NOT IN OUR TOWN CAMPAIGN

The NIOT Campaign promotes public dialogue and provides a model for community response to hate crimes and other associated problems. A combination of PBS broadcast, national networking, grassroots events, educational outreach and on-line activities, the campaign explores problems in our communities and presents broadly accessible, positive solutions. If you would like to get involved please contact us.

For more information about the Not In Our Town videos and Campaign:
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NOT IN OUR TOWN II

Citizens Respond to Hate

Video Viewing

and

Discussion Guide

"Hate crimes are acts of violence

directed against people because of their racial, religious, ethnic, gender or sexual identity. They are also acts of violence against the American ideal: that we can make one nation out of many different people."

Leadership Conference Education Fund
Cause for Concern: Hate Crimes In America

From THE WORKING GROUP

Not In Our Town (NIOT) profiled how the town of Billings, Montana successfully ended a rash of hate crimes by refusing to remain silent. White supremacists' tactics of fear and intimidation were met with and defeated by the infinitely more powerful forces of individual and community action.

The public television broadcast of NIOT inspired many of its viewers to realize their own potential to make a difference. The NIOT audience didn't just react…they acted! NIOT took on a life of its own, resulting a groundswell of response to intolerance, prejudice and hate crimes. ***Not In Our Town*** proved that television can move beyond entertainment and information, inspire public dialogue and contribute to positive social change. ***Not In Our Town II*** is the inevitable result of the countless, inspiring new NIOT events that came to our attention.

Our work as documentary filmmakers is driven by the incredible stories of ordinary people who cast aside apathy and do something positive: volunteer to paint over racist graffiti, attend a unity event or organize a discussion group at their workplace or church. Everyone can do something and no action is too small to be of value. NIOT II offers hope and provides proof that the spirit of freedom and tolerance on which our nation was founded continues to be a vital force today.

Thanks for bringing these stories to your students. We hope you find them as inspiring as we do.

ABOUT THIS GUIDE

TABLE OF CONTENTS

ABOUT THIS GUIDE

This guide is designed to encourage thoughtful viewing and analysis of ***Not In Our Town II***, a PBS television special that documents the efforts of ordinary individuals who take a proactive, community based approach to preventing and dealing with hate crimes and intolerance.

The ***Not In Our Town II*** study guide is primarily intended for classroom use. However, civic organizations, human relations commissions, corporations, businesses, human resource departments, study circle groups, grassroots activists, communities of faith and law enforcement agencies have all successfully used the videos and guides to raise awareness, create dialogue and inspire action.

PROGRAM GOALS

• explore community structures that support diversity and resist intolerance;
• examine the forces that influence the creation of prejudice;
• understand how hate groups target individuals and groups;
• learn how communities can respond to hate crimes and acts of intolerance;
• relate concepts explored in the video to the viewers' own school or community.

FITTING NIOT INTO YOUR CURRICULUM

The NIOT video and study guide support learning in many curriculum areas including : History/Social Studies, Literature/English, National Civics Standards, National Standards for US History, Analytical/Critical Thinking Skills, Interpersonal Skills, Study Skills, Writing and Listening/Speaking.

BEFORE VIEWING THE VIDEO

We strongly recommend that you pre-screen the video and familiarize yourself thoroughly with the content. This will better allow you to contextualize the material and concepts presented for classroom activities. Many of the themes presented in NIOT are universal and we hope will become part of an ongoing, long-term classroom dialogue. Be open to incorporating current events and personal issues that are relevant to the students.

CLASSROOM CONTRACT

To create an environment where students/participants feel safe and able to engage in honest discussion you may wish to implement some ground rules that are cooperatively developed and mutually agreed to by all participants. Ask the students for their ideas. Some suggestions for them to consider:

Respect

One student speaks at a time. No interrupting. Agree to allow speakers to complete their statements even when they seem objectionable. Agree to Disagree. Everyone is entitled to their opinion. It is important to consider all sides of an issue.

Confidentiality

Agree that no one will identify classmates by name or through other identifying factors when talking outside of class.

Security

Agree to a ban on retaliation for anything said during discussions.

Safety

Ask students what they need to feel safe in this environment.

Use these activities to ensure that students have sufficient background knowledge to understand what they will see in the video, and to make sure that they are familiar with the concepts and terms they will encounter.

KEY CONCEPT

Have students discuss the following questions:

- What is racism?
- What might cause a person to hold racist beliefs?
- Can people change their thinking to turn away from racism ? How do you think this might be achieved?
- How large a problem do you think racism is in the United States today? Why do you think that?

KEY TERMS

Students will encounter examples of each of these terms as they view the video: ***hate crime, desecrated, arson, supremacist, extremist***. Ask what they think each term means. In particular, how are hate crimes different from other kinds of crimes? Ask students to describe an incident that would illustrate the meaning of each term.

QUICK-WRITE

Ask students to write a paragraph in response to the following questions:

- Which segment of the video elicited the strongest response from you?
- How would you respond to a discriminatory slur overheard at school?
- How would you respond to a hate crime you witnessed?
- How would you respond after such an incident occurred?
- Have you experienced prejudice or hate crimes in your school? Did the school react? If so, how?
- What incidents of intolerance/hate/prejudice have you witnessed in your own life?

After students have viewed the video, they will answer these questions again to see how their perspectives have changed.

JOURNAL WRITING

Encourage students to write a little bit each day during this unit and note how their thoughts and feelings change as they learn more about hate crimes and the ways intolerance can be fought.

VIEWING OPTIONS

NIOT II consists of modular segments and is designed to be flexible. Select the Viewing Options and Segments that best suit your curriculum and the time you have available.

OPTION 1 Stop the video at the three sections outlined below. Use the discussion prompts from the section on pages 5-17 to discuss key issues raised in each section.

OPTION 2 Have students watch the video without interruption, taking notes on key events and concepts. Discuss the questions presented on pages 5-17 after viewing.

OPTION 3 Stop the video after each section. Use the discussion questions and activities provided before continuing to the next section.

If time allows, we recommend that the class view the video in three parts:

PART	Section #/Title	cue point*	approximate running time
	Introduction	0:00:00	3:00
A	1. One Town Takes A Stand	0:03:00	4:00
	2. When the Klan Comes to Town	0:07:00	5:30
B	3. When Hate Turns Deadly	0:12:30	4:30
	4. Citizens and Police Face the Danger	0:17:00	4:30
	5. Not In Our Workplace	0:21:30	3:30
C	6. In the Heart of the South	0:25:00	21:00
	7. Not In Our Town Either	0:46:00	9:00

*Rewind tape all the way. Set counter to 00(hour):00(min):00(sec) then fast forward to the cue point.

SECTION 1

ONE TOWN TAKES A STAND
Billings, Montana

SUMMARY

This segment recaps the dramatic community response to hate crimes documented in *Not In Our Town.*

"These simple acts of ordinary people in Billings, Montana standing up for their neighbors inspired others around the country to do something in their own communities."

DISCUSSION QUESTIONS

- Have students recall efforts to combat hate crimes in Billings. *What strategies did the people of Billings use to combat hate groups? Which individuals and groups cooperated with one another? What can other communities learn from this?*

- *What role does a newspaper normally play in a community? What unusual things did the Billings newspaper people do? How should newspaper reporters decide when to become personally involved in a community issue and take a stand?*

- Read aloud this statement from the video: "Hate groups learned that if a community doesn't respond, then a community accepts. Silence is acceptance." *Can you think of a time when you remained silent when confronted with an unjust situation? What was the result? How about a time when you spoke up? Do you agree that "silence is acceptance?" Why or why not?*

- Write on the board this statement made by the Reverend Bob Freeman: "If you bite one, you bite us all." *What does this statement mean?* Have students give examples of how a group or an individual could demonstrate this principle by taking action in a real-life situation.

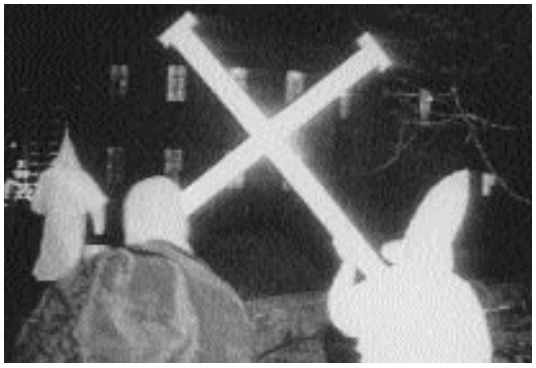
SECTION 2

WHEN THE KLAN COMES TO TOWN

Kokomo, Indiana

SUMMARY

The Ku Klux Klan announces a recruitment rally in Kokomo, Indiana and the community responds. The community wrestles with First Amendment issues, the police department plans crowd-control strategy, and the local reporters debate how the media should cover the anticipated hate speech. The townspeople decide to hold a multicultural Unity rally on the same day. Very few people attend the KKK rally, while the Unity picnic draws a crowd of 2,000 and becomes an annual event.



"This is not freedom of speech. These people are here to start a fight."

–Bystander

DISCUSSION QUESTIONS

- Ask students to come up with their own definition of "hate speech."
- Have students discuss the risks involved in taking a stand against a hate group. Then ask students why it might be dangerous to sit on the sidelines when a hate group comes to town. You may want to have students discuss Pastor Martin Niemoller's reflection on noninvolvement:

  In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then, they came for the Jews and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.
- Read aloud this statement made by a citizen of Kokomo: "People here are very caring people…and we're not bigots. We're not what [the Klan rally] was about…I would not want my children to grow up in a world like that."
  What kind of world does the speaker fear? Why do you think she does not want her children to grow up in that kind of world, even though she is not a member of a targeted group?
- Ask students whether they agree that city governments are responsible for providing a safe place for assembly for any group that demands it, and why or why not.

"While very few people were downtown to see the Klan, over two thousand people took part in the diversity celebration…"

ACTIVITIES

- Duplicate or read aloud the First Amendment to the Constitution of the United States:

  Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for grievances.

- Have students identify the four basic rights guaranteed by the First Amendment *(the right to assembly; the right to freedom of speech; the right to petition the government; the right to freedom of religion),* and then analyze the following statement from the video in light of the First Amendment: "It taught me that there is a limit to freedom of speech." *Do you think our First Amendment rights to freedom of speech and assembly should ever be limited? If so, in what ways should they be limited?*

- Have students imagine they are news reporters covering the Klan demonstration in Kokomo. Ask them to write an article reporting on the event. Ask volunteers to read their articles aloud and encourage listeners to identify the biases and accuracy of the article.

- Have students scan newspapers, magazines, and other media for articles about hate crimes which merely describe the events, and articles about hate crimes which raise the issue of community response. Students might then read articles of each kind aloud to the class and share their opinions on each approach.

- Ask students to reflect on the strategies used by the people of Kokomo to prevent the Klan from spreading hate. Have students then work in small groups to brainstorm things they could do to offset the effect of a Klan rally in their own community.

SECTION 3

WHEN HATE TURNS DEADLY

Fayetteville, North Carolina and Medford, Oregon

SUMMARY

Three white servicemen are found guilty of murdering two young African Americans in North Carolina. When racist literature is found among one serviceman's belongings, the United States Army forms a task force to find and counsel members of extremist groups within its own ranks.

A lesbian couple in Medford, Oregon is murdered by a man who admits the murder was a hate crime. Community meetings are held to raise awareness of the growing threat of hate activities. Schoolteachers address the issue with young people.

"…hate crimes are not only based on race."

DISCUSSION QUESTIONS

NOTE: Teachers and researchers report that the issue of homosexuality is a very sensitive topic for many adolescents. GLSTN Gay, Lesbian and Straight Teachers Network (listed on page 23 of this guide) provides guidelines for ensuring a safe and comfortable environment for classroom discussion of sexual orientation.

- *What did the U.S. Army do to help solve the problem of racism within its own ranks? What do you think the soldiers' motive might have been?*
- Students in the video describe an incident of a person who was beaten because of their sexual orientation. *What do you think causes such hate? What assumptions, fears, negative beliefs or misconceptions do you suppose might trigger such tension, hostility or violence?*
- *Have you ever experienced or been treated or judged differently based on your age or the way you look? Have you ever judged others in this way?* Ask volunteers to share a story of discrimination that they have witnessed, experienced themselves or have heard of.

ACTIVITY

- Have students research other examples of intolerance within the military, and actions taken by the military to prevent intolerant behavior.
- *How was the crime committed in Medford similar to the crime committed in Fayetteville? How was it different?* Help students conclude that not all hate crimes are committed for racial reasons.
- Have students consider the roots of the word *prejudice* (*prae-*, before + *judicium*, judgment). *In what ways do all hate crimes have the same root?*
- Research the statistical prevalence of hate crimes using the website or publications available from the FBI or the LCEF Leadership Conference on Civil Rights. (see resources, page 23) Who are the victims of hate crimes?

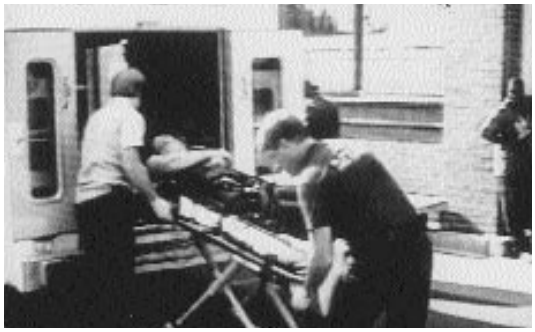
SECTION 4

CITIZENS AND POLICE FACE THE DANGER

Novato, California

SUMMARY

In Novato, California, grocery clerks chase down a knife-wielding assailant who has attacked a man of Asian descent. When the assailant admits that he had set out to "go kill me a Chinaman," police treat the incident as a racially-motivated hate crime. Police assign an officer to provide ongoing support for the victim and community members hold public meetings to discuss strategies for preventing hate crimes.



"Imagine doing something such as going grocery shopping and nearly being killed because of how you look."

DISCUSSION QUESTIONS

- Ask students what they think should be the role of law enforcement in the prevention and investigation of hate crimes. *How are hate crimes different from other acts of vandalism or assault?*

- Ask students what reason Eddie Woo's attacker gave for targeting an Asian person. (*He thought he had lost his job to an Asian.*) Invite students to share their own knowledge of tensions that exist between groups in your community. Guide them in suggesting the reasons people give for why tensions exist, and in evaluating whether or not each reason is valid.

- Have students develop a definition of *scapegoating. Is the victim in this story an example of a scapegoat? Explain why or why not.*

ACTIVITY

- Have students discuss the pros and cons of getting involved in the ways the people in Novato did:
  - Store clerks did not just look on.
  - People chased after the attacker.
  - Onlookers tried to stop the bleeding.

- List the ways the Novato police showed their commitment to fighting hate crimes. Have students create recommendations they think police departments should follow when dealing with hate crimes. Write a letter to the local police department asking how they deal with hate crimes; have students read and evaluate the response.

SECTION 5

NOT IN OUR WORKPLACE
Columbus, Ohio

SUMMARY

Across the street from the site of an annual Ku Klux Klan cross burning, State Social Service Department employees decide to communicate a different message. Inspired by the people of Billings, Montana, workers establish a "Not In Our Agency" education campaign for thousands of employees throughout the state.

"Each year across the street from where these people work, the KKK holds a rally on the lawn of the capitol. Like people in Billings, Montana, the citizens of Columbus were trying to find a way to take a stand against racism."

DISCUSSION QUESTIONS

- To help students understand how workplaces are different from schools, ask these questions: *When have you worked with other people? In what ways was the working environment different from your school environment? In what ways was it the same?* Ask students to name four to six things they could do to show respect for other people in a work environment.

- Ask students to consider this statement: "Shared space means shared responsibilities." Ask: *Do you think this is true? If so, what are the responsibilities to be shared?*

ACTIVITY

- Invite students to think of and create a display similar to the one created by the workers in Columbus. Explain to students that the display might be part of a *Not In Our School* campaign. Ask students whether they think such a campaign is needed and would be beneficial. Help them brainstorm and list other activities that could be a part of such a campaign.

- Work with students to list the benefits a diverse group offers. Then list the challenges a diverse group might create. Have students think of one way to "spread the benefit" and one way to "address the challenges." Students may want to present these ideas at a school council meeting.

SECTION 6

IN THE HEART OF THE SOUTH

various locations

SUMMARY

St. John's Baptist Church in South Carolina, originally founded by African Americans during the time of slavery, was nearly destroyed by racially motivated vandalism in 1985. Ten years later, it was burned to the ground by arsonists. Ammie Murray, a social activist, leads community efforts in support of the parishioners' efforts to rebuild St. John's. New York Firefighter Pete Critsimilios sends 100 engraved bibles for the use of the congregation. Also profiled are labor union members who rebuild churches throughout the South, and Reggie White, defensive end for the Green Bay Packers and Associate Pastor for the Inner City Church in Knoxville, Tennessee, who has helped draw national attention to church burnings.

"…churches are being burned. And dozens of these arsons have been determined to be racially motivated. But maybe we can learn something from our past. Because also happening, all across the country, is response."

BEFORE VIEWING THIS SECTION

To help students understand the significance of the church burnings, discuss the historical importance of churches in the African American community and in the Civil Rights movement. Point out that many leaders of the Civil Rights movement were ministers, including Dr. Martin Luther King, Jr., Ralph Abernathy, and Jesse Jackson, and that their messages of hope and equality were initially delivered from the pulpit. Ask these questions: *Why are places of worship important in a community? What kinds of events happen in churches and other places of worship? How would you react if a place of worship was burned in your community? How would you want your community to react?*

DISCUSSION QUESTIONS

- Ask students to consider the statement that racism "must be stopped at the level of attitude and ideology." *What does this mean? How can this be done?*

- Read aloud this statement from the video: "Despite continued attacks on African American churches throughout this nation's history, they have thrived as spiritual and community centers." *What does this reveal about the role of churches in the African American community? Which words describe the communities' ability to rebuild again and again?*

"We share the sorrow of many people over this kind of tragedy, and it reveals the low depths of man's inhumanity to man and the barbaric tendencies still alive in our society."
—Dr. Martin Luther King, Jr.

DISCUSSION QUESTIONS
(continued)

- Have students consider Tom Turnipseed's statement: "We were taught that "Dixie" [a song] and the Confederate flag meant far more than "The Star-Spangled Banner" and the United States flag. We glorified and romanticized the Civil War and [had] not really gotten down to the crux of what it was all about, [which was] that our dads and grand-dads and great-grand-dads and their families might have been wonderful people, but the one thing they were so terribly wrong about was race and racism." *How can we reconcile the fact that people can be good in many ways, yet still hold and pass along intolerant beliefs? How can deeply-held attitudes be changed?*

- Ask students whether they agree with Turnipseed's opinion that there is a growing climate of intolerance in America. Have them provide observations or examples that support their opinions.

- Have students summarize how the reporters came to view the church burnings of 1995-96 as part of a larger story. Ask: *Why does it take courage for a member of the media to report honestly about hate crimes?* Students may want to debate who should get personally involved in responding to a hate crime.

- Have students consider these statements made by people in the video:
  - "Three churches burned on the same night… All turned out to rebuild them."
  - "It seemed to me that they cared, more than I ever dreamed of."
  - "It was a blessing from heaven, that's all I can say."
  - "Today… all three churches have reopened for service."

  How did people's reactions to the church burnings make the original message of hate backfire?

- Point out that members of labor unions helped in the reconstruction of some of the churches. *Why might a labor union or its members be concerned about civil rights? What role can labor unions play in ensuring that workplaces are free from intolerance and prejudice?*

"After three African American churches were burned on the same night near Baton Rouge, Louisiana, laborers, church members, and the community all turned out to rebuild… all three churches have reopened for services."

DISCUSSION QUESTIONS
(continued)

- Work with students to analyze the role of the local and national media in the church burning incidents. (*The local media first saw the pattern of church burnings and drew attention to the larger issue; the national media* (New York Times) *printed the story, attracting national attention and support.*) Ask: *What kind of power does the media have? Do you think the media should be under any obligation to use its power in appropriate ways? Explain.*

ACTIVITIES

- Ask students whether any places of worship in your community have been burned or desecrated in recent years. List incidents of which students are aware; have volunteers do research to find out about these and other incidents, and report their findings to the class.

- Obtain a copy of *An American Testament: Letters to the Burned Churches* published by the Anti-Defamation League. Have students read the letters and identify some sentiments common to many of them. Students may wish to write their own letters to members of burned churches.

- Encourage students to learn more about the history of integration in the United States. Suggest that they begin their research by learning about eight key people: Rosa Parks, Thurgood Marshall, George Wallace, James Meredith, Lester Maddox, Dr. Martin Luther King, Jr., Fannie Lou Hamer, and Robert F. Kennedy. They also might research legislation related to segregation and its abolition, such as the Jim Crow laws of the 1800s, *Plessy v. Ferguson* (1896), *Brown v. Board of Education of Topeka* (1954), and the Civil Rights Act of 1964.

"Sometimes feeling bad is not enough. Sometimes you have to stand up and be counted."

ACTIVITIES
(continued)

- *Why would a New York City fireman and his wife buy 100 bibles for a Black church congregation in the South?* Have students make a list of five other ways people in distant regions could show support.

- Students may want to hold a fund-raising event, such as a car wash, bake sale, or walk-a-thon, to raise money for rebuilding burned churches.

- Ask students to summarize what members of labor unions did to help the congregations. Then ask students to do research to find out what labor unions exist in their own community and learn about what some of those organizations have done to contribute to the community.

- Challenge pairs of students to write two articles about one of the church burnings profiled in the video. One article should be an editorial or opinion piece that includes a call for action. The other should be a news article that simply reports on the event. Invite partners to read the articles aloud. Have students identify those that express opinions and those that present facts. *Why is each type of article important in a response against hate groups?*

SECTION 7

NOT IN OUR TOWN, EITHER

Bloomington/Normal, Illinois

SUMMARY

More than 500 residents of Bloomington/Normal march to protest church burnings. Nearly a thousand people sign a pledge against intolerance published by the local newspaper, and many go to Mississippi to rebuild a church. Driving into town, visitors and residents are greeted by an anti-bigotry "Not In Our Town" road sign. The mayor and the police establish a Neighborhood Watch program to prevent hate violence. Police officers help initiate discussion of the prevention of hate crimes.

"***Not In Our Town*** became a way of saying, 'Let's start talking about things now so we don't have those problems.'"

DISCUSSION QUESTIONS

- Discuss Liz Halbert's comment: "What racism basically comes down to is ignorance…does your ignorance control you or do you control it? …People [are] kinda scared to talk about racism… 'cause they want to ignore it…and they say, if they don't talk about it, it won't happen, but that's not the way to solve the problem." Ask: *How can talking about racism improve the situation? What things do you have to be careful of when talking about racism?* Ask students to review the classroom contract on page 2 of this guide and suggest additions or changes in light of this discussion.
- Read aloud Mike Matejka's statement: "Not all of us can get up and give a speech. Not all of us can stand up and pray in a congregation about something. But some of us can spray paint and some of us can fix a window and some of us can put up something in our window to mark our solidarity. Nobody was a hero. Nobody did anything out of the ordinary. A lot of everyday people did a little bit to make things different." *What are some other examples of little things ordinary people can do to make a difference? What are some things you could do?*

ACTIVITIES

- The people of Bloomington/Normal held a march to show their solidarity and commitment to tolerance. Have students research some of the great political marches in United States history, such as Susan B. Anthony's march for women's suffrage, the marches protesting World War I, the 1963 Civil Rights March on Washington, marches protesting the Vietnam War, and marches in support of gay pride. Encourage them to tell why they think marches have been and continue to be a powerful way for Americans to show support for beliefs and try to effect social change.
- Have students research recent and upcoming marches, walks, and runs in support of causes in your community. Have them report to the class on past events, including where and when each was held, who sponsored it, and what purpose it was intended to accomplish. Create and post a calendar that gives dates, times, locations, and purposes of upcoming events.

AFTER VIEWING THE VIDEO

As you help your students analyze the issues presented in the film, keep in mind the need to balance these two essential tasks: creating a safe environment in which the issues can be discussed, and challenging students to think critically and honestly about their reactions to these issues.

SPOTLIGHT ON LOCAL ISSUES

Have students research and report on a recent event involving intolerance, discrimination, or hate crimes in their own community. Ask them to include information on how individuals and groups have responded. Students may want to combine and distribute their reports.

QUICK WRITE FOLLOW-UP

Ask students to write a new response to each of these questions:

- Which segment of the video elicited the strongest response from you?
- How would you respond to a discriminatory slur overheard at school?
- How would you respond to a hate crime you witnessed?
- How would you respond after such an incident occurred?
- Have you experienced prejudice or hate crimes in your school? Did the school react? If so, how?
- What incidents of intolerance/hate/prejudice have you witnessed in your own life?

Have students compare these paragraphs with the ones they wrote before they viewed the video. Ask them how their perspectives changed, if indeed they did.

THE JIGSAW METHOD

Use the Jigsaw method to conduct a cooperative investigation of how different groups in the United States have suffered mistreatment and have fought for equality and civil rights. Several potential research topics are listed on pages 17-22. The Jigsaw method requires cooperation among group members as they work toward a common goal. Although this process requires more time and a greater degree of classroom management, the benefits can be invaluable because the method requires students to put the principles of democratic cooperation into practice.

1. Have students form Home Groups of 5-6. Explain that each Home Group will create its own report about how groups within the United States have fought intolerance. Ask each Home Group to decide what form their report will take: a written report, a photo essay, a bulletin-board display, or a tape- or video-recorded presentation.

2. Regroup students into Research Teams. (There should be the same number of Research Teams as Home Groups.) Assign each Research Team one topic. Tell students that they are responsible for reporting what they have learned to their Home Groups. Give Research Teams ample time to research their topics.

3. Ask students to return to their Home Groups. Each group member should teach the rest of the group what he or she learned in the Research Team. Home Groups should then work together to compile all of the information into a finished report or presentation.

DRAMA

Have students perform as Reader's Theater *The Monsters Are Due on Maple Street* by Rod Serling. (In this short play, a small town fearful of invasion by aliens begins to suspect its own members of being alien spies. Hysteria mounts as community members see one another's individual differences as reasons for suspicion.) After the performance, ask: *What role does diversity play on Maple Street? Who is the real enemy on Maple Street?*

STORIES OF COURAGE TO RESEARCH

Invite students to learn about individuals who have struggled to overcome intolerance. You might provide the following names to help students get started: Harriet Tubman, Nelson Mandela, Helen Keller, Sophie Scholl, Frederick Drimmer, Sojourner Truth, A. Philip Randolph, Fred Korematsu, and Cesar Chavez. Have students create a class book profiling the challenges and achievements of these individuals.

NOT IN OUR SCHOOL

Work with students to formulate a plan for a *Not In Our School* campaign. Encourage students to develop a plan which will encourage students, teachers, and other school personnel to band together against prejudice and intolerance.


Teens: Speak out to end intolerance

A BRIEF HISTORY OF ACTIVISM IN THE UNITED STATES

Not In Our Town II highlights how individuals can and do make a difference. We encourage students to explore how ordinary people can and do shed their passivity, engage in the democratic process and help create a society that values diversity and human rights.

The positive actions highlighted in ***Not In Our Town II*** are not unique in history. Today as in the past, people and groups work in many different ways to combat prejudice, discrimination and hate crimes. *Not In Our Town I* and *II* show concrete examples of Americans acting on their belief that persecution and injustice based on race, religion, gender, ethnicity, or sexual orientation must not be tolerated.

Instead of reiterating the many unjust laws and policies our government has allowed, we have chosen to focus on historic examples of groups and individuals who have made a positive difference.

While it is not possible to do a complete survey of the history of social justice and community activism in a study guide of this length, here are a few select topics:

COLONIAL ERA AMERICA

Colonial Era America included residents who fled religious persecution in England. In many ways Americans have been cooperatively resisting discrimination since the beginning. As early as the 1600s, Quakers throughout the colonies rejected slavery; they saw it as an affront to God's will. For this and other unorthodox beliefs the Quakers themselves often faced discrimination. In the mid-1700s, colonists began to object to what they saw as discriminatory English practices, especially Parliament's taxing policies: Parliament levied taxes on colonists even though the colonies had no representation in Parliament ("taxation without representation is tyranny"). To protect their rights, colonists refused to pay certain taxes, engaged in skirmishes with the English authorities, and eventually instigated the American Revolution.

THE YOUNG AMERICAN REPUBLIC

The American Republic declared itself a democracy in which all people were created equal. In practice, though, only Protestant white men achieved any level of equality. Women, non-Protestants, and people of color were routinely—almost uniformly—discriminated against. This inequality did not go unchallenged. Citizens and non-citizens used their voices to effect change. Before the Civil War, black and white abolitionists struggled to convince the American people and government that slavery was unacceptable in a free republic. At times, these abolitionists put their own lives and freedom in jeopardy to work for the freedom of others. African American men won the right to vote in 1870, with the ratification of the Fifteenth Amendment, but both black and white women continued to be denied that right. Their campaign for the right to vote in national elections did not succeed until Congress passed the Nineteenth Amendment in 1920. During the same period, Jim Crow laws required African Americans in the South to maneuver in subtle but sometimes powerful ways to counteract the effects of overt racial discrimination.

THE ABOLITIONIST MOVEMENT

Many nineteenth century Americans, both African American and white, saw the institution of slavery as a gross injustice and fought to abolish it. Three of the greatest abolitionists, Sojourner Truth, Harriet Tubman, and Frederick Douglass, had been born into slavery themselves. Frederick Douglass escaped in 1838 and soon began lecturing about his experiences. He became the most prominent African American abolitionist, speaking across the northern United States, founding an anti-slavery newspaper, and meeting with Abraham Lincoln several times to discuss the issue. Douglass also protested discrimination against free African Americans in the northern states. Another great abolitionist orator, Sojourner Truth,the first African American woman to speak out against slavery, was famous for her rhetorical power. Harriet Tubman gained fame as a "conductor" on the underground railroad, the network of guides and safehouses that helped escaped slaves reach freedom in Canada. After escaping slavery herself in 1849, Tubman returned to the South nineteen times to free others. During the Civil War, Tubman worked as a nurse, a scout, and a spy for the Union army—in one campaign she helped free 750 slaves. Thanks to the efforts of these and other abolitionists, slavery was outlawed in 1865 with the adoption of the Thirteenth Amendment to the Constitution.

THE TWENTIETH CENTURY

Throughout the twentieth century, the struggle for civil rights has been one of the strongest forces producing social and political change in America. The 1950s and 1960s, saw African Americans and white sympathizers unite in unprecedented numbers to effect long overdue changes in American law: the passage of the Civil Rights Act of 1964 secured civil rights for all American citizens—at least in legal terms—regardless of race or ethnicity. Yet legal equality does not necessarily translate into real equality. After the passage of the Civil Rights Act, many individuals and groups worked hard to make equality a reality—to put an end to discrimination, promote tolerance, stop hate crimes, and press for redress of past wrongs. African American civic leaders and clergy continued to be at the forefront of the fight against discriminatory practices. Encouraged by African American successes, Latinos organized in the 1960s and 1970s to demand equal rights, forming groups to promote cultural pride and combat prejudice. Also in the 1960s and 1970s, women argued more strongly for their equal rights, which had never been constitutionally guaranteed; Native Americans took action, asserting traditional rights to land and resources that had been denied them for centuries; and Asian Americans, long denied fundamental rights because of race, worked through legal channels to correct wrongs of the past.

WOMEN'S RIGHTS: SUFFRAGE AND THE SECOND WAVE

"We hold these truths to be self-evident, that all men and women are created equal." So began the Declaration of Sentiments drafted at the 1848 Seneca Falls Women's Rights Convention. This conference was called by Lucretia Mott and Elizabeth Cady Stanton, abolitionists spurred to action when they were barred from participating in an anti-slavery convention because of their gender. Seneca Falls was the beginning of the women's suffrage (voting rights) movement in the United States. Suffragists promoted their cause by holding parades, rallies, and public speeches, and through acts of civil disobedience, such as voting illegally. Suffragist activism led to Wyoming's granting women the vote in 1869. Many other states, mostly in the West, followed suit, but the majority of American women still were not allowed to vote. The National Woman's Suffrage Association (NWSA), founded by Stanton and Susan B. Anthony, focused on the goal of passage of a Constitutional amendment guaranteeing universal voting rights for women. The suffrage amendment, first introduced in Congress in 1878, was finally passed as the Nineteenth Amendment in 1920. A period of relative inaction followed; then, in the 1960s, activists such as Betty Friedan and Gloria Steinem launched the "Second Wave" of the women's movement. They focused on raising awareness of unequal treatment and passing laws to fight sexual discrimination in the economic and social realms. The laws they championed today guarantee equal pay for men and women working in the same jobs, prohibit job discrimination on the basis of gender, and bar sexual discrimination in schools receiving federal funds.

NATIVE AMERICAN INTER-TRIBAL ORGANIZATIONS

Most Native Americans in the United States are not only citizens of this country, but also members of independent tribes with their own governments. Because of this, Native American activism has generally focused on promoting autonomy for tribal governments as well as protecting the civil rights of individuals. Tribal governments, regional inter-tribal associations, and national organizations such as the National Congress of American Indians, founded in 1944, and the Native American Rights Fund, founded in 1970, work to protect the rights of Native Americans, both collectively and individually. These organizations have successfully pushed legislation protecting the sovereignty of tribal governments on reservation lands, restoring tribal rights (such as hunting and fishing rights) guaranteed by historical treaties, and gaining U.S. government recognition for tribes that have been "terminated," or stripped of their sovereign rights.

THE ANTI-DEFAMATION LEAGUE

The world's most active organization in the fight against anti-Semitism is the Anti-Defamation League (ADL), founded in 1913. The ADL combats Holocaust denial, neo-Nazism, and other types of anti-Semitism, and works toward tolerance not only for Jewish people but for all minority groups. One of the League's most important missions is its campaign against hate crime (crimes in which victims are singled out because of their race, religion, ethnicity, or sexual orientation). ADL experts study hate crime and develop programs to reduce the violence, including diversity awareness training and laws that dictate harsher-than-usual penalties for hate crimes. About 40 U.S. states have laws based on or similar to the ADL's model for

anti-hate crime legislation. In 1993 the Supreme Court upheld the constitutionality of hate crime "penalty enhancement," and a federal hate crime statute was included as part of the 1994 U.S. Crime Bill. The ADL also promotes the separation of church and state in order to protect religious freedom for all.

THE NAACP AND OTHER CIVIL RIGHTS ORGANIZATIONS

Racially-segregated schools and public facilities were the law in many parts of the United States until Oliver Brown, a railroad worker, sued the Topeka, Kansas board of education in 1951. His daughter had been barred from attending a public school in her neighborhood because she was African American. The case—known as Brown v. Board of Education—went all the way to the Supreme Court, where Thurgood Marshall, then chief counsel for the National Association for the Advancement of Colored People (NAACP), successfully argued that the principle of "separate but equal" is unconstitutional. Marshall later became the first African American Supreme Court justice. Through the 1950s and 60s, the NAACP and other African American organizations such as Dr. Martin Luther King, Jr.'s Southern Christian Leadership Conference (SCLC) championed desegregation. They won many other important court cases overturning laws restricting the civil rights of African Americans. They also successfully pushed for new laws guaranteeing these rights: The Civil Rights Act of 1964 banned discrimination based on race, sex, religion, national origin, or color and protected every individual's right to vote, seek employment, use public facilities, and patronize public places. The Civil Rights Act of 1968 provided for equal treatment in the sale or rental of housing. These acts ended *de jure* racial segregation (segregation by law), although *de facto* segregation (segregation in fact) is still a major problem today.

THE JAPANESE AMERICAN CITIZENS LEAGUE

The Japanese American Citizens League (JACL), founded in 1930, is a national organization devoted to protecting the rights of Japanese Americans. Its mission has evolved over time to include effective social activism. In 1946 an initiative that called for validation of the alien land law was introduced in California. The JACL mounted vigorous opposition by reminding voters of the contributions made by Japanese American citizens and soldiers. In large part because of the JACL's efforts, the proposition was defeated. In 1956 the JACL placed Proposition 13—an initiative calling for repeal of the alien land law—on the California ballot. Proposition 13 passed with overwhelming public support. The JACL fought for the right to citizenship for foreign-born Japanese living in America, particularly for the parents of American-born soldiers who fought in World War II. In 1978 the JACL asked Congress to evaluate the wartime internment of Japanese Americans to "determine whether a wrong was committed;" as a result of the arguments and evidence presented, the House of Representatives in 1987 concluded that the United States government should make a formal apology to Japanese Americans and provide financial compensation for survivors of the internment camps.

CESAR CHAVEZ AND THE UNITED FARM WORKERS

When César Chávez first began organizing Latino farm workers in the 1960s, labor unions had long been a useful and successful tool for those who strove to improve conditions in the workplace. Until the 1930s, Latinos had been largely excluded from mainstream American labor organizations; after the 1930s, Latinos were generally allowed to become union members, but experienced discrimination in some unions. In 1962 Chávez and others founded the National Farm Workers Association in California, an independent union that later became a part of the major umbrella organization for unions, the American Federation of Labor-Congress of Industrial Organizations (AFL-CIO), and changed its name to the United Farm Workers of America (UFW). Under Chavez's leadership, the UFW achieved significant gains for farm workers (both Latino and non-Latino) through successful boycotts of agricultural products. The UFW continues to press for better wages and working conditions for farm workers. The activities that Chavez and his dedicated organizers led inspired the Chicano activism of the 1960s and 70s, helping to create a Latino civil rights movement.

THE NATIONAL GAY AND LESBIAN TASK FORCE

The modern gay rights movement is considered by many to have started with the Stonewall riots in New York City in 1969. Since that time, numerous groups have been established to promote civil rights for lesbians, gay men, and bisexuals. One of the most influential is the National Gay and Lesbian Task Force (NGLTF), founded in 1973, which has worked to combat anti-gay violence and to improve the legal status of gay men and lesbians in the United States. Important advances in gay rights have been made since the 1960s. Several states have repealed laws that made homosexual acts illegal, despite the fact that in 1986 the United States Supreme Court upheld the constitutionality of such laws. Several states have also passed laws prohibiting discrimination based on sexual orientation in employment, housing, and other areas. When Colorado passed an amendment to its state constitution banning this type of civil rights protection for gay men and lesbians in 1992, the United States Supreme Court ruled the amendment unconstitutional. Three mass marches on Washington—in 1979, 1987, and 1993—have helped place gay and lesbian rights in the national spotlight.

You are not alone!

The following are just a few of the many non-profit organizations that work to promote tolerance. Many have websites and local chapters that provide resources and referrals.

Anti-Defamation League (ADL)
823 United Nations Plaza
New York, NY 10017
ph: 212-885-7800
www.adl.org

Center for Democratic Renewal
P.O. Box 50469
Atlanta, GA 30302-0469
ph: 404-221-0025
www.publiceye.org

Center for Living Democracy
RR #1 Black Fox Rd.
Brattleboro, VT 05301
ph: 802-254-1234
www.livingdemocracy.org

Education Development Center
National Hate Crime Prevention Project- EDC
55 Chapel St.
Newton, MA 02158-1060
ph: 800-225-4276

Facing History and Ourselves
16 Hurd Rd.
Brookline, MA 02146
ph: 617-232-1595
www.ncrel.org

Gay, Lesbian and Straight Teachers Network (GLSTN)
122 W. 26th St., Suite 1100
New York, NY 10001
ph: 212-727-0135
www.glstn.org

Leadership Conference on Civil Rights
1629 K St. N.W.
Washington, DC 20006
www.civilrights.org

National Association for the Advancement of Colored People (NAACP)
1025 Vermont Ave. NW #1120
Washington, DC 20005
1-800-NAACP-55
www.naacp.org

National Conference
71 Fifth Avenue #1100
New York, NY 10003
ph: 800-352-6225
www.nccj.org

National Council of Churches
475 Riverside Dr.
New York, NY 10115
ph: 212-870-2299

National Gay and Lesbian Task Force
2320 Seventeenth St., NW
Washington, DC 20009-2702
ph: 202-332-6483
www.ngltf.org

President's Initiative on Race
Attn: PIR1 New Executive Office Building
Washington, DC 20503
www.whitehouse.gov/Initiatives

Southern Poverty Law Center
Teaching Tolerance Magazine
400 Washington Ave., P.O. Box 548
Montgomery AL 36101-0548
ph: 334-264-0286

Study Circles Resource Center
Box 203, 697 Pomfret St.
Pomfret, CT 06258
ph: 806-928-2616
http://civic.net/AFC/SCRC/html

Toward a More Perfect Union in an Age of Diversity–A Guide to Building Stronger Communities Through Public Dialogue
www.pbs.org/ampu/scg.html

U.S. Holocaust Memorial Museum
100 Raoul Wallenberg Place SW
Washington, DC 20024-2150
ph: 202-488-2661
www.ushmm.org

"Folks never understand the folks they hate."

James Lowell

"Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people."

Harry Emerson Fosdick

"No loss by flood and lightning, no destruction of cities and temples by hostile forces of nature, has deprived man of so many noble lives and impulses as those which his intolerance has destroyed."

Helen Keller

"I believe in recognizing every human being as a human being– neither white, black or red."

Malcolm X

"Liberty means responsibility. That is why most men dread it."

George Bernard Shaw

"I have a dream that one day this nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident, that all men are created equal." I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood."

Dr. Martin Luther King, Jr.

"Every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. This is not the case."

John F. Kennedy

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