



Action Against Hate Speech

A resource for teaching and learning about Hate Speech





Action Against Hate Speech

How to Use this Resource

This module is designed to prepare students for dialogue around the issue of hate speech. It builds upon other work on human rights, and explores the balancing act between freedom of expression and freedom from insult. Additionally, it prepares students for dialogue on these issues in our facilitated videoconferences and on our safe, secure, online community. We encourage you and your students to get involved in educating, advocating, and acting against hate speech in your communities, and sharing your plans with us.

We encourage teachers to approach these materials creatively, and to use them to enhance existing curriculum materials. The basic materials can be covered in about four hours, and a number of optional extension and enrichment materials are also provided.

A general introduction to thinking about human rights, and their relationships with teachings from different religious traditions is also provided. This material is drawn from our Human Rights (Article 18) resources – please use it if your students are new to these ideas.

Table of Contents

1

What are Human Rights?

Page 3

2

Human Rights, Faith & Culture

Page 9

3

Hate Speech & Human Rights

Page 24

4

Hate Speech & Freedom of Speech

Page 35

5

Dialogue in Practice & Action

Page 42

LESSON ONE

WHAT ARE HUMAN RIGHTS?

The activities in this lesson are designed to encourage students to think about what Human Rights are (in an abstract sense, rather than being able to list them) and why they should matter to students. This lays the foundation for future lessons that focus more strongly upon particular rights – and enables students to start thinking more critically about this subject.

ASSESSMENT CRITERIA

Students know what their rights are, and reflect upon fairness and justice.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

NEW SCHOOL RULES

PURPOSE

Students explore rules and why they should be fair.

RESOURCES

Worksheet 1.1: *New School Rules*

Online Resource: *Rights, Wants and Needs*,
<http://bit.ly/online-wants-needs>

STEP 1

As students come in, ask them to discuss with a partner what rights they think they are entitled to. Students and teacher then discuss this as a group.

STEP 2

Ask them to look at *Worksheet 1.1: New School Rules*, and work in pairs to record their reactions to these rules. One obvious reaction will be lack of fairness. Ask students to explain why rules should be fair.

STEP 3

Use activities such as *Listen to Me* and *Sharing our Ideas* to

IN THIS LESSON

1. ACTIVITIES

NEW SCHOOL RULES

THE STORY OF HUMAN RIGHTS

KEY IDEAS

RECAPPING THE LESSON

2. WORKSHEETS

1.1 NEW SCHOOL RULES

1.2 THINKING ABOUT THE VIDEO

1.3 INTRODUCTION TO THE UNUDHR

1.4 A SIMPLE INTRODUCTION TO THE UNUDHR

encourage students to engage in fair discussion that encourages listening and responding. These techniques can be found below.

MAIN ACTIVITY 1

THE STORY OF HUMAN RIGHTS

PURPOSE

Students explore key terms related to Human Rights.

RESOURCES

Worksheet 1.2: *Thinking About the Video*

Video: *Human Rights Explained*

<https://www.youtube.com/watch?v=pRGhrYmUjU4&feature=youtu.be>

Video: *What are the Universal Human Rights?*

<youtu.be/nDglVseTkuE>

STEP 1

Explain these key terms to use when thinking about human rights:

- 1 **Universal:** They apply to everyone
- 2 **Inalienable:** They can't be taken away
- 3 **Indivisible and Interdependent:** That all the human rights are equally important for people to flourish



1 Essentials of Dialogue, Lesson 2, p9 & p 11. <http://generation.global/resources/essentials-dialogue>

STEP 2

There are some excellent video resources to help students think about human rights. Why not get them to watch the videos for homework before discussing them in the lesson? The video *Human Rights Explained* is a good video to start with. Older students might benefit from also watching the video *What are the universal human rights?* which is more complex, and includes some thought provoking critique.

STEP 3

Use *Worksheet 1.2 Thinking About the Video* to help students focus their watching.

MAIN ACTIVITY 2**KEY IDEAS****PURPOSE**

Students explore key ideas that underpin human rights.

RESOURCES

Worksheet 1.3: Introduction to the United Nations Universal Declaration of Human Rights

Worksheet 1.4: A Simple Introduction to the United Nations Universal Declaration of Human Rights

STEP 1

Explain to students that they are going to try to work out the main themes and values that underpin the whole business of human rights.

STEP 2

Ask students, in pairs, to read *Worksheet 1.3 Introduction to the United Nations Universal Declaration of Human Rights* and highlight the words that they think are most important.

STEP 3

They should then choose the three words or phrases that they think are the most important, to share as a class.

NOTE

Please note that the wording in the original human rights text is quite complex – so there is also a simplified version, *Worksheet 1.4: A Simple Introduction to the United Nations Universal Declaration of Human Rights*, you to use instead if more appropriate for your students.

REFLECTION ACTIVITY 1**RECAPPING THE LESSON**

From this sharing, draw out the key ideas that underpin human rights. This should include that they are:

- 1 Universal, for all people, of all backgrounds
- 2 Based on the idea that all human beings have worth
- 3 About treating people equally and fairly
- 4 About treating people with dignity and respect
- 5 About protecting people from abuse
- 6 About creating a peaceful world
- 7 A common responsibility

WORKSHEET 1.1

NEW SCHOOL RULES

- 1** Older students may hit younger students.

- 2** Students may not talk to each other, or stand in groups of more than two in school.

- 3** Older students can go through younger students' bags at any time, and confiscate their property without returning it or giving a reason.

- 4** Students with blue eyes will not be allowed to attend lessons, but will instead work to maintain the school buildings and act as servants to other students.

- 5** Students whose work is not of a satisfactory standard will not be allowed to go home until their work is good.

- 6** Anyone who criticises these rules will be punished.

WORKSHEET 1.2

THINKING ABOUT THE VIDEO

Five things that I have learned from the video:

1

2

3

4

5

Three key questions that I want to discuss are:

1

2

3

WORKSHEET 1.3

INTRODUCTION TO THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

Whereas it is essential to promote the development of friendly relations between nations.

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge.

Now, Therefore the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

WORKSHEET 1.4**A SIMPLE INTRODUCTION TO THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS**

If everyone can recognise the essential dignity and worth of all human beings and if everyone can recognise that all human beings have some basic, equal rights, then this will lead to freedom, justice and peace in the world.

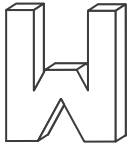
Disrespect for human rights has led to horrific acts that have outraged people across the world. We all want a world where people can enjoy freedom of speech and belief and freedom from fear and want. If these rights are made law, then people will be protected from tyranny and oppression.

It is important that people understand these rights and freedoms as this will lead to a better, fairer standard of life for everyone. We have dedicated ourselves to promote universal respect for these rights.

We see the Universal Declaration of Human Rights as a common goal for all people and all nations. We hope that every individual and every organ of society will try by teaching and education to promote respect for these rights and freedoms. We hope that both individuals and governments will try their best to make sure that these rights are fully respected both in their own country and across the world.

LESSON TWO

HUMAN RIGHTS, FAITH & CULTURE



While it is true that the Universal Declaration of Human Rights is sometimes criticised for being euro-centric, modern and humanistic, there are many elements within it that resonate strongly with the teachings of different faith and cultural traditions.

Two points in particular are flagged up in the course of this lesson.

1 That there is some kind of inherent value in human beings. Though many faith and cultural traditions would see their understanding as enhancing or going beyond the UN approach.

2 There is a call to compassionate action to care for those valued human beings.

The activities in this lesson are designed to encourage students to think about what Human Rights are, with a stronger focus on particular rights around faith and culture, and enables students to start thinking more critically about this subject.

ASSESSMENT CRITERIA

Students understand how human rights resonate with the teachings of different faith and cultural traditions.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

RECAPPING THE PREVIOUS LESSON

PURPOSE

Students draw out key points from the last lesson.

STEP 1

See if you can draw out from the discussion the key points identified at the end of the last lesson.

- 1 Universal, for all people, of all backgrounds.
- 2 Based on the idea that all human beings have worth.
- 3 About treating people equally and fairly.
- 4 About treating people with dignity and respect.

IN THIS LESSON

1. ACTIVITIES

RECAPPING THE PREVIOUS LESSON

INVESTIGATION & DISCUSSION

CONNECTING TO RELIGIOUS FREEDOM

2. WORKSHEETS

2.1 BUDDHISM

2.2 CHRISTIANITY

2.3 HINDUISM

2.4 ISLAM

2.5 JUDAISM

2.6 SIKHISM

2.7 VENN DIAGRAM EXAMPLE

2.8 VENN DIAGRAM

2.9 RELIGIOUS COMMUNITIES QUESTIONS

- 5 About protecting people from abuse
- 6 About creating a peaceful world.
- 7 A common responsibility.

STEP 2

Ask students to write one word that springs to mind when you mention Human Rights. They should write on a post-it or small piece of paper and attach to the wall or put in it in the centre of their desk. Which were the most popular words? Would anyone swap their original word for another one they see on the board/table?

MAIN ACTIVITY 1

INVESTIGATION & DISCUSSION

PURPOSE

Students begin examining the specific areas of faith and culture as they relate to Human Rights.

RESOURCES

Worksheet 2.1: *Buddhism & Human Rights*
Worksheet 2.2: *Christianity & Human Rights*
Worksheet 2.3: *Hinduism & Human Rights*
Worksheet 2.4: *Islam & Human Rights*

Worksheet 2.5: *Judaism & Human Rights*

Worksheet 2.6: *Sikhism & Human Rights*

Worksheet 2.7: *Venn Diagram Example*

Worksheet 2.8: *Venn Diagram*

STEP 1: INVESTIGATION

Divide the class into six groups and hand out the information sheets on each Religious Tradition. Each group will work on one religion.

Students should work in groups to educate themselves about the relevant religious teachings. They will need to be able to explain to their peers in the next session about the specific teachings of the religions in question.

There are a number of textual quotes on each sheet. It would be great to encourage students to consider how the quotes might be understood by members of that faith in this context.

It is not at all impossible that you may spend an entire lesson exploring just one or two of these traditions – the materials provided are rich.

Of course there may be students in your class who belong to other faith or belief perspectives. Involve them in the discussions asking them to share what they believe their faith teaches about human worth, compassionate action and rights for all.

STEP 2: DISCUSSION

Pair students up so that they are working with a partner from a different preparatory group (or in fours, two pairs).

Use the *Worksheet 2.8 Venn Diagram* to identify similarities and differences between those two traditions, and the UN Universal Declaration of Human Rights.

You may need to prompt, or bring the class together for more complex discussion.

NOTE

As you can see from *Worksheet 2.7 Venn Diagram Example* the similarities that connect all three are quite obvious, and the things that are unique to each tradition are also obvious, the challenge comes in identifying the differences that exist.

REFLECTION ACTIVITY 1

CONNECTING TO RELIGIOUS FREEDOM

PURPOSE

Student reflect on their learning and to set up the next lesson.

RESOURCES

Worksheet 2.9 *Religious Communities Questions*

STEP 1

Allow student to reflect on their learning by discussing the questions from *Worksheet 2.9: Religious Communities Questions*

Students can answer them in class or you can assign them for independent study.

STEP 2

After discussing the questions. You should explain:

1 While nearly 86 per cent of the world's population follows some form of religion, there is about 14 per cent that are not adherents to any faith community.

2 When they turn to religious freedom in the next lesson, they should know that religious freedom protects the freedom to believe or not believe anything because it relates directly to protecting the person's conscience and decision internally to follow or not follow a faith and the ability to practice the beliefs they choose to follow.



WORKSHEET 2.1

BUDDHISM & HUMAN RIGHTS (PART 1)

1 An important idea within Buddhism is that true happiness is only possible when every being is happy. Buddhists therefore believe that they should work to cultivate not merely their own happiness, but the happiness of all beings. This can be seen in texts and teachings like these:

May all sentient beings possess happiness and the cause of happiness; May all sentient beings be separated from suffering and cause of suffering. The Praise and request to the 21 Taras.

All human beings have a wish in common. We wish to be happy and avoid suffering. Even newborn babies, animals and insects have this wish. It has been uppermost in our mind since beginningless time and is present even during our sleep. We spend our whole lives working very hard to fulfil this wish. Geshe Kelsang Gyatso, Universal Compassion.

The negative thought that cherishes oneself and not the other is the cause of all suffering and problems. Lama Zopa Rinpoche - the Wishfulfilling Golden Sun.

2 The Metta Sutta, The Buddha's teaching on loving-kindness, chanted as part of monastic practise.

Even as a mother protects with her life Her child, her only child, So with a boundless heart Should one cherish all living beings: Radiating kindness over the entire world Spreading upwards to the skies, And downwards to the depths; Outwards and unbounded, Freed from hatred and ill-will.

3 In some Buddhist traditions, monks take a 'Bodhisattva vow' - promising to return to earth in successive lives, and to perpetually dedicate themselves to alleviating the sufferings of others.

As long as diseases afflict living beings May I be the doctor, the medicine and also the nurse Who restores them to health. May I fall as rain to increase The harvests that must feed living beings and in ages of dire famine May I myself serve as food and drink. May I be an unending treasury for those desperate and forlorn. May I manifest as what they require and wish to have near them. My body, every possession and all goodness, past, present and future without remorse I dedicate to the well-being of the world. Shantideva's Bodhisattva Vow.

4 Many Contemporary Buddhist teachers emphasize the importance of universal compassion as the most important element of the spiritual life.

5 Tenzin Gyatso is the 14th **Dalai Lama**. He is famous for his encouragement of non-violence, and his teaching emphasising the power of compassion.

We all have an equal right to be happy. In other words we belong to one big human family, which includes all of Humankind on this planet. HH Tenzin Gyatso, 14th Dalai Lama.

6 **Roshi Joan Halifax** is an American Zen Buddhist teacher, who also emphasises the importance of working for others out of compassion. Her work particularly focusses on supporting those who are facing death.

WORKSHEET 2.1

BUDDHISM & HUMAN RIGHTS (PART 2)

It is understood that the craft of loving-kindness is the everyday face of wisdom and the ordinary hand of compassion. This wisdom face, this hand of mercy, is never realized alone, but always with and through others.
Roshi Joan Halifax.

7 **Thich Nhat Hanh** is a Vietnamese Teacher of Buddhism, who emphasises the need for Buddhists to be engaged directly to address the problems of the world.

When we hear the cries of the world, we must be engaged. Thich Nhat Hanh.

8 Many Buddhist monks defy people's expectations by getting involved in peaceful protests for human rights. They have played a role in protests against oppression and government violence, particularly in Asian Countries.

WORKSHEET 2.2

CHRISTIANITY & HUMAN RIGHTS (PART 1)

1 While the teachings of Christianity are much older than the UNUDHR, many Christians are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Why do Christians think that people are valuable?

Christians believe that humans are individually created by God: *For you created my inmost being; you knit me together in my mother's womb. Psalm 139:13*

Christians believe that humans have a unique spiritual quality that makes them special: *Then God said, Let us make man in our image, in our likeness. Genesis 1:26.*

3 Teachings of Jesus:

Jesus tells people what he has come to do: *The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour. Luke 4:18-19.*

Jesus tells people that by doing good for others, they are serving God: *Then the righteous will answer him, Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me. Matthew 25:37-40.*

Jesus tells people to be proactive in caring for each other: *The Parable of the Good Samaritan* <http://youtu.be/ZeyYYmFINm4>.

4 Most Churches have been inspired by these teachings to produce statements specifically related to Human Rights.

Rights can be established on the basis of the doctrine of the image of God when we consider those human characteristics which are both distinctively human and shared with God. Church of England Report on Human Rights, 1977.

Each individual man is truly a person. He has a nature that is endowed with intelligence and freewill. As such he has rights and duties...these rights and duties are universal and inviolable. Encyclical Letter, Pacem in Terris, 1963 Roman Catholic Church.

5 Many contemporary Christian leaders are famous for their struggles for human rights:

Dom Helder Camara, Roman Catholic Archbishop who struggled for justice for the poor - *When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a Communist.*

WORKSHEET 2.2

CHRISTIANITY & HUMAN RIGHTS (PART 2)

Dietrich Bonhoeffer, A Christian theologian who was executed for his opposition to the Nazis, ...*it is only by living completely in this world that one learns to have faith. By this-worldliness I mean living unreservedly in life's duties, problems, successes and failures. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world. That, I think, is faith.*

Martin Luther King, A Christian pastor who was assassinated for opposing racist segregation in the US. *An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.*

Oscar Romero, A Catholic archbishop who was assassinated for criticising the oppression of the poor: *The harvest comes because of the grain that dies We know that every effort to improve society, above all when society is so full of injustice and sin, is an effort that God blesses; that God wants; that God demands of us.*

Archbishop Desmond Tutu, An Anglican Clergyman who was extremely active in opposing Apartheid in South Africa: *A person is a person because he recognises others as persons.*

WORKSHEET 2.3

HINDUISM & HUMAN RIGHTS

1 While the teachings of Hinduism are much older than the UNUDHR, many Hindus are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 It is important to remember that Hinduism is incredibly diverse - different streams of thought within Hinduism may emphasise different points - but there are some common teachings and ideas. One of these is Dharma - which is the belief that there is a correct way for people to act towards one another in society - these are most often understood as appropriate to each individual. Thus while you and I both have ways in which we should act that are appropriate to who we are, and those may be different from one another. This idea is reflected in UNUDHR - 29: Everyone has duties to the community in which alone the free and full development of his personality is possible. This idea is so important that some Hindus refer to their faith as Sanantana-dharma; may be translated as "universal moral law" - thus applicable to all.

3 Why do Hindus believe that living beings are valuable? Because there is something divine in every living thing. This may be understood as a personal god, as in this quote from the Gita *The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities. Bhagavad Gita 18:61.*

4 The Bhagavad Gita is a dialogue between Lord Krishna and his friend Arjuna, is one of the most popular and influential texts in Hinduism, and contains many teachings on selfless service of all:

Every selfless act, Arjuna, is born from the eternal, infinite Godhead. God is present in every act of service.... Strive constantly to serve the welfare of the world; by devotion to self- less work one attains the supreme goal in life. Do your work with the welfare of others always in mind. The ignorant work for their own profit, Arjuna; the wise work for the welfare of the world, without thought to themselves. Bhagavad Gita 3: 15, 26.

5 It might also be thought of as Impersonal Brahman - the supreme self. *That Self is hidden in all beings and does not shine forth (Katha Upanishad 3:12).*

6 Modern Thinkers & Hindu Teaching. Swami Agnivesh is a well-known Hindu Human Rights Activist, who identified selfless service to others as a key part of spiritual practice.

...all human beings have a right, and duty, to be joyful. Anything that thwarts this spiritual human right goes against the very purpose of human being. Spirituality mandates us to wage a relentless war to eradicate these forces of oppression and disempowerment.

7 Mohandas (called Mahatma; 'Great Soul') Gandhi was an enormously influential thinker who was profoundly influenced by Hindu teachings.

A religion that takes no account of practical affairs and does not help to solve them is no religion.

8 Gandhi's philosophy emphasised Ahimsa; radical non-violence

Ahimsa is not merely a state of harmlessness, but it is a positive state of love, of doing good even to the evil doer...it...requires you to resist the wrong doer. Selected works Vol VI, p 153.

WORKSHEET 2.4

ISLAM & HUMAN RIGHTS (PART 1)

1 While the teachings of Islam are much older than the UNUDHR, many Muslims are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Many Muslims point out that Islamic teaching pre-dates Modern ideas about rights. Islam contain two important kinds of teaching:

Teachings of Allah in the Qur'an.

The words of the Prophet Muhammad (SAW¹) in the Hadith.

3 Islam teaches that all human beings are created by Allah and that there are certain rights which apply to all people - Muslims have a duty to defend these rights. All humans are of equal value.

No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay. Hadith al-Bayhaqi and al-Bazzaz.

The best of men are those who are useful to others. Hadith Bukhari.

4 Specific commonalities between Islam and the UNUDHR.

The right to life: *Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind...(5:32).*

Right to Basic necessities for life: *And in their wealth there is acknowledged right for the needy and destitute. (51:19).*

The right to Justice: *Whenever you judge between people, you should judge with (a sense of) justice (4:58).*

The right to Protest: *If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it). If he is not even able to use his tongue then he should at least condemn it in his heart. This is the weakest degree of faith (Hadith Muslim).*

Freedom of belief: *There should be no coercion in the matter of faith (2:256).*

Protection from arbitrary imprisonment : *No bearer of burdens shall be made to bear the burden of another (6:164).*

Right to liberty: *There are three categories of people against whom I shall myself be a plaintiff on the Day*

¹ Represent the Arabic phrase *salla Allah alaihi wa sallam*, meaning May Allah's peace and blessings be upon him. It is a standard Muslim expression of love and respect for the Prophet.

WORKSHEET 2.4

ISLAM & HUMAN RIGHTS (PART 2)

of Judgement. Of these three, one is he who enslaves a free man, then sells him and eats this money. Hadith al-Bukhari and Ibn Majjah.

6 Some Muslim thinkers criticised the cultural bias that they saw within the UNUDHR, and worked to produce the The Cairo Declaration of Human Rights in Islam. This centres Human Rights upon an Islamic perspective - emphasising the importance of the Maqasid (underlying principles) of Shariah (religious) law.

READ MORE:

http://en.wikisource.org/wiki/Cairo_Declaration_on_Human_Rights_in_Islam



Islamic Human Rights Commission. <http://www.ihrc.org/>

WORKSHEET 2.5

JUDAISM & HUMAN RIGHTS (PART 1)

1 While the teachings of Judaism are much older than the UNUDHR, many Jews are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 Jewish teaching is that G-d¹ has given mitzvot (commands) for people to obey. While these may not traditionally phrased in "rights language" - rights are strongly implied. So in the 10 Commandments:

Do not murder Implies a right to life.

Do not steal implies a right to own property.

3 Why do Jews think that people are valuable?

Jews believe that humans are individually created by G-d: *For you created my inmost being; you knit me together in my mother's womb. Psalm 139:13.*

Jews believe that Humans have a unique ability to make moral choices between good and evil actions: *Then G-d said, Let us make man in our image, in our likeness Genesis 1:26.*

4 Teaching from the Torah: Primary command of G-d is for JUSTICE.

Justice, justice shall you pursue (Deut. 16:20).

5 This justice should be applied to all:

Do not wrong a stranger who resides with you in your land. The stranger who resides with you shall be to you as one of your citizens: you shall love the stranger as yourself, for you were strangers in the land of Egypt: I am the Lord your God (Lev. 19:33-34).

6 Other important traditional teachings are found in the **Talmud**

All men are responsible for one another. Talmud, Sanhedrin 27b.

Whoever destroys one life, it as if he as destroyed the whole world, and whoever saves one life, it as if he saves the world. Talmud, Sanhedrin 4:5.

7 And in the teachings and examples of famous historical rabbis – like **Rabbi Hillel**

What is hateful to you, do not do to your fellow Shabbat 31a.

If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when? (Pirkei Avot 1:14).

¹ It is a Jewish tradition to show respect to the divine name, by never spelling it fully in a written text.

WORKSHEET 2.5

JUDAISM & HUMAN RIGHTS (PART 2)

- 8 The Jewish Philosopher **Maimonides** taught about the necessity of supporting those who are deprived:

Anticipate charity by preventing poverty; assist the reduced fellow man, either by a considerable gift or a sum of money or by teaching him a trade or by putting him in the way of business so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity.

- 9 Modern Examples include:

Jewish Human Rights Network: <http://www.jhrn.org/index.html>

Rabbis for Human Rights: <http://www.rhr.org.il/index.php?language=en>

WORKSHEET 2.6

SIKHISM & HUMAN RIGHTS

1 While the teachings of Sikhism are much older than the UNUDHR, many Sikhs are enthusiastic promoters of human rights, as they believe that they share very similar underlying values - particularly the value of all people, and their right to pursue happiness.

2 The Khanda is the symbol of Sikhism; it is composed of 4 weapons - 3 swords and 1 Chakram, and this is to remind Sikhs that they are obliged to struggle for rights - not merely their own, but those of all people.

*True valiant is he, Who fights for the oppressed, And though battered into bits, Abandons not the battlefield
Rag Maru, page 1105.*

3 A fundamental belief of Sikhism is that all human beings have an equal inherent value.

*The temple and the mosque are the same, there is no difference between a Hindu worship and Muslim prayer;
all the human beings are the same, although they may appear to be different. (Sridasam p51).*

4 **Guru Nanak**, the founder of Sikhism taught that God is one. Sikhs believe that God is present in all human beings & thus all human beings are worthy of respect.

May everyone be blessed. Daily Ardas Prayer.

He pervades His Creation. AG, 1350.

Call no one high or low. God, the one potter has made all alike. God's light alone pervades all creation. AG 62.

Accept all humans as your equals, and let them be your only sect. Japji 28.

5 These teachings are exemplified in the lives of particular famous figures from Sikh history including: Bhai Kaniya who gave water to both the wounded Sikhs and their Muslim enemies on the battlefield, and the example of Guru Teg Bahadur - who was executed for struggling for the rights of Kashmiri Hindus.

6 A key idea that permeates Sikhism is Seva, the selfless service of others, such service is believed to bring a spiritual reward.

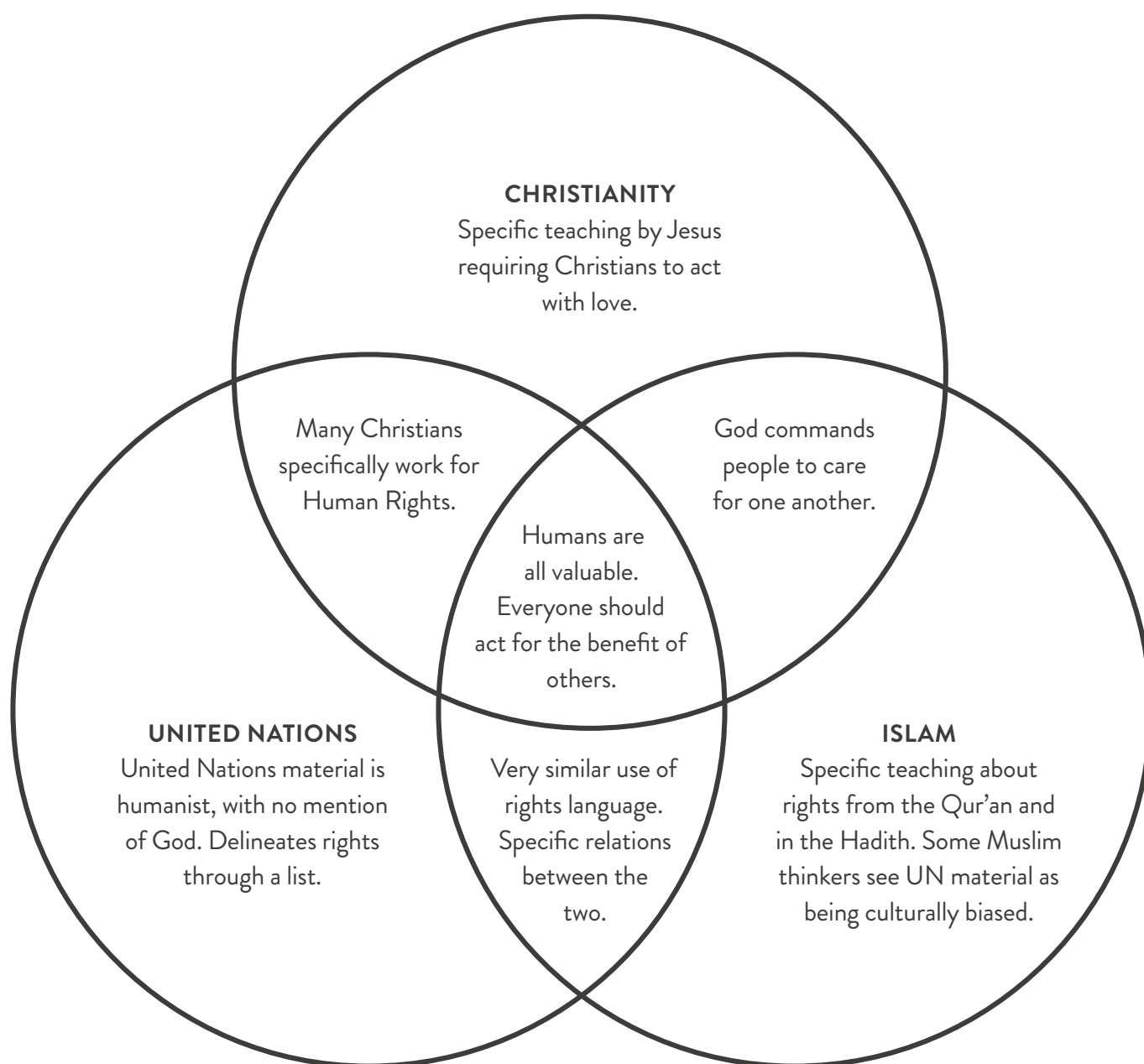
One who performs selfless service, without thought of reward, shall attain his Lord and Master. (AG p 286).

7 A classic example of both Seva and the principle of equality is found in the Langar, or kitchen, found in every Gurdwara (Sikh Temple). Sikhs will prepare food for anyone who comes; irrespective of their faith, or background; everyone is welcomed.

8 Sikhism is often summed up by the phrase; *Nam Japo, Kirt Karo, Vand Chako Meditate on God, Work honestly, Give to those in need.*

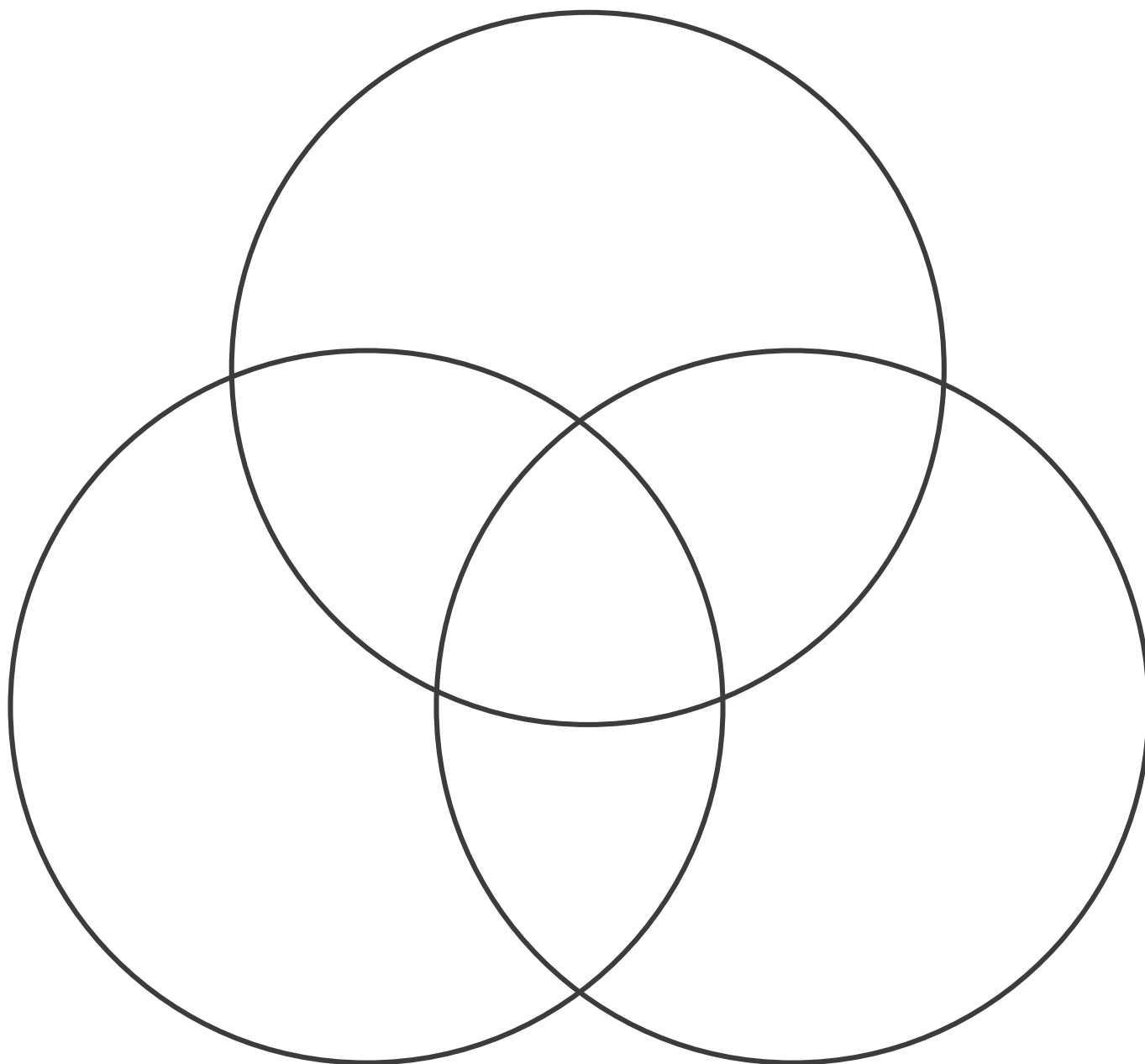
WORKSHEET 2.7

VENN DIAGRAM EXAMPLE



WORKSHEET 2.8

VENN DIAGRAM



WORKSHEET 2.9

RELIGIOUS COMMUNITIES QUESTIONS

What are the attributes of the religious communities you studied?

How do they practice holidays and commemorate different celebrations?

How are they organised?

What are the outward displays and symbols or materials they use to express their faith?

Do they practice their beliefs in public or private?

How do they interact with others of their faith?

How do their beliefs influence their views on issues in society?

LESSON THREE

HATE SPEECH & HUMAN RIGHTS

This lesson explores what hate speech is and asks the students to consider where there are instances of hate speech in their communities and what the effects of hate speech can be. We include a range of excellent resources developed by the United Religions Initiative (URI) – in each case these are clearly indicated.

CLASSROOM ACTIVITIES

STARTER ACTIVITY 1

WHAT IS HATE SPEECH?

NOTE

Using the URI's definitions taken from:

- United Nations' International Covenant on Civil and Political Rights (1976)
- The Council of Europe Recommendation on Hate Speech (1997)
- American Bar Association
- Scottish Government Offensive Behaviour at Football and Threatening Communications Act in March 2012
- Human Rights First

RESOURCES

Worksheet 3.1: *What do we mean by 'Hate Speech'?*

STEP 1

For younger students you can include this definition of hate speech:

'Making cruel, hostile, or negative statements about someone based on their race, religion, national origin, disability, age, gender, or sexual orientation.'

STEP 2

Students should pull out of the definition key words that they:

- Need to understand
- Think are important

STEP 3

For defining hate speech: if this is hate speech... ask the students to define 'love speech' – what words need to be included in this definition?

IN THIS LESSON

2. ACTIVITIES

WHAT IS HATE SPEECH?

INVESTIGATION: PART 1

INVESTIGATION: PART 2

DISCUSSION

3. WORKSHEETS

3.1 WHAT DO WE MEAN BY 'HATE SPEECH'?

3.2 EXTREMISM TABLE MAT PROMPTS

3.3 CASE STUDY: MYANMAR

3.4 CASE STUDY: ISIS

3.5 MAPPING OUT HATE SPEECH

MAIN ACTIVITY 1

INVESTIGATION: PART 1

PURPOSE

Considering Islam and Buddhism in particular, students read the ISIS and Rohingya case studies (and if more able or older students also the links to Centre on Religion & Geopolitics materials).¹

RESOURCES

Worksheet 3.2: *Extremism Table Mat Prompts*
Worksheet 3.3: *Case Study Myanmar (simple)*
Worksheet 3.4: *ISIS Case Study (simple)*

STEP 1

Using the placemat printed sheets students are organised into five groups.

STEP 2

At each table there is one of the slides printed out (or copy the text onto poster size paper).

¹ Teachers may find additional information in the Generation Global 'What is Extremism' briefing note for teachers (<http://generation.global/resources/difficult-dialogue-classroom>)

STEP 3

Students take turns to write and discuss their responses to the question on their table.

STEP 4

After 5-7 minutes get the groups to rotate around the room so that by the end of the activity each group has contributed to the question posed at each table.

STEP 5

At the end of the activity place the posters on the walls and have a class discussion.

MAIN ACTIVITY 2**INVESTIGATION: PART 2****PURPOSE**

Where do we find hate speech?

RESOURCES

Worksheet 3.5: *Mapping Hate Speech*

Activity 1: 'Listen to Me', (The *Essentials of Dialogue*, Lesson 2, page 9)

Online Resource: *Hate Speech and Online Gaming* http://www.nbcnews.com/id/36572021/ns/technology_and_sci-ence-games/#.Uk1cplamiSp

STEP 1

Students can work on their own, in pairs or small groups to enquire places and spaces where hate speech happens.

STEP 2

Students complete the sheet.

STEP 3

You may want to work through the article about online gaming together as an example to begin with.

STEP 4

At the end of the activity students share their findings with one another using the activity: 'Listen to Me'.

STEP 5

Use the *Worksheet 3.5: Mapping Hate Speech* to map where hate speech happens.

EXTENSION

Particularly for students who are gamers.

Use the Online Resource: *Hate Speech and Online Gaming*.

Remember that in the small group or whole class discussion students should be practising their active listening and deeper dialogue skills (use activities such as 'Listen To Me' page 9 or 'Sharing Our Ideas' page 11 from *the Essentials of Dialogue*).

The URI site has lots of testimonials in videos and text that you can use for this session, including stories from a range of countries and different faith and belief perspectives: http://www.uri.org/talking_back_to_hate.

MAIN ACTIVITY 3**DISCUSSION****PURPOSE**

The discussion should focus on the impact of hate speech for the individual and for the communities where it happens.

WORKSHEET 3.1

WHAT DO WE MEAN BY 'HATE SPEECH'?

When thinking about hate speech it is helpful to work from some important international definitions. Look through the list below, and see if you can identify the common ideas – are there other areas that are missing from these?

United Nations' International Covenant on Civil and Political Rights (1976) – Article 20 (2): *...any propaganda for war and any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.*

The Council of Europe Recommendation on Hate Speech (1997): [T]he term 'hate speech' shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin.

The American Bar Association: *speech that offends, threatens, or insults groups, based on race, colour, religion, national origin, sexual orientation, disability, or other traits.*

The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) (1965) to which 174 states belong, obliges governments to *condemn and eliminate racial discrimination by both public institutions and officials and private individuals, guaranteeing to everyone—without distinction as to race, colour, or national origin, "the right to security of person and protection by the State against violence or bodily harm."*

Recently, the Scottish Government passed the Offensive Behaviour at Football and Threatening Communications Act in March 2012 which uses this definition:

Offensive Behaviour: This offence will cover sectarian and other offensive chanting and threatening behaviour related to football

which is likely to cause public disorder. It covers:

- Expressing or inciting religious, racial or other forms of hatred
- Threatening or offensive behaviour
- Will also cover behaviour of players and managers
- Applies at, on the way to or from a "regulated football match", which includes league, European and international matches involving Scottish teams
- "Regulated football match" based on football banning orders (FBO) legislation, which means an FBO will be available in every case
- Also covers anywhere a match is being broadcast, except domestic property
- Covers a wide range of behaviours with appropriate relevant penalties ranging from fixed penalty notices (£40) and Community Payback Orders to an unlimited fine and 5 years in prison."

Finally, the organization Human Rights First provides more helpful information about international treaties that protect vulnerable citizens and minorities from hate speech and discrimination.

'States have the primary obligation to protect individuals—citizens and noncitizens, regardless of their legal status— from discrimination by addressing xenophobic and other forms of bias- motivated violence. Several key international treaties—including the International Covenant on Civil and Political Rights (ICCPR), the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), the 1951 Refugee Convention and the Outcome Document of the Durban Review Conference, outline specific obligations and commitments of States to protect refugees, asylum seekers, migrants, and other persons of concern from discrimination and bias- motivated violent acts.'

WORKSHEET 3.2**EXTREMISM TABLE MAT PROMPTS (PART 1/5)**

What is particularly hateful about the words in these case studies?

WORKSHEET 3.2

EXTREMISM TABLE MAT PROMPTS (PART 2/5)

How does this group's hate speech create a binary view of the world (an 'us' vs 'them' state of mind)?

WORKSHEET 3.2

EXTREMISM TABLE MAT PROMPTS (PART 3/5)

How would you personally feel if this hate speech was directed at you?

WORKSHEET 3.2

EXTREMISM TABLE MAT PROMPTS (PART 4/5)

Which groups should take responsibility for standing up to this hate speech and why?
If referencing religious communities, refer to learning from the last lesson

WORKSHEET 3.2

EXTREMISM TABLE MAT PROMPTS (PART 5/5)

What do you think you can do to counter hate speech and stand up for people affected by it?

WORKSHEET 3.3

CASE STUDY: MYANMAR

Overview

Conflict in Myanmar is longstanding in a country with rich religious traditions and an influential religious government and military. Identities have always been tied to the Buddhist faith, in a country where 75 per cent practice Buddhism, compared to 8 per cent Christianity and 4 per cent Islam.

The conflict is most stark in Rakhine state, where the Rohingya Muslim population, a minority Muslim group, has endured years of uncertainty over its status and the citizenship of its members, resulting in a crisis affecting the entire region. The words and phrases, 'stateless', 'unwanted', and the world's most persecuted religious minority,' are often used about the group. Much of the hate speech in Myanmar has been targeted at the Rohingya Muslims by Buddhist nationalist groups, who argue that Buddhist cultural heritage will be lost if the Muslim community is allowed to grow.

The elections in Myanmar on 8 November 2015 were a defining moment for the country. However, even as Myanmar is seen as moving towards a more equal society, where groups are able to talk freely and express themselves, there were no Muslim candidates selected to represent political parties, and the Rohingya were also prevented from voting.

EVIDENCE OF HATE SPEECH

The government of Myanmar has always stated that they believe the Rohingya to be of Bangladeshi origin, but historical evidence shows that the minority group has long had a presence in the country. Disputes around the citizenship of the Rohingya has led to violence between Buddhist nationalists, who are opposed to the status of the Rohingya, who state that 'to be Burmese is to Buddhist.'

The 969 Movement, a Buddhist nationalist movement led by the monk Ashin Wirathu, actively preaches anti-Muslim sentiment. It is thought to have been behind much of the incitement to violence during 2012, when violence between Buddhist nationalists and Rohingya Muslims left over 100,000 Rohingya Muslims displaced.

The anti-Muslim sentiment has been spread through Rakhine state, with Buddhist nationalist groups, such as the 969 Movement, fearing that Muslims in Myanmar are multiplying, and that the country may lose its Buddhist heritage. But they also say they fear the supposed wealth of the Muslim community, and that they buy Burmese land to attract and marry Burmese women.

The Buddhist nationalist group the Organisation for the Protection of Race and Religion (MaBaTha), which is loosely affiliated with the 969 Movement has been accused of using religion as a front for intolerance, and has worked with political parties to push ahead with laws including restricting interfaith marriage, religious conversion, and excessive population growth. The Rohingya Muslims see this as a direct attack on their way of life.

When a senior United Nations official voiced her concerns over the rights of Rohingya Muslims during a visit to the country in 2015, abusive language was targeted at her by Ashin Wirathu. The international community, including the United States, United Nations and human rights organisations such as Amnesty International, have recently stated their concerns over the use of hate speech in Myanmar, and how this could restart the violence in Rakhine state between the Rohingya Muslims and Buddhist nationalists.

WORKSHEET 3.4

CASE STUDY: ISIS

Overview

In June 2014, the Islamic State in Iraq and al-Sham (ISIS) declared the establishment of a 'caliphate' in parts of Syria and Iraq.

A caliphate is a state governed according to Islamic law and led by a caliph, an individual considered to be a successor to the Prophet Muhammad.

ISIS considers anyone who disagrees or opposes their vision of Islam an enemy, this includes Muslims and non-Muslims alike.

EVIDENCE OF HATE SPEECH

ISIS attacks its enemies for their religion, or lack of religion, and uses hate speech to encourage violence against them. Not agreeing with ISIS' understanding of Islam is enough to make them an enemy of the group.

There are many examples of ISIS using hate speech, including some of the below phrases:

- 'If you can kill a disbelieving American or European, especially the spiteful and filthy French, or an Australian, or a Canadian or any other disbeliever'
- 'Kill the disbeliever, whether he is civilian or military'
- 'We do not fight Kurds because they are Kurds. Rather we fight the disbelievers amongst them'

WHAT DOES ISLAM SAY ABOUT HATE SPEECH?

- ISIS presents itself as the true example of Islam, claiming to follow the Quran, the Muslim holy book; and the Hadith, the sayings of the Prophet Muhammad. However, despite the group's claim to follow these religious sources, both the Quran and the Hadith oppose hate speech and instead encourage tolerance and kindness, for example saying:
- 'There is no compulsion in religion.' (2:256)
- 'People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another.' (49:13)
- 'Whoever curses something undeservingly, the curse returns upon him.' Tirmidhi 1978
- 'The believer does not insult the honour of others, nor curse, nor is he foul.' Tirmidhi 1977
- 'Save yourselves from the Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word.' Bukhari 602

WORKSHEET 3.5

MAPPING HATE SPEECH

Locations I might find instances of hate speech	Who might witness this?	My own experience	Impact on communities	What can be done?

LESSON FOUR

HATE SPEECH & FREEDOM FREEDOM OF SPEECH

In this lesson students will consider a range of perspectives on the balance between freedom of expression and freedom from hate speech. Ultimately, students will start to form a response around the question: 'should the state legislate against hate speech?'

CLASSROOM ACTIVITIES

STARTER ACTIVITY 1

SHARE THE IMPACT FROM LESSON THREE

PURPOSE

Referring back to the learning from the previous lesson, students should share the impact of hate speech on individuals and on communities.

MAIN ACTIVITY 1

HATE SPEECH: GROUP DISCUSSION

PURPOSE

Students prepare in small groups for a discussion around whether a state should pass legislation against hate speech.

RESOURCES

Worksheet 4.1: *Glen Greenland*
Worksheet 4.2: *In Defence of the Indefensible*
Worksheet 4.3: *Freedom of Speech vs Hate Speech*
Worksheet 4.4: *Hate Speech: A Right or a Violation of Rights?*
Worksheet 4.5: *Dialogue in Practice*

Online Source: *Bearded Sikh Woman Teaches Reddit a Lesson*
<http://www.cbc.ca/newsblogs/yourcommunity/2012/09/bearded-sikh-woman-teaches-reddit-a-lesson.html>

STEP 1

Students write down their initial thoughts in a paragraph without discussing with one another.

STEP 2

Teacher reminds students of the importance of having open minds and being flexible in their thinking.

IN THIS LESSON

1. ACTIVITIES

SHARE THE IMPACT

HATE SPEECH: GROUP DISCUSSION

2. WORKSHEETS

4.1 GLEN GREENLAND

4.2 IN DEFENCE OF THE INDEFENSIBLE

4.3 FREEDOM OF SPEECH VS HATE SPEECH

4.4 HATE SPEECH: A RIGHT OR A VIOLATION OF RIGHTS

4.5 DIALOGUE IN PRACTICE



STEP 3

Reading and research of the articles provided.

STEP 4

Students create 'for and against' arguments: have two pieces of paper on the tables and get the students to discuss their thoughts and add to the paper, before using these to inform whole class discussion.

Articles and resources to consider for the discussion: Please refer to: *Worksheet 4.1 - Worksheet 4.5*.

STEP 5

Small group discussion: should the state legislate against hate speech? Remind the students that they need to ensure that everyone has a voice and that everyone's viewpoint is considered using active listening skills.

If you are not participating in a Team Topic on this issue, please encourage your students to engage with the relevant question in the Open Topics on the discover page.

WORKSHEET 4.1

GLEN GREENWALD, THE GUARDIAN: “FRANCE’S CENSORSHIP DEMANDS TO TWITTER ARE MORE DANGEROUS THAN ‘HATE SPEECH’”

Few ideas have done as much damage throughout history as empowering the government to criminalize opinions it dislikes. French minister Najat Vallaud-Belkacem is demanding that Twitter aid the government in criminalizing hateful tweets.

Writing in the Guardian today, Jason Farago praises France’s women’s rights minister, Najat Vallaud-Belkacem, for demanding that Twitter help the French government criminalize ideas it dislikes. Decreeing that ‘hateful tweets are illegal’, Farago excitingly explains how the French minister is going beyond mere prosecution for those who post such tweets and now ‘wants Twitter to take steps to help prosecute hate speech’ by ‘reform[ing] the whole system by which Twitter operates’, including her demand that the company ‘put in place alerts and security measures’ to prevent tweets which French officials deem hateful. This, Farago argues, is fantastic, because – using the same argument employed by censors and tyrants of every age and every culture – new technology makes free speech far too dangerous to permit:

‘If only this were still the 18th century! We can’t delude ourselves any longer that free speech is the privilege of pure citizens in some perfect Enlightenment salon, where all sides of an argument are heard and the most noble view will naturally rise to the top. Speech now takes place in a digital mixing chamber, in which the most outrageous messages are instantly amplified, with sometimes violent effects . . .’

‘We keep thinking that the solution to bad speech is more speech. But even in the widest and most robust network, common sense and liberal-democratic moderation are not going to win the day, and it’s foolhardy to imagine that, say, homophobic tweets are best mitigated with gay-friendly ones.’

‘Digital speech is new territory, and it calls for fresh thinking, not the mindless reapplication of centuries-out-of-date principles that equate a smartphone to a Gutenberg press. As Vallaud-Belkacem notes, homophobic violence – ‘verbal and otherwise’ – is the No 1 cause of suicide among French teenagers. In the face of an epidemic like that, free speech absolutism rings a little hollow, and keeping a hateful hashtag from popping up is not exactly the same as book-burning.’

Before getting to the merits of all this, I must say: I simply do not understand how someone who decides to become a journalist then devotes his energy to urging that the government be empowered to ban and criminalize certain ideas and imprison those who express them. Of all people who would want the state empowered to criminalize ideas, wouldn’t you think people who enter journalism would be the last ones advocating that?

I’ve written many, many times about the odiousness and dangers of empowering the state to criminalize ideas – including the

progressive version of that quest, especially in Europe and Canada but also (less so) in the US – and won’t rehash all those arguments here. But there is a glaring omission in Farago’s column that I do want to highlight because it underscores one key point: as always, it is overwhelming hubris and self-love that drives this desire for state suppression of ideas.

Nowhere in Farago’s pro-censorship argument does he address, or even fleetingly consider, the possibility that the ideas that the state will forcibly suppress will be ideas that he likes, rather than ideas that he dislikes. People who want the state to punish the expression of certain ideas are so convinced of their core goodness, the unchallengeable rightness of their views, that they cannot even conceive that the ideas they like will, at some point, end up on the Prohibited List.

That’s what always astounds and bothers me most about censorship advocates: their unbelievable hubris. There are all sorts of views I hold that I am absolutely convinced I am right about, and even many that I believe cannot be reasonably challenged.

But there are no views that I hold which I think are so sacred, so objectively superior, that I would want the state to bar any challenge to them and put in prison those who express dissent. How do people get so convinced of their own infallibility that they want to arrogate to themselves the power not merely to decree which views are wrong, but to use the force of the state to suppress those views and punish people for expressing them?

The history of human knowledge is nothing more than the realization that yesterday’s pieties are actually shameful errors. It is constantly the case that human beings of the prior generation enshrined a belief as objectively, unchallengeably true which the current generation came to see as wildly irrational or worse. All of the most cherished human dogmas – deemed so true and undeniable that dissent should be barred by the force of law – have been subsequently debunked, or at least discredited.

How do you get yourself to believe that you’re exempt from this evolutionary process, that you reside so far above it that your ideas are entitled to be shielded from contradiction upon pain of imprisonment? The amount of self-regard required for that is staggering to me.

There’s no scientific formula for determining what is ‘hate speech’. It’s inherently subjective. Every comment section on the internet involving endless debates about which ideas should and should not be banned – proves that, including the comment section that quickly sprung up in response to Farago’s pro-censorship column, where numerous conservative or ‘New Labour’-type Guardian readers opined that the real ‘hate speech’ are the

WORKSHEET 4.1

GLEN GREENWALD, THE GUARDIAN (PAGE 2)

Guardian columns that criticize Israel, the US, and other western institutions they like.

If 'hate speech' is to be banned, those commenters predictably argued, we should start with left-wing Guardian columns. That's the same mindset that took this concept of 'hate speech' and used it to criminally prosecute a British Muslim teenager for the 'crime' of posting a Facebook message that said that 'all soldiers should die and go to hell' - a message he posted out of anger over the killing of civilians as part of the war in Afghanistan. When you sow censorship theories, that's what you reap, because nobody has a lock on what ends up on the list of 'hateful' and thus criminalized ideas.

Personally, I regard the pro-censorship case - the call for the state to put people in cages for expressing prohibited ideas - as quite hateful. I genuinely consider pro-censorship arguments to be its own form of hate speech. In fact, if I were forced to vote on which ideas should go on the Prohibited List of Hateful Thoughts, I would put the desire for state censorship - the desire to imprison one's fellow citizens for expressing ideas one dislikes - at the top of that list.

Nothing has been more destructive or dangerous throughout history - nothing - than the power of the state to suppress and criminalize opinions it dislikes. I regard calls for suppression of ideas as far more menacing than - and at least just as hateful as - bigoted Twitter hashtags and online homophobic jokes.

Ultimately, the only way to determine what is and is not 'hate speech' is majority belief - in other words, mob rule. Right now, minister Vallaud-Belkacem and Farago are happy to criminalize 'hate speech' because majorities - at least European ones - happen to agree with their views on gay people and women's equality. But just a couple decades ago, majorities believed exactly the opposite: that it was 'hateful' and destructive to say positive things about homosexuality or women's equality. And it's certainly possible that, tomorrow, majorities will again believe this, or believe something equally bad or worse.

In other words, it's very possible that at some point in the future, majorities will come to hate rather than like the personal beliefs of minister Vallaud-Belkacem and Farago. And when that happens, when those majorities go to criminalize the views which minister Vallaud-Belkacem and Farago hold rather than condemn, they'll have no basis whatsoever for objecting, other than to say: 'oh no, it's only fair to criminalize the ideas I hate, not the ones I like.' That's because at the root of this pro-censorship case is self-flattery: the idea that one is so intrinsically Good and Noble and Elevated that one is incapable of hatred: only those warped people over there, those benighted souls, are plagued with such poison. But once you empower the state to criminalize ideas which majorities deem 'hateful', you should not be heard from

when that is turned against you and majorities decide that your ideas should result in a prison sentence when expressed.

And this - the inherent subjectivity of 'hate speech' - is all independent of the virtual certainty that the power which Farago wants to vest in state officials will be deliberately abused. How anyone can even casually review history and feel comfortable vesting censorship power in the state is endlessly baffling to me.

At any given point, any speech that subverts state authority can be deemed - legitimately so - to be hateful and even tending to incite violence. The theory advanced by western censorship advocates like minister Vallaud-Belkacem and Farago is exactly the one invoked by Arab tyrants to punish and imprison regime opponents: that such speech is designed to stoke hatred and incite violence:

'A Qatari poet was sentenced to life imprisonment on Thursday for a verse that drew inspiration from the Arab Spring. Qatari officials claimed that the poem, 'Tunisian Jasmine', by Muhammad ibn al-Dheeb al-Ajami, insulted their nation's emir and encouraged the overthrow of its ruling system...'

'The government's initial reaction came in November 2011, when Qatari officials jailed the poet a few months after a video was posted of him reading 'Tunisian Jasmine', which celebrated the uprising in Tunisia that lit the fuse for the widespread revolt of the Arab Spring. In one of its particularly contentious passages, the poem claims 'We are all Tunisia in the face of repressive elite.'

That sounds exactly like minister Vallaud-Belkacem and Farago, just applied to different opinions. The first instinct of the British government in the face of the London protests of 2011 was to ban certain ideas from being expressed on the internet. New technologies can always be used to challenge prevailing orthodoxies, and are thus always the targets of censors.

It is not possible, nor probable, but certain - 100% inevitable - that empowering the state to imprison people for the expression of 'hateful' ideas will be radically abused, will be exploited to shield power factions from meaningful challenge. Demanding that Google or Twitter suppress ideas specified by the state is the hallmark of tyrants.

All tyrants believe they are driven by a core Goodness, but that doesn't make them any less tyrannical. If anything, people who are so intoxicated by a belief in their own superior Goodness pose a greater danger to core rights because they so easily justify power abuses when done by them: 'of course I'm against censorship - in the hands of others - but not when done to suppress the ideas I've deemed hateful'.

This is exactly what drove the bizarre controversy this weekend

WORKSHEET 4.1

GLEN GREENWALD, THE GUARDIAN (PAGE 3)

over a truly warped Op-Ed in the New York Times by law professor Louis Michael Seidman that advocated that the Constitution be ignored - not amended, but just ignored, discarded. Even those rights that he likes - such as a free press or the right of due process - should be followed only 'out of respect, not obligation', he argued.

But as I repeatedly asked those progressives who praised the Op-Ed: what would ever stop the state from imprisoning people for expressing views it dislikes or doing so without a fair trial - or what would stop a majority from oppressing those who hold minority political beliefs or religions - if there were no constitutional obligations to refrain? They are willing to endorse the abolition of such constraints because they believe they (due to their core Goodness) don't need them, and because they are somehow convinced it will not be abused against them. That's the same hubris, the same self-regard, as what drives the pro-censorship case.

Ultimately, nobody needs Jason Farago, French minister Vallaud-Belkacem, or Twitter algorithms deciding which ideas they're permitted to express on the internet and which ones should be criminalized. Gay youth and women - especially in the west - have seen their situations significantly improve with the emergence of the internet (I'd argue that it's due in part to its emergence as a democratizing force, but at the very least, even if there's no causal

connection, these trends obviously co-exist). Although Farago mocks the marketplace of ideas as some sort of obsolete relic of the past, it is undeniably true that arguments in favor of equality for women and gay people have triumphed over bigotry, not because bigots have been imprisoned, but because those ideas have proven more powerful, more persuasive.

Criminalizing ideas doesn't make them go away any more than sticking your head in the sand makes unpleasant things disappear. If anything, refusing to confront them makes them stronger. But what is certain is that few people have done as much harm in history as those who deem themselves worthy of criminalizing ideas they dislike.

UPDATE

Farago replies in comments, here. Most of the responses to him below his comment express the objections I would have: in sum, the notion that you can ban opinions by labeling them 'incitement' rather than 'ideas' is just semantics and could easily be used to justify any and all forms of censorship. Indeed, as demonstrated above, that's precisely the theory relied upon by autocrats to justify imprisoning their critics: they're not expressing opinions but are engaged in 'incitement'.

The Guardian, January 2013.

WORKSHEET 4.2

IN DEFENSE OF THE INDEFENIBLE BY CHARLES C. HAYNES

If any speech should be a crime, denying the Holocaust would be at the top of my list. That's why it's easy to understand the motivation behind proposals in recent years for legislation that would criminalize 'Holocaust denial' throughout the European Union.

Germany, France and eight other European nations already have laws that make denying the Holocaust punishable by prison sentences. In 2006, British author David Irving was convicted in Austria under one such law and sentenced to three years in jail (he was released later that year and placed on two years' probation).

However well intentioned, proposals to criminalize Holocaust denial are the wrong response to a very ugly problem. Criminalizing speech denying the Holocaust not only threatens free speech - it gives power to the vile views it seeks to suppress.

Once Europe heads down the slippery slope of state censorship, where will it stop?

Consider the French slide toward state censorship of speech. In 1990, France passed a law punishing Holocaust denial with a year in prison and a 45,000-euro fine. In 2006, the lower house of the French parliament added to the list of forbidden speech by passing a law that would make it a crime to deny that Armenians suffered genocide at the hands of Turks in 1915.

While French Armenians celebrated the vote, Turkey reacted with predictable anger — not in defense of free speech, but because Turkey itself denies that any genocide against Armenians ever happened.

Turkey, which aspires to join the European Union, is already near the bottom of the anti-speech slope. Not only can you go to jail for calling the Armenian tragedy a genocide, but you can also be arrested for any speech that insults the republic, parliament or any organs of state. In 2005, Turkish novelist Orhan Pamuk, a Nobel prize winner, was put on trial for questioning the official version of the mass killing of Armenians. After intense international pressure, an Istanbul judge halted the trial.

Meanwhile in Sweden, the Rev. Ake Green was convicted of 'hate speech' for preaching a sermon against homosexuality. Although the Swedish Supreme Court ultimately acquitted Green in 2005, his trial provoked worldwide concern about the use of hate-speech laws to limit freedom of speech and religion.

Although the United States prides itself on strong protection for freedom of speech under the First Amendment, the US is not immune from the temptation to censor unpopular speech. This is especially true on college campuses where speech codes and anti-harassment policies are frequently invoked to punish speech by students and faculty.

And America has plenty of ugly, repulsive speech that pushes the limits of public support for robust free speech. Exhibit A is the Rev. Fred Phelps and his small band of followers who have incensed Americans with their protests at funerals of soldiers killed in Iraq. Carrying inflammatory signs with anti-gay messages, Phelps and Co. declare that the soldiers' deaths are God's punishment for the nation's support of gay rights.

Thanks to Phelps, some 27 states and the Congress have passed legislation limiting protests at funerals. Critics of these laws argue that they go beyond constitutionally permissible limitations on such things as noise level and disorderly conduct by imposing overly broad and vague restrictions on free speech and assembly.

By giving the state the power to ban the offensive speech of a few, we give the state the power to limit the fundamental rights of us all.

Moreover, state censorship doesn't work. Putting people like David Irving in prison only makes them martyrs of the extreme right. Attempting to silence people like Fred Phelps only makes them media magnets and pushes them to more outrageous behavior.

After Irving's conviction, historian Deborah Lipstadt (whom Irving unsuccessfully sued for libel in 2000) put it this way: 'I am not happy when censorship wins, and I don't believe in winning battles via censorship... The way of fighting Holocaust deniers is with history and truth.'

It's never easy (or pleasant) to defend the indefensible. But for Europeans, Americans and people in any nation that would be free, the familiar battle cry of free speech still applies: Fight bad speech with good speech — not with state power.

Charles C. Haynes is director of the Religious Freedom Center of the Newseum Institute in Washington, D.C.

WORKSHEET 4.3

FREEDOM OF SPEECH VS HATE SPEECH BY ROSEN DIMOV

Freedom of speech has been protected for centuries: it has become one of the inalienable rights of an individual. The *Bill of Rights* (1689) is among the earliest sources of human rights provisions in the modern days of human civilization. Beyond doubt, far earlier than the processes of restricting the absolute power of a monarch or adopting man-made (positive) law rather than complying with divine law as the supreme law, people from different corners of the world were subject to discrimination by means of words. Increasing the variety of verbal attacks to a person has been accommodated in human history concurrently with the introduction of new safeguards for one's free expression.

It was in line with the traditions of the Athens democracy (that is viewed often as a model for contemporary governance) that citizens were guaranteed their entitlement to speech, yet this also took place at a time when slaves were publicly humiliated by way of words. This verbal expression of unequal treatment continued in medieval times when people were burnt to death due to their written or verbal statements (based on mostly ideological, counter - status quo beliefs). Social embarrassment has been common even when the majority of the so-called civilised nations worldwide ratified the Universal Declaration on Human Rights, which, among others, guarantees free speech. Regional approaches (again various conventions, laws and institutions) have mirrored this worldwide effort, while, however, the boom of communication technologies has made it possible for a widely uncontrolled set of offences to be easily broadcasted and extended to an unlimited range of individuals.

Accordingly, media, including the modern-day Internet, is vulnerable to being utilized for verbal attacks among people, who often excuse their verbal assault on diversity with the exercise of their freedom of speech. From time to time you will hear someone say a distasteful or inappropriate comment and following their comment you hear them justify their comment with a constitutionally provided right to expression. The belligerent attitude to one's uniqueness or to a common feature of a whole

group (for example, that of a cultural or ethnic minority), which has taken the form of written or verbal statements, cannot be supervised by authorities (otherwise, we would instead need a Big Brother-like omnipotent powers here and there around the world). It is still left much to the citizen's own responsibility and consciousness to take all measures so as not to harm someone else's dignity, and to prevent hate speech when observed in his or her environment.

Therefore, it remains an obligation of every single individual on Earth – further, it is a moral, a social and a legal obligation - to retain permanent alertness about one's own and others' verbal reactions. What an act of discrimination against another individual or a group of people, by ways of words, could constitute may be described as a crime, or a threat to the society, or even a syndrome of demoralisation: yet, people of all faiths around the world should, with due care and attention, avoid any communication that would undermine a person's human dignity. Religions should co-exist in peace and equality and thus even the shortest phrase shared in an Internet forum goes beyond the freedom of speech to transform into snowball-effect hate speech. Preserving the harmony among faith communities worldwide passes through an individual's consciousness awakening. A spontaneous verbal expression should not put at risk all the achievements of human civilisation which has reached a stage of improving social standards and consolidating peace, a common ground of believers (and non-believers) from all corners of the globe.

Written by Rosen Dimov, young leader born in Bulgaria who has been a URI Youth Ambassador. An Eastern Orthodox Christian, he pursues inter-faith dialogue in his other commitments: the World Bank Institute, the International Young Professionals Foundation, the transnational organisation European Alternatives. Rosen is obtaining a PhD in legal pluralism which rests on the principle of religious diversity.

Rosen Dimov

WORKSHEET 4.4

HATE SPEECH: A RIGHT OR VIOLATION OF RIGHTS?

BY SARAH TALCOTT BLAIR

Having grown up in a nation – the United States – where freedom of speech is a cornerstone value of our democracy, a symbol of our nation's triumph over tyranny, it has been interesting to witness the debate over hate speech vs. freedom of speech surface more and more recently. The debate has been heightened by recent years incidents such as a [hate crime assault against a Sikh doctor in Harlem](#), Islamophobic demonstrations like [the infamous Burn-a-Quran day in Florida](#) on the anniversary of September 11th, and the [documented rise of hate speech on social media sites](#) such as Facebook, Reddit and Twitter accompanying an epidemic of bullying and cyberbullying worldwide.

A number of countries have adopted national anti-hate speech laws such as Australia, Canada, India, the Republic of Ireland, the UK and Slovenia. In addition, hate speech has been defined as punishable by law by two international bodies: the International Convention on the Elimination of all Forms of Racial Discrimination (CERD), adopted in 1965, and the International Covenant on Civil and Political Rights (ICCPR), adopted in 1966. An important distinction of these hate speech definitions is that the statement not only expresses hatred based on religious, racial, or ethnic notions of superiority, but that it also must *incite violence, hostility, or discrimination*.¹

When referring to the laws concerning hate speech vs. freedom of speech in the United States, Huffington Post writer Sean McElwee notes that 'Free speech isn't an absolute right; no right is weighed in a vacuum. The court has imposed numerous restrictions on speech. Fighting words, libel and child pornography are all banned. Other countries merely go one step further by banning speech intended to intimidate vulnerable groups. The truth is that such speech does not democratize speech, it monopolizes speech.'² At the same time, in the United States, the Supreme Court has overturned decisions that were blatant examples of hate speech inciting discrimination and hostility – *Beauharnais v. Illinois* (1952) – choosing to preserve the individuals' right to exercise their first amendment rights over safeguarding the dignity of the racial minorities that were targeted.

So where do we draw the line between the space to freely express one's opinions, whether or not they may offend others, and the space at which the expression of that opinion violates the human dignity of another person? Donna Hicks, author of *Dignity – The Essential Role it Plays in Resolving Conflict*, illuminates the idea that dignity itself should be as fundamental a human right as any others that are protected under the UN Declaration of Human Rights. She defines dignity as 'a birthright. We have little trouble

seeing this when a child is born...If only we could hold onto this truth about human beings as they grow into adults...then it would be so much easier to treat them well and keep them safe from harm... We must treat others as if they matter, as if they are worthy of care and attention' (Hicks, p 3).³

Is it the duty of the State to mandate that every person be treated with dignity and respect? In this day and age, when one can broadcast one's thoughts to the world in 140 characters or less via the touch of a button, it is unreasonable and likely constitutes a violation of one's privacy for the government to regulate hate speech over the Internet. But whose responsibility is it, then, to ensure that we treat one another with respect and uphold the inherent dignity of one another in our daily interactions? I would venture that it is the responsibility of each and every global citizen to act in ways that place the individual's worth and value at the forefront of our thoughts, not as an afterthought.

In closing, Immanuel Kant, philosopher from the Enlightenment, introduced the idea of a moral imperative – the belief that we should have a universal standard for determining what is morally right regardless of circumstances. He wrote that one should 'Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.' Let us strive, then, in our interactions with one another, be it face to face, on the phone, or online, to remember that we are all people worthy of respect, dealing with difficulties we may never know or could not begin to imagine. Let us remember to be gentle with one another and seek to temper our words with kindness.

Written by Sarah Talcott Blair, URI Talking Back to Hate Campaign Coordinator. You can visit the source here: www.uri.org/talking-back-to-hate.

1 [http://denning.law.ox.ac.uk/news/events_files/2012_-_LRC_Hate_Speech_-_Annexure_\(2\).pdf](http://denning.law.ox.ac.uk/news/events_files/2012_-_LRC_Hate_Speech_-_Annexure_(2).pdf)

2 McElwee, Sean. 'The Case for Censoring Hate Speech,' http://www.huffingtonpost.com/sean-mcelwee/hate-speech-online_b_3620270.html

3 Hicks, Donna. *Dignity – The Essential Role It Plays in Resolving Conflict*. New Haven: Yale University Press, 2011.

LESSON FIVE

DIALOGUE IN PRACTICE & ACTION

VIDEOCONFERENCE GUIDANCE

Some of the videoconferences will have special guests. Check the Generation Global site for details at: www.generationglobal

A schedule will be produced prior to the videoconferences so that you can see which guest is scheduled for which video conference.

SPECIAL GUESTS: AGENDA OUTLINE

Where there are special guests, the agenda will follow this outline:

- 1 Introductions and protocols from the facilitator
- 2 Ten minute presentation by the guest expert
- 3 Thirty minute interview of the guest expert
- 4 General dialogue between the students (and the guest expert) on the topic of hate speech and what different faiths and beliefs teach about treatment of one another and human rights
- 5 Whose responsibility is it to stand up against hate speech? Plans for a 'Talk Back to Hate' event?
- 6 Learning points

STUDENT DIALOGUE: AGENDA OUTLINE

Where the dialogue will be between students only, the agenda will follow this outline:

- 1 Introductions and protocols from the facilitator
- 2 Discussion about the students' experiences of hate speech
- 3 Discussion about what different faiths and beliefs teach about compassion for one another and human rights
- 4 Whose responsibility is it to stand up against hate speech? Plans for a 'Talk Back to Hate' event?
- 5 Learning points

TEAM TOPICS

In Team Topics, students will be placed in a team with three to four other schools and rotate through blogging and commenting on human rights topics, with a special focus on hate speech. Students will respond to questions such as how they define hate speech, where they find hate speech in their community, what different religious traditions teach them about treatment of other human beings, and what they would like to do to stand up against hate speech.

CAMPAIGN IDEAS – TALK BACK TO HATE

Keep it simple, keep it small

- 1 Students assist teachers and school leaders in reviewing their anti-bullying policy to ensure that it includes references to and strategies for dealing with hate speech
- 2 Plan and deliver a class or assembly to educate younger children about the 'Talk Back to Hate' campaign and how they can stand up to hate speech
- 3 Hold a meeting with local community members like religious leaders, community leaders, parents to have a panel discussion about hate speech in the community
- 4 Hold a letter writing or email campaign at school, asking people to communicate with those who spread misinformation about or disrespect religious groups
- 5 Have a 'Talk Back to Hate' tree in your school or community centre. Hang 'Talk Back to Hate' pledges onto the tree (if not a real tree then the leaves can be the pledges)
- 6 Have a 'solidari-tea' (or any other drink that is popular in your region) that brings your community together informally to share their commitments to standing up to hate speech
- 7 Hold a 'Don't Talk Back to Hate' event where students take a vow of silence to remember those who have been silenced by a hate crime
- 8 Celebrate your 'Talk Back to Hate' heroes. Research people from the local and global community that have made a stand

against hate and celebrate them by creating posters about them, holding an assembly about them

9 Put up posters around your school that 'Talk Back to Hate'

10 Set up a group in school that supports victims of hate speech

Make it big, make it bold

11 Hold a 'Talk Back to Hate' art exhibition showcasing your art, posters, or sculptures, that speak back to hate

12 Decorate a wall (with permission) with messages of love, coexistence, and peace

13 Hold a concert to celebrate the diversity of your community

14 Create 'Talk Back to Hate' videos and post them on social media sites. Let's see how many they reach!

15 Celebrate your 'Talk Back to Hate' heroes by having a parade where students represent these inspirational people

16 'Walk and Talk Back to Hate' by having a parade through your local community holding banners that show a commitment to standing up to hate speech

17 Flash mob

18 Plan and deliver with the help of local religious leaders an ceremony or service that spreads messages of coexistence and harmony

GENERATION GLOBAL

CONTACT US

FOR SUPPORT & GUIDANCE

For more guidance and support, teachers can contact the Generation Global helpdesk at: helpdesk@generation.global, or the relevant country coordinator.