to create a basic statement of information, and then build on it – so that they can see the mechanics of a prejudice knot.**
- Let students know they have 15 minutes to do this exercise, so they have to move fairly quickly. (Give them more time if you think it will help.)**
- Afterward, ask students:**
 - What has this exercise shown you that you weren't aware of before?
 - How do you think we become so tightly tied into a knot?
 - Do you think remembered fear creates images that get stuck in our minds?
 - Ask for Volunteers to read what their group put together.
- Tell students:**
 - Like the dog that reacted to Pavlov's bells, and like the people who reacted to the Air Raid Alerts of the 1940s and 1950s, you and I are conditioned.
 - We create our "enemy" in our heads.
 - We create our "hate" in our brains.
 - And we blame others when WE are the ones who are responsible.

The Prejudice Knot

1. **Basic statement of information:**

2. **The thought is expressed, and it begins to catch on:**

3. **The thought continues in the wrong direction and keeps going:**

4. **The knot gets tighter:**

5. **“They” and “them” become “the enemy.”**
 - Why should we defend against _____
?
 - Because **they threaten** our _____

 - _____ **must be “the enemy.”**
 - If they are the enemy, we must be** _____.
 - Who are mean, greedy and distrustful?**
 - We must defend against** _____,

because we have no choice . . . do we?

LESSON #7

Elements of Knot-Like Thinking

Breakdown of Lesson #7:

The Wiring in Our Brain
Seven Elements of Knot-Like Thinking
Conditioning vs. Education

Materials Needed:

See Tool 7A: Make enough copies of activity for everyone.
See Tool 7B: Make up more possible examples.
See Tool 7C: Write some of your own examples, for back-up.

**Go to Tool 7A, “Our Forgotten Ancestors Are Us!”
Do this exercise with students. Then return to this page.**

The Wiring in Our Brain

1. Ask students:

- Have you had a television, radio or other piece of equipment break down because of faulty wiring?
- Do you think it's possible that our thinking can break down like that?
- Is it possible to believe something all your life and then find out that it's not true — that it's never been true?
- Is this like untying a knot that has been tied in our brain for a long time?
- When do you think was the last time the wiring in your brain broke down?
- Is it possible that lessons we've learned from our Forgotten Ancestors have affected our mental wiring?

2. **Tell students:**

- It's possible to become aware of our knots.
- It's possible to become more clear thinking than we are — no matter what age we are.
- Once we become *aware* of the data in our mental computer that causes us to become prejudiced, we are on our way!

Seven Elements of Knot-Like Thinking

1. **Ask students:**

- When something is repeated over and over again, do you feel compelled to believe that it's true?
- Do you think that because something is repeated over again many times that it must be true?
- Do you think the fact that something is repeated — say, like a television commercial — that the information you are getting must be factual?

2. **Tell students:**

- **Repetition** is an element of knot-like thinking. It's saying and/or hearing the same thing over and over again.
- Our family conditions us to not cross the street when the traffic light is red. Usually, we are told this rule many times when we're very young before it finally sinks in.
- Advertisers reinforce us constantly to believe we ought to buy their products. They spend billions of dollars to condition us. If the ads didn't work, they wouldn't continue to use them.

3. Ask students:

- How many times a day do we compare one thing with another, one person with another?
- When was the last time you made a comparison? What did you compare?
- Do you think some comparisons are helpful, and others are dangerous? What's an example of each?

4. Tell students:

- **Comparison** can be an element of knot-like thinking, especially if one group of people is compared with another.
- This leads one group of people to see themselves as “Us” and everyone else as “Them.”
- Thinking in this way can cause one group to see itself as “superior” and others as “inferior.”
- Comparison of people or groups can cause separation between people, which can stimulate conflict.

5. Ask students:

- Are you aware that when you watch a movie in a theater, a film image is being “projected” onto a screen?
- Are you aware — when Person A tells you that Person B is “stupid” — that Person A has projected an image of Person B into your mind?
- Are you also aware that Person A is creating a feeling of superiority between the two of you and Person B?

6. Tell students:

- **Projection** is an element of knot-like thinking. It's the act of "throwing" an image that's in our minds onto some other person or thing.
- Saying, for example, that people with dark-colored eyes are a threat to "our" way of life projects an image in our minds of those people.
- Is that image a judgment? Is it a fact?
- When we engage in this act of projecting our thoughts onto others — is the image real? It's in our brain, but is it factual? Or is it based on fear?

7. Ask students:

- Do you belong to an organization? A group organized as a belief system? An institute? A community? A club? A city, state, country or nation?
- Why do you think you belong to this organization?
- Do you and members of your group all think alike about one subject in particular? What subject?

8. Tell students:

- **Identification** can be an element of knot-like thinking. It's becoming part of a group in order to belong.
- Our identity is often made up of certain occurrences we experience within a group. Unconsciously imitating a group's "personality" helps us identify with, and feel accepted by, the group. This makes us feel safe and secure and gives us a sense of belonging.
- When we're AWARE that we're identifying with and acting like the group, we're acting from intelligence. When we're **unconsciously conditioned** to put on the particular "face" or "costume" of a social group, we walk as if we're asleep, hypnotized — seeing life through gray-colored glasses.

9. Ask students:

- What does “authority” mean to you? When was the last time you had to deal with an “authority”?
- Have you had an experience with an “expert” of some kind? Was your experience pleasant? Helpful? Frightening?

10. Tell students:

- **Authority** is the power to command, demand obedience, and enforce laws.
- When we unconditionally accept information that “experts” feed us, without checking on the truth for ourselves — we are surrendering to authority.
- Some authorities have our best interests at heart; others don’t. Some have a lot to teach us, but rarely does one person know everything there is to know on a subject.
- Detectives check the facts, and so should we.

11. Ask students:

- Have you ever rewarded your pet by offering it some praise, or some food?
- Have you ever punished your pet for what you considered “bad” behavior?
- Have you ever been punished for doing something you’re not particularly proud of?
- Have you been rewarded for something you feel good about? What happened?

12. **Tell students:**

- **Reinforcement** is rewarding behavior with words or actions to achieve an effect — to get us to behave, for example.
- There's a voice inside that tells us what to think, what to say and how to live, according to a set of values based on a belief system, race or culture. This is our "Inner Authority."
- People who want us to think and act in certain ways may be aware of the ideas and feelings we've been programmed to believe, and they may know what "buttons" to push inside us to get us to think and act in those ways.
- Sometimes we're brought up to believe so strongly that certain thoughts and feelings are the only ones that will bring us security and happiness, that we don't even look at the possibility that there may be another way of living.

13. **Ask students:**

- Do you have a belief you've never questioned?
- Do you think it makes sense to believe what someone else has told you is true without finding out for yourself whether or not it is?
- How threatening does a statement of information have to be for us to feel the need to check on its accuracy?

14. **Tell students:**

- **Belief** is an unquestioning acceptance of something, with no proof that it's true.
- We are more inclined to check the validity of basic information when a situation is life-threatening and may affect our survival.
- Sometimes we are unaware of situations that affect our psychological survival, but we don't check them because we don't *recognize* them.



**Go to Tool 7B, “Elements of Knot-Like Thinking.”
Do this exercise with students. Then return to this page.**

Conditioning vs. Education

1. Ask students:

- Do you think learning the names of historical figures and the dates they made history is conditioning, or education?
- Do you believe some political figures want to manipulate us into believing in their slogans and promises because it will help them get elected? How can you tell?
- How can we tell the difference between someone who knows what’s best for us, and someone who wants to condition us into believing his or her “truth”?
- If you were hired to give a talk about a belief you have — say, that war can never bring peace — what would you suggest people do to break their conditioned thinking on this subject, and become truly educated?

2. Tell students:

- From the time we’re very young, we’re conditioned to accept authority as a matter of fact.
- Some of this authority helps us to feel and to be safe, and helps us survive.
- Our “Inner Authority” — the voice inside us — tells us what to think and how to act, according to our values. “Outer Authorities” play on our learned values — sometimes to our benefit, and sometimes not.
- Conditioning is not education. It’s repeated, memorized learning. We must learn to tell the difference.
- When we get proper, intelligent guidance to help us make informed decisions, then we’re getting a real education.

**Go to Tool 7C, “Conditioned Thought! Educated Thought!”
Do this exercise with students.**

TOOL #7A - ACTIVITY

Our Forgotten Ancestors Are Us!

Ask students to stop and think for a few minutes about any tribal customs they may have inherited. Give them clues to prod their thinking:

- Is there a holiday you celebrate because your parents and grandparents have always celebrated it? What is it? How do you celebrate? How long have these traditions been practiced?
- If you belong to a group with an organized belief system, are there certain practices that have come down through the ages? What are they? Why do you think they're still followed?
- What is something you believe very strongly? *(Use the following examples, and/or make up your own.)*
 - Telling the truth
 - Crossing the street only when the light is green
 - Brushing your teeth after every meal
 - The importance of exercise
 - Never watching the news on television
 - Finding more than one way to do something
- Is this belief something you decided for yourself? Or is it something that has been passed down to you from a remembered, or forgotten, ancestor?
- If you decided on it for yourself, what brought you to this conclusion? Was it in protest of a previous belief that had been given to you by an ancestor?
- Was prejudice an element in coming to this belief? How so? Does this belief create conflict of any kind? In your head? With any people you know?

TOOL #7B - ACTIVITY

Elements of Knot-Like Thinking

Test yourself to see how well you recognize the elements of knot-like thinking! As you read the name of each one and its action, write, in the last column, an example. For instance, the first example might be: "The best part of waking up is Folgers in your cup."

NAME OF ELEMENT	ACTION OF ELEMENT	EXAMPLE OF ELEMENT
Repetition AB	Saying and hearing the same thing over and over.	
Comparison XY	Comparing one group of people with another.	
Projection V	"Throwing" an image in our minds onto another person or thing.	
Identification A	Becoming part of a group in order to "belong."	
Authority g	The power to command, demand obedience, and enforce laws.	
Reinforcement UV	Rewarding behavior with positive words or actions to achieve a certain effect.	
Belief B	Accepting something, with no proof that it's true.	

TOOL #7B - ACTIVITY
Elements of Knot-Like Thinking

Afterward, ask students:

- How many of these elements do you think you know well?**
- Do you think you would recognize most of them if you saw them “in action”?**
- Who would like to volunteer to read an example you wrote?**
- How do you all respond to this example you’ve just heard? Does it represent the element well, in your opinion?**

Encourage responses from all students. Use the exercise to see how well they have grasped the concepts.

- Which element(s) do you find the most difficult to comprehend?**
- Why do you think you find it difficult?**
- Is it difficult to grasp because you are caught in the knot yourself?**
- How exactly are you caught in this knot?**
- What do you think might be a helpful way to untie this knot?**

TOOL #7C - ACTIVITY

Conditioned Thought! Educated Thought!

- To keep all students involved at once, write two column headings on the blackboard:

A Conditioned Thought

An Educated Thought

- Divide students into two groups: The Conditioned Group and The Educated Group. Make sure students understand that they are not in competition. One group is not better than the other group.
- The point of this activity is to be able to recognize a conditioned thought, and to recognize an educated thought, so that we can tell the difference.
- Have students add to the list in their group as many examples of each as they can. If it's easier, they can write them on a piece of paper and verbally report them after you call time.
- There may be some thoughts that work in both categories. Point those out when they come up.
- There are no "right" or "wrong" answers here. If one of the conditioned thoughts seems more like an educated thought to you – or vice versa – simply ask why the student believes what he/she believes. Encourage any discussion that follows.

LESSON #8

Concepts That Numb the Brain

Breakdown of Lesson #8:

How Far Have We Come?
The Words We Use
Words Reveal Our Prejudices

Materials Needed:

See Tool 8A: Think up five ways that YOU calm yourself.
See Tool 8B: Prepare a situation, in case the students don't come up with one.
See Tool 8C: Make copies if you plan to make this a written activity.

How Far Have We Come?

1. Ask students:

- Remember our Forgotten Ancestors and how they lived their lives? They fought, ran away, and were conditioned to have certain thoughts they believed help them survive.
- How far do you think the Human Race has developed since then?
- When we read or hear news reports about groups with conflicting interests all over the world — do we have to believe that the Human Race has not developed much at all?
- Can there be an agreement when people take “sides”?
- Can there be an agreement when tribe-like groups still seek security through beliefs, traditions and rituals?
- Are we all too programmed, too brainwashed, too conditioned to see that if no one identified with any “side,” there would be no conflict, no violence?

2. Tell students:

- Here is what you and I have learned so far:
 - There is a difference between a fact and an opinion; between getting information first-hand and assuming; and between understanding and judging.
 - Our brain operates in a mechanical way that's sometimes programmed to create images — many that aren't real or true.
 - We've seen how programmed images can be formed when we're "asleep," under the hypnotic spell of knot-like thinking.
 - We are now aware of what happens when we repeat, compare, project, identify with, and reinforce this thinking by listening to authorities who may not be passing along accurate information.
 - We've discovered that fear can create incorrect images that get stuck in our brains, and that conditioning helps us hold on to these images — sometimes forever, if we don't wake up.
 - Amazed and enlightened, we've discovered that hate passed on to us by our Forgotten Ancestors — hate that we continue to feel, is our own invention.
 - We've learned that prejudice is a reaction, and that if we want to ACT rather than REACT, we have to think for ourselves.

- We've been on a journey of discovery, and have learned a great deal about the meaning of prejudice, and how we get prejudiced.

- Now we're going to look at the EFFECTS of prejudice — what happens inside us, outside us, and all around us — when prejudice exists.

- It's not a pretty picture, but are we going to protect ourselves from the truth, or are we determined to learn it?

**Go to Tool 8A, “The Effect of Words!”
Do this exercise with students. Then return to this page.**

The Words We Use

1. Ask students:

- Have you ever been called a name you didn't like? What was the name? *Encourage students to say the word aloud, even though it may be painful, or considered an improper word. We want students to understand that words cannot hurt us, if we don't let them.*
- How did it make you feel to be called that word?
- Have you ever called another person a name?
- What name did you use?
- Why did you use that word?
- Was your intention to hurt the other person? Why?
- How did it make you feel to use that word?

2. Tell students:

- Words such as these are an attempt to de-humanize, hurt or make someone feel inferior.
- Any feeling that projects these words is triggered by conditioned thinking.
- When we “feel” that what we think is “right,” the thought is made stronger by the feeling.
- It's easy to get caught up in the danger of prejudice, but there is a way to be free of it.

- When someone calls you a name, the only thing that can make it true is your reaction.**
- If you REACT to this name-calling as if it's true — and take it as an insult — you create conflict inside your brain.**
- If you ACT toward this person doing the name-calling as if this name does not apply to you — you create no conflict inside your brain, and you feel no need to REACT!**

**Go to Tool 8B, “Action or Reaction?”
Do this exercise with students. Then return to this page.**

Words Reveal Our Prejudices

1. Ask students:

- Are you now aware that when you use certain words, your prejudice shows?
- When you USE words like these, are you judging or understanding? Fact-gathering, or assuming? Offering a fact, or an opinion?
- When you HEAR words like these directed at you, can you SEE that someone is judging you? Assuming something about you? Voicing an opinion rather than a fact?

2. Tell students:

- When we are AWARE that someone is judging, assuming or voicing an opinion — rather than seeking the truth, or trying to understand us — we can SEE that this person is hurt.
- People who need to call other people names are people who have probably been called names themselves, and probably have a lot of conflict going on in their brain.

- When we can SEE that person's hurt, we can STOP conflict right on the spot! We don't have to fight that person. We don't have to run away from that person. We can simply STOP and understand that person.

**Go to Tool 8C, "The Association Game."
Do this exercise with students.**

TOOL #8A – ACTIVITY
The Effect of Words

- Tell students:**
 - There are many words that people call other people when their intention is to put someone down, or feel superior to that person. We don't have to say any of them; we all know what words hurt us.
 - No matter what the words are, the strong emotional reaction we feel is an effect of prejudice. When we use these words, we must understand that there is going to be an effect.

- Ask students:**
 - What kind of effect do you experience when someone tries to put you down with certain words?
 - How does the effect make you think, or feel?
 - Why do you think people want to de-humanize others with words?
 - Do you think it's an attempt to validate their own thoughts and actions? Do you think it's a fear of some kind?
 - If you had to think up five ways to keep yourself calm when someone uses words like these on you, what would they be? Let's name some. (Write them on the board. Encourage all responses.)

- Tell students:**
 - There's an old saying: "Sticks and stones may break my bones, but words can never hurt me."
 - What do these words mean to you? Do you think they're true? How can words not hurt us?
 - Do we have the power to keep words from hurting us? How?

TOOL #8B – ACTIVITY

Action or Reaction?

- Ask students:**
 - Who will volunteer to tell about a situation in which there was conflict between you and another person? You don't have to say who it was if you don't want to. Just give us the details of the situation. Ask the Volunteer to NOT reveal the outcome — just the situation.

- Tell students:**
 - Here's a blueprint for all the actions / reactions we're part of every day:
Thought + Reinforced by Feeling + Words = Action or Reaction
 - We're going to make up some actions and reactions to the situation we just heard. Then we're going to create possible thoughts, feelings and words that could have led to either an ACTION or REACTION. Then, we'll see if we can recognize what creates one instead of the other.

- Ask students:**
 - What's a possible **REACTION** to this situation? (Take one of the suggestions and right it on the blackboard.)
 - Then make THREE columns:
Thought _____ **Feeling** _____ **Words** _____
 - Who wants to come to the board and enter a **thought** that might inspire this reaction? (Have the student enter the thought, or you can.)
 - Who wants to come to the board and enter a **feeling** that might be inspired by that thought?
 - Who wants to come to the board and write some **words** (statements) that could have been motivated by this thought and this feeling?

- Next, ask students for a possible ACTION to this situation, rather than a REACTION. Write the ACTION on the board.

- Repeat the steps taken for the REACTION.

- Spend some time** noting the differences between thoughts, feelings and words that lead to an ACTION as opposed to those that lead to a REACTION.

TOOL #8C- Game

The Association Game

Here’s a game that tests our ability to observe prejudice in the making. It also appears in the text, *Why Is Everybody Always Picking On Us?* We make many associations every day without thinking. Some of these illustrate our “knee-jerk” reactions to certain words or ideas and clearly show our prejudices.

Call out the following list of words and ask each person to take a turn. The responding person must quickly call out the first word that comes to his or her mind.

Example: If I call out the word “black,” what’s the first word that comes to your mind? Is it “white”? Is it some other word?

It’s a simple game. It shows the kinds of associations we make and how deeply ingrained in our thinking these associations exist.

- **Tell students:** Ready to give it a try? Say the first word that enters your mind when you hear each word. The object of the game is to uncover our conditioned thoughts (and feelings that go along with the thoughts), so we can be more aware of the mechanical wiring in our brains.

Skinny	=	_____	Love	=	_____
Black	=	_____	Peace	=	_____
Right	=	_____	Enemy	=	_____
In	=	_____	Friend	=	_____
Foreigner	=	_____	Red	=	_____
Black person	=	_____	TV	=	_____
Mexican	=	_____	Hurt	=	_____
Round	=	_____	Fear	=	_____
Asian	=	_____	Obey	=	_____
White person	=	_____	War	=	_____

This game may also be distributed, one copy per student, and you may ask students to write their responses instead of speaking them out loud. Then, ask them to volunteer their responses afterward.

LESSON #9

Generalizations Are Misleading

Breakdown of Lesson #9:

Words Become Attitudes
Lazy Thinking Creates Prejudice
The Shadows That Follow Us

Materials Needed:

See Tool 9A: Make a copy of this tool for every student in your class.
See Tool 9B: Look over the tool, to understand its intention.
See Tool 9C: Several pieces of paper and pen/pencil for each student.

Words Become Attitudes

1. Ask students:

- What is a generalization?
- Is it an *assumption* about a person, place or thing, based on past experience with another person, place or thing?
- Have you ever made a generalization about someone, without taking the time to find out who the person is?
- Do you think this is lazy thinking? Do you think it's a form of prejudice?
- Do you know people who make generalizations? Why do you think we do this?

2. Tell students:

- We're probably all guilty of lazy thinking at one time or another.
- We say, "All (name a group) are (name a characteristic)," without really knowing whether ALL of them are or aren't.

- Generalizations are REACTIONS and are the result of lazy, prejudiced thinking.

3. **Ask students:**

- What is a stereotype? Can you name one?
- Do you think a stereotype represents a real group of people?
- If a stereotype represents an imagined person or group of people — rather than real people — why do we use them?

4. **Tell students:**

- A **stereotype** is a standardized mental picture, held in common by members of a group, that represents an oversimplified opinion, attitude or judgment.
- When we encounter a stereotyped person or group, our mechanical brain automatically reacts with a shallow image. For example: trendy, dull, dangerous, a “brain.”
- Rather than question this reaction, most of us simply act on it.

5. **Ask students:**

- What is bigotry? Where have you seen it in action?
- How do you think bigotry separates people?
- Do you think it's helpful to be partial to a group you belong to? Why?
- Do you think it's good to be intolerant of those who differ?

6. **Tell students:**

- **Bigotry** is based on the word “bigot,” which is someone who is strongly partial to one's own group, religion, race or politics, and is intolerant of those who are different.

- A bigot has a fixed mind set, an immovable way of thinking that divides people.
- Bigots think in terms of “my group” vs. “your group.”
- Sectioning the Human Race into “my” vs. “your” anything is an effect of prejudice that creates separation and conflict.

**Go to Tool 9A, “Simple, General Images.”
Do this exercise with students. Then return to this page.**

Lazy Thinking Creates Prejudice

1. Ask students:

- What is discrimination? Where have you seen it in action?
- Does it occur when we judge people as somehow “lower than” or “inferior to” ourselves?
- How do you think discrimination causes conflict?

2. Tell students:

- **Discrimination** is the act of judging others as inferior.
- When we look upon a person, or a certain group of people as “bad,” we’re discriminating against them.
- When we discriminate against people, we act on a pre-judged set of values that we’ve been conditioned to believe.
- When we discriminate, we create conflict inside us that promotes conflict outside us.
- Conflict outside is a form of war.

3. Ask students:

- What is scapegoating? What does it mean to be a scapegoat?
- Have you ever been blamed for something you didn't do?
- How did it feel, knowing that whatever occurred was really due to someone else's actions, not yours?

4. Tell students:

- **Scapegoating** is the act of making someone bear the blame of others.
- Our brain — not willing to accept the blame for something that's happened — finds someone else to find fault with, to condemn.
- When we attempt to make someone else a scapegoat for something we did, we create conflict — beginning with conflict inside our brain. We know we are responsible (even though we may find it hard to admit to ourselves), and yet we let someone else appear guilty who isn't.

**Go to Tool 9B, "Quality Time!"
Do this exercise with students. Then return to this page.**

The Shadows That Follow Us

1. Ask students:

- How do fixed images in the brain become dangerous?
- Do these images separate people? How?

- Do you think we inherited this conditioning from those who've gone before us?
- Did we come into the world where many prejudgements already existed?
- Do you think our families and friends have taught us to think in some old ways as well as new ways?

2. Tell students:

- Stereotyping, bigotry, discrimination and scapegoating are forms of prejudiced thinking.
- If we are guilty of this kind of thinking, it's most likely because we've been programmed by others to think this way.
- The people who taught us are not bad people. They were simply taught these ways by *their* families and friends — who didn't question either!
- The old ways of thinking are like shadows that follow us. They have been passed down from generation to generation. They have stayed with us and relentlessly cause us to get hurt, over and over again.
- They have formed ideas and actions that exist inside us all, even today!
- But we cannot use the people who came before us as scapegoats! We are knowledgeable enough to think intelligently and to act accordingly. We are responsible for our actions.

**Go to Tool 9C, "The Same Root!"
Do this exercise with students.**

TOOL #9A- Game
Simple, General Images

**This game may be played orally, or used as a written exercise.
 To the student: Check the box you believe is correct.**

Image _____	Stereotype	True
<input type="checkbox"/> Westerners are trendy.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Southerners are lazy.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Northerners live in the north.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Midwesterners are dull.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Northeasterners are brainy.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Canadians speak English and French	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Blacks are dangerous.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Whites are puritans.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Mexicans are lazy.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Jews are greedy.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Asians have an older culture	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> The Japanese are sneaky.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Americans are bullies.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> The French are arrogant.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Germans are warlike.	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> The Irish are drunk fighters.	<input type="checkbox"/>	<input type="checkbox"/>

Afterward, go over answers. Ask students:

1. How did you do?
2. How did you rate on the prejudice meter?
3. If you came up prejudiced, what was your prejudice based on?
4. Do you see a way to change your prejudiced thoughts?
5. What's one change you could make?

TOOL #9B- Activity

Quality Time!

- Ask students to think of qualities they particularly dislike in people. Then ask for a Volunteer to express his or her dislike.**

- Some of the qualities we may dislike in people include:**
 - Being angry
 - Being messy
 - Speaking in a loud voice
 - Acting arrogant
 - Being opinionated
 - Having no opinion
 - Being inconsiderate
 - Acting selfishly
 - Being a perfectionist
 - Acting rudely
 - Acting flirtatious
 - Being a bully

- Ask the Volunteer:**
 1. What's a quality you really dislike in a person?
 2. Does the quality harm you in any way?
 3. Why do you think this quality irritates you?
 4. How do you respond to this quality?
 5. Is your response an action, or a reaction?
 6. What quality in *you* makes you act/react in this way?
 7. Do you think you have the awareness to act differently — intelligently — in response to this quality?
 8. How would you act in an intelligent way, rather than react in a conditioned way?
 9. Do you think that changing your awareness helps you deal more intelligently with this quality in a person?
 10. Since the only person we can really change is ourselves, do you think this is a helpful way to deal with qualities in general that you don't like about people?

- Thank the Volunteer for participating. Ask for another Volunteer, and start over!**

TOOL #9C- Activity

The Same Root!

- Make sure students have paper and pen/pencil. This exercise takes approximately 30 minutes.**
- Tell students:**
 - The Person I Most Dislike.** Think about a person you most dislike. Think about your reasons for disliking this person. Just think about them. *Give students 5 minutes. Call time.*
 - This Person's "Dislike" Qualities.** Write down as many qualities as you can about this person that make you dislike him/her. (You don't have to reveal the person's name on the paper, if you don't want to.) *Give students 5 minutes. Call time.*
 - Reasons for Qualities.** Now, write down at least one possible reason for each of the qualities you dislike. Or, write several reasons for one of the qualities. Think to yourself: If I had this quality, how would I think, how would I act — why would I be this way? *Give students 10 minutes. Call time.*
 - This Person's "Like" Qualities.** Now, look at this person with new eyes. Write down as many positive qualities — qualities you like — about this person as you can. You may have to look hard, but do your best. *Give students 10 minutes. Call time.*
- Ask students:**
 1. How did it make you think/feel writing down your perception of this person's "bad" qualities?
 2. Did you feel as if you were writing down the qualities of a prejudiced person?
 3. What happened when you found possible reasons for these qualities? Did this change your thinking at all?
 4. Did you discover your own prejudice?
 5. Do you think we are often quick to notice prejudice in others before we look at these qualities in ourselves?

LESSON #10

Prejudice At Its Worst

Breakdown of Lesson #1:

Racism
Genocide
What Prejudice Has Created

Materials Needed:

See Tool 10A: Read through the activity and prepare more definitions.
See Tool 10B: Think of additional motivations, in case students need help.
See Tool 10C: Read through the activity to understand how quickly it will be necessary to move students along.

Racism

1. Ask students:

- Do you think the word “race” was originally meant to define people in a positive way — to classify who we are, or to what group we belong?
- Do you think, in the past, it simply referred to what tribe, clan, country, nation or culture we belonged to?
- Do you think that “race” once referred to more than the color of our skin? Do you think it ever referred to the color of our hair or eyes? The size and shape of our nose or mouth? The size and shape of other physical features that make us similar to some people and different from others?
- Do you think “race” once referred to where we come from, what beliefs we have, what rituals and traditions we practice, the type of food we eat, the songs we sing, and the holidays we observe?
- How do you think “race” turned into “racism”?

2. Tell students:

- Racism occurs when one group of people believe that they are superior to — better than — another group of people.
- Of all the forms of prejudice that exist, racism is one of the most horrible. Still, it has existed for centuries, and is still alive today.
- Believing they are “superior” allows them to make fun of, or hurt, the “inferior,” less powerful group.
- In the extreme, such prejudice can create terrible suffering.

**Go to Tool 10A, “The Meaning of Race.”
Do this exercise with students. Then return to this page.**

Genocide

1. Ask students:

- What is the meaning of the word “genocide”?
- Did you know the word “geno” means race, nation or tribe? And the Latin word “cide” means killing?
- Were you aware that millions upon millions of people have been victims of genocide during the Twentieth Century?
- Did you know that these people were not casualties of war, but that they were purposely killed?
- Why would one group of people hate another group of people so much that they would do all they can to remove those people from the face of the earth?

2. Tell students:

- This is a difficult subject matter to discuss, because we all have strong feelings about certain groups of people and the purposeful destruction of certain groups in the past.
- Genocide is a crime against a group. The individuals in the group are victims simply because they belong to that group.
- Individual members of such a group are dehumanized, reduced to numerical statistics.
- Societies that have suffered genocide have had at least one significant minority group that was “different” from the majority, usually racially, ethnically, religiously or politically.
- Genocide has occurred all over the world, but most notorious was Nazi genocide — the killing of more than *six million* Jews from all over Europe.

3. Ask students:

- Do you think Adolph Hitler, the German leader, may have had prejudices passed down to him from family and acquaintances?
- How much hatred had to live inside him to be personally responsible for the death of so many people?
- What kind of mechanical difficulty occurred in his brain?
- What effects of conditioning do you see in such an occurrence?
- How do you think it’s possible that six million people could die because one person — Adolph Hitler — willed it to happen?

4. Tell students:

- In the act of genocide, all normal constraints against killing human beings are set aside in the name of a so-called “higher” aim.

- Some of these aims have been to:
 - Build socialism**
 - Reprimand “sinful” behavior**
 - Enhance the march of progress and civilization**
 - Replace the weaker with the stronger**
 - Engage in religious warfare**
 - Create economic revitalization**
 - Bring about social purification**

- A relatively newer form of genocide was adopted by Serbs in treatment of Muslim and Croat minorities (and possible treatment of Serbs by Croats and Muslims). It happened while Serbian forces tried to annex Bosnia and Herzegovina after the breakup of Yugoslavia in the 1990s.

- This form was called “ethnic cleansing” and is a polite attempt to hide an alarming act of terror — killing people because they are different.

- Ask yourself: How can we ethnically clean someone?

Go to Tool 10B, “Catastrophe.”
Do this exercise with students. Then return to this page.

What Prejudice Has Created

1. **Ask students:**
 - What would cause a group of people to purposely create the deliberate and organized destruction of another group of people?
 - Why do you think people would choose to kill off groups instead of individuals?
 - Is it easier to dehumanize individuals when “the enemy” is a group?

- ❑ Do you see the so-called “higher aims” as valid justifications for killing masses of people?
- ❑ If the Bosnians and Serbs have been battling since the 1300s, and there is still conflict between them today, 600 years later, why do you think they haven’t been able to resolve their differences?

2. Tell students:

- Throughout history there have been minorities.
- There have been masters and slaves. There have been different forms of “caste” systems, where classes are set off from one another.
- Minorities today are dealt with by the majority in one of two ways: They are either assimilated into the culture, or they are oppressed.
- In the process of assimilation, values and ways of thinking are exchanged and shared between a minority and the majority. Oppression, on the other hand, separates people and has resulted in segregation, slavery, ejection, extermination and genocide.
- The effect of prejudiced thoughts, feelings and words is relentless conflict. And the most disturbing effect is the devastation of millions of people.

**Go to Tool 10C, “Show Me Prejudice!”
Do this exercise with students.**

TOOL #10A - ACTIVITY
The Meaning of Race

Ask students:

1. How do you define the word “race”?

Some possible definitions might include:

- A family, tribe, people or nation belonging to the same stock.
- A kind of people unified by community of interests, habits or characteristics.
- A division of humankind possessing traits that are hereditary and sufficient to characterize it as a distinct human type.

2. How do you define the Human Race? (Allow students to create a definition together.)

3. Is there a race that you believe might be considered superior to another race?

Tell students:

1. The moment we believe that any group of people is “superior” or “inferior” to another group of people — for whatever reason — we are guilty of RACISM.
2. As soon as we believe that our group, our clan, our tribe, our nation is “better than” another — we are guilty of RACISM.
3. Racism is the result of prejudice.

Ask students:

1. Do you think that different people have different definitions of what defines the human race?
2. Does our definition of the human race make all other definitions of race seem old-fashioned?

TOOL #10B - ACTIVITY

Catastrophe

Tell students:

Let's look at some of the reasons people in power have offered for committing genocide — purposefully killing certain groups of people. Here are some of them: *(Explain some of the words students may not understand.)*

- Build socialism**
- Reprimand “sinful” behavior**
- Enhance the march of progress and civilization**
- Replace the weaker with the stronger**
- Engage in religious warfare**
- Create economic revitalization**
- Bring about social purification**

Ask students:

- Do you see each of these as a “higher” aim? Why?
- If you really believed one of these was a “higher” aim, what do you think would be your motivation for it?
- Would this bring you more money, more attention, more power, more happiness?
- What kind of mechanical wiring in the brain causes a person to believe that these aims are valid reasons to kill people?

Tell students:

- It is important for us to look at and understand why millions of people are killed because they are “different.”
- When we can see how this happens and understand the motivation behind genocide, we can hopefully prevent it from happening to us.

TOOL #10C- Activity
Show Me Prejudice!

You will need 45 minutes to complete this activity. Make sure students have enough time to appreciate the full value of what they are asked to do.

- Divide students into groups of four or five.**
- Tell students:**
 - Create a roleplay for four (or five) characters — make sure everyone in the group has a part to play — that shows us some form of prejudice.
 - The roleplay doesn't have to be long, but it has to clearly show us some prejudice in action.
 - Nominate one person in your group as leader of the discussion (to make sure that everyone has a say and that all ideas are heard).
 - Everyone should write down the roleplay, so each person will be able to read his/her own handwriting.
 - When we call time, we'll perform our roleplays for each other to see how well we're able to SHOW prejudice.
 - Keep in mind that we don't want to talk ABOUT prejudice. We want to SHOW it in ACTION.
- Give students 10 to 15 minutes to develop their own roleplays. Walk around and help them if they request it.**
- Call time.**
- Ask for Volunteers to perform their roleplay. If there's time, give them a few minutes to go over their roleplay so that they can perform it the best they can in such a short period of time.**

LESSON #11

The Problem With Perfection

Breakdown of Lesson #11:

Striving for an Ideal
Survival of the Fittest
More Effects of Prejudice

Materials Needed:

See Tool 11A: A starter list of ideals and judgments. Paper and pencils for all students.
See Tool 11B: Examples of possible problems.
See Tool 11C: Create a schedule for this activity to ensure time for everyone.

Striving For An Ideal

1. Ask students:

- Have you been brought up to be “good”?
- What does it mean “to be good”?
- Do you believe learning to be good is important in life? Why?
- Do you think that there may be problems with the way some people are taught, or conditioned, to be good?
- Do you feel bullied, even when you’re judged “good”? Why?

2. Tell students:

- Most of us are taught that authorities know what’s “right” and “good,” and that we need to follow, or obey, what they say.
- Most of us are persuaded to act according to rules and regulations, and encouraged to live “the right way.”
- However, when we’re told to think and act in certain ways that don’t agree with the thoughts inside us, we feel conflict.

- If we're brought up to be "good," and people judge our behavior as either good or bad, then we judge ourselves that way, too. That creates conflict inside us, too.
- The conflict we feel is between the **ideal** of being good, and the **judgment** that we're not living up to the ideal!

3. Ask students:

- If you do something your friends consider "bad," do you think they judge you as "not perfect"?
- Does that create conflict in your mind?
- If you do something your friends consider "good," does you feel as if they're setting you up to be some kind of picture of perfection?
- Do you think it's a "perfect" that *they've* made up?
- What do you think about the ideal of "perfection"? Is it a worthy goal?

4. Tell students:

- The fact is: **No one is perfect.**
- The ideal of "perfection" is a false image. We judge ourselves against an ideal that really does not exist.
- Trying to be perfect creates conflict — between who we're trying to be and who we really are.
- The way to bring about "good" behavior is not through judgment, but through intelligence.
- In order to live an intelligent life, we need to *understand* what creates our behavior, who we are and how we've been *conditioned* to act in ways that create conflict. This is real goodness, which is not based on any judgment and, therefore, does not create conflict.

**Go to Tool 11A, “The Judgment and the Ideal.”
Do this exercise with students. Then return to this page.**

Survival of the Fittest

1. Ask students:

- Are you aware that prejudice has been carried on by human beings for *thousands* of years? And despite our living in a more “civilized” time, the prejudice goes on?
- Were you aware that from the year 1900 through 1993, more than 150 million people were killed in wars?
- Is it difficult to believe that all those wars were caused by one factor — prejudice?
- In the Middle East there have been “holy wars.” What do you think of the phrase “holy war”? Can we engage in something holy and be at war at the same time?

2. Tell students:

- Survival for our Forgotten Ancestors who lived in ancient tribes meant that everyone had to be fit, or else their survival would be threatened.
- Today, even though the world is vastly different than it was thousands of years ago, many of us still act in the primitive, tribe-like ways of yesterday, still trying to prove who is strongest, best or “right.”
- The problem is, identifying with a “tribe” today gets us the opposite of what we really want — to survive and live in peace.
- Today, fighting to be “the most powerful” works *against* our security. It creates conflict between people and keeps us from acting as a single tribe, a single race — the human race.

**Go to Tool 11B, “Right for Everyone.”
Do this exercise with students. Then return to this page.**

More Effects of Prejudice

1. Ask students:

- Do you recall how the Forgotten Ancestors in the old tribes developed their feelings of security?
- Was it in their realization that there is safety in numbers? Was it that I, the individual, am safer with others, the group, than by myself?
- Was this the beginning of “tribal identification” — the need to keep the group together for self-preservation?
- Remember how rituals were created to give the group a special identity, which served to hold the group together?
- Remember how the old tribal ways of thinking and acting were passed down, generation after generation, from our Forgotten Ancestors to today?

2. Tell students:

- You and I came into this world already conditioned and prejudiced. The culture we were born into was already programmed for us.
- A great deal of what we believe today could be an old tribal inheritance, which we’ve been conditioned to claim as our legacy.
- We must **question** any organized belief system to find out for ourselves if it is true or false, healthy or destructive.

- If we aren't educated about what authorities are telling us, and we don't question our established systems, then any authority is in position to take advantage of us.
- If we don't understand prejudice at its roots and end it *before* it becomes a problem, then we're destined to pass our prejudices on, in the same way they were passed on to us.

**Go to Tool 11C, "More Effects of Prejudice."
Do this exercise with students.**

TOOL #11A - ACTIVITY
The Judgment and the Ideal

- Divide students into **two groups** (or four groups). One Group is **The Judgment Group**, and the other is **The Ideal Group**.

- Tell students:
 - **The Judgment Group is going to make a list of 10 judgments. Work together as a group. As you come up with a judgment, someone write it on the board.**

For example: The only way to get a well paying job is to go to college.

 - **The Ideal Group is going to create an ideal for each of the judgments. When the judgment goes up on the board, create an ideal that the judgment could be based on. Work it out as a group, then one person write it on the board.**

For example: Getting all A's on your report card.

- Then, do the reverse:
 - Ask The Ideal Group to come up with 10 ideals, as a group. As they come up with one, send a person to the blackboard.**

 - Then, ask The Judgment Group to create a judgment that might form as a result of that ideal.**

(continued)

TOOL #11A - ACTIVITY
The Judgment and the Ideal

- Afterward ask students:
 - Can you see how an ideal might create a judgment?**
 - Can you describe the process? How does it happen?**
 - Do you think you can recognize an ideal when you hear one? How?**
 - Are there key words that surround an ideal? What are some of them?**
 - If I told you that an ideal might be based on fear, what kind of fear would you guess might produce an ideal?**
 - Can you see how a judgment might be based on an ideal?**
 - Who can describe the process?**
 - Do judgments have their own vocabulary, too? What does a judgment sound like? What kinds of words are used in a judgment?**
 - If I tell you that you're an intelligent bunch of students, is that a judgment or an ideal? (Have fun with this question!)**
 - On what are you basing your opinion?**
 - When I tell you that you're intelligent, is it a fact? Or am I saying these words to inspire you to achieve an ideal?**

TOOL #11B - ACTIVITY
Right for Everyone

- Divide students into three groups – The Aware Group, The Attentive Group, and the Observant Group . (Make them signs, if you like.) Tell them:**
 - Each group will listen to a particular problem and then, as a team, come up with some ideas about how to DEAL with the problem.

- Ask for a Volunteer from each group to come before the class to describe a particular problem each of them is trying to work out. Tell Volunteers:**
 - It can be any problem, on any subject matter, but it must be one that is creating CONFLICT for you.
 - Tell your problem situation to your group and keep your story as brief as possible without leaving out important details.

- Instruct the groups:**
 - Listen to the story in its entirety without interruption.
 - Ask the Volunteer questions, only if there is something you don't understand. Save all other questions for afterward.
 - When the Volunteer has told the story, start a discussion. Make sure that the discussion is conducted in a **respectful** way so that anyone who wants to speak gets time.
 - Your job is NOT to come to a conclusion. You have NOT gathered to SOLVE the problem. **Your job is to HELP the Volunteer become more AWARE of the situation.** Your goal is to come up with perspectives and ideas that broaden the Volunteer's view of the situation, so that everyone in the situation can benefit.

- Give groups at 15 minutes for their discussion.**

- **Call time. Ask each group to report briefly on its discoveries. Ask each Volunteer what he/she has learned from the discussion.**

TOOL #11C - ROLEPLAY
More Effects of Prejudice

- Divide students into small groups. Ask each group to create a short roleplay that illustrates one of the following effects of prejudice:
 - Robotic thoughts and actions**
 - Irrational fear**
 - Separation**
 - Conflict**
 - Sorrow and suffering**
 - A lack of love and compassion**
 - World wars**

- Tell students:
 - Create a short roleplay, one or two pages.**

 - Try to write as many characters as there are in your group, so there's a part for everyone to read. (But it's okay to write for only two or three.)**

 - It's okay to make your roleplay serious; it's okay to make it funny, depending on your subject matter.**

 - It's okay to base your roleplay on a situation that happened to one of you.**

 - You'll have about 20 minutes to create, so be quick!**

- Call time. Ask for Volunteers to announce their subject matter, and then read their roleplay.

- Conduct a brief discussion of how the group covered their topic. Then, move on to the next group.

LESSON #12

Preventing Peace

Breakdown of Lesson #12:

The Problem With Trying to Be Peaceful
Eliminating What Prevents Peace

Materials Needed:

- See Tool 12A: Prepare possible examples of sensible and conflict-producing rules.
- See Tool 12B: Prepare sample judgments/ideals to help students.
- See Tool 12C: Make sure students are relaxed, calm, contemplative.

The Problem with Trying to Be Peaceful

1. Ask students:

- What do you think causes prejudice — education, or conditioning?
- Do you think it's more helpful to be conditioned to be "good," or to be educated about what "good" is by understanding what prevents it?
- Do you think it's more helpful to be conditioned to think peacefully — or to understand what people do to prevent peace?
- When you act in ways that people around you call "trouble-making," "conflict-producing" or "bad," do you feel judged?
- When you act in ways that people around you perceive as "proper," "peaceful," or "good," do you still feel judged? Why is that?
- Is it because we've been *persuaded* to act according to what certain authorities believe is "the right way"?

2. Tell students:

- When we are judged by other people to be “trouble makers,” then we tend to judge ourselves the same way.
- When we are conditioned to believe that we don’t know how to act in respectful, peaceful ways, then we tend to make ourselves fit that description.
- Each of you is an intelligent being who has the ability to understand what prevents peace — that is, what causes conflict. You are AWARE of what it takes to act in nonviolent ways.
- When we SEE what it means to be in conflict we have already begun to understand why we don’t act peacefully.

2. Ask students:

- When you are *forced* to be peaceful — or forced to do or be anything — what are some of the thoughts that run through your mind?
- Do you feel pushed? Do you feel angry, or bad about your “self”?
- Do you instinctually want to push back?
- When you become aware of what creates your behavior, and how we’ve all been conditioned to act in ways that cause conflict, are you less likely to feel bad about your “self”?
- Why do you think that is?
- Do you think it might be because you have an opportunity to see for yourself? To think for yourself about what creates conflict and prevents peace?
- Do you think that instead of being told what “peaceful” is, we can look at all the evidence and come to an insight of our own — what it means to *try* to be peaceful?

**Go to Tool 12A, “Be Peaceful!”
Do this exercise with students.**

Eliminating What Prevents Peace

1. Ask students:

- Remember when we talked about the words “should” and “ought to”?
- Did we determine that use of those words creates conflict?
- If we eliminate those words, do we help to prevent conditioned thinking?
- Does conditioned thinking prevent peace?

2. Ask students:

- If we no longer create tribe-like groups or organizations, is this a step toward preventing conflict?
- Does conflict prevent peace?
- When we think, and question before we judge, assume or act on information we are given, are we preventing prejudice?
- When we prevent prejudice, are we eliminating something that prevents peace?

3. Ask students:

- When we look at painful memories of things that happened in the past and understand that the past is gone and that we can act differently in the present, are we helping to prevent prejudice from hurting us?

- ❑ When we prevent prejudice, are we eliminating something else that prevents peace?

4. **Tell students:**

- When we can see the difference **between a fact and an opinion**, between **first-hand information and an assumption**, we eliminate thinking that prevents peace.
- When we decide to **learn important information rather than protect ourselves from it**, we eliminate thinking that prevents peace.
- When we can see that **all the images we have of others are created by our own minds**, we clear the way for peace.

5. **Tell students:**

- When we can **see prejudice inside ourselves**, as it's happening, the prejudice stops in that moment, and we eliminate thinking that prevents peace.
- When we can see that there is no "right" and there is no "wrong," and that there is only **a problem that needs resolution**, we are on our way to peace.
- When we see no one as "better than" or "worse than" and **notice similarities rather than differences**, we move closer to peace.
- When we **act based on what we really see, rather than re-act based on a remembered fear**, we feel less conflict and are living peacefully.

6. **Tell students:**

- When we realize that **WE are the ones who keep hatred alive inside us**, then hatred stops in its tracks, and we are living peacefully.
- As soon as we can **recognize elements of knot-like thinking** in our own brains, we are living peacefully.

- When we can get **proper, intelligent guidance to help us make informed decisions**, then we are getting a real education, which eliminates all that keeps us from peace.
- When all nations understand that **fighting to be “the most powerful” creates conflict between people** and keeps us from acting as a single race — all that prevents peace will fade away.

**Go to Tool 12B, “What Prevents Peace!”
Do this exercise with students. Return to this page.**

7. **Ask students to sit and relax. Get them to calm down.**

**Go to Tool 12C, “A Quote to Note!”
Do this exercise with students.**

TOOL #12A - ACTIVITY

Be Peaceful!

- Ask students:**
 - Do you feel a lot of pressure in our society to follow rules? Are we told, “Do what I tell you!” “Obey the rules!” “Be good!”?
 - Do you think that many of the rules we’re given make sense — like following traffic regulations and abiding by the law? Do they help us survive?
 - Do you think there are other rules, however, that can create conflict? Is it helpful to be able to tell the difference?
- Divide students into two groups (or four groups, two of each): The Sensible Rule Group and the Conflict Rule Group.**
- Tell students:**
 - Two people in each group please volunteer to be group reporters, and write down all the group’s ideas.
 - We’ll need someone to act as group leader whose job is to make sure that everyone gets an opportunity to contribute.
 - In 10 minutes, write as many rules — what you believe are sensible rules, for the Sensible Rules Group — and what you believe are conflict-producing rules, for the Conflict Rule Group.
 - Please be respectful and don’t shout over each other. It doesn’t matter *how many* you discover. What matters is that you see them and that you’re able to back up your choices with reasons. Afterward, we’ll read our lists. Are we ready? Go!
- Call time. Ask reporters from each group to read the list.**
- Encourage discussion. Not everyone may agree on the propriety of an entry. Ask students: “Why do you believe that rule belongs on this list?” “Why do you think it causes conflict?” “Why do you think it’s sensible?” There are no “wrong” responses. Students are letting each other know what they believe.**

TOOL #12B - ACTIVITY
What Prevents Peace!

- Divide students into two groups (or four groups). One Group is The First-Hand Info Group, and the other is The Assumption Group.**
- Write two titles on the board: The Assumption — First-Hand Info. Explain what an assumption is.**
- Tell students:**
 - The first Volunteer in The Assumption Group will make an **assumption** about a Volunteer in The First-Hand Group, based on something the Volunteer said, did, or is wearing. For example: “You’re not wearing a coat. I assume you’re warm.” Ask students: Who wants to go first? Say it out loud; then, please write it on the board.
 - Then, a First-Hand Volunteer will create a **fact** that **explains** or **erases** that assumption. For example: “Actually I’m freezing. I forgot my coat at home.” Please write the fact on the board.
 - The point is to think up the best possible “fact,” based on the judgment.
- When students have completed one round, switch the groups, so that The Assumption Group now has the chance to be The First-Hand Info Group, and vice versa.**
- Go through the same steps. Ask a First-Hand Info Volunteer to go first. Then, an Assumption Volunteer will create an assumption based on the fact. Have fun with this!**
- Afterward, ask students, and encourage discussion:**
 - Which of the facts prevents peace? How does it prevent peace? What kind of peace? Inside you? In the world?
 - Which of the assumptions prevents peace? How does it prevent peace? What kind of peace?
 - What kinds of assumptions do we make every day? What kind do you see on television? In the movies? In newspapers? Among friends and family?

TOOL #12C - ACTIVITY
A Quote to Note

*You can change the world when you think for yourself.
A journey of a thousand miles begins with the first step.*

Write the above quotation on the blackboard.

Ask students:

1. What does this quote mean to you? How does the world change when you think for yourself?
2. How is thinking for yourself different from following someone else's orders without question?
3. Do you think it's sometimes advisable to follow someone's orders? What's an example?
4. When is it *not* advisable to follow someone's orders?
5. Have you ever thought about life as a journey? If you think about it now, how important is it to take a first step?

Tell students:

1. One of our greatest goals is to understand and respect all people in the world — beginning with ourselves.
2. Another of our greatest goals is to recognize how WE create conflict by the ways we've been conditioned to think and act.
3. Like our ancestors, The Rock Tribe, we want to feel safe and we want to survive. Unlike them, we now live with billions of people in the world, and we are all dependent on one another for survival.
4. Today, individual tribes who believe others "should" act according to established beliefs — and don't question those beliefs — are a threat to the survival of the human race. They create conflict. And conflict separates people.

LESSON #13

The Anatomy of Respect

Breakdown of Lesson #13:

Creating a Respectful Human
Language and Training
The Intelligent Being Lives!

Materials Needed:

Tools: Large paper charts are not necessary but may be helpful.

The entire lesson is an activity in which all students will be involved.

Creating A Respectful Human

1. Ask students:

- Are we getting closer to understanding what it means to judge someone, and how it feels to be judged?
- Are we also beginning to understand what it means to try to live according to certain ideals?

2. Tell students:

- Here's a challenge for all of us. Let's create a respectful human being — a character in real life who lives every day, as best as this character can, learning to be respectful.
- **Important:** This is a challenge, because we don't want to make this person an "ideal" image of a "perfect" person. Being respectful is not meant to be an ideal. It is meant to be a way of life. We are not judging this way of life; we are creating it so that we can look at it and observe for ourselves how it works.

- We want this person to be human, like you and me — not a perfect being, but someone who makes mistakes and can learn from them. We want this person to be interested in understanding how we humans are conditioned, and, as a result, the best way to survive in the world today.

Language and Training

1. Ask students:

- To create this respectful human, will we need to know how this human:
 - Uses words and language
 - Thinks and feels
 - Is influenced by friends, family and the world
 - Spends time
 - Acts based on all the above
- Based on what we've learned in this class, do you think we can create such a person?
- Shall we give our respectful human a name? What kind of name? Male? Female? A non-gender name? (Have students nominate some names and then vote before you continue. It will help make this character more real.)

2. Tell students:

- Let's break into five groups (divide students into groups). Each group will be responsible for one aspect of our human's education. (Write these on the blackboard.)

Words

Thoughts and Feelings

Education

Conditioning

Actions

Influences

Interests

- Keep in mind that our job is to build and educate a respectful human being.
 - Each group needs a group leader to lead the discussion. Choose someone who has not yet had a chance to be in that position.
 - We need reporter/notetakers —who take good notes. It’s helpful to have two note-takers, so that they can share the responsibility and keep up with the group’s discussion at the same time.
3. **Have students write all entries on the blackboard, or put some on a large paper chart. Bring in some extra charts, if needed, because it’s important that students be able to see the different sections and compare them.**
 4. **Tell students they will have 30 minutes to complete their work and that you’re glad to provide help if they need it.**
 5. **Help the groups get started by offering them the following clues:**
 - Words**
 - What kinds of words would you need to teach this respectful human to use?
 - Do you think this person might include:
 - “Please.” “Thank you”
 - “Who?” “How?” “What?” “Where” “Why?”
 - “I think I understand what you’re saying.”
 - “Do you mind if I offer my opinion?”
 - “I see your point, but I respectfully disagree.”
 - “I mean no offense, but here’s why I disagree.”
 - Thoughts and Feelings**
 - What kinds of thoughts would you teach to turn this person into a respectful human?

- Would you teach him/her to question? Assume? Judge? Respect others' beliefs? Laugh at others? Laugh *with* others?
- What do you think this person's self-image would be like? Confident? Braggart? Loud? At ease?
- How would our respectful human feel about work? Love it? Hate it? Feel inspired by it? How about play? Not want to play? Really enjoy playing?
- How do you think this person would feel about football? About soccer? About the martial arts?

Education

- How would this person be educated? By school only? With the help of family? Tutors? Counselors? With the help fo friends?
- What kinds of ideas would this person be educated to learn?

Conditioning

- What kind of conditioning would work for a respectful human being?
- Would a respectful human be conditioned at all?
- Would a respectful person need some conditioning?

Actions

- How would our human act in response to authorities telling him/her what to do? Would s/he obey the rules? Respond differently from anyone else? Question any rule that didn't seem logical?
- Would this person be an active member of his/her family? School? Community? In what ways?

- If someone tried to pick a fight with this person, how do you think s/he would respond? Would s/he fight back? Try to stop the fight before it started? Hit back and then run? Let the conflict build?
 - Would s/he react to the situation, or do his/her best to act based on his/her own perspective?
 - How do you think this person would respond to fear? Would s/he fight? Run away? Stop and think before acting?
- Influences**
- Do you think this person might have role models? If so, who would they be? Is it helpful to have a role model? Is it best *not* to have a role model? Why?
 - What kind of information do you suppose this person would get from parents, friends? Helpful advice? Wisecracks? Rules to follow?
 - How would this person respond to newspaper and magazine stories that don't report the facts? With anger? With understanding? With a need to question?
 - How would s/he respond to television programs that are biased? Would s/he be disappointed? Enraged? Uncaring? Unmoved?
 - Would this person accept all information as the truth, or investigate further?
- Interests**
- What kind of interests would our respectful human have? Would s/he like movies? TV? Books? Museums? History? Animals? Plants?
 - What would this person think of high school? College? Getting a degree? Getting a job? Getting married? Traveling?

- How do you think our human would envision art, music, theater, opera, rock and roll?
- Would our human be interested in joining any particular group? If so, which one(s)?
- How do you think this person would spend free time? Watching cartoons? Going to concerts? Reading lots of magazines? Visiting with friends?

6. Call time.

The Intelligent Being Lives!

1. Ask students:

- Did you enjoy creating your part of our respectful human?
- Did you find it difficult? Easy? Problematic? Why?
- Do you think this human being is free of prejudice? Why?
- Do you think s/he still has some learning to do?
- Do you think you've created an "ideal" person who is too perfect? Or do you think you've created someone with a share of human faults?

2. Tell students:

- Let's take a look at the entirety of what we've created.
- Let's make sure we haven't created a Frankenstein!

3. Let students read aloud what they've written. Read through all entries as quickly as possible to get a full, complete picture of this respectful human being the students have created.

4. Encourage discussion. Allow students time to discuss their questions or problems.

5. Ask students:

- Would you want to be this person? Why?
- Is this person too ideal? Not human enough?
- How would you change this person to make him/her more human?
- What human faults would you like to give this person?
- Overall, is this a person you would want as a friend? Why?
- Do you think being a respectful human being is important? Why? What does it get you?

LESSON #14

The Art of Insight

Breakdown of Lesson #14:

Inner Imaging
X-Raying Our Perspective
Taking Responsibility

Materials Needed:

See Tool 14A: Photographs, ads, posters of people-involved situations.
See Tool 14B: Video, VCR and screen (or projector and screen) required.
See Tool 14C: Make two copies of the roleplay only. If you want Volunteer readers to be proficient, give them copies before class, so they can practice.

Inner Imaging

1. Ask students:

- Do you think that prejudice is usually born quietly, without our noticing it?
- Is it like a headache we get before we become feverish? Do we feel sick when we get prejudiced?
- Is prejudice like a disease we've caught that's hard to shake once we've caught it?
- Do you think it takes more than a pill to cure prejudice?
- What would it be like if we had doctors who specialize in curing prejudice?

2. Tell students:

- It's natural for human beings to offer their "educated" ideas to others.
- When we learn something we believe is important, or fascinating, or exciting, we're usually anxious to pass it on.
- Someone may want to "teach" us that war will protect us from "the enemy."
- Someone may want to "teach" us that war is created to bring about peace.
- Someone else may want to "teach" us that war is unhealthy for all living things.

3. Ask students:

- How do we know for ourselves what to believe?
- Can we prevent prejudice by keeping in mind one basic question: **"Am I questioning, or am I judging?"**
- Is it true that we believe what we've been *educated* to believe? Is it also true that we believe what we've been *conditioned* to believe? What's the difference?
- Does conditioning bring us prejudice? And does education bring us understanding?
- Can we detect prejudice inside us — in the same way that a doctor can x-ray our body and detect a broken bone?

**Go to Tool 14A, "Brainstorming."
Do this exercise with students. Then return to this page.**

X-Raying Our Perspective

1. Tell students:

- Here is a gauge to help us measure the various levels we humans find ourselves when we're dealing with prejudice.



Avoid prejudice!



Resolve prejudice!



Manage prejudice!

- **Avoid prejudice!** The moment we witness prejudice — we catch it in the act and we avoid it. **We stop it before it starts!**

Example: Someone calls you a name you don't like. Your reaction is to call that person a name, too. But instead, you take a **Stop/Think moment!** You have **insight** into the prejudice right as it's happening!

Then, you walk away. Or, you make a joke. Or you say, "Are you angry with me? Why did you call me that name?" You do something different! And in doing something different, you stop conflict before it starts!

It's like hitting the brake in a car before a crash.
Braking in time, you're able to end a crash before
it ever happens!

- **Resolve prejudice!** We've been unable to stop prejudice the moment it happens, so it's already become a problem. It's already creating conflict. **But we see that it's happened!**

Example: Someone has called you a name. Without thinking, you call a name back. The conflict has begun; it's too late to prevent it.

But now you **see** it! You realize that you've made a mistake by calling that person a name, too, and you understand, after the fact, that you still have some power left. You can, right now, stop the conflict from intensifying!

When the person calls you another name, this time you try to talk it out. You say, "There has to be a better way to work out our differences. Let's talk about it."

You stop the bullying by using **mental** self-defense!

- **Manage prejudice!** The conflict created by prejudice is already out of control. It's too late to prevent, and too late to resolve. All you can do is manage it. Managing is simply keeping a lid on — calming everyone down, picking up the pieces.

Example: Two of you have called each other names, you've begun to fight, and it seems impossible to stop until someone is knocked down. There are lots of details to manage.

At this level, all one can do is manage the conflict. It has gone to extremes. Getting rivals to understand, let alone resolve, their differences seems impossible. Avoidance is out of the question. Resolution seems hopeless.

2. **Ask students:**

- Would you guess that it's this level of conflict that gets the most attention by newspapers, television and radio?
- Why do you think that is?
- Why do we wait until it's too late to pay attention to such conflict? Wouldn't it be easier to AVOID or RESOLVE it than MANAGE it?

**Go to Tool 14B, "Avoid! Resolve! Manage!"
Do this exercise with students. Then return to this page.**

3. **Tell students:**

- Whether prejudice occurs at the first, second or third level, the most important step we can take is **to understand the cause or root of it.**
- One way to do this is to take responsibility.

Taking Responsibility

1. **Tell students:**

- Think of a problem or conflict situation that you've been involved in lately.
- Say to yourself, "It's possible that I have somehow taken part in creating this problem." (Write this on the blackboard.)
- Whether or not you've actually taken part in the problem doesn't matter. What's important in this exercise is to accept — to take on — some responsibility.
- Let's say it out loud together: "It's possible that I have somehow taken part in creating this problem."

- Now, let's say one more thought together: "Since I may have taken part in creating the problem, let me think of some way I might be helpful in resolving it." (Write this on the board. Ask students to say it again.)

2. Ask students:

- What thoughts or feelings run through you when you say these statements? Do they make you feel good? Powerful? Reliable? Why do you think so?
- When you say these words, do you feel you have an understanding that there has been some kind of conflict, or prejudice, going on?
- Do you feel that you want to act rather than react — that you want to take part in ending the conflict?

3. Tell students:

- When we're too far gone to see what created the conflict or prejudice, but we understand that it has happened, this is **latesight**.
- When we recognize that an act of prejudice has happened and that we reacted to it with more prejudice, and now we want to resolve it — this is **hindsight**.
- When we have the ability to recognize conflict, or prejudice, right when it's happening, so it can stop immediately — this is **insight**. This stage prevents conflict, and it's always our highest goal.
- No matter what level it's at, prejudice needs to be stopped in its tracks, before it rises to the next level.
- As with any new action, practice makes for better skills. As we get better at x-raying our thoughts, our ability to stop prejudice in its tracks improves.



**Go to Tool 14C, "Real Education!"
Do this exercise with students.**

TOOL #14A - ACTIVITY

Brainstorming!

- Bring to class several large photographs or advertisements from magazines or newspapers of people in action. The photo might be an ad for clothing, or from a news story depicting people in conflict, or talking together.
- Divide students into four or five groups. Then give each group one of the photos or ads.
- Tell students:**
 - Brainstorm about what's going on in the picture. Make up a story about what the people are talking about. Look at their faces. Are they happy? In conflict? Upset?**
 - Come to some conclusions about what's going on. Are they preventing a problem? Are they resolving a problem? Are they managing a problem?**
 - Then, be prepared to tell us whether you believe your conclusions are based on understanding or conditioning.**
- Give students 10 to 15 minutes. Answer any questions they may have, but allow them to do the work. Then, call time.
- Ask for a group to Volunteer to go first. Then allow each group equal time to present its brainstorm results. Ask:
 - What have you determined is going on in this picture?**
 - How did you reach your conclusion? What factors did you use to reach this conclusion?**
 - Do you think your conclusions are based on understanding, or on conditioning? Why?**
 - Does conditioning make us prejudiced? Does education makes us intelligent? Can you see the difference?**

TOOL #14B - ACTIVITY
Avoid! Resolve! Manage!

- Rent, or videotape off your TV screen, a movie in which there is a scene in which two people are calmly having a discussion. Then, one of them says something that triggers a sudden response in the other. The conflict between them begins to build, and soon they are engaged in a fight.**

- Show the movie once through. Then ask students:**
 - What's going on in this scene when it starts? Is there any conflict? Does everyone seem content?**

 - What's the first sign you can detect that there may be a conflict brewing? Is it in the face of one of the people? Is it based on words one of them said? What were the words? Was it an action? How can you tell the conflict is brewing?**

 - Is there prejudice of some kind? What kind? Is someone judging someone? Is someone offering an opinion rather than a fact?**

 - If it was your job to PREVENT the prejudice, or the conflict, before it starts, where would you stop it? (Show the movie again, and let students shout "Stop!" If you see a place to stop earlier – a word that was used, or an almost unseen action – show the scene again and tell students to watch carefully and try to find an earlier place.)**

 - If it was your job to stop the conflict, where you can at least RESOLVE the issue, where would you stop the scene?**

 - If it was your job to do your best to MANAGE the conflict, once the two people had begun to fight, how would you handle it?**

TOOL #14C - ROLEPLAY

Real Education!

Before the Roleplay:

- Ask for two Volunteers to read a roleplay situation. Give the Volunteers a moment or two to read through their scripts so they understand the parts they're supposed to play. If they've never done this before, help them understand what they're supposed to do. Tell them that any words in parentheses are directions for them. Any words in *italics* are said out loud but are private thoughts.
- If you prefer to pre-plan this class, you can give copies of the script to the two Volunteers the day before class and ask them to study the parts so they can read them well. You may want to give them instruction on what you hope to get out of the roleplay.
- Explain to the Volunteers that it's important for them to get into their parts and to read with enthusiasm.

Do the Roleplay (see next page).

After the Roleplay:

- Ask students:
 1. What's the first sign of prejudice you see? Who showed us the first sign? What words or actions give the speaker away?
 2. What are some other signs of prejudice? Do both characters make some prejudiced remarks?
 3. What kind of conflict do you see? Inner conflict? Outer conflict? Describe them.
 4. What happens to both conflicts when Jeri decides to take responsibility? Does Jeri reason with the bully within?
 5. Did you see insight? Hindsight? Latesight? Where?
 6. What happens when Jeri uses his/her brain instead of his/her fists? Does the action take a new direction?

TOOL #14C- ROLEPLAY
Roleplay: The Path to Insight

SAM

There you are, you creep! I've been looking all over for you!

JERI

Really? Well, here I am. What's the matter with YOU?

SAM

Mrs. Canterville says that you ran your bike through her garden and killed all her daisies!

JERI

What?! What are you talking about? That's crazy! (Thinks for a moment. Then says to self:) *Uh-oh. That's when that bully, Brandon, was chasing me and I had to take a detour and so I raced through that garden. Oh, great. What do I do now?*

SAM

Mrs. Canterville thought it was crazy, too! You always do things that make people angry. What's the matter with you?

JERI

I do not! Stop accusing me! I was scared. I just wasn't thinking. *Wow. I just realized what I did. Maybe I could just say Brandon did it and get him into trouble. He deserves it.* (Stop. Think. Take a deep breath.) It's possible I may be responsible for creating this problem.

SAM

You mean you trashed her garden? On purpose? What have you got against Mrs. Canterville? She's an old woman! She doesn't bother anyone! She gives us great candy on Halloween!

JERI

No. I mean yes. I mean, not on purpose. I better go talk to Mrs. Canterville and tell her what happened. *I suppose I could offer to buy her new daisies. That means I'm going to have to tell my Mom I did this.* (Deep breath.) Okay. Better go with the truth. Let's go.

LESSON #15

Prejudice Is An Automatic Reaction

Breakdown of Lesson #15:

Not Something We're Born With
Looking at Our Automatic Reactions
Three Steps to New Actions

Materials Needed:

See Tool 15A: Prepare to take students outdoors, if you can.
See Tool 15B: Hat or bowl; cut rips into strips; create more Strips of Rips.
See Tool 15C: Save Strips of Rips for this activity.

Not Something We're Born With

1. **Read students the story about Kaspar Hauser in Chapter 11 of the text, *Why Is Everybody Always Picking On Us?***
2. **Ask students:**
 - Is it difficult to imagine what it must have been like to be Kaspar Hauser – an 18-year-old recluse who did nothing but sit in a dark cellar, chained to the ground, and play with a horse?
 - What is your first reaction to Kaspar? Do you laugh? Do you think he's an idiot? Do you feel sorry for him? Happy for him?
 - Do you think Kaspar felt threatened when the older man walked into the cellar and unchained him? Why?
 - Do you think Kaspar had any feelings of fear? What would he be afraid of?

3. **Tell students:**

- Kaspar is a real person who lived in the 1800s. The townspeople who discovered him didn't know what to do with him. He was completely normal, except for the fact that he'd never seen *anything* outside the dark stone chamber where he'd lived for 18 years.
- He'd never seen light before. When he first saw a candle, he tried to pinch the flames with his fingers and, for what may have been the first time, he experienced pain.
- Kaspar had no prejudices, no preconceptions about anything. His mind was a clean slate. He was a newborn in a man's body.
- What's fascinating is that he had no prejudices. None. He didn't know how to discriminate between a black person and a white person, a thin person and a fat person. He'd never been taught to feel "superior" to other people, or to call people names.
- Kaspar's life proved something important: **Prejudice is not something we're born with.**

**Go to Tool 15A, "Through Kaspar's Eyes!"
Do this exercise with students. Then return to this page.**

Looking at Our Automatic Reactions

1. **Ask students:**

- Whether we're on foot, on a bicycle or in a car, when we stop for a red light, is it for a good reason? Does it have something to do with our safety? Our survival?
- What if, when you learn to drive, you are taught to pump the brakes to stop the car, especially when skidding on ice? And then, after 10 years, technology changes, and you have

to NOT pump the brakes in order to stop the car? Instead, you must step on the brakes once, and only once?

- Would this mean learning one behavior, then unlearning that behavior to learn a new behavior?
- Is this difficult to do, even if the new behavior may be easier, better, more safe than the old behavior? Do you think it's because our brain tends to go on "automatic" and revert to the previous way because we're accustomed to it?

2. Tell students:

- That's how it is with prejudice. Instead of giving in to our "automatic" reaction, we need to become AWARE that the old way doesn't work.
- This AWARENESS creates a moment of "Stop! Think!" In this moment, new thinking is allowed to happen.
- When new THINKING is allowed to happen, we can ACT in a new way.

**Go to Tool 15B, "From Automatic to Aware!"
Do this exercise with students. Then return to this page.**

Three Steps to New Actions

1. Tell students:

- We're all capable of **understanding** how we've been conditioned and of **learning** to respond correctly to new situations.
- Here are three steps that can help (write these on the board):
 - Become aware of new information that's needed.**
 - Concentrate on what's new that needs to be done.**

Focus on the new way until it's understood.

■ **Becoming aware of new information we need.**

Any action we take that's not based on awareness is a **REaction**.

Whether we **REact** to a red light, or to someone who's different from us, our reaction is mechanical unless we make ourselves **AWARE** of what's happening.

That **AWARENESS** will give us information we didn't have before and will affect the way we think about a situation.

■ **Concentrating on what's new that we need to do.**

Once we're **AWARE**, we find ourselves in a "Stop! Think! moment. This instantly stops a **REACTION** in its tracks!

We become ready to **ACT** instead of **REACT**.

In that "Stop! Think!" moment, we can ask ourselves:

Is this a conditioned action? Is it constructive?

Is my mind open to new information?

Is my inner x-ray machine working?

Do the x-rays show judgment, or understanding?

■ **Focusing on the new way until we understand it.**

The way we became conditioned in the first place took time and repetition. It takes time to change our habits.

When we're **AWARE** of how this conditioning works — inside us and outside us — we can learn new behavior, just by keeping our mind open to new possibilities!

We must not be afraid to stop in the middle of behavior that could prove destructive — to ourselves or someone else.

Go to Tool 15C, "New Insights!"

Do this exercise with students.

TOOL #15A - ACTIVITY

Through Kaspar's Eyes!

- Take students outdoors, if you can, preferably to a natural area with trees, flowers, and grass. If you can't go outside, use items and objects in the room.
- Tell students:**
 - **We're going to go on a search – a joint search – and look at the world through Kaspar's eyes.**
 - **Select an object – only one object – to look at. It might be a tree, a flower, a bird; a book, a light fixture, a chair.**
 - **Take just a minute to select an object. (Give students time to select their objects. You might want to play music and select it as an object.)**
- Get students to listen carefully:
 - **Do your best to look at, or listen to, your chosen object AS IF YOU'VE NEVER SEEN OR HEARD IT BEFORE!**
 - **What are the details of how it looks? How it sounds? Use all your senses. Does it have a scent? How does it feel when you touch it?**
 - **Imagine that, since you've never seen it before, you don't know what it is. How do you describe it to us?**
 - **Let's get quiet and think for 5 minutes. Write down any details you particularly want to remember.**
- Give students 5 minutes; then, call time.
- Ask for a Volunteer to go first.

(continued)

- Ask students:**
 - What is your object?**
 - Describe the object without telling us what it is.**
 - Is that a judgment, or do you know that for sure about this object?**
 - How do you know that about this object?**
 - Is that something someone told you, or did you learn that by focusing only on the object?**

- Go through the same process with all students. Then, ask:
 - How was your experience of seeing the world through Kaspar Hauser's eyes?**
 - Is it difficult to try to see things exactly as they are, without adding any prejudices?**
 - Did the exercise make you aware of one or two prejudices you may have?**
 - Do you think it's beneficial to see the world with unprejudiced eyes? In what way?**
 - How do prejudices color what we see? What we do?**
 - Do you think prejudice is natural to human beings? Why do you think so?**
 - If people have no preconceived images of themselves, and therefore of others, can prejudice exist?**
 - Do the roots of prejudice take hold in the human brain according to how the brain is trained to think and feel?**

TOOL #15B - ACTIVITY
From Automatic to Aware!

- Create strips of paper using the lines of dialogue on the following page. Create some of your own, so there are plenty of strips for your students.
- Cut the strips and put them in a hat or bowl.
- Ask students to reach into the bowl or hat and select one.
- Divide students into partners. Ask them to decide who is Partner A and who is Partner B. If a student is left without a partner, jump in and play the game with him/her.
- Tell students:**
 - On each strip of paper is a comment uttered in anger.**
 - Partner A will say this comment, out loud, to Partner B. You have to say it as if you really mean it. So look at the paper first and study how you're going to say it. Then, look your partner in the eyes and say it.**
 - Partner B will then REACT automatically. Say whatever comes into your mind as a response. No holds barred. Just say what pops into your mind as a response!**
 - Partner A will then say the statement again, just as angrily, just as loudly.**
 - THIS TIME, Partner B will take a short "Stop! Think" moment. Instead of REACTING, Partner B will ACT out of AWARENESS.**
- Tell students to begin. Monitor what happens.**
- Afterward, ask for Volunteers to report on their responses.**
- Then, do the exercise again, this time with Partner B reading a statement out loud. Follow up with reports on responses.**

TOOL #15B - ACTIVITY

Strips of Rips!

- ▼ “You are the stupidest person I’ve ever met in my life!”
- ▼ “I wouldn’t be friends with you if you were the last person on earth!”
- ▼ “That outfit you’re wearing is ugly. Don’t you have any taste?”
- ▼ “Why do you hang out with HIM? He’s a nerd!”
- ▼ “Your opinion is the dumbest thing I’ve heard in my life!”
- ▼ “Do you EVER say anything smart, or are you always this moronic?”
- ▼ “Don’t get near me! I don’t want to catch your disease!”
- ▼ “I don’t care WHAT you think! Don’t ever talk to me again!”
- ▼ “If you don’t do what I tell you, you’re going to regret it!”
- ▼ “Don’t say a word! Give me all your money and shut up!”
- ▼ “How come you’re sister’s so smart and you’re a dunce?”
- ▼ “I can’t believe you dropped the ball! What are you, blind?”
- ▼ “We lost because of you, you idiot!”
- ▼ “You’re never going to amount to anything!”
- ▼ “Stop looking at me, if you know what’s good for you!”
- ▼ “You think you’re macho, but you are a weak, helpless jerk!”
- ▼ “Why would anyone want to go to a party with YOU?”
- ▼ “Who do you think you ARE, bumping into me like that?”
- ▼ “I don’t like your attitude!”
- ▼ “You don’t belong here! Go back where you came from!”

TOOL #15C - ACTIVITY

New Insights!

- Ask for a Volunteer to write his or her strip of dialogue on the board.**
- Then, ask students:**
 - 1. What is some new information we might need to become aware of regarding a statement like this one?**
 - Do we need to know anything about the person making the statement?
 - Do we know if this person has a difficult life? Isn't liked by certain people? Doesn't feel well? Is scared? May be hurt?
 - 2. What's something new that we need to do?**
 - Do we need to change the way we talk with this person?
 - Do we need to be wary of this person?
 - Do we need to find help for this person?
 - 3. What can we do to help us focus on the new way until we understand it?**
 - Can we practice thinking new thoughts? If so, how often?
 - Can we set up potential situations and then practice dealing with them?
 - Can we meet with friends after school and create our own roleplay situations that help us practice new ways?
 - Can we practice at home, at school and in our community?

- **Ask for more Volunteers to write strips of dialogue on the board, and follow up with the same line of explorative questioning.**

LESSON #16

Thinking In New Ways

Breakdown of Lesson #16:

A Right-Side-Up World
Pulling Out the Roots of Prejudice
Tale of the Cave

Materials Needed:

See Tool 16A: Photocopies of magazine, newspaper and book articles.
See Tool 16B: A copy of chart, “Which Path Do I Take?” for every student.
See Tool 16C: Before class, design how you want to set Plato’s stage. Bring in lamps or other light sources; boxes, pots, statues or similar materials. Use your imagination.

A Right-Side-Up World

1. **Read aloud to students the story “A Right-Side-Up World” in the text, *Why Is Everybody Always Picking On Us* (p. xx).**
2. **Then, ask students:**
 - What do you think of Jean’s dream?
 - Is it too perfect? Does it set up an ideal that’s impossible to achieve?
 - Would it be too ideal to live in a world where children could play with each other without fighting? Or where movies could be adventuresome without showing people killing each other? Or in a world where there is no conflict?
 - Do you think you might like to live in that world? Why?
 - Is the world we live in much different from Jean’s dream? How?
 - Does any part of Jean’s dream make sense to you? Do you think you’d enjoy any aspects of that world?

3. Tell students:

- The country of Costa Rica, in Central America, has no army. All the money that could have been spent on the military goes toward education. For most countries, this would be a dream, but this country has made it a reality.
- Prejudice has effects on us that we put out into the world. In the same way, smart decisions also have effects that go out into the world, like what the Costa Ricans did with their money. It's all a matter of intelligent understanding.
- When we slowly slide off the grey-colored glasses that sit on our noses, and start to see that we have creative opportunities, we begin to see the world in a new light — full of insights and possibilities.

**Go to Tool 16A, “New Possibilities!”
Do this exercise with students.
Then, return to this page.**

Pulling Out the Roots of Prejudice

1. Ask students:

- Now that you've made your way through a major portion of this curriculum, do you think you have more than just an IDEA of prejudice? Do you think you are able to SEE prejudice in action, right as it's happening?
- Are you aware of your ability to SEE prejudice quickly enough to stop it before it begins?
- How would you like to take part in a project designed to pull any leftover roots of prejudice from your brain?

2. Tell students:

- As you already know, our brains have been programmed with lots of information.
- Some of it is MISinformation that can cause prejudice and lead to panic and conflict.
- Your task as Brain Scientist is to recognize this computer error and restructure the brain with correct and accurate responses that will undo conditioned programming and lead to understanding and well-being.

3. Ask students:

- When you have a thought, such as “All people like Person X are dangerous!” do you think your body is doing what it should do — preparing you to deal with a threat?
- Have human beings, since the beginning of our history, always had such thoughts that prepare us for danger?
- But what happens if the “threat” is imagined? What if we have received **mistaken information** due to **false programming**?
- Does this mistaken information create a path to conflict, or a path to peace?
- On this path to conflict, do we feel the need to defend against an imagined enemy? An enemy that doesn’t really exist?
- Is there faulty wiring in our brain’s pathways?

**Go to Tool 16B, “Which Path Do I Take?”
Do this exercise with students. Return to this page.**

Tale of the Cave

1. Ask students:

- Have you ever heard of Plato, the philosopher, who lived approximately 423 - 348 BC?
- Did you know that he opened an Academy in Athens in about 387 B.C. and that it was the forerunner of today's colleges and universities?
- Did you know he wrote "dialogues" which were written in conversational style as discussions between two or more individuals, and that one of the masterpieces of world literature is his dialogue called Plato's *Republic*? In most of his dialogues, the other person he speaks to is Socrates, another philosopher.

2. Tell students:

- The *Republic* discusses the nature of justice and the institutions of society.
- In some ways it is Plato's "ideal" society, but it also deals with the whole range of human knowledge, the purpose and content of education, and the nature of science.
- In this book, Plato, more than 2,000 years ago, talked about true and false images. Let's take a look.

**Go to Tool 16C, "Shadows of Images!"
Do this exercise with students.**

TOOL #16A - ACTIVITY
New Possibilities!

- Divide students into groups of four or five.
- Provide each group with a situation that you have selected from a newspaper article, magazine, book. The front pages of newspapers are full of them — a conflict between two countries, a town undergoing changes, a business world moving faster than expected because of technology.
- Photocopy one or two articles for each group.
- Then, tell students:**
 1. **Select one person in your group to read the article aloud.**
 2. **Select a note-taker/reporter to jot down problems in the situation that need addressing. The group as a whole may decide what the reporters need to write down.**
 - For example, do the two countries in conflict have opposing traditions that keep them in conflict?
 - Are the townspeople divided over the kinds of changes that are going on?
 - Is the new technology a help or a hindrance?
 3. **Discuss five or six NEW POSSIBILITIES – steps that the people who have this problem might take to find a workable solution to their problem. Select another note-taker/reporter to write down these new possibilities.**
 4. **These possibilities need to be new thoughts and actions – ways of dealing with the problem that the people have not yet considered.**
- Give students 20 minutes for this exercise. Then, call time.

(continued)

- Ask for a Volunteer Group to be first to read their article aloud. Then ask the group:**
 - What issue or problem are you dealing with?**
 - What do you think might have caused this problem?**
 - Do you think the problem is based on some kind of prejudice? If so, what kind?**
 - How do you think this prejudice got started?**
 - Is the prejudice too late to avoid? Do you think it can be resolved? Has it reached the management level?**
 - What new possibilities do you as a group see in dealing with this issue?**
 - Do you think one of these would work better than the others? Which one? Why do you think so?**
- Congratulate the group on its good work. Then, ask for another Volunteer Group to read their article aloud, and follow up with the same questions.**
- Encourage class discussion.**

TOOL #16B - ACTIVITY
Which Path Do I Take?

- Make and give a copy of the chart, “Which Path Do I Take?” (page 143) to every student.**

- Ask students:**
 - Do you feel courageous enough to write down a scary thought you’ve had?

 - Did you know that if you can talk about a scary thought, it starts to get less scary? Why not begin by writing it down?

- Tell students one of your fears. Let them know that you have them, too. Then, tell students:**
 - Don’t be afraid of your thoughts. They are only thoughts. They cannot hurt you. Stay with them.

 - You can learn from them how you’ve been conditioned!

- Give students 5 minutes to write down a fear and to express it as best as he or she can.**

- Call time. Then walk students through the chart. Tell them:**
 - We have two choices. We can take the path to conflict, or walk down the path of peace. It really is a CHOICE.

 - How we deal with what scares us depends on how we handle **mistaken information**. It is the most important step in the path we take. The reason is that if we *believe* the mistaken information, we take the path to conflict. If we *intelligently question* the mistaken information, we are on the path of peace.

(continued)

- Think of your scary thought. Look at your thought, and ask yourself:
 1. Is this thought I have based on information that's true, or information that's false?
 2. Do I have all the information I need to make an intelligent decision?
 3. Did I get the facts, or did I get someone's preferred way of thinking?
- **Stop! Think!** and check your thoughts.

Ask students:

- If we do not take the "Stop! Think!" moment, what happens?
- Does the FEAR become a THREAT?
- Do we then feel that we have to either FIGHT or RUN AWAY?
- Do we develop a feeling of panic? A need to defend ourselves against some enemy we've created in our brain?
- Are we filled with CONFLICT inside ourselves? And is it CONFLICT that we alone have created by allowing our fear to become a threat in our minds?

Tell students:

- If we take a "Stop! Think!" moment and ask — "What's the evidence?" "Is this true?" "Where did this come from?" "Do I have to think this way?" — we are intelligently questioning rather than becoming more terrified!
- We are relaxing and understanding the situation. Rather than becoming more frightened, we are feeling calmer, more in control of our thinking.
- As a result, we feel more confident and more ready to become part of the solution rather than remain part of the problem. We are

ready to resolve our thoughts and feelings! We are on the path of peace.

WHICH PATH DO I TAKE?

o

PATH TO CONFLICT

o

PATH OF PEACE

o

Mistaken Information
Conception = Thought:
All people like Person
"X" and Group "Y"
are DANGEROUS!"

q

q

q

**STOP!
THINK!**

o

Intelligent Questioning
1. What's the evidence?
2. Is this true?
3. Where did this come from?
4. Do I have to think this way?

o

Fear = Threat =
FIGHT OR FLEE!

o

Calm = No Threat =
RELAX AND UNDERSTAND

o

Feeling of Panic

o

Feeling of Confidence

o

Need to Defend

o

Desire to Resolve

o

CONFLICT

o

PEACE

TOOL #16C- STORY
Shadows of Images!

- **Read aloud to students this story adapted from Plato’s *Republic*, Book VII. Read it with expression and excitement. Tell them you’re going to ask them to do something when you’ve finished.**

“And now, let me show how far our nature is enlightened or unenlightened. Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den. Here they have been from their childhood. Their legs and necks are chained so that they cannot move, and can only see directly in front of them, being prevented by the chains from turning their heads around. Behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show puppets.

“And do you see men passing along the wall carrying all sorts of vessels, statues and figures of animals made of wood and stone, and various materials which appear over the wall? Some of them are talking; others are silent.

“They see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave. They cannot see anything but the shadows because they are never allowed to move their heads. And of the objects which are carried in like manner, they see only the shadows.

“If they were able to converse with one another, would they not suppose that they were naming what was actually there before them? And suppose further that the prison had an echo which came from the other side. Would they not be sure to imagine that when one of the passersby spoke that the voice which they heard came from the passing shadow? To them, the truth would be literally nothing but the shadows of the images.

“And what will naturally follow if the prisoners are released and free of their error? At first, when any of them is liberated and compelled to stand up, turn his neck around, walk and look towards the light, he will suffer sharp pains! The glare will distress him! And he will be unable to see his reality which, in his former state, he had seen in the shadows. And then, conceive someone saying to him that what he saw before was an illusion! And now, when he is approaching nearer to the truth, and his eye is turned towards more real existence, he has a clearer vision! What will he think? What will be his reply?”

(continued)

TOOL #16C- ACTIVITY
Shadows of Images!

- **As you read the parts of Plato’s allegory, set the stage as you go. When you ask students, “Who wants to play this part?” set them on a stage you have pre-designed. Know, in your mind’s eye, the space you want to fill and how to fill it so that students understand and get a real feel for how this cave must have been for these people.**

- **Tell students:**
 - **Let’s create this world of Plato’s. There are human beings living in an underground den, which has a mouth open toward the light. They have lived in this den since their childhood. **Who wants to play the part of these humans? (Place students according to your plan.)****

 - **Their legs and necks are chained so that they cannot move, and can only see directly in front of them, being prevented by the chains from turning their heads around. (Tell students to sit so they cannot move.)**

 - **Behind them a fire is blazing at a distance. (Use lamps or other light sources to represent the fire.)**

 - **Between the fire and the prisoners there is a raised way; and a low wall built along the way, like the screen marionette players have in front of them, over which they show puppets. (Represent the raised way with boxes or other materials.)**

 - **People are passing along the wall carrying all sorts of pots, statues, figures of animals made of wood and stone, which appear over the wall. Some of them are talking; others are silent. (Who will act as these people?)**

 - **They see only their own shadows, or shadows of one another, which the fire throws on the opposite wall of the cave. They cannot see anything but the shadows because they are **never** allowed to move their heads. They see only **shadows** of the objects which are carried in like manner.**

(continued)

- They suppose they are naming what is actually there before them. They suppose the prison has an echo which comes from the other side. When one of the passersby speaks, the voice they hear seems to come from the passing shadow. **To them, the truth is literally nothing but the shadows of the images.**
 - When a prisoner is released and turns his neck around, walks and looks towards the light, he will suffer sharp pains! The glare will distress him! He'll be unable to see the reality which he had seen in the shadows. **He'll be told that what he saw before was an illusion! And what he now sees is his real existence. Will he believe it?**
- Ask students to take a good look around them to get the idea of what Plato was talking about.**
- Ask students:**
- What does Plato's scene tell you? What does it have to do with prejudice?
 - Do you think it's possible, even though we don't live chained in caves today, that we sometimes see only images that aren't real?
 - When was the last time you saw an image that wasn't real? How could you tell it wasn't real?
 - How do we know when we are seeing an illusion and when we are seeing something real?
- Tell students:**
- Sometimes the reality we are shown every day is all we know.
 - Until we question, until we begin to look at our reality in new ways, we will always see that reality in only one way.
 - The people in Plato's cave received mistaken information due to false programming. They didn't know they had been falsely programmed until they were given new information!

- Keep in mind that the world is full of new information, and that it's our responsibility to be AWARE of all we can!

LESSON #17

Perception Is Everything

Breakdown of Lesson #17:

Creating Our Own Right-Side-Up World
The Concept of Stop! Think!
The Path of Peace

Materials Needed:

- See Tool 17A: A copy of “The Path to the Truth” chart for each student.
(A complete chart may be found in the text, *Why Is Everybody Always Picking On Us?*, page 142.)
- See Tool 17B: Plan your own story of conflict in case students don’t come up with one right away.
- See Tool 17C: A copy of the scenario for each group.

Creating Our Own Right-Side-Up World

1. Ask students:

- Do you think we’re capable of creating our own right-side-up world — just by becoming aware of our fearful false thinking?
- Can we remember, when we start down the Path to Conflict, that we need to imagine a big, red STOP sign in our minds to stop our conditioning thoughts?
- Do you think we should try to cover up our fearful thoughts? Or, should we stay with them so we can SEE the effect they have on our thoughts, as well as on our behavior toward other people?
- Should we “Stop! Think!” *before* we react. Will our “Stop! Think!” help us ACT instead of REACT?

2. Tell students:

- As soon as you notice FEARFUL FALSE THINKING, inhale for two seconds, exhale for four. Do this a few times.
- Let go and slow yourself down.
- Take this moment to look for THE TRUTH.
- Ask yourself the following four questions:
 - What's the evidence?
 - Is this true?
 - Where did this come from?
 - Do I have to think this way?
- Replace any false thinking with a TRUE STATEMENT!

**Go to Tool 17A, "The Path to the Truth!"
Do this exercise with students. Return to this page.**

The Concept of "Stop! Think!"

1. Ask students:

- Have you ever been struck by an idea that came to you as if it were a flash of lightning?
- What happened to you physically?
- Did your eyes open wide? Did you stop moving? Did you feel as if you had stopped breathing for a second?
- In that second, were you completely, totally focused on the idea as if nothing else existed in the world?
- Did it strike you as if no one had ever had that idea before, as if you'd discovered something new in the world?

2. Tell students:

- That’s how it feels in a “Stop! Think!” moment.
- You realize that something you’ve seen or heard may be untrue, and your body has somehow recognized it!
- In that moment, nothing exists but the moment — right here, right now — exactly where you are.
- In this moment, there is no conflict. You have simply stopped the world and gotten off for a second!
- When we “Stop! Think!”, we are removed from conflict, where we can SEE the conflict and prepare to do something about it.

**Go to Tool 17B, “Stop the World!”
Do this exercise with students. Return to this page.**

The Path of Peace

1. Ask students:

- Would you say that the world in which we live can cause us to feel angry, sad and out of control — sometimes on a daily basis?
- Does it look to you as if learning to walk the Path of Peace takes a lot of time, patience and practice?
- As human beings, do we walk the Path to Conflict from time to time, no matter how much we’ve practiced walking the Path of Peace?
- Is it hard to believe that even though our Forgotten Ancestors have been gone a long time, we humans still allow our inherited fears to threaten us?
- Do you think it’s inherent in being human that we feel the need to defend ourselves in order to survive?

2. Tell students:

- Most people who know how to remain calm in stressful situations tend to have healthier, more peaceful lives than those who don't.
- Many people do not know how to relax or how to achieve a sense of calm.
- You know how. All you have to do is practice.
- One way is to remember to question intelligently:
 - What is the evidence for what I'm hearing?
 - Is what I'm hearing true?
 - Where did this information come from?
 - Do I have to think this way, or is there a better way?
- Asking yourself these questions puts you in a **"Stop! Think!"** moment, and puts you on the road to **understanding**. This feeling of comprehension makes you feel open, confident, and fills you with a desire to **resolve** rather than fight.

**Go to Tool 17C, "I Understand!"
Do this exercise with students.**

TOOL #17A - ACTIVITY

The Path to the Truth

Tell students:

- The Path of Peace is attainable by being aware of incoming information and intelligently questioning whether it is true or false.
- The Path to Conflict is caused by “false self-talk” which is mental programming, or prejudice. When we experience false self-talk, we can get back onto the Path of Peace by learning and practicing a few steps. Remember to:
 1. **Understand** that these false thoughts create anxiety and fear, and can lead to conflict.
 2. **Be aware** that the brain doesn’t know the difference between an imagined threat or a real one. It thinks the imagined threat is real.
 3. **See** that mistaken information is a learned habit.
 4. **Know** that every thought has it’s own chemistry. *We feel* what we think.
 5. **Listen** to your anxious thoughts when you feel threatened by a person or group. They have something to teach you!
 6. **Stop** your old, automatic misinformation by seeing its falseness; replace false information with truthful statements.

Give each student a copy of the chart. Tell students:

- Here’s a chart with **Examples of False Thinking**. Read each one. Then write a true statement based on the false thinking. (See complete chart in *Why Is Everybody Always Picking on Us?*, Chapter 12.)
- There are no “right” or “wrong” answers. The point of this exercise is to give you a “Stop! Think” moment in which to practice turning false thinking into true statements.

- **Give students 10 minutes. Then, read responses out loud. Compare student responses, and encourage any discussion.**

TOOL #17A - ACTIVITY
The Path to the Truth

Look at the examples of False Thinking in the left column. Notice that the first one has an example of a True Statement based on the False Thinking. Fill in the rest of the True Statements, based on the False Thinking that precedes it. There are no “right” or “wrong” answers to this chart. This is simply a way to see how your brain works when you take a “Stop! Think” moment to find the truth! Have fun!

EXAMPLES OF FALSE THINKING	EXAMPLES OF TRUE STATEMENTS
<p>All “X” people are dangerous.</p> <p>Foreign people frighten me.</p> <p>I need to defend against “them.”</p> <p>“They” are a threat to my beliefs.</p> <p>My country, right or wrong.</p> <p>I must tolerate “them.”</p>	<p>My brain thinks they are dangerous. This is conditioned thinking.</p>
<p>How can I trust “those types”?</p> <p>“They” have weird customs.</p> <p>“Their” clothes are strange.</p> <p>“Their” language is odd.</p> <p>“They” look queer.</p> <p>“They” act like freaks.</p>	

TOOL #17B – GAME
Stop the World!

Tell students:

- We're going to play a game called, "Stop the World!"
- For this game, we need a Volunteer to begin!

Tell the Volunteer:

- Think of a recent conflict situation you were in.
- When you do, we're going to ask you to tell us about it, starting at the very beginning. Who is involved? What happened to create the conflict? What part did you play in this situation?

Tell students:

- The moment you see a sign of prejudice in this situation, yell out, "Stop the world!" You don't have to raise your hand — just yell it out. This is the "Stop! Think" moment.
- Be prepared to back up your outburst with your reason for believing this is a sign of prejudice.
- We'll ask the rest of the class whether they agree or disagree; then, we'll move on with the rest of the story.

Ask the Volunteer to begin. Then, see what happens. Once this Volunteer has finished, ask for more Volunteers.

When students cry out "Stop the World!" help them by asking:

- Why do you think this is a sign of prejudice? What was your first clue?
- Did you see judgment? Opinion? False self-talk? Fear? Where?
- What kind of conditioned thinking did you see?

- ❑ Do you understand that this is the “Stop! Think” moment you would take for yourself when you SEE prejudice happening?

TOOL #17C - ACTIVITY

I Understand!

- Divide students into groups of three or four. (It's good to make certain that your groups do not always consist of the same students in each group.)**

- Provide all students with the same scenario:**

In a small country called Abracadabra, there live about 2,000 people. Half of them — the Abras — have plenty of money. The other half — the Cadabras — never seem to have enough and are always looking for work. For centuries, the Abras have been in control of the government. And for centuries, the Cadabras have been the common laborers. It is written in government documents that only Abras are allowed to own property; it is also written that the Cadabras may not hold office or own land.

Today, your friend Peaku, who is a Cadabra, announced candidacy for the government position of Chief Justice. Despite years of tradition and government regulations, Peaku has declared a platform. First on that platform is to make law that Cadabras may own land as the Abras do.

You are an Abra, and while you strongly support the welfare of your friend Peaku, you cannot in good conscience support Peaku, because of your family and community beliefs. Peaku has asked you to stand up and support the cause of freedom for everyone.

- Ask each group to work independently. The idea is to see how each group handles this situation.**

- Tell students:**

- Take a “Stop! Think!” moment of understanding for this situation.
- Choose a note-taker/reporter to write down all the details that you understand. Say, “I understand...” and fill in the blank as many times as you can.

(continued)

- Some of your considerations might be:
 1. If I were in their shoes, how would I feel?
 2. What are the signs of prejudice that I recognize?
 3. What are some fears that might be creating the prejudice?
 4. Are the people involved seeing the big picture?
 5. Does this situation remind me of anything in my own life?
 6. Can I understand the thinking of someone who thinks differently than I do?

- **Give students 15 minutes to do this exercise. Then, call time.**

- **Ask for a Volunteer Group to be first to report on what they understand.**
 - Allow students to conduct their report themselves.
 - If necessary, prod them with questions, such as:
 1. **As you searched for what you understand in this situation, did you feel like a scientist? An artist? A fighter? A judge?**
 2. **Did you tend to see Abra and Cadabra as “sides”? Do you lean toward one side over the other? Do you think there are more than two sides?**
 3. **When you worked toward an understanding of the situation, was your tendency to see “the big picture”? Were you looking at both “sides” and searching for common ground between them?**
 4. **Do you think in today’s world we tend to take sides rather than search for a level of understanding of the ENTIRE situation?**

5. **Is finding a level of understanding a way of thinking for yourself — without the help of anyone else's judgment or opinion?**

LESSON #18

Rights *and* Responsibilities

Breakdown of Lesson #18:

- What Are Our Rights?
- What Are Our Responsibilities?
- A Checklist to Avoid Prejudice

Materials Needed:

- See Tool 18A: Make a copy of the news article for each student.
- See Tool 18B: Make a copy of both charts for each student.
- See Tool 18C: Add more proverbs; cut strips of proverbs; put in hat or bowl.

What Are Our Rights?

1. Tell students:

- You have certain rights — in your family, at school, in your community and in the world. It's important to know what they are.
 - ✓ **At Home:** You have the right to be clothed and fed; to be cared for when you're sick; to be free of conflict; to feel protected from harm. What else can you think of?
 - ✓ **At School:** You have the right to be educated; to have knowledge and skills in order to do a good job and to live a healthy life; to be trained to be physically and mentally fit; to be protected from bullies that would hurt you; to freely, respectfully, question the view of others; to have privacy to think about what you want without censorship. What else can you think of?
 - ✓ **In Your Community:** To be able to speak or write freely about what you see are injustices — things people do that are unfair to others; to feel secure that where you live is safe. What else can you think of?
 - ✓ **In the World:** To be safe, free of the terrible effects of war; to be free to travel, to enjoy the beauty of the earth and the many interesting people who live on it; to be free of disease

and poverty; to be free to choose intelligent people to represent you in government. What else can you think of?

2. Ask students:

- Do you think that citizens of the United States of America are fortunate to have these freedoms?
- Are these rights that everyone in the world shares?
- Despite these rights, do you think there are still prejudices in the USA against the things people say, what's printed in the press and what you see on television?
- Do you think you have a right to be educated, and to say what you please?
- What's the difference between a "right" and a "privilege"?
- A "privilege" is a special opportunity. If your rights are "special opportunities," then how should you treat them? As something to be earned by being responsible? By using them intelligently, not only for yourself but also for the betterment of all humankind?

**Go to Tool 18A, "My Right!"
Do this exercise with students. Return to this page.**

What Are Our Responsibilities?

1. Tell students:

- The foundation of free countries of the world is democracy.
- In a democracy, we're supposed to have certain rights and, with them, certain responsibilities.
- One of our rights, for example, is freedom of speech.

- With this right comes a responsibility — to use speech in an intelligent, constructive way, for the betterment of all humankind.
- When we use our right to freedom of speech irresponsibly, we devalue that right.

2. Ask students:

- Do you think, in addition to such a right as freedom of speech, we have the right to be intelligently educated?
- Do you believe we have the right to accurate information?
- Can we make intelligent decisions for our lives and be responsible for our actions if we don't have accurate information?
- Do you think you sometimes feel incapable of making intelligent decisions because you're just not getting accurate information?
- What is your responsibility in dealing with your rights?

**Go to Tool 18B, "My Responsibility!"
Do this exercise with students. Return to this page.**

A Checklist to Avoid Prejudice

1. Tell students:

- Avoiding prejudice is your right AND your responsibility.
- To avoid it, remember the checklist:
 - Question! Assume nothing!
 - Gather accurate information!
 - Do not judge! Observe! Think for yourself!
 - Question questionable authority!
 - Examine your own thinking!
 - Act rather than react!
 - Look for causes — root causes!

- There are times when we need to protect ourselves, but if we have to choose between protecting ourselves from the truth or learning it, go for the truth!

2. Ask students:

- If there's a "we," does there have to be a "them"?
- Is there really an "other"? Is "the other" really different?
- Why do some groups believe they're superior to "others"?
- Are they acting within their rights? Are they acting responsibly?
- What would you say is the ROOT of prejudice? What causes it?
- Is that a fact? Or is that your opinion?

**Go to Tool 18C, "The Source of My Prejudice!"
Do this exercise with students.**

TOOL #18A - ACTIVITY

My Right!

- Tell students you're going to read them some ideas about the meaning of "rights." Read the following statements aloud:**

- We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain **unalienable Rights**, that among these are **Life, Liberty and the pursuit of Happiness**.

- Whenever any form of government becomes destructive of these **rights**, it is the **right of the people** to alter or to abolish it, and to institute new government in a way that shall seem most likely to bring about their **Safety and Happiness**.

- Afterward, ask students:**

1. Are these statements familiar? Do you think that the writers of The Declaration of Independence were just as concerned about their "rights" as we are today? What "unalienable" rights were they concerned with?
2. Are you concerned today with your right to life, liberty and the pursuit of happiness?
3. Does your right to life mean that you're entitled to breathe air, to exist in this world?
4. Does your right to liberty mean that you're free to do anything you please — at home? At school? In the world?
5. Does it mean that you're free to do anything you please as long as you don't hurt another person?
6. How do you define the right to pursue happiness?
7. How can you be sure that your right to happiness and security isn't infringing on someone else's?
8. When we have rights, do we also have responsibilities?

TOOL #18B - ACTIVITY
My Responsibility!

- Read through the following chart with students, from the left column, to the right. The point of the chart is to show us that with any right we are granted, there is a responsibility that goes with it.

IF THIS IS MY RIGHT...	THEN, THIS IS MY RESPONSIBILITY.
I can say what I think any time I choose.	I must use speech in an intelligent, constructive way.
I need to make intelligent decisions about my life.	I need to make sure I have accurate information.
I can take any action to protect myself against danger any time.	I need to act — and not REact in a conditioned way.
I need to be free of disease.	I must take care of my health needs by making intelligent decisions about diet, exercise and rest.
I have a right to my opinion.	I need to be aware that my opinion may not be based on fact.
I have a right to travel.	I need to act courteously when visiting other areas of the world (by respecting different customs).

- Tell students that they are now going to create their own version of this chart. (See next page.) Give students a copy of their own. Give them 15 -20 minutes.

(continued)

TOOL #18B - CHART
My Responsibility!

Here is a chart just like the one we've looked at. First, fill in the left column with all the rights you can think of that you believe you have, or want. Then, when you've filled the left column, fill in the right column with a responsibility to match each of the rights.

IF THIS IS MY RIGHT...	THEN, THIS IS MY RESPONSIBILITY.

Afterward, ask students:

- Who would like to volunteer to tell us what rights you believe you have, or what rights you've chosen?
- Would you please read one of your rights, and then follow it with your responsibility?
- How strongly do you feel about this right? Do you believe its yours and that nothing can take it away from you?
- How strongly do you feel about the responsibility?
- Are we more accustomed to feeling more strongly about our rights than our responsibilities?
- Why do you think that's happened? Have we been given mistaken information?
- Do you think the right you've chosen is a conditioned belief, or an intelligent decision? Why do you think so?
- Do you feel brave enough to ask the class if they believe your right and chosen responsibility show any signs of prejudice?

- Encourage students to respond to the last question, but with respect. Acting respectfully is also a responsibility.**

- Ask for more volunteers, and repeat the process.**

TOOL #18C - GAME

The Source of My Prejudice!

- Make a list of old proverbs that you can cut into strips. You'll find a few you can use on the next page.**

- One at a time, have a student select a proverb from the hat or bowl you've put them in. Ask the student to read the proverb aloud.**

- Then, tell the student:**

- Make the proverb prejudiced! Turn it around from its common sense point of view and make it prejudiced! Have fun with it!**

For example: **"Beauty is only skin deep."**

Prejudiced version: **"You bet, beauty is only skin deep! This talk of beauty coming from within is stupid. How can anyone possibly be beautiful inside? I've never seen a beautiful liver, or kidney or appendix, or blood vessel — have you?"**

- We are creating prejudiced versions of these proverbs as a way to test our thinking. Reversing our perspective forces us to think in new ways — and to practice thinking on our feet.**
- Give every student a chance to create a reverse proverb.**
- Encourage the class to applaud each one for thinking on his or her feet and being spontaneous.**

TOOL #18C - GAME

The Source of My Prejudice!
List of Proverbs

- Beauty is only skin-deep.**
- A penny saved is a penny earned.**
- Patience is a virtue.**
- You can lead a horse to water, but you can't make him drink.**
- A bird in the hand is worth two in the bush.**
- Curiosity killed the cat.**
- You can't fight fire with fire.**
- A chain is as strong as its weakest link.**
- You can't teach an old dog new tricks.**
- There is no time like the present.**
- Don't put all your eggs in one basket.**
- Haste makes waste.**
- A stitch in time saves nine.**
- Always put business before pleasure.**
- Every cloud has a silver lining.**
- If at first you don't succeed, try, try again!**

LESSON #19

Seeing the Big Picture

Breakdown of Lesson #19:

Recognizing Fear
It All Starts With a Thought
The Essence of a Democracy

Materials Needed:

- See Tool 19A: Think of some additional “What if’s...” in case you need them.
- See Tool 19B: Make a copy of the Realistic Thoughts chart for each student.
- See Tool 19C: Make a copy of #19C Instructions for each student.
Make several copies of #19C Group Sheets so there are enough for students in each group.

Recognizing Fear

1. Ask students:

- Have we learned that what underlies prejudice is **conditioned thinking**?
- Have we also learned that what feeds conditioned thinking is **fear**?
- Do you think that if we can recognize fear happening in the moment, that we have a chance of preventing conditioned thinking — and prejudice?
- Have you noticed that fear is sometimes difficult to recognize, because it’s hiding?
- Where have you seen fear hiding? Underneath anger? Sorrow? Inside a bully? Inside an unhappy person?
- President Franklin D. Roosevelt once said, “There’s nothing to fear but fear itself.” Do you agree? Why?

2. Tell students:

- We feel what we think.
- When we're angry with someone we perceive as "different," or a threat, this anger comes from fear.
- When we understand that our anger is hiding our fear, we have a choice! We can stay angry. Or, we can uncover the fear and deal with it!
- Which would you choose? Staying angry, or uncovering the fear? Since we want to learn all we can about our prejudices, we want to understand any fear we have.
- When we're courageous enough to try to understand our fear, there's a good chance we will work through it and reduce its impact!

**Go to Tool 19A, "Scary Thoughts!"
Do this exercise with students. Return to this page.**

It All Starts With A Thought

1. Ask students:

- Have we learned that our thoughts affect how we feel?
- Have we also learned that our thoughts affect our behavior? What we do? How we act? What we say?
- Does it seem to you that everything we feel, say and do begins with our thoughts?
- Is it, therefore, true that all our conditioned behavior and any prejudice we have begins with our thoughts?
- Does it then make sense to you that to change our conditioned thinking and prejudice, we need to understand our thoughts?

2. Tell students:

- The difference between being an angry, unhappy bully and being a friendly and open person is how we think!
- If what we think is real and true and honest, then that's how we will act!
- That's why it's important that we STOP and LOOK at our thoughts, no matter what they are.
- We don't have to judge our thoughts as good or bad, because that doesn't help us. We need to just LOOK at them and not resist them.
- It's up to you. You can stop prejudice in your brain, right at the start, when it first comes up — and end it in a moment!

**Go to Tool 19B, "Realistic Thoughts!"
Do this exercise with students. Return to this page.**

The Essence of a Democracy

1. Ask students:

- Do you think we must go beyond our classroom study of prejudice?
- Do you think becoming free of prejudice is an ongoing process?
- Do we need to continue to observe, to question, to recognize prejudice in action so that we can stop it in its tracks?
- Could we run the risk of being influenced in the future, perhaps by a bully who wants to scare us? Or by some dictator who wants to control the world?
- Could more groups of people be imprisoned or harmed, all because someone believes that one "race" is superior to another? Could

certain groups of people be enslaved again as they were in early America, and throughout world history?

2. Tell students:

- We become free of prejudice when we can:
 - Acknowledge that horrible events such as wars and genocide have **really** happened.
 - Question how** they happened.
 - Stay aware** of conditioned **reactions** of any kind.

- At the root of our prejudice, there is always something that scares us.

- By understanding these roots — and that it's human nature to sometimes feel scared — and that we create prejudice with our thoughts, we can end conflict.

- We can begin to make a right-side-up world where we don't fear one another and where we all can respect our differences, and learn from them.

**Go to Tool 19C, "The Essence of a Democracy!"
Look over this exercise with students.**

**IMPORTANT:
Leave students enough time
to meet with the groups designated in Tool 19C
before this class ends.**

TOOL #19A - GAME
Scary Thoughts!

- Tell students:**
 - Fear consists of scary thoughts that usually begin with “What if...”
 1. **What if ...** they take over our school, our country?
 2. **What if ...** they want to belong to our group?
 3. **What if ...** they attack us?
 4. **What if ...** they want us to believe in their ways?
 5. **What if ...** they force me to do something I don’t want to do?
 - Let’s play a game. We’re going to sit in a circle, go around the room, and blurt out any “What if” fear we have. That way we can say what we’re scared of out loud and we can all look at the fear together. Then we can laugh about it together to get rid of our nervousness about it. Or, if we don’t want to laugh about it, we can help each other understand it.
- Seat students on the floor in a circle, or have them remain in their seats. Go around the room, one by one, and say, “What if...” Let students fill in the blank with a fear.**
- Keep the tone light so that students can laugh together. If, however, the fear is serious, make sure the tone of the room is respectful so that a student feels as comfortable as possible in revealing the fear.**
- Go around the room more than once if the game seems to inspire the students.**
- Congratulate students for their good work.**

TOOL #19B - ACTIVITY
Realistic Thoughts!

Tell students:

- We now know that our thoughts affect our behavior.
- We also know that we have the power to **change** our thoughts from scary ones to realistic ones.
- Remember the chart we filled in before? Let's fill in another one. When you get to the last two "What if's...." fill in your own!

HERE'S MY SCARY THOUGHT!	HERE'S MY REALISTIC THOUGHT
What if I did my homework wrong?	
What if my teacher calls on me, and I don't know the answer?	
What if someone tries to force me to believe what I don't believe?	
What if someone forces me to do what I don't want to do?	
What if	
What if	

(continued)

TOOL #19B - ACTIVITY

Realistic Thoughts!

- Afterward, ask for Volunteers to read what they've written. Encourage any discussion that comes up.**

- Give all students an opportunity to read what they've written so that everyone can hear a variety of perspectives on a single thought.**

- Ask students:**
 - What's the difference between a scary thought and a realistic thought?
 - Does one come out of fear, and the other come out of intelligent thinking?
 - Is one more likely to lead to prejudice than the other?
 - By "realistic" thinking, do we mean that we can't be imaginative?
 - Are imagined thoughts scary thoughts?

- Tell students:**
 - There's nothing wrong with having a vivid imagination. As a matter of fact, using our imagination often leads to new thoughts, creative thoughts.
 - As long as we can tell the difference between when we're using our imagination and when we're being realistic, we're fine!
 - As long as we know that we ARE what we THINK — that all that we are arises from our thoughts — we are thinking for ourselves.
 - And thinking for ourselves, we become free of prejudice!
 - Free of prejudice, we make a prejudice-free world!

TOOL #19C - ACTIVITY
The Essence of a Democracy!

- Have ready a bowl (or hat) with enough folded slips of paper for each student in the class. Each slip contains a name — Group A, Group B, Group C, Group D, Group E or Group F.**
- Tell students:**
 - The essence of a democracy is the freedom to **find out for yourself what's true**. This means, the ability to get the best possible understanding of a subject, free of any prejudice — free of conditioned thinking.
 - For our next and final lesson in this course on prejudice, we're going to divide into small groups.
 - Pick a slip of paper from the bowl (or hat). There are six groups. Find the other people in your group as quickly and calmly as you can.
- Give students time to divide into groups. Call time.**
- Tell students:**
 - There's a copy of your Group assignment and a copy of the information you'll need for everyone. Let's make sure everyone gets two sheets of paper — a sheet marked "Information You Need to Know," and the assignment for your group.
 - Please be respectful in your group work. Make sure everyone is included and honored for what he or she has to offer.
- Read through rules with students. Field any questions.**
- Make sure there are at least 15 minutes of class time for groups to have their first meeting and work out details.**
- Wish them luck, and adventure!**

TOOL #19C – INSTRUCTIONS

Information You Need to Know!

- **An outside assignment.** This is an assignment you'll do outside the classroom and bring to class the next time we meet. You and your group are going to research the newspaper quote for your group to find out for yourself **what's true**.
- **Your job.** The newspaper quotations are not actual quotes, but they reflect quotations that have appeared in print. In your search for what's true, you may use historical facts, information you find in an encyclopedia, or what you've been brought up to believe. It's your job to research this topic, the best you possibly can, to:
 - (1) Give us an understanding of this topic; and
 - (2) Provide us, to the best of your ability, with what is true.
- **The information you need.** You may use the school library, go to a public library, go on-line, talk to people you know — whatever gets you the information you need to present us with your best effort at getting the truth.
- **Everyone in your group needs to share.** Everyone needs to play a part in the presentation. Use this class time to decide who'll be responsible for what part of the presentation so that you provide a condensed "group view" — no longer than 10 minutes — to all the other groups.
- **Everyone in the group is responsible for what you as a group deliver.** We will use the first 10 minutes of class time, next time we meet, for you to finalize your presentation. Each group will present their findings. Then, there will be some discussion and constructive criticism after each group presentation.
- **The essence of a democracy is the freedom to find out for yourself what's true.** We often need to consult many resources before we know the truth of a situation.
- **Document your resources.** Be able to tell us how you learned what you know, where you got the information, and why you believe what you've learned is education rather than conditioned thinking.

The truth is in your hands!

TOOL #19C - GROUP A
The Essence of a Democracy!

Group A
Newspaper Quotation

Wilkinson, New Jersey. East Coast researcher, Thor Pedrewskoff, today called a news conference to convey the results of a scientific experiment he and his staff have been working on for the past five years. Acclaimed by his peers to be an expert on the subject of cultural heredity, Pedrewskoff said, "We have studied the brains of more than 600 people; we have gathered DNA, Intelligent Quotient data, and environmental and education factors. Our results prove, beyond the shadow of a doubt, that white people are more mentally proficient than blacks."

The gene specialist, who got his doctorate degree in ethnic geneology, added, "We also have proven another fact that we've suspected to be true for a long time. Blacks are better athletes than whites." When asked by a local reporter how he could come to such a subjective conclusion, the specialist said, "After collecting statistics from a variety of sports data and observing great athletes in action, we are comfortable in our report and ready to back up our results."

- Is it true that white people are smarter than black people?**
- Is it true that black people are better athletes than white people?**

Find out for yourself what's true!

TOOL #19C - GROUP B
The Essence of a Democracy!

Group B
Newspaper Quotation

Taliafero, West Virginia — A teenager was convicted of attempting to burn a cross on the lawn of an interracial couple. The Circuit Court jury deliberated on the case against Robert K. Warden, 18, who lives next door to the couple. Warden, who faces up to five years in prison and a \$5,000 fine, was one of three white teenagers arrested in the burning of a cross last May on the lawn of Sidney and Susan Jefferson. Another was Brandon Kelly, who faces up to 10 years in prison and a \$7,000 fine. He pleaded guilty to felony charges of conspiracy with the intent to intimidate.

Sidney Jefferson, who is black, said he moved to West Virginia to get away from big-city crime and to raise his children in a more peaceful environment. He had been in his new home only six months when he awoke to find the burned wooden cross in his front yard.

"I couldn't believe what I saw," Jefferson said. Enraged, he broke the 6-by-3-foot cross over his knee. He said his anger turned to fear that the cross might be a warning of oncoming violence.

At a party the night before the incident, Warden allegedly expressed anger toward Jefferson for complaining about a shooting range that Warden had in his back yard. "He wanted to get back at them," a neighbor reported.

Carl Whittenson, Kelly's attorney, said outside the courtroom that his client is not a racist. "He's ignorant and he was drunk," he said, "but he's not a racist."

- Is it true that Robert K. Warden was just ignorant and drunk?**
- Or, by his actions, was he a racist?**

Find out for yourself what's true!

TOOL #19C – GROUP C
The Essence of a Democracy!

Group C
Newspaper Quotation

Waukerton, North Carolina. Exiting the Waukerton Conference Center downtown, Chairperson Selma Whipple reported that the National Association for the Advancement of International Relations had suffered a serious setback. She told reporters that representatives from all countries of the world had gathered to create a world alliance, but could not agree on a single topic due to preconceived notions and different upbringings.

“In the interest of maintaining healthy relations between countries, I cannot tell you the source of our problems,” the troubled Senator from Missouri shouted, “but let me say this. People who come from, or live in, countries that allow women to be tortured for speaking their minds must start taking action against such indecency, or suffer the consequences.”

Premiere Alcosudro Alfonsor responded, “With all due respect to Ms. Whipple, the women of my country are brought up differently from the women in the United States. We have our ways, and they are different from yours. Women of our country are backward, ignorant and unable to be responsible for themselves. In our culture, women are punished for wrongdoing in the way that our doctrines have proclaimed for centuries. It is not for us to change the policies that have come down to us through the ages, from our feared and revered ancestors.”

- Is it true that women in certain countries are “backward, ignorant and unable to be responsible for themselves”?**
- If this is true, should they be hurt for speaking their minds?**

Find out for yourself what’s true!

TOOL #19C – GROUP D
The Essence of a Democracy!

Group D
Newspaper Quotation

Tunisia, Texas. Local businessman, Pedro Pelaez Restrepo, led a group of former WindowLedge employees on a protest through downtown streets yesterday morning. The group was holding signs that read, “Latinos for Hire” and “End the Bigotry Now!”

At noon, when many company employees were buying quick meals from a nearby lunchtruck and others were coming outside with bagged lunches, Restrepo spoke to them from a makeshift podium.

“It’s time to recognize,” he said, “that WindowLedge has a hiring policy that is intolerant.” The well known tycoon was protesting the fact that WindowLedge had allegedly downsized and fired 100 people, 93 of whom have Latin surnames.

WindowLedge CEO, Carmine Appleby, climbed the podium and quieted the crowd. “We needed to make a change in personnel, because we have had greater bids for work this year than ever before. We must have people who can handle their share of the load,” the CEO reported. “The people downsized were reported to me by their managers, Thomas Kelly and Svetlana Kulik, to be lazy, shiftless and irresponsible people with no worth ethic. That being the case, I say let them find work where loitering is highly regarded,” he said. As he stepped down from the podium, the crowd shouted its disapproval.

Pedro Restrepo climbed the podium again. “It’s time that the current Board of Directors of this company acknowledge that there is a disease spreading among its company managers — and it’s called prejudice,” the former WindowLedge manager retorted. “This week,” he said, “WindowLedge re-hired 40 people, all of whom have surnames that are Irish, Russian or Swedish. It’s time for WindowLedge to admit its prejudice and be judged.”

- Is it true that Hispanic people are “lazy, shiftless and irresponsible people”?**
- If this is true, should they be replaced on their jobs by non-Hispanics?**

Find out for yourself what's true!

TOOL #19C - GROUPE
The Essence of a Democracy!

Group E

World Press International. Since the beginning of the 20th Century, Armenians and Turks; people of India and Pakistan; Muslims, Hindus and Sikhs have all been at war. In World War I — which lasted four years — more than ten million people were killed. Millions more were lost in the establishment of Bangladesh in 1971 and the Indochina war ending in 1975. In Cambodia, almost three million people were purposely destroyed by the new government.

“It was necessary for us to put an end to some of our people for many reasons,” said a representative of the Cambodian government. “In order for the country to achieve its highest goal of ethnic purity in our march toward progress,” said the leader, “we had no choice but to create final closure for the people who have been keeping us from being one race.”

Another Cambodian country leader supported his compatriot. “We want to achieve the political improvement we have experienced in many countries we have visited all over the world. We want to build the socialism that we know will enhance our people’s lives,” he said. “The only way we know how to accomplish this goal is to create a holy war against our greatest enemy — and so we have begun our fight.”

- Does it make sense to eliminate people in the name of “ethnic purity”?**

- Is it necessary to destroy people to achieve “one race”?**

Find out for yourself what’s true!

TOOL #19C – GROUP F
The Essence of a Democracy!

Group F

Echo Park, Kansas. It's a fact no one can deny: the crime rate among teenagers — in our community, our state, our country — is rising. Stanley Sorenson, President of the Student Council of King Junior High, thinks he knows the reason. "Kids in my class — and I'm among them — are confused about good and bad."

When asked what he means, the 16-year-old took a deep breath and then spilled his thoughts. "When I do something my mom considers bad, she says, 'Well, how is my *perfect* son today?' That ticks me off. Makes me feel like an idiot. When I do something she and my dad consider 'good,' then I feel like I have to be this picture of perfection. I'm not perfect. I'll never be perfect. I can't ever win," the student leader explained.

Captain of the debating team this year, Sorenson said, "In the moments I try to be perfect, the exact opposite happens. I don't think the idea of perfection is good for kids. I can work hard to be perfect, and yet I know it's never going to happen. It's frustrating. It's like I'm setting up a goal I can never, ever achieve. How healthy is that?"

Studies conducted by the Parent-Teacher Organization for Advanced Learning disagree with the young teen. An organization spokesperson said, "Teaching kids to aim for an ideal life is a good thing. It gives them something to strive for. When we model perfection for them, they learn to honor and respect it."

Sorenson disagreed. "My parents aren't faultless; yet they tell me to be faultless. My parents and teachers are on one side of the fence, and I, Mr. Imperfect, am on the other," he complains. "Trying to be perfect creates conflict. I'm always at war in my brain. And my parents are always at war with me. Sometimes they, who ought to be on my team, become my greatest enemy. I'm fighting for my life every day."

- In order to be good, is it necessary to be perfect?**
- Can trying to be perfect – trying to aim for an "ideal life" – create conflict inside (and outside) a person?**

Find out for yourself what's true!

LESSON #20

The Discoveries We've Made

Breakdown of Lesson #20:

Find out for Yourself What's True
Prejudice Is Like a House of Mirrors
Without Prejudiced People There Can Be No Prejudice

Materials Needed:

There will be no tools for this lesson since the students will bring their projects in for presentation. Save a few minutes at the end to sum up with "Without Prejudiced People There Can Be No Prejudice."

Find Out for Yourself What's True

- 1. Ask students:**
 - Do all groups need time to finalize your presentation?
 - Shall we divide into our groups for 10 minutes — calmly, in an organized way — for last-minute preparations?
- 2. Call time after 10 minutes. Tell students you are excited to begin. Who will be first? (Ask for volunteer group.)**
- 3. Let the first group begin and allow students to complete their presentation without interruption, unless they have questions.**

Afterward, ask:

- Where did you get your information?
 - What have you learned?
 - Do you consider what you've learned education, or conditioned thinking? How can you be sure?
- 4. Congratulate the group. Move on to the next group.**

Without Prejudice People There Can Be No Prejudice

1. **When all groups have presented, have a short, speedy question-and-answer session. Ask students:**

- Do you think that the best way to understand the meaning of prejudice is to **experience it first-hand**?
- When we experience prejudice first-hand, is it easier to understand how it **separates** people?
- How sure do you feel today that individual tribe-like groups are a threat to the security and survival of the human race as a whole?
- Do you think you fully understand the importance of questioning information that comes your way?
- How certain are you that the survival of humankind relies on only one race — the Human Race?

2. **Tell students:**

- Although prejudice is something that happened in the past, it can continue and make us unhappy in the present!
- Prejudice is like a house of mirrors. All the images you have of others are created by **you**!
- When we are not aware, we become numb to life around us. We accept the opinions of other people without finding out the facts for ourselves!
- There is only one enemy — the one **we** create in our brains!
- Prejudice ends when we can observe it in the making!

3. **Ask students:**

- Is anyone perfect? No! Trying to be perfect creates conflict!

- Instead of fighting, can we **reason** with a bully? Can we use our brain instead of our fists?
- Does anger hide fear? Does it help to understand the fear?

4. Tell students:

- No one is to blame.
- Say it with me: “I must take responsibility for my own life!”
- Prejudice is not something we’re born with!
- Without prejudiced people, there can be no prejudice!

5. Thank students for their hard work and their intelligent contributions to the class.

6. Ask students:

- Where will you go from here?
- Do you now understand prejudice? Are you free of it?
- Do you now feel it important to show others what you’ve learned so that they too can be free of prejudice?
- How far will you go?

**We humans have created prejudice
by the way we’ve been conditioned to think.
We can end it through intelligent understanding.**

**Be aware.
You are the world, and the world is you.
What you do affects everyone.**