

Breaking the Muslim Monolith: Exploring Stereotypes

Overview

Students will learn about stereotypes associated with Muslims and then stereotypes associated with groups in their own school. Students will learn about Muslims – through an article and video clips – in an attempt to break apart the monolithic view that all Muslims are the same. Students will then look for stereotypes/monoliths in their own schools and create a school campaign that attempts to fight these stereotypes using announcements and posters.

Grade

9

NC Essential Standards for World History

- WH.8.2- Explain how international crisis has impacted international politics

Materials

- “Breaking Apart Monoliths” Power Point available in the Database of K-12 Resources (PDF format)
 - To view this PDF as a projectable presentation, save the file, click “View” in the top menu bar of the file, and select “Full Screen Mode”
 - To request an editable PPT version of this presentation, send a request to cnorris@unc.edu
- “Who speaks for Islam today? A Muslim world in ferment”, *News and Observer* article by Charles Kurzman. (attached)
- Vocabulary List (optional) (attached)
- Dictionaries (optional)
- “Minarets of Menace” *Daily Show* Clip
 - <http://www.thedailyshow.com/watch/wed-june-17-2009/jason-jones--behind-the-veil---minarets-of-menace>
- “Persians of Interest” *Daily Show* Clip
 - <http://www.thedailyshow.com/watch/mon-june-22-2009/jason-jones--behind-the-veil---persians-of-interest>
- Poster/Chart paper
- “Beyond Stereotypes,” optional culminating assignment (attached)
- Clip of John McCain Singing “Bomb Bomb Bomb, Bomb Iran” (optional)

Essential Questions:

- What is a stereotype and how can they be harmful?
- What are some basic tenets of Islam?
- What are some stereotypes of Muslims?
- Why do we create stereotypes and why is it important to be aware of them?

Duration

90 - 120 minutes

Student Preparation

- Students should have a basic understanding of Islam and Muslim faith and culture.
- Since this lesson deals with identifying and exploring stereotypes, issues that come up can be sensitive and controversial. It is thus important that a firm foundation of respect and open-mindedness is present in the classroom. (See the Consortium’s materials for building classroom community in the Activities section of the Database of K-12 for assistance in this area.)

Procedure

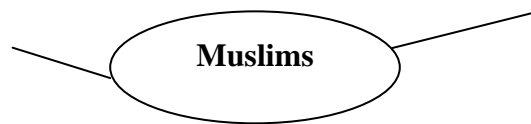
Warm Up: Where Do You Stand?

1. Before class, choose a wall to create a continuum on. Facing the wall, hang a -5 on the far left, a 0 in the center, and a +5 on the far right. When class begins, inform the students that you are going to show them a series of pictures. Based on the picture, they will choose a place to stand on the continuum based on the feeling they have towards the picture. Provide these directions for choosing where to stand:
 - If the picture arouses a very negative emotion, they will stand at the -5. They can stand in between -5 and 0 for lesser degrees of negative feelings.
 - If the symbol arouses no emotion, they will stand at the 0.
 - If the picture arouses a very positive emotion, they will stand at the +5. They can stand in between 0 and +5 for lesser degrees of positive feelings.
2. Project the attached power point “Breaking Apart Stereotypes”. The images in pictures are listed below. After each picture, allow students to share their reasoning for choosing where to stand on the continuum. Ask students what the image is before telling them.
 - Slide 2: A group of nuns
 - Slide 3: Map of the Middle East
 - Slide 4: A group of women wearing burqas – full body garments
 - Slide 5: Two Christian pastors
 - Slide 6: A man wearing a turban
 - Slide 7: Map of Indonesia
 - Slide 8: Protestor with sign that says, “Behead those who insult Islam”
 - Slide 9: Comedian Dave Chappelle
 - Slide 10: Protestor with sign that says, “No More Mosques”
 - Slide 11: Muslim girls playing soccer
 - Slide 12: Protestors with a sign that says, “Stop Islam”
 - Slide 13: Protestors with signs that say, “Troops out of Iraq”, “Stop the War on Muslims”, “Hands off Iran”.
3. After the students have taken seat, debrief the activity with the following questions:
 - What do these images have in common?
 - Why did some images arouse positive feelings but other symbols arouse negative feelings?
 - How much does history affect how we view some of these images?
4. Tell students that you want to further discuss a few images in particular.
 - (Return to slide 6 which shows a man wearing a turban.) What religion do you think this man practices? Why?

- Students may respond with answer such as “Islam, Muslim, Hindu, etc. Press them further and ask for the reasons why they think this.
- Let students know that this is actually an image of a man who practices the religion of **Sikhism**, which was founded in the Fifteenth Century. It is predominantly practiced in India and parts of Pakistan. It’s currently the fifth largest organized religion in the world with over 20 million adherents. (Source: <http://www.sikhs.org/>)
- Does anyone know where you will find the largest population of Muslims?
 - Again project [slide 7](#) and let students know that Indonesia has the largest Muslim population in the world with 196,809, 102 Muslims. Ask students if they are surprised by this and if so, why.
(Source: <https://www.cia.gov/library/publications/the-world-factbook/geos/id.html>)
- (Return to [slide 9](#).) Who is pictured here? What religion would you guess Dave Chappelle practices?
 - Let students know that Dave Chappelle is a Sunni Muslim.
- Look at [slide 13](#) again and ask students about the sign saying “Stop the War on Muslims”. What do they think this means?
- For those of you who felt negative emotions when you viewed the pictures of Muslims, why do you feel this way? What experiences or circumstances have influenced your views?

What Do You Know About Muslims?

5. Tell students that in today’s lesson, they are going to be exploring perceptions of Muslims. Divide students into groups of four or five – they should remain in these groups for the remainder of the class. Give each group a piece of chart paper. Instruct the students to draw the following graphic organizer on their paper:



Instruct students to take five minutes to add a line for each word, concept, person, etc. they associate with Islam and/or Muslims. After the allotted time, instruct groups to share a few of their responses while compiling a master brainstorm on the board. Discuss:

- How would you characterize our class list? (i.e. if there are clear instances of negative views, positive views, stereotypical views, misconceptions, etc. note this and discuss.)
- When do you hear about Muslims in the news? Is it usually a negative or positive story? Why do you think this is the case?
- When you see Muslims pictured in TV shows, movies, etc., how are they typically portrayed?
- How do you think what you hear in the news, or see in movies or on TV, affects your perception of Muslims?
- Do any of you know anyone who is a Muslim? How might being close with someone (i.e. a friend or family member) who is Muslim, verses not knowing anything about Muslims other than what you see in the media, change your perception?
- What is the “Muslim World”? Is there a “Christian World”? If so, where is it?
- How do you think Muslims view Americans? Do ALL Muslims have the same view of the United States and Americans?
- Do all Americans view Muslims the same way?

6. Before moving further, provide students with a review of Islam:

Islam is the monotheistic religion articulated by the Qur'an, a text considered by its adherents to be the verbatim word of the one, incomparable God, and by the Prophet of Islam Muhammad's teachings and normative example (in Arabic called the Sunnah, demonstrated in collections of Hadith). *Islam* literally means "submission (to God)". A Muslim is someone who follows the Islamic faith.

Muslims regard their religion as the completed and universal version of a monotheistic faith revealed at many times and places before, including, notably, to the prophets Abraham, Moses and Jesus. Islamic tradition holds that previous messages and revelations have been changed and distorted over time. Religious practices include the Five Pillars of Islam, which are five obligatory acts of worship. Shariah or Islamic law touches on virtually every aspect of life and society, encompassing everything from banking and warfare to welfare and the environment.

The majority of Muslims belong to one of two denominations, the Sunni (87–90%) and the Shi'a (10–13%). Islam is the predominant religion in the Middle East, North Africa, and large parts of Asia and Sub-Saharan Africa. Sizable communities are also found in China and Russia, and parts of the Caribbean. About 13% of Muslims live in Indonesia, the largest Muslim country, 31% in the Subcontinent, and 20% in Arab countries. Converts and immigrant communities are found in almost every part of the world. With approximately 1.5 billion Muslims, Islam is the second-largest religion in the world and arguably the fastest growing religion in the world. (Source: <http://en.wikipedia.org/wiki/Islam>)

7. Explain to students that sometimes words and labels are used to identify people who share similar characteristics, but that they aren't always accurate representations of the people they're applied to. For example, "the West" is used to refer to Europe and the United States. Discuss:
- Are all British people the same as Americans? What do they have in common? What is different?
 - Are all Americans the same? Explain. What differences can you identify? Are there some similarities?
 - What is a stereotype? (Allow students to share their thoughts then explain that it is a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment.) How are we each impacted by stereotypes? How might stereotypes affect how we view the world?
 - Earlier we discussed how the media may affect your view of Muslims. Can you identify particular stereotypes that exist regarding Muslims? Look back to the brainstorm you created about Muslims. With your group members, take a few moments and identify which of your thoughts are stereotypical.

Who Speaks for Islam today?

8. Distribute the attached "Who Speaks for Islam today?" article from the *News and Observer*. Allow students approximately 15 - 20 minutes to read the article aloud in their groups and then answer the attached questions. Instruct them to underline any vocabulary they may not understand and

provide dictionaries for the students to look up the words. If no dictionaries are available, a list of words and definitions is provided for some of the more difficult vocabulary.

9. After the allotted time, discuss student responses to the reading and questions. Further discuss:
 - Did this article change your impression of the Muslim world or religion in anyway? Why or why not?
 - How does this article serve to combat Muslim stereotypes?
 - Does this article enforce any Muslims stereotypes? If so, which ones?
 - Why do you think this article was written?

US and Iran: Are We Mortal Enemies?

10. Refer back to the earlier activities and if students have mentioned “Iran”, ask them what they know about Iran. Project slide 14 (map of Iran) and explain that US-Iranian relations have changed over the past 50+ years. Inform students that over the past ten years hostile rhetoric between the two nations has increased greatly. The War on Terror, the election of hard line anti-US president Mahmoud Ahmadinejad, and Iran’s attempts to “go nuclear” have strained already fragile relations. Both sides have used increasingly hostile rhetoric towards one another. In the 2002 State of the Union Address, President Bush named Iran as part of the “Axis of Evil” – along with Iraq and N. Korea. Many US pundits have called for war with Iran, describing Iranians as “evil” and “dangerous”. On the other side, Ahmadinejad has repeated his claims that US ally, Israel, should be “wiped off the map”, that the US is “the Great Satan”, and asserted that Iran has the right to pursue nuclear power and possibly nuclear weapons. Given that these are the stories that the media reports on however, we often fail to think about the individual people living in Iran. Discuss:
 - How do you feel about Iran? Iran’s government? Iran’s people?
 - Do governments always represent their citizen’s wishes?
 - Do governments’ attitudes towards one another represent the average citizens’ feelings?
11. Cue up the following clips from the *Daily Show* and distribute the attached handouts of questions. Instruct students to answer the questions while viewing the clips.
 - “Behind the Veil – Minarets of Menace” (6:06)
 - <http://www.thedailyshow.com/watch/wed-june-17-2009/jason-jones--behind-the-veil---minarets-of-menace>
 - “Behind the Veil – Persians of Interest” (4:56)
 - <http://www.thedailyshow.com/watch/mon-june-22-2009/jason-jones--behind-the-veil---persians-of-interest>

➤ Teacher Note: Due to some schools’ ability to block web videos, test the links before starting the lesson and download them if necessary. Teachers may also want to preview the videos to determine the appropriateness of the content for the level of students you are working with.
12. After viewing the video clips review and discuss the attached questions:
 - **Clip #1 – The Minarets of Menace Questions**
 - According to the journalist, Maziar Bahari, what is the root of the problems between the US and Iran?
 - How did the people on the street feel about the United States and Americans?

- **Clip #2 – Persians of Interest**

- According to Ebrahim Yazdi, who do American actions help in Iran? Why do you think this is?
- Did anything that cleric Mohammad Ali Abtahi say surprise you? If so, what?
- What happened to the three men from the video? What does that tell you about the Iranian government?
- Based upon what you've seen and heard, what are some things the US and Iran have in common?
- Write three things you learned from these two segments:
- Do you think that people would change their views about Iran after seeing this Daily Show segment? Why or why not? Write your response on the back of this sheet.

What Do You Care About?

13. Instruct students to remain in their groups for this next activity and provide each group with a piece of chart paper. Project the list of issues on slide 15. Inform each group that they have five minutes to discuss and rank the issues using 1 (most important) through 9 (least important). After the allotted time instruct each group post their list at the front of the room and discuss:
 - What issues were most important to you? Do you see particular issues that a majority of groups have in common as being most important?
 - What issue(s) was least important?
 - Did you find it difficult to come to a group consensus when ranking the issues? If so, why?
 - What do these lists tell us about the views of the class?
14. Based upon the group lists, create a class list – on the board or on a piece of chart paper – ranking the issues. Next, project slide 16 and ask students to compare the two lists (do not give them any information regarding who compile the list on slide 16.) Discuss:
 - How does our class list compare to the chart on slide 16? What do we have in common with the creators of the list on the slide?
 - What do you think of this alternate list? Do you understand why someone may have ranked family, friends, marriage, etc. as most important?
15. Inform students that Muslims around the world have taken the same survey they just took. The results of that survey are on slide 16. Further discuss:
 - What do the results of the survey tell us about Muslims?
 - What do these responses say about our stereotypes of Muslims?
 - What do you think accounted for people's changes in attitude from 2002 to 2005?
 - Do you have more in common with Muslims than you thought?
 - Do you think people stereotype others?
 - Are stereotypes always a negative thing? Why are stereotypes sometimes humorous?
 - What are ways to combat stereotypes?
 - Based on what we have discussed today, have your views of Muslims changed in anyway? Why or why not?

Optional Culminating Activity: Beyond Stereotypes - Breaking the High School Monolith

16. Explain to them that the point of this lesson was to dispel some myths about America's "enemies" and to challenge their own personal perceptions of Islam, Muslims, and Iran in general. Point out

that just as many Americans harbor stereotypes regarding Islam, Muslims, Middle Easterners, etc., similar stereotyping takes place within the borders of our own country, community, and school. To explore this concept with students further, post a piece of lined chart paper at the front of the room, and instruct students to share all of the different groups and types of people that attend their school. Use the following questions as guides:

- What is the racial makeup of the school?
- What is the religious makeup of the school?
- What are different types of cliques or social groups? (e.g. “punks”, “jocks”, “cheerleaders”, etc.)
- What languages do you hear spoken in the halls?

17. Once students have expended their thoughts, divide students into groups (or use the same groups as earlier) and assign each group one of the cliques or groups written on the chart paper. Distribute the “Beyond Stereotypes” instructions. Review the directions and answer any questions before allowing the groups to work independently. Students should spend the remainder of class finishing their presentations. Remind students that their posters and morning announcements are due at the start of class tomorrow.

18. Forego a warm up at the start of class the next day and allow the students to perform their campaign announcements. Once all the groups have presented, let students hang their posters around the classroom and complete a gallery walk of the posters. Debrief the lesson by asking the following questions:

- Which group’s announcement was most effective? Why?
- Which group’s poster was more effective? Why?
- Did working on this project alter your perceptions of the groups you were assigned? How?
- Do you think a school wide campaign such as this would lead to greater harmony around the school? Why or why not?

Additional Activities

- Have students create a chart displaying the differences and similarities of Sunni and Shia Islam.
- Additional Daily Show Videos Dealing with Iran:
 - “Interview with Maziar Bahari after his imprisonment” (8:00)
 - <http://www.thedailyshow.com/watch/mon-november-30-2009/maziar-bahari>
 - “Crisis in Iran” (4:32)
 - <http://www.thedailyshow.com/watch/mon-june-22-2009/crisis-in-iran>
- Iranian-US Relations Seen Through the Prism of High School Textbooks
 - <http://latimesblogs.latimes.com/babylonbeyond/2010/01/iran-americaniranian-relations-seen-through-the-prism-of-high-school-textbooks.html>
- Have students choose search for stereotypes in newspaper articles and write a paragraph on describing who, why and how the author is stereotyping a particular group.

Who speaks for Islam today? A Muslim world in ferment

By CHARLES KURZMAN

CHAPEL HILL - If you want the Catholic position on terrorism, ask the Vatican. If you want the Southern Baptist position, refer to the Executive Committee and the resolutions of the annual convention. There may be dissent, as in all faiths. But these offices have the authority to speak on behalf of their religion.

Islam has no organized church to speak with such authority. As the world confronts terrorism, no single Muslim or Islamic organization can tell us definitively what Islam says on the subject.

Rather, we face a plethora of competing statements. For example, Shaykh Muhammad Sayyid al-Tantawi, the leader of Cairo's al-Azhar mosque -- home of the world's oldest seminary -- denounced the mass murders of Sept. 11: "Attacking innocent people is not courageous. It is stupid and will be punished on the Day of Judgment." Ayatollah Ali Khamenei, the jurist-ruler of Iran, condemned the killing of civilians, "whether such massacres happen in Hiroshima, Nagasaki, Qana, Sabra, Shatila, Deir Yassin, Bosnia, Kosovo, Iraq, or in New York and Washington."

By contrast, Osama bin Ladin, self-appointed leader of the radical al-Qaeda coalition, praised God for the attacks, calling them minor compared with the losses the Islamic world has suffered over the past 80 years: "One million Iraqi children have died thus far in Iraq, though they did not do anything wrong. Despite this, we heard no denunciation by anyone in the world or a fatwa (religious judgment) by the rulers' ulama (Islamic scholars)."

Bin Ladin's reference to 80 years of suffering offers one clue to the diversity of Muslim statements on terrorism. In 1924 -- 80 years ago, according to the lunar Islamic calendar -- the newly founded Republic of Turkey abolished the Ottoman caliphate. The Ottoman caliph claimed to be the sole successor to the Messenger Muhammad as religious leader of the Muslims -- caliph, or "khalifa," means "successor" in Arabic. Muslims did not universally accept the caliph's judgment, but the office of the caliphate provided the Islamic world with a symbol of unified leadership.

This symbol disappeared in the competing claims to succession, all ultimately dropped, that followed the abolition of the caliphate. Today each Islamic country has a separate religious hierarchy, or even multiple hierarchies, and none is bound to acknowledge the leadership of any other. Mullah Muhammad Omar, until very recently the leading religious official in Afghanistan, competed for Islamic authority with Shaykh Tantawi of Egypt, Ayatollah Khomeini of Iran and other leading scholars.

There is a time-honored precedent for this diversity of religious authorities in Islam. Soon after Muhammad's death, faced with the fallibility of human efforts to interpret revelation, leading Muslim scholars agreed to disagree. Not all approaches were tolerated, but a form of pluralism became institutionalized in the 9th century through the four schools of Islamic law, which most seminaries in the Islamic world have recognized and taught alongside one another for centuries. In the 1950s, the rector of al-Azhar even agreed to recognize and teach Shi'ism -- the sect of Islam that predominates in Iran -- as a fifth legal school.

Disagreement and debate among Muslim scholars is thus expected and accepted, even as the boundaries of toleration have on occasion been enforced with expulsion or death.

But bin Ladin is no religious scholar. His higher education is in secular subjects -- his university degree is in civil engineering -- and he has only elementary training in religious studies. Historically, a Muslim religious scholar must have a license, granted by a properly licensed scholar, in order to issue religious judgments. Bin Ladin has no such license, so his 1996 declaration of war and the 1998 fatwa on which he was the lead signatory must be considered the work of a layperson and autodidact.

Bin Ladin is not alone in this. The past century has witnessed an explosion of do-it-yourself theology and jurisprudence in the Islamic world. With the rise of secular education, particularly higher education, many laypeople have turned their hands to the sacred sources and announced their own findings. Those with access to personal computers can now search and sort these sources in minutes -- tasks that used to require years of training.

In short, the traditional seminaries have lost their monopoly on religious interpretation. Some of the most influential Islamic scholars of the 20th century were college graduates, not seminarians. Bin Ladin, like many other radical Islamists, is contemptuous of most traditionally-trained seminary scholars -- "the rulers' ulama," he calls them. The seminaries are in the pocket of oppressive governments, according to this view, too timid to speak boldly and preoccupied with doctrinal minutiae rather than the pressing issues of the day.

The profusion of religious authorities outside of the seminaries has generated a large body of liberal Islamic thought, as well as radicalism, including Islamic arguments for democracy, human rights, gender equality and the like. As a result, the diversity of Muslim opinion has widened considerably over the past century, making it even harder to identify a single authoritative position as representing "the" Islamic take on virtually any contemporary issue.

Who speaks for Islam? More and more Muslims do. As they compete with one another for the support of their fellow believers, there is debate even over the criteria by which they ought to be measured: scholarly insight, personal piety, political efficacy or other grounds.

The U.S.-led "war on terrorism," wading into this complex arena, faces three dangers. First, the bombing of Muslim civilians in Afghanistan or elsewhere -- whether intentional or not -- tilts Islamic debates toward the radicals, who point to the West's double standards in the valuing of human life.

Second, the Western equation of Muslims with radicalism -- as expressed through ethnic profiling, hate crimes, and longstanding hostility towards Islam -- inflates the radicals' importance and alienates moderates and liberals.

Third, the occasional embrace of "friendly" Muslims is sometimes too tight, making them look like puppets. They need the autonomy to criticize the United States for steps they feel are mistaken. This is especially true now, in a time of global crisis -- and it is just as true for Americans as it is for America's allies.

Source: <http://www.unc.edu/~kurzman/whospeaks.htm> (Originally appeared in the *News and Observer* – December 2, 2001.)

Questions:

1. What is significant about the religion of Islam not having a definitive voice that can speak for all the followers of the religion? How might this impact Muslim opinions regarding various community and world issues? How might this impact how Muslims are viewed?
2. What symbol did the "Muslim World" lose in 1924? What happened as a result of that loss?
3. What is Osama bin Ladin lacking according to the author?
4. What factors have contributed to "do-it-yourself" theology? How do you think these factors have contributed?
5. According to the author, "who speaks for Islam?"
6. What are the three challenges facing the war on terror?
7. When has Christianity undergone a similar transformation?
8. What are three things you learned about Islam from this article?

Vocabulary Words for “Who Speaks for Islam?”

Plethora – excess or abundance

Jurist - one having a thorough knowledge of law

Hierarchy – a ruling body of clergy organized into orders or ranks each subordinate to the one above it

Pluralism – a theory that there are more than one or more than two kinds of ultimate reality. In this case, there are many differing interpretations of Islam

Fatwa – a legal opinion or decree handed down by an Islamic religious leader

Autodidact – a self taught person

Minutiae – a minor detail

Doctrine - a principle or position or the body of principles in a system of belief

Clip #1 – The Minarets of Menace Questions

- 1) According to the journalist, Maziar Bahari, what is the root of the problems between the US and Iran?

- 2) How did the people on the street feel about the United States and Americans?

Clip #2 – Persians of Interest

- 3) According to Ebrahim Yazdi, who do American actions help in Iran? Why do you think this is?

- 4) Did anything that cleric Mohammad Ali Abtahi say surprise you? If so, what?

- 5) What happened to the three men from the video? What does that tell you about the Iranian government?

- 6) Based upon what you've seen and heard, what are some things the US and Iran have in common?

- 7) Write three things you learned from these two segments:

- 8) Do you think that people would change their views about Iran after seeing this Daily Show segment? Why or why not? Write your response on the back of this sheet.

Name _____



Beyond Stereotypes: Creating a School Wide Tolerance Campaign

Directions: You have been selected to create an awareness campaign regarding stereotypes in your school community. The purpose of the campaign is to help dispel some of the myths or stereotypes about the group assigned to you, while encouraging tolerance and open-mindedness of all individuals. Once you've been assigned a group, brainstorm some stereotypes or myths associated with that group. Then figure out a way to educate the school, dispel those myths, and promote tolerance and acceptance. There are two parts to your campaign:

Part One: Awareness Poster

Create a poster that will be put up around school to help contradict the stereotypes typically associated with your assigned group and that promotes tolerance and understanding.

- (5 Points) The poster must contain an original slogan or phrase. The slogan must be an expression that is effective and convincing to its intended audience regarding awareness of stereotyping and promotion of tolerance.
 - (15 Points) The poster must contain appropriate visual images or symbols.
 - (20 Points) The poster should contain text that offers details or a summary of the stereotypes you're trying to combat and the open-mindedness you are trying to promote.
 - (10 Points) The overall work must be creative and clearly show to its viewer that great effort was put forth in creating and completing the poster.
-
- **50 Total Points for this portion of the assignment**

Part Two: Morning Announcement

Create a short announcement that will be read during the daily announcements that promotes tolerance, acceptance, and open-mindedness. After creating your announcement, you must read it in front of the class.

- (10 Points) The announcement must contain an attention catching introduction. Remember it's early during the announcements and you want your classmates to be awake and paying attention!
 - (10 Points) The announcement should include three or more myth busting details about the group you're trying to gain respect for.
 - (10 Points) The announcement must be 1-2 minutes long.
 - (10 Points) The announcement should be loud, clear, and enthusiastic. All assigned group members should participate.
 - (10 Points) The announcement should take into account your audience. Is it convincing to them?
-
- **50 Total Points for this portion of the assignment**

Brainstorming Questions

- What are some stereotypes about my assigned group?
- What are some positive characteristics of my assigned group?
- Do the actions of a few represent the whole of my assigned group?
- Why should any group of people be allowed to express themselves and associate with one another should they so choose?
- Why are respect, tolerance, and open-mindedness important?
- How can we fight hate and closed-mindedness as a school?