

LESSON 10: Responding To Racism



REFERENCE

Page 387 [EXPOSURE & AWARENESS];
392 [DEVELOPMENT OF
CRITICAL THINKING]



WHAT YOU NEED

- (1) LSM: 'Growing in Consciousness'
- (2) LSM: 'Discussion Outlines'

AIM

- To demonstrate that racism is a global phenomenon that requires an active moral response from all people who are aware of its serious consequences

OUTCOMES

- KUI Learners understand that racism is a form of injustice used by some to secure their own advantage at the expense of others.
- KUI Learners understand particular instances of racism and see the need to take active steps in combating its global pervasiveness.
- KUI Learners identify attitudes needed for friendly relationships between people of different races.

TEACHER'S NOTE

The discussion outlines provided contain several questions. It is unlikely that the learners will be able to get through all of them adequately in the time available, but encourage them to do so. Move around the groups while the discussion is in progress to ensure that the learners remain focused and understand the relevance of the questions. Encourage them to deeper reflection. At the end of the session, ask each group to share one or two points that emerged from the discussion.

Note that the Lesson Materials page 'Growing in Consciousness' is to be read by the learners prior to the class as a preparatory homework exercise.

LESSON OUTLINE

1 Introduction

Invite some discussion and give some clarification of the material read before the class.

Learners should be made aware of how individuals and societies grow in consciousness. At the same time introduce the problem of racism, which will be the discussion topic in the lesson.

2 Preparation

Explain that the lesson will be used for discussion. Assuming a class of 40 learners, divide the class into 8 groups of 5 members each. Larger or smaller groups often do not work well. Four discussion outlines are provided. Ideally, each learner will have a copy of the one assigned to the group. Distribute all the outlines to provide variety. It is unnecessary for every group to discuss the same outline.

3 Group Discussion

Advise the learners of the time limit. Remind them to appoint some one to give one major point as feedback from the group at the end of the discussion.

4 Brief Feedback

Allow groups to share one or two points with the class.

OTHER IDEAS

5 Racism in Schools

You may also choose to substitute the following topic, or to use it as an alternative.

Examples of racism are experienced by school children across the world. The learners read the following examples and discuss the questions below.

- a. A thirteen-year-old Asian boy was murdered in a school playground by a white pupil.
- b. Graffiti is used in many schools to create an atmosphere of uncertainty and terror (reported throughout Europe).
- c. Black learners are subjected to remarks such as the following (Both examples apply to Somali refugees in schools in Britain.):
 - 'Hey, Hammed, why are you black? I know why you're black. It's because you never had a wash since you were born.'
 - 'You black bastard, what are you doing in this country? Go back to where you came from.'
- d. Asian learners often get the same kind of treatment: 'My mum is from the Philippines and my Dad is European. But people are not interested in that. They call me "chinky" and are forever going on about my slanting eyes.'
- e. At a high school in Indiana (USA) a group of white girls were harassed by fellow students for 'acting black'. White-Power slogans were painted onto their lockers.
 - i. What do you think the reasons might be why learners of one group/race feel free to mock/bully learners of another group/race. Suggest three reasons.
 - ii. What rules should a school have to prevent racist/ethnic bullying?
 - iii. How respectfully are the home languages and religions of the learners in your school treated? Why is it important that they **are** respected?
 - iv. Which **structures** does a school need to support good relationships between members of different races? Consider, for example, the role that the principal and teachers should play; the role of the learner representative councils and the parents' association; the role of the music/art/drama/sports teachers; the role of religion; the role of the curriculum (ie. what is taught and how it is taught with regard to South Africa, citizenship, cultural and religious identities, how those viewed as outsiders are portrayed, and so on).

MATERIALS

LEARNER

- CIE. 2005. 'Growing in Consciousness'
- CIE. 2005. Discussion Outline 1 'Apartheid in South Africa'
- CIE. 2005. Discussion Outline 2 'The Jewish Experience'
- CIE. 2005. Discussion Outline 3 'Koreans in Japan'
- CIE. 2005. Discussion Outline 4 'Colonialism'



Lesson Materials

Growing in Consciousness

We Grow in Consciousness as we Grow Older

At the egocentric stage (0-4 years), we believe that the whole world revolves around us. Other people are in the environment only to serve our needs and give us what we want. Our appreciation of the world gradually expands to include members of our family, our school and interest groups, our church community, our town/province/country. We discover that although all these people provide us with resources, they also exercise a claim over us. By the time we are teenagers, we begin to develop a global perspective.

Unfortunately, we also develop habits of exclusion unless we are properly trained. Many parents teach their children to avoid 'people not like us': certain members of the extended family, playmates who come from a lower economic environment, children of other races or religions, foreigners and refugees, etc.

Societies, too, as a whole, Also Grow in Consciousness

For more than 4000 years, slavery was an acceptable social structure. Slaves were deprived of civil rights and were excluded from public affairs. It was only in the 19th century that people began to realise that this was a serious injustice. Public opinion against the practice grew until eventually laws were enacted against it.

Racism

Racism can be defined as a form of systematic discrimination based on prejudice and power.

One 'group' may believe that it is inherently superior to another group – that's prejudice. But prejudice becomes racism when a 'group' has the power to inflict this prejudice on other 'groups' in ways which systematically advantage them while simultaneously disadvantaging the others. That way one group with more power than another can use this power to disadvantage other groups, usually on the basis of perceived differences such as skin colour.

Can you suggest attitudes that reveal that certain races consider themselves 'superior' to others? Some people believe that certain races are more intelligent, more civilised, more capable of scientific invention, and even more moral than others. In other words, they are thought to be better human beings.

On the other hand, what attitudes are needed for good relationships between people of different races?

Racism/...

Lesson Materials

GROWING IN CONSCIOUSNESS (cont)

Racism, the outcome of prejudice and power, has allowed some, at the expense of those defined as 'inferior' to justify all sorts of atrocities, including: slavery, forced transportation, economic exploitation, and even genocide – the killing of hundreds of thousands of men, women and children – because they were said to be members of certain 'inferior races' that should be 'eliminated'. Examples of genocide include the systematic rounding up and killing of European Jews by Nazi-led Germany during World War II, and the extermination of thousands of Tutsi's by Hutus in Burundi. (It's sobering to recall that this took place while we South Africans were focussed on the run-up to our first democratic elections – the anniversaries of these two vastly different events coincide.)

Racism in South Africa

Racism in South Africa took the form of institutionalised injustice in which a 'white' minority was able to advantage itself while simultaneously depriving Indian, 'coloured', and 'black' South Africans of economic opportunity and personal freedoms (e.g. restrictions on where one could live, what educational opportunities were available, what work opportunities were available, who one could associate with or even marry, and so on). Military means and the law were used to do this. This injustice, shaped by colonialism and leading to policies of segregation and apartheid, had serious personal, social, political, and economic consequences for the vast majority of people in the country, a legacy South Africa is still struggling to overcome.

However, world opinion reached a stage at which it was recognised that racism was morally wrong. Independent countries that had been colonised by one or other European country, human rights movements and political organisations (sometimes banned in their own countries), and global organisations such as the United Nations and the World Council of Churches (a body that includes Protestant and Orthodox churches, and in which – of its own choosing - the Catholic church has observer status) began to make public statements that expressed the growing moral consciousness of the world – a concern for human rights that would be protected by law and a rejection of racism.

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Lesson Materials



Discussion Outline 1: Apartheid in South Africa

World opinion reached a stage of consciousness in which it was recognised that racism was a serious moral disorder that was threatening world peace. Global organisations such as the United Nations, Summit Conferences and the Christian Church began to make public statements that expressed the growing moral consciousness of the world. Extracts from these statements are given below.

Text 1: First World Conference to Combat Racism and Racial Discrimination 1978

This conference reaffirmed the inherent falseness of racism and the threat it posed to friendly relations among peoples and nations. It stated:

- Any doctrine of racial superiority is scientifically false, morally condemnable, socially unjust and dangerous, and has no justification whatever;
- All peoples and all human groups have contributed to the progress of civilisation and cultures which constitute the common heritage of humanity;
- All forms of discrimination ... based on the theory of racial superiority, exclusiveness or hatred are violations of fundamental human rights and jeopardise friendly relations among peoples, co-operation between nations and international peace and security.

This conference specifically condemned apartheid as a crime against humanity, an affront to the dignity of mankind and a threat to peace and security in the world. In addition, it recommended that, because of the severe economic inequalities that resulted from racial discrimination, efforts to combat racism should include measures aimed at improving the living conditions of men and women.

Text 2: Statement of the Catholic Bishops Conference, 1977

People starved of freedom, deprived of their just rights and humiliated in their personal and corporate dignity will not rest until a proper balance of justice is achieved.

We affirm that

- we are on the side of the oppressed and
- we commit ourselves to working for peace through justice in fraternal collaboration with all other churches, agencies and persons dedicated to this cause.

We again profess our conviction, so often repeated, that the only solution to our racial tensions consists in conceding full citizen and human rights to all persons in the Republic, not on the grounds of colour, but on the grounds of the common humanity of all people.

Questions for discussion

- Name some of the ways in which African people were deprived of human rights during the apartheid era.
- Which structures ensured the advantage of some people and the disadvantage of others?
- In what ways were they deprived of economic power and what difference did this make to their lives?
- What evidence do we have *now* that apartheid gave rise to lack of order and peace in our country?
- Suggest ways in which the living conditions of previously disadvantaged people might be improved.

Lesson Materials



Discussion Outline 2: The Jewish Experience

Besides apartheid, the 20th Century saw another very serious manifestation of racial persecution when Nazi Germany, with the help of puppet governments in occupied or countries at that time allied to Germany, systematically rounded up Jews for deportation to concentration camps. In these camps six million (some say more) Jews were worked / starved to death, or killed in gas chambers. The Jewish community calls this event the *Shoah*, meaning a 'catastrophic wind.' (You might have heard of this genocide being referred to as the *Holocaust*, but in the bible a 'holocaust' means a 'burnt offering,' a type of sacrifice offered to God. So, Jews – and many Christians – prefer to avoid this term.)

A young girl named Anne Frank has become an inspiring symbol for many people through a diary she kept from the beginning of World War II until her death in a gas chamber at the age of sixteen. The diary was published after her death. Read the extract from her diary given below and discuss the questions that follow.

Saturday 20 June 1942

Anti-Jewish decrees followed each other in quick succession. Jews must wear a yellow star, Jews must hand in their bicycles, Jews are banned from trains and are forbidden to drive. Jews are only allowed to do their shopping between three and five o'clock and then only in shops which bear the placard 'Jewish shop'. Jews must be indoors by eight o'clock and cannot even sit in their own gardens after that hour.

*Anne Frank, **The Diary of a Young Girl**, 1953*

Questions for discussion

- Jews have a reputation throughout the world for being astute business people. Why do you think the Nazi government restricted their shopping/business hours?
- The Jews were not allowed any form of transport. What effect might this have had on them? What was the government's intention in making such laws?
- Obliging Jews to be inside their own houses by 20h00 seems a trivial regulation. What do you think the reason behind it was?
- Which public structures/institutions made it possible for Jews to be persecuted in this way? Which human rights were they deprived of because of these regulations?
- Think of the situation in South Africa during segregation and apartheid (i.e. before 1994). What regulations were in force regarding trading hours, transport, residential areas, curfews, and so on, with regard to 'black' (including 'coloured' and Indian) people? In what ways were the intentions of the apartheid government similar/dissimilar to those of Nazi Germany?

Lesson Materials



Discussion Outline 3: Koreans in Japan

Introduction

Koreans are the largest ethnic minority in Japan. There have been popular prejudices against them for several centuries. When Japan occupied Korea in the early 20th Century, the Japanese viewed the Koreans as 'imperial subjects' who could be conscripted for forced labour in coal-mines and armament factories, and for military service. After World War II, Koreans living in Japan were deprived of Japanese citizenship but poverty forced most of them to remain in the country.

Read the extract from a book given below and discuss the questions that follow.

Second and third generations of Koreans were born and grew up in Japan, speaking the Japanese language, going to Japanese schools, working and getting married in Japan and paying taxes. But unless they were naturalised as Japanese, they were not entitled to even the most basic rights. Many Koreans in Japan have faced discrimination concerning marriage, employment, and other social provisions.

Yasumasa Hirasawa in *World Yearbook of Education*, 1997

Questions for discussion

- Most people in the countries of Africa, Europe, or the Americas are not aware that racism is as much a problem in Asia as it is in their own countries. Why do you think this is so?
- The description provided in the introduction notes that the Koreans were regarded as subjects of the Japanese Emperor and that they were conscripted for forced labour. The words in bold type all give clues as to the Korean people's status in Japanese society. What would this have been? What advantages/structures did the Japanese have that enabled them to put the Koreans in this position?
- Consider how the apartheid government in South Africa used
 - language
 - education
 - employment policies and
 - marriage laws

to keep 'black' (including 'coloured' and Indian) people in a powerless position and to ensure the continuing advantage of 'whites'.

- Unlike the Koreans in Japan, 'black' people in South Africa were by far the majority. How did the apartheid government manage to keep them in an 'inferior' social position?

Lesson Materials



Discussion Outline 4: Colonialism

Introduction

History gives us some insight into how Europeans developed a sense of 'white' superiority. Read the following extracts and discuss the questions that follow.

Extract 1

'Seeing the world from a European point of view became established from the time when Columbus landed in America (1492). From that point on, knowledge of the world became less and less a humble knowledge of the rich variety to be found in the universe and more and more a proclamation of the uniqueness and superiority of the European nations, their religion, their science, their languages, their arts. They saw the peoples who inhabited these newly 'discovered' places as having one important thing in common – they were all regarded as 'other', 'savage', 'not civilised'. They were often spoken about as dirty/not clean, wild/not tame, being part of 'nature' (like animals), not part of 'culture' (i.e. not Europeans).'

Extract 2

I asked the Secretary of State for the Colonies (Britain) if he envisaged eventual self-government for the African people. He was frankly shocked by the question. 'You must remember,' he continued, 'the Africans are savages, still eating each other up in places like Nigeria.'

Sheila Patterson, *Dark Strangers*, 1965

Questions for discussion

- What is your emotional reaction to the given extracts?
- Do you agree with the attitudes expressed in the first extract? To what extent are they still fairly common today? What would be a mature and balanced response to people who express them?
- What word would you use to describe the speaker in the second extract?
- What advantages did Europeans have over indigenous people that made it possible for them to think themselves 'superior'? Did these advantages have anything at all to do with inherent qualities (i.e. supposed 'racial characteristics') that give people dignity and worth?

LESSON 11: Discrimination against Women



REFERENCE

Page 387 [EXPOSURE & AWARENESS];
392 [DEVELOPMENT OF CRITICAL
THINKING]]



WHAT YOU NEED

- (2) LSM: 'Discrimination Against Women'

AIM

- To expose learners to facts relating to discrimination against women in South Africa so that they will see the injustice of the situation and note institutions that are in need of reform

OUTCOMES

- KUI Learners gain some insight into the problem of discrimination against women.
- SKL Learners are able to hypothesise possible solutions to the problem of discrimination against women in South Africa.

TEACHER'S NOTE

Power can be defined as a life force that provides people with the ability to exercise a degree of control over themselves (internal power) and over the circumstances of their lives (external power). Internal power provides them with personal authority to think, to make choices, and to take action in accordance with their own conscience. External power is often invested in individuals who are given authority to make decisions and take action for the good of society as a whole (cf. *The Catechism of the Catholic Church*, 1992, p 457).

It is essential that external power be fairly distributed and regulated if the good ordering and peace of society is to be maintained. Whenever one group is advantaged to the disadvantage of another, society becomes dysfunctional and the common good is not served. In the previous lesson, we saw that racism is one factor that leads to injustice and serious social problems. Societies characterised by racism are also characterised by an increase in violence and other criminal activities.

Discrimination against women is another factor that is caused by an imbalance of external power. The results include appalling crimes committed against women (and children) including murder, rape, domestic violence, slavery (of both women and children), economic exploitation, and many others.

There are many ways in which people gain external power. The learners will examine three of them: education, political power and economic power. The purpose of the lesson is to review the findings of recent population censuses in order to ascertain whether the claim that women are disadvantaged in South African society is true or not.

Most of the statistics provided were gathered in the 1990s and were based on population censuses of that period. Collating the data of a comprehensive research study, interpreting it and writing articles relevant to particular topics takes anything up to ten years. As a consequence, statistics often appear out of date. However, change takes place very slowly, and so the figures presented provide at least a general picture of the present situation (2003). For further comparison try to find up-to-date figures for at least some of the tables given in the Lesson Materials page.

LESSON OUTLINE

1 Introduction

It is important to discuss the meaning of the word 'power' with the learners by way of introducing the lesson. The Teachers' Note provides suggested material for this. Although people's external power may be limited, they always retain the right and power to act in accordance with their own conscience (internal power).

2 Pair or Group Work

Allow the learners to explore the following three areas by means of the Lesson Materials page 'Discrimination Against Women'. Monitor the groups to check that the tables are being read correctly. Take some quick feedback.

- i. Women in education: Examine Table 1 and discuss the questions that follow it.
- ii. Women in politics: Examine Tables 2 and 3 and discuss the questions that follow them.
- iii. The economic status of women: Examine Tables 4 and 5 and discuss the questions that follow them).

3 Conclusion

We have come to misunderstand the meaning of the word 'prophet' today. The prophets of the Old Testament did not foretell the future. They were courageous people who challenged the economic, political, and religious structures of their day. Modern day prophets challenge society about two important issues (among others): racism and discrimination against women. To solve these problems, it will be necessary to transform the social structures, customs, and behaviours that support racism and gender discrimination.

OTHER IDEAS

4 Prophets Today

Prophecy (i.e. the willingness to challenge the misuse of religion and social injustice) is rooted in the virtue of hope. St Augustine of Hippo linked anger and courage to this virtue. 'Hope has two lovely daughters,' he said. 'Anger so that what should not be, will not be, and Courage so that what should be, will be.' Invite learners to name some modern prophets, and to find out what they say about various social issues.

5 Addressing Disparity

Now that the learners have studied several Tables, what do they see as solutions to the disparity between women and men with regard to the three factors – education, politics, and economics? They offer a written response.

MATERIALS

LEARNER

- CIE. 2005. 'Discrimination against Women'



Lesson Materials



Discrimination against Women

I Women in Education

Examine the Tables given below and answer the questions that follow. (The Tables are based on information gathered in the 1990s, and may therefore not always reflect the current situation accurately.)

TABLE 1: Positions of authority in South African schools

Rank	Primary schools (Percentages)		High schools (Percentages)	
	Women	Men	Women	Men
Principal	60	40	10	90
Deputy principal	62	38	26	74
Head of Department	70	30	36	64
Teacher	81	19	46	54
Total % gender distribution of teachers	68	32	30	70

Questions

- 68% of the teachers in primary schools are women; 30% in high schools are women. What might this tell you about the status of women in society?
- There is only a 20% difference between the women and men appointed as principals in primary schools but an 80% difference between them in high schools. In whose favour are the senior appointments in high schools and what difference does this make to their earning power and social standing?
- There are more men teachers in high schools than women teachers. Does this mean that men teachers are more intelligent than women teachers? Explain your answer.
- Suggest reasons why there are more men teachers than women teachers in high schools.
- Are there any further comments you would like to make about Table 1?

2 Women in Politics

TABLE 2: Ministers in national government

National Government	Women	Men	% Women	% Men
Ministers	2	25	8	92
Deputy Ministers	3	9	25	75
National Assembly	100	300	25	75
Senate	16	74	22	78

TABLE 3: Percentage women/men participation in parliamentary assemblies

Name of political party (Only major parties are named)	% Women	% Men
New National Party (NNP)	8	92
Democratic Party (DP)	14	86
African National Congress (ANC)	33	67
Inkatha Freedom Party (IFP)	4	96
Total % women/men in parliamentary assemblies	15	85

Questions/...

Lesson Materials  **DISCRIMINATION AGAINST WOMEN (cont)**

Questions

Look at Table 3.

- Which political party has the highest commitment to gender equality and which the lowest? Compare Tables 2 and 3. In appointing people to public office in positions of national power, does the national government maintain its commitment to gender equality? What evidence do you find for your answer?
- In your opinion, are women’s issues sufficiently well represented in parliament? Justify your answer.
- Men hold most of the senior positions in parliament. What difference does this create in their economic power and public status?
- Are there any further comments you would like to make about Tables 2 and 3? (For instance, you might have noted what happens to the overall proportion of women in parliament when the percentages for all the parties are combined into an overall percentage.)
- What has changed since these statistics were gathered?

3 Economic empowerment of women

Annual income in Rands	% Women	% Men
300 000 plus	9	91
100 000 - 200 000	6	94
70 000 - 100 000	9	91
50 000 - 70 000	13	87
30 000 - 50 000	26	74
10 000 - 30 000	24	76
5 000 - 10 000	32	68
3 000 - 5 000	40	60
1 000 - 3 000	50	50
Less than R1 000	59	41
No income	54	46

Sector	% Women	% Men
Agriculture	20	80
Mining	01	99
Manufacturing	22	78
Electricity and water	01	99
Construction	03	97
Wholesale and retail	30	70
Restaurant/Hotel		
Transport/Communication	10	90
Finance	03	97
Education services	08	92
Medical services	16	84
Legal services	12	88
Domestic services	02	98
Armed forces	62	38
Other	08	92
	14	86
Total	14	86

Questions/...

Lesson Materials



DISCRIMINATION AGAINST WOMEN (cont)

Questions

- Table 4 shows clearly that men earn much more than women in the top six categories. What assumption underlies this information about the main occupation of women?
- If a woman earns R3 000 per year, how much can she spend per day? Name some of the daily necessities she can buy with this money. How much would a woman who earns R1 000 per year be able to spend each day? If a husband and wife both earn R1 000 per year, can they afford to have a family? Is this just?
- If a man earns R200 000 per year (after tax) how much money can the family spend per day on necessities?
- Table 5 makes it clear that many more men are able to find employment than women. What do you think is the main reason for this?
- What do Tables 4 and 5 tell you about the way society is organised.
- Are there any further comments you would like to make about Tables 4 and 5? (For instance, you might notice that Table 4 gives a straight comparison for each income bracket. But the table does not, then, show income distribution across society as a whole, or how small – even in percentage terms – the proportion of people in the top bracket relative to the population as whole actually would be.)
- Where might you find more up-to-date figures for comparison?

LESSON 12: People on the Margins of Society



REFERENCE

Page 387 [EXPOSURE & AWARENESS];
392 [DEVELOPMENT OF CRITICAL
THINKING]



WHAT YOU NEED

- (2) LSM: 'Refugees'

AIM

- To expose the learners to difficulties experienced by minorities who are marginalised because of their status

OUTCOMES

- KUI Learners understand the terms 'minorities' and 'marginalised', and why these groups of people tend to be left without support.
- KUI Learners develop awareness of structures that support society in daily life but which are often taken for granted.
- DAP Learners develop empathy and compassion for those who are marginalised and take appropriate action when opportunity arises.

TEACHER'S NOTE

This lesson presents learners with a case-scenario. Notes for two others are given under Other Ideas. People are forced to migrate from foreign countries by war or other circumstances. Foreign nationals are often trapped in sweat-shops, and some are subject to the practice of trafficking. South Africa is one of many destinations for people who are oppressed in these ways. Inevitably, they become marginalised by society. They lose their roots in their communities of origin, and they have no (or very limited) political or economic power. Very often, they have no education to support them when beginning a new life in a foreign country. They are in every sense 'dispossessed' and dependent on the kindness of strangers.

LESSON OUTLINE

I Setting the Scene: Refugees

Briefly narrate the scenario below about refugees. Allow for questions or comments from the class. It might help to write key words on the board such as: 'socially marginalized people', 'forced migration', 'refugees', 'xenophobia', and so on. Your class should show some awareness of

- what makes marginalized people vulnerable,
- why their situation is often ignored by those who could do something about it, and
- what instruments (international agreements, the law, and so on) are available – even if in limited ways – to marginalized people.

Many people in war-torn countries in Africa (and in other parts of the world) are forced to leave their homes in search of safety and a way of supporting themselves and their families.

GRADE 9 Structural Morality

Many come to South Africa. They arrive as strangers without friends to support them; they have no money or other possessions; they are emotionally exhausted and demoralised; many are ill; they meet opposition from local people who are suspicious of them and who resent them as drains on the economy (xenophobia).

Some countries provide refugee camps where specialised social workers are able to assist them. There are centres where refugees can go for assistance in major cities in South Africa.

2 Work in Pairs

Distribute the Lesson Materials page 'Refugee'. Briefly introduce the material and check that empathy (putting oneself in another's shoes) is understood. Ask the learners to work in pairs. You may need to offer the learners guidance, since their experience of these matters will be very limited. Alternatively, a brainstorm and class discussion could be done, with the table reproduced and filled in with the help of contributions made by the learners.

3 Feedback

Take some feedback on the learners' responses to the second and third columns if they have completed the table in pairs.

4 Concluding Prayer Time

Invite the learners to spend a few moments in prayer thanking God for all the benefits of living in a free and well-regulated society. Lead them in the following prayer, pausing between each section:

Lord, I place into your hands
the things I cannot do.

Lord, I place into your hands
the things that I've been through.

Lord, I place into your hands
the way that I should go.

Lord, increase my faith; I know that I can always trust you

OTHER IDEAS

5 Other Scenarios

Instead of focusing on refugees, you could choose one of the following two scenarios:

Sweat Shops

Certain manufacturers/retailers take advantage of migrants/refugees by offering them work. TV documentaries and newspaper articles have alerted the public to what happens to these people. They are locked in warehouses, often overnight because they haven't completed their work assignment. The working conditions in the warehouses are appalling and sometimes even dangerous. People are often left without food or water, and they are paid at excessively low rates. They produce goods that are sold in malls, flea-markets and plazas at prices far below their market value and, naturally, consumers take advantage of this. When they are released from the warehouses, they have nowhere to go. Many people prefer to sleep overnight in the warehouses and may even be grateful that they are locked inside.

GRADE 9 Structural Morality

Unless there is a major problem (e.g. the warehouse burns down and the people inside are unable to escape because of the locked doors), the South African authorities largely ignore sweat-shops. They argue that these people are getting at least some employment and remuneration.

We should be cautious of patronising retailers who sell goods at excessively low prices and suspect that there is a hidden reason behind them.

Trafficking of Persons

Each year, millions of individuals (mostly women and children) are tricked, sold, or otherwise forced to leave their countries to become cheap labour in other countries. They come from countries all over the world including Eastern Europe, East Asia, and Africa.

President Obasanjo of Nigeria has referred to this as the 'new slave trade'. Trade routes are constantly changing to avoid discovery, but the constant factor is that people are moved from poor countries to more affluent ones (including South Africa, the United States, Canada, Western Europe, and Australia). Reliable figures are hard to come by because the operation is secretive and illegal, but a paper presented to the Summit Conference on Racism in Durban (2001) estimated that between 45 000 and 50 000 people are sold to 'buyers' in the United States every year. This is just one example of the practice. As has been noted, many other affluent countries are implicated.

If developed countries know about this practice, why don't they take steps to stop it?

6 Minorities

Set the class to thinking about why minorities are in fact minorities. Here is a summary:

It's too glib an explanation to say "It's just a fact that they're blind/orphaned/whatever". It's also inadequate to just explain it in terms of people's individual attitudes to differentness: individually I can have the sensitivity to treat, say, blind or crippled people in such a way that their differentness is little or no obstacle between us, but they still have to live in a world that is not organised to cater much for them. And this is what really makes a group a minority - the system doesn't cater for them, the structures overlook or exclude them, or the way society is organised isn't sensitive to their position.

(Michael Burke. 1991. 'Why minorities are minorities' 180 in *Connections*. Pietermaritzburg: Centaur Publications, p 147)

MATERIALS

LEARNER

- CIE. 2005. 'Refugees'



Lesson Materials



Refugees

Pretend that you are a seventeen-year-old refugee from Africa and that you have just arrived in a foreign country. You are responsible for two young children who were entrusted to you when you were put onto a helicopter leaving the war-zone in your country. You completed primary school in a rural village before your life became disrupted by war. You served as a child-soldier for two years before trying to escape. You lost all contact with your family. When you arrived at your destination, you found that there were no arrangements made for refugees other than a camp in which you would be permitted to stay for three months. After that you would have to find your own way and take the children with you.

Your task is to complete the table given overleaf.

- The left-hand column contains a list of structures that citizens in stable societies often take for granted.
- Assuming that you are able to get occasional work and are not entirely without money, note the structures that you would be able to take advantage of. Answer Yes, No or Maybe.
- In the right hand column, make comments about why you might/might not be able to benefit from the items.

Having completed the table, respond to the following:

- What would my biggest problem be?

.....
.....
.....

- Are there any further comments I would like to make?

.....
.....
.....

Structures/...

Lesson Materials

REFUGEES (cont)

Structures	Yes/No/ Maybe	Comments <i>Why?/Why not?/Difficulties</i>
Buses/trains		
Housing		
Supermarkets		
Municipal services		
Police stations		
Ambulances/medical services		
Telephones		
Passports/visa facilities		
Schools		
Art galleries		
The press/TV		
Law courts		
Employment agencies		
Public libraries		
Medical aid schemes		
The fire-brigade		
Security firms		
The public lottery		
Churches		
Professional sport Organisations		

LESSON 13: Discrimination on the Grounds of Religion



REFERENCE

Page 387 [EXPOSURE & AWARENESS];
392 [DEVELOPMENT OF CRITICAL
THINKING]



WHAT YOU NEED

- (3) LSM: 'Freedom of Religion?'

AIM

- To give the learners an insight into the causes and effects of discrimination on the grounds of religion.

OUTCOMES

- KUI Learners share insights into the global phenomenon of discrimination/ persecution on the grounds of religion.
- KUI Learners are aware of how their own behaviour may be motivated by factors similar to those pertaining to discrimination on the grounds of religion.

TEACHER'S NOTE

One abuse of religion is that it can be used as a way of exercising power or control over others. For example, some people may be given privileges - for example, the right to own land, preferential housing, access to education, success in job applications, protection of the courts - on the grounds that they belong to a certain religion. The situation in Northern Ireland is a case in point where Protestants have been given civil privileges denied to Catholics. A peace process has been under way for some time and, if successful, should bring an end to this form of discrimination there.

Sometimes, what begins as prejudice against certain religions ends in bloodshed. The persecution of Christians in southern Sudan or in China are examples of this. However, being denied civil rights or being persecuted are not only problems for Christians: all major religions suffer in this way because of the religious bigotry of others.

Essential points to draw from this lesson include the following:

- The 'claimed' superiority of a faith tradition can be used as a way of controlling or dominating others. It is a misuse of power.
- Although prejudice and discrimination are sometimes based on differences in religion, and may feature strongly as a cause of conflict, it's important to look more deeply. Usually cultural, historical, and economic factors play as great, or greater, roles in perpetuating the conflict.
- Yet, religion plays an important role in building societies.

LESSON OUTLINE

I Introduction

Remind the learners that previous lessons have dealt with discrimination against others on the grounds of race and gender. Ask them if they can cite examples of cases in which people are discriminated against on the grounds of religion. One or two examples are sufficient.

2 Example: Christians in Africa

Before learners are introduced to the body of the lesson, give them the following example:

When Christian missionaries from Europe arrived in Africa, South America and the Far East, their aim was to establish Christianity as the religion of the indigenous people. They also addressed the needs of the people by introducing European methods of agriculture and husbandry, and by building schools and hospitals. These practical innovations were of great benefit to the local people. Unfortunately, some very questionable practices began to creep in.

For example, children were admitted to Christian schools only if they were Christians. People needing long-term medical assistance were pressurised into becoming Christians. In extreme cases, people who were defeated in war were required to become Christians. Those who did not adopt the Christian faith were called heathens or pagans.

Suggest to the learners that the examples cited above indicate ways in which European people gained power and authority over indigenous people and invite their comments. Note that differences in race and culture were also factors in this quest for power over others.

3 Broadening Perspectives

People of all faiths have been discriminated against in the past and millions are still suffering today. Distribute the Lesson Materials page 'Freedom of Religion?' Assign the four sections - each dealing with a different religion - to different groups in the class. Each group will read its section, and the table will then be filled in by the whole class, with your guidance. During the reading ask learners to identify:

- the main causes of religious prejudice (e.g. the need to feel 'superior': the need for personal power, status and privilege)
- the most serious effects of religious prejudice (infringement of human rights, bloodshed)

4 Reflection

Ask learners to respond to the three questions following the table on the Lesson Materials page.

OTHER IDEAS

5 Discussion

Discuss, in general, the positive contribution of religion to the building of society, and the role that inter-religious dialogue and cooperation might play in this. You may have to point out that relationships between people of different religious traditions need not (and should not) be one of mutual hostility. Nor need it be one of 'My religion is right; yours is wrong.' If your class is open to this, you may be able to ask learners to reflect on the different modes of dialogue suggested in *Dialogue and Proclamation: Reflections on Dialogue and the Proclamation of the Gospel*, a Church document was produced by the Congregation for the Evangelisation of Peoples and the Pontifical Council for Interreligious Dialogue, in April 1990.

Paragraph 42 of *Dialogue and Proclamation* distinguishes between four modes of dialogue:

- i. the *dialogue of life* characterised by an open, neighbourly spirit, and the sharing of joys and sorrows.
- ii. the *dialogue of action* where Christians work with others on the common problems facing society and the world in a common search for justice and peace.
- iii. the *dialogue of theological exchange* - the domain where specialists deepen their understanding of, and appreciation for, each other's spiritual values.
- iv. the *dialogue of religious experience* where each shares their spiritual resources with others.

This document suggests that everyone is called to dialogue - but that this takes different forms, may move from one type to another, and might involve a person / group in more than one form at any time. Learners should be able to recognise their own participation in the *dialogues of life and action* – so make sure that these are dealt with thoroughly. They might have glimpses into the *dialogues of theological exchange and religious experience* – perhaps when understanding that greater knowledge of their own and someone else’s faith might enable dialogue; or where paralyurgy provides a platform for common worship, or even a sense of standing together before God (i.e. on holy ground).

6 Personal Reflection on an Experience of Discrimination

In Lessons 4-7, the learners will have considered various forms of discrimination and marginalisation. Invite them to identify a form of discrimination or marginalisation that they (and their family) have experienced and to reflect on it. (This could also pick up on patterns of discrimination and marginalisation that learners might experience at school – forms of harassment or bullying, for instance.) Their reflection needs to contain various elements:

- A narration of the incident or pattern (i.e. the story)
- Their personal response, including feelings and thoughts, to the incident or pattern (Remember, feelings, like indicators, may tell us something is wrong, and may help motivate us to do something about it – but clear thinking and strategising is also required; and emotional response will not usually change the situation or pattern)
- Identification of the form(s) of discrimination and marginalisation experienced
- Discernment on whether deeper structural injustices framed / underpinned their experience
- Whether they (or family members) tried to address the situation or pattern – and with what result (This may or may not have been considered possible)
- What steps might be available / What actions could be taken to address the situation or pattern
- A plan, a goal, or a decision to take some steps to address the situation or pattern

7 Subjecting Others

As a result of working through lessons 1-7, some learners may have become aware of what they might have done (even if they thought it was ‘harmless fun’) to subject others to forms of discrimination and marginalisation. In the school context, this could include forms of harassment or bullying. Those who are willing and able to face up to this could be invited to reflect on:

- How they became aware (i.e. the moment / incident) of what they were doing to someone else
- Their personal response to this, including their feelings and thoughts
- The form of injustice they were inflicting on someone else, and their awareness of what this was doing to that person (or group)
- Whether wider patterns of support, or institutional structures, made it easier for them to do this injustice
- How they intend to address the situation / pattern, and avoid doing this to someone else
- What, in the social context (including patterns in their relationships with others, or their involvement with a particular group, for instance) might also need to be addressed – and the steps they can take to do this

MATERIALS

LEARNER

- CIE. 2005. ‘Freedom of Religion?’



Lesson Materials

Freedom of Religion

Read the section assigned to you or your group. The table below will be filled in with your teacher's guidance.

1 Persecution of Christians in China

According to a Vatican report, China's leaders see in organised religion (and Christian groups in particular) the last holdout to their absolute domination. Although the country's Constitution guarantees freedom to practise a number of religions in theory, in practice Communist Party authorities only allow leeway to groups that accept its domination.

All Catholic bishops are either in jail, under house arrest, under strict surveillance, or in hiding. In one Chinese province, authorities declared that they had identified 4 800 centres dedicated to promoting 'feudal superstition'. All Christian churches were marked with signs in red paint; 3 000 were destroyed. [Zenit News Agency, 22 November 2003]

2 Persecution of Jews

During World War II, the Nazi government in Germany rounded up Jews living in several countries in Europe and put them to death in gas chambers. Over six million Jews died in this way (the Holocaust). The government confiscated their assets - land, houses and contents, businesses, vehicles, works of art, etc.

- Do you recall any details of what happened to the Jews in Nazi Germany. You read about this in an extract from the Diary of Anne Frank (Lesson 4).
- Why did the Nazi's persecute the Jews? (They wanted to exert power over them; they wanted their wealth, they wanted to humiliate them because they were so successful. Race, religion and culture were all used as 'excuses' for discrimination and domination.)

3 Persecution of Muslims

Current media reports of acts of terrorism often attribute these to Muslim 'fundamentalists'. This has resulted in a wave of anti-Muslim sentiment in many countries in Europe as well as in the United States and parts of Asia. Muslim leaders in South Africa often remind us that Muslim 'fundamentalists' are only a small section of the Islamic community and that we cannot condemn a whole faith tradition because of a small number of militant extremists.

Ways in which Muslims are discriminated against in Europe today:

- They are viewed as alien, threatening, intolerant and uncivilized.
- The Bosnian government recently embarked on a campaign of 'ethnic cleansing'; over 200 000 Muslims were killed; over a million were expelled from their homes and communities; some 20 000 women were raped and countless civilians were made to endure physical and psychological trauma.

Amnesty International notes that certain countries in Europe forcibly repatriate Muslim refugees back to the war zones from which they fled. Reports of police brutality against Muslim minorities include verbal abuse, murder and degrading treatment. When prosecuted, the police are reprimanded but suffer no further consequences. For the most part, the global community turns a blind eye to the plight of Muslims in Europe.

www.mwlnusa.org/presentations

The actions of a small number of extremists are made the excuse for discriminating against all Muslims in certain countries. Racial factors are also involved.

Persecution of Buddhists/...

Lesson Materials
 FREEDOM OF RELIGION (cont)

4 Persecution of Buddhists (Tibet)

In 1959, the Dalai Lama (spiritual head of the Buddhists) and over 100 000 Tibetans were forced to flee to India. As well as this, the Chinese government drove more than 500 000 monks and nuns from the monasteries and convents of Tibet. Chinese militants occupied the country and set about a systematic policy of discrimination against the local people. This policy included the following:

- Destruction of centres of worship (some hundreds of years old)
- Public condemnation of the Dalai Lama as a criminal
- Civil rights awarded only to Tibetans who renounced the Dalai Lama and the Buddhist faith
- Imprisonment of monks and nuns who refused to take an oath of allegiance to the communist government
- Extensive looting of Buddhist homes
- An enforced campaign of 're-education' of the local people.
www.tibet.ca/pub/persecution.htm

PREJUDICE AND DISCRIMINATION

Where the conflict is taking place and the faith communities involved	Main causes of religious prejudice	Most serious effects of religious prejudice

Questions

- i. Can you name three major motives that underlie discrimination against others on the grounds of religion. What are people who discriminate against others in this way really after?
- ii. In your opinion, how can religious education contribute to building a good school spirit among learners of different faiths and, ultimately, to peaceful societies?
- iii. What was your most important learning in this lesson? Why was this significant for you?