

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 it's 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.**