



**GENERATION GLOBAL Lesson Plan**

**Module: Art of Expression.**

**Lesson 1: What is Beauty?**

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

<b>Aim</b>	<ul style="list-style-type: none"> <li>To reflect upon cultural / temporal limitations of beauty</li> <li>To understand how such skills of reflection can form the basis of dialogue based on mutual respect and insight</li> </ul>	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>Work together to attempt to determine a definition of Beauty</li> <li>Reflect upon, and articulate ideas that are important to us.</li> </ul>	
<b>Key vocabulary</b>	Art Beauty Meaning	Nature Self-expression
<b>What I'm Looking For (Assessment criteria)</b>	Students can: <ul style="list-style-type: none"> <li>Reflect critically upon a complex, philosophical issue</li> <li>Recognize contemporary and historical contexts where beauty is expressed, for example in art, cultural and natural settings</li> <li>Share reflections and develop arguments to support their point of view</li> <li>Respecting those with different opinions and viewpoints</li> </ul>	
	<b>Teacher guidance</b>	
<b>Starter</b> <b>Defining beauty.</b>	Start with a moment of silence – ask students to suggest the “Most Beautiful thing that I have ever seen”. When they have thought about their suggestion – write it on a post it note. Ask students to share with a partner, then repeat several times. Ask a number of students to share the most interesting one that they have heard (either their own or someone else’s) Introduce the topic of this lesson – which will be to try and work out What do we mean by “Beauty”. Starting with Student’s own ideas and experiences – this	

	<p>lesson is “practical philosophy” in that it will encourage them to arrive at their own definition of the term.</p> <p><b>NB.</b> Beauty is, very often, a culturally loaded concept. Different human cultures, and different periods of time have demonstrated different understandings of the concept – in all the possible ways that it might be understood. It is a difficult word – as it is used in different ways, and maybe translated using variants.</p>	<p>This is <b>helpful</b> - in that it will generate for us similarities and differences that students may not expect, which they can discuss.</p> <ul style="list-style-type: none"> <li>• This may be <b>unhelpful</b> – and you may need to think about some of the resources, and make them more appropriate for your own students – as always please let us know of any changes, so that we can share them more broadly.</li> </ul>
<p><b>Suggested activities</b></p>	<p>In an ideal world it would be best to split the class into two, and run this activity with one of the print outs for each group, but you are more likely to only use one.</p> <p>Student should look through the pictures and record which of the images they personally found most beautiful. They should be able to provide some explanation – tell their own story.</p> <p>Ask students to pair up once again and ask them to have <b>4</b> short encounters to share the particular image that they have chosen, and explain why it spoke to them.</p> <p>Return to groups.</p>	<p>Print out the Sheets ‘Manmade Beauty’ and ‘Natural Beauty’ – as high quality, as possible, and in colour – or make your own powerpoints.</p>
	<p>Groups should now consider the following questions – do them individually. Everyone has got to know their group’s answers – as they don’t know who will be called upon to answer.</p> <ul style="list-style-type: none"> <li>• What common ideas about Beauty can you identify?</li> <li>• What surprised you?</li> </ul>	<p>Record on a board or sugar paper the ideas that groups put forward. This will give</p>

	<p>Pick students at random to respond – if they are in groups of 4, assign numbers, so that you can say “number 3 stands and give us your group’s answer”.</p> <ul style="list-style-type: none"> <li>• What makes something beautiful?</li> </ul> <p>Once again, discussion in groups – encourage them to reflect back upon their answers, and those of other groups to the previous questions... Record on a board or sugar paper the ideas that groups put forward.</p> <p>Use class discussion to try to answer the question “What do we mean by beauty?”</p> <p>Try to arrive at an agreed definition.</p> <p>Remember to emphasize the skills of good listening and discussion from the first module. Refer to the “rules for discussion” that you drew up, and you may want to use the assessment sheet.</p> <p>If you have time, it might be a good idea to do a WWW/EBI analysis of your group’s work on this particular task – get them back to thinking about Discussion Skills.</p>	<p>support for the following questions.</p>
	<ul style="list-style-type: none"> <li>- Does their definition work for the examples of beauty that <b>they</b> selected in the lesson?</li> <li>- Will their definition work for <b>everyone</b>, everywhere?</li> <li>- Consider             <ul style="list-style-type: none"> <li>o "How can a person be beautiful?"</li> </ul> </li> </ul> <p>"can beauty be appreciated through other senses?" (Perfume important in Islam - "Aisha (<i>may Allah be pleased with her</i>) narrates</p>	<p>Use Dictionary Definition sheets</p>



	<i>that she used to perfume the Messenger of Allah's (may Allah bless him and grant him peace)</i>	
<b>Set up for Next lesson's intro activity.</b>	<p>Ask students to bring in an example of something that they consider to be beautiful –</p> <p>This could be</p> <ul style="list-style-type: none"><li>• art,</li><li>• something from nature,</li><li>• architecture,</li><li>• poetry,</li><li>• Music.</li></ul> <p>They will have to explain in some detail why they have chosen this particular thing.</p>	

## Manmade Beauty





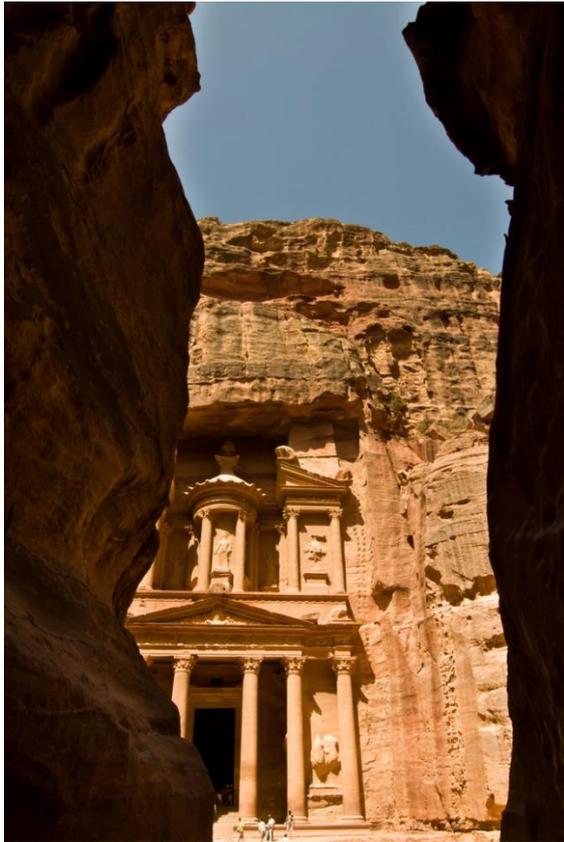










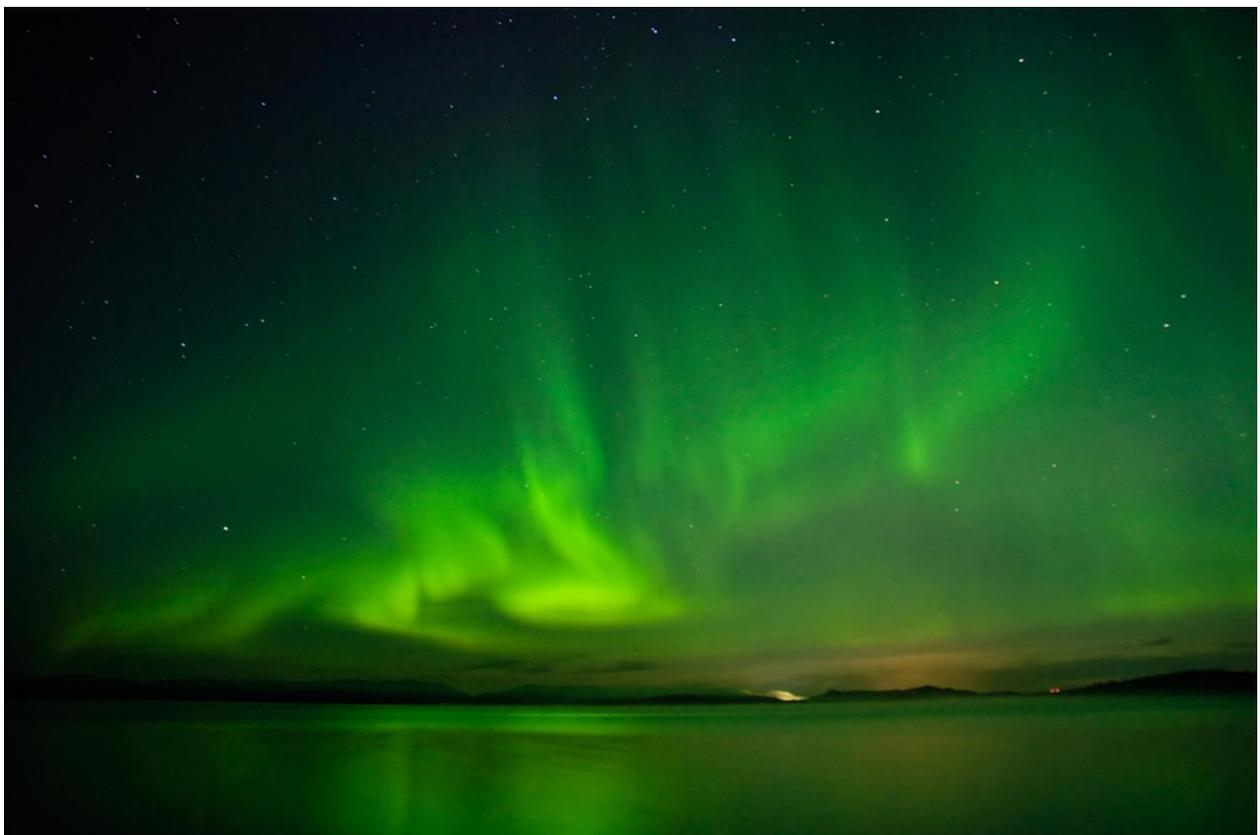
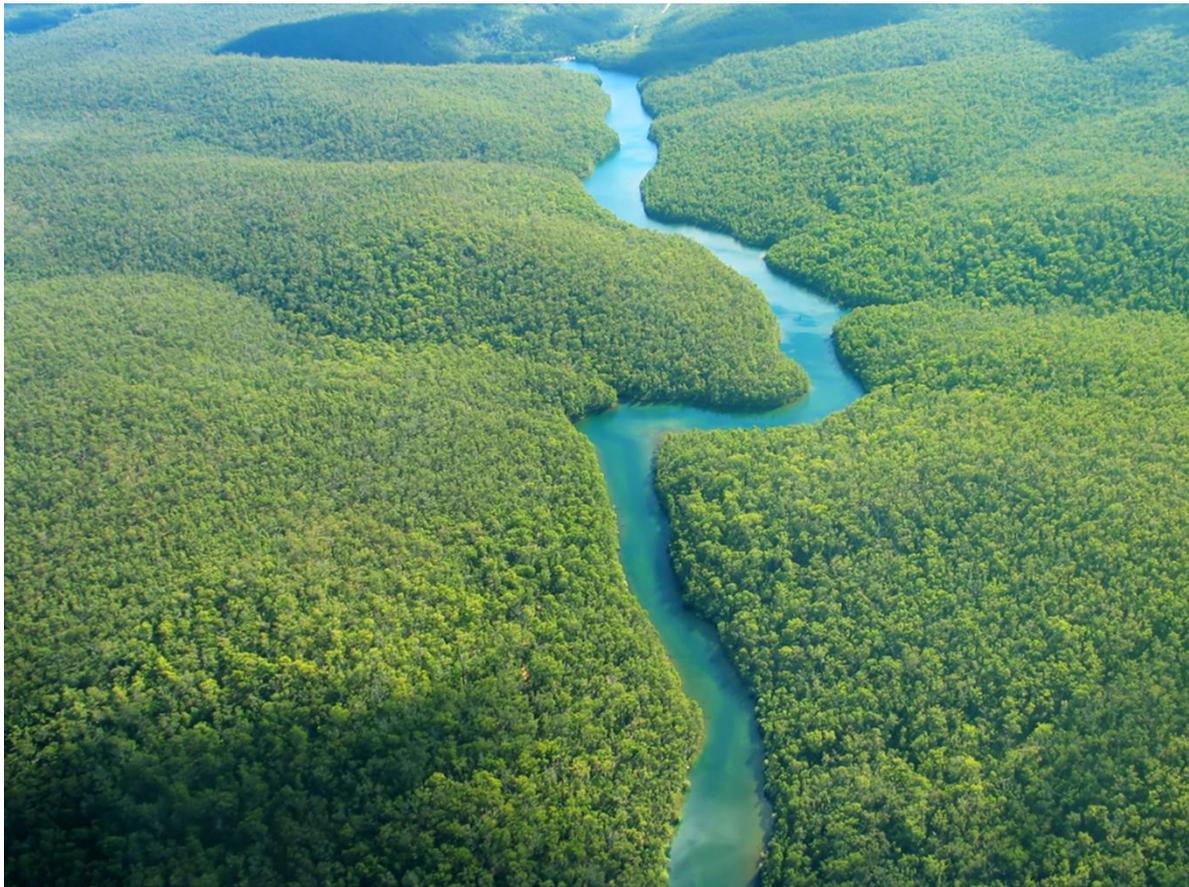








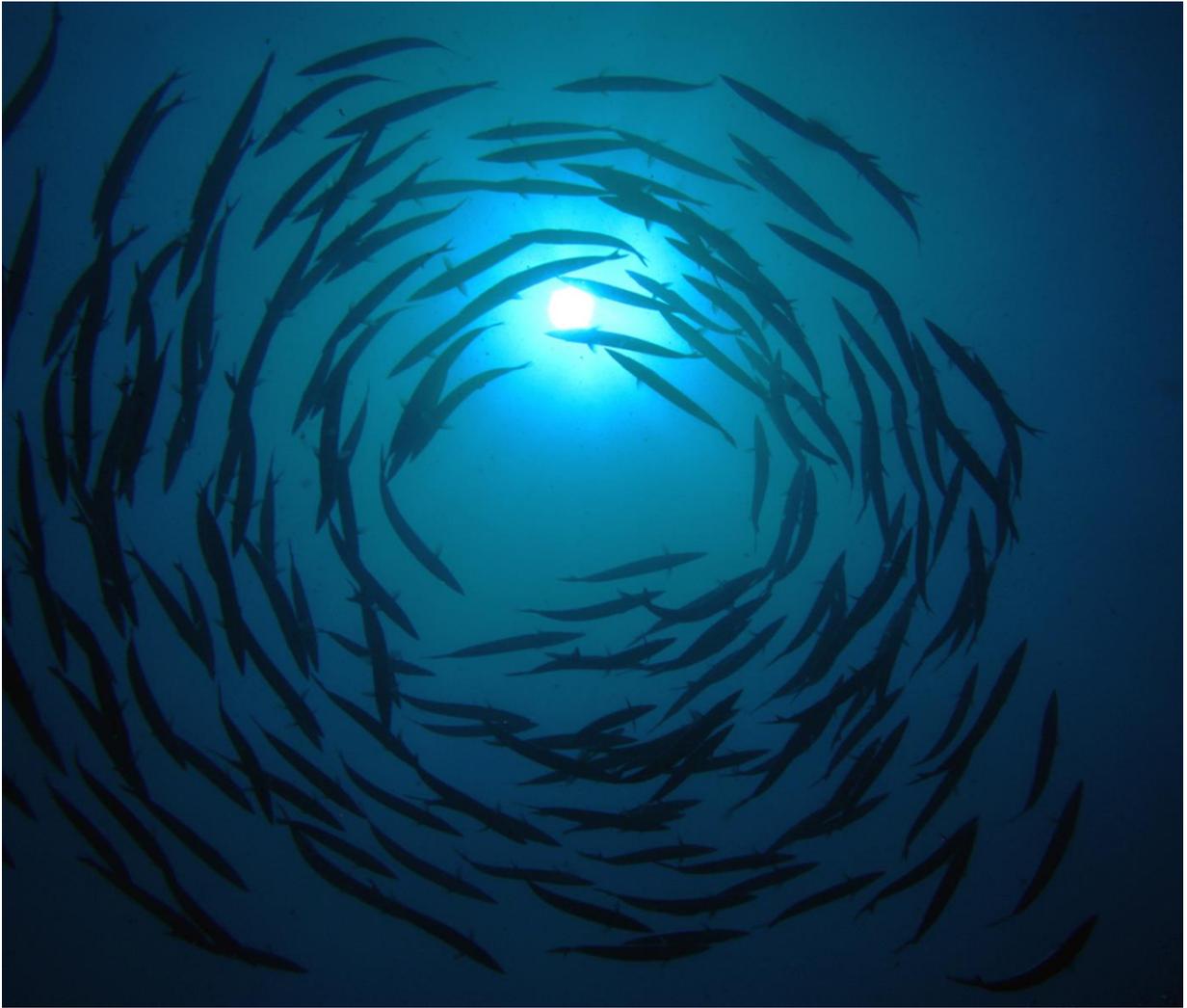
## Natural Beauty



















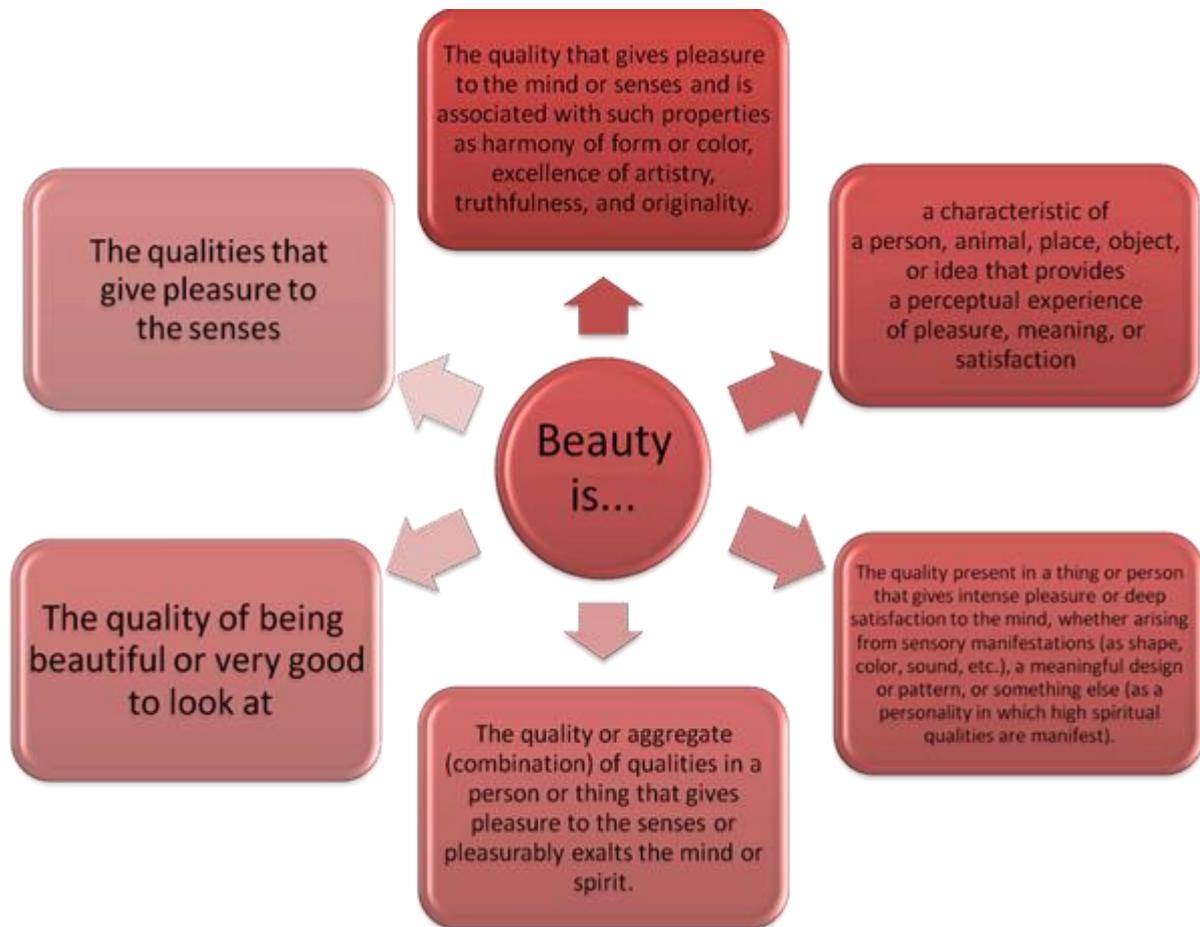








## Dictionary Definitions of Beauty.





**GENERATION GLOBAL Lesson Plan**  
**Module: Art of Expression.**  
**Lesson 2: The Art of Self-Expression**

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

<b>Aim</b>	<ul style="list-style-type: none"> <li>To reflect upon different personal responses to the concept of Beauty.</li> <li>To explicitly reflect upon and practice dialogue – in particular appropriate questioning.</li> <li>To <b>re-visit</b> our experiences of dialogue from the first module.</li> </ul>	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>To develop ideas and definitions of beauty</li> <li>To talk respectfully to other people, and to encourage them to tell us sensitive things about themselves.</li> </ul>	
<b>Key vocabulary</b>	Art Beauty Expression Meaning Nature	Poetry Self-expression Dialogue Primary & Response Questions.
<b>What I'm Looking For (Assessment criteria)</b>	<ul style="list-style-type: none"> <li>Reflect on what their thoughts and feelings in response to beauty say about what is important or most precious in life</li> <li>Sharing reflections and develop arguments to support their point of view</li> <li>Respecting those with different opinions and viewpoints</li> </ul>	
<b>Starter</b>	This entire lesson uses one simple sheet on which students can record their ideas – referred to as the Beauty Dialogue Sheet. Students should all bring in one thing that they find beautiful Each student should come up to the front of the class & share their idea – either showing the picture or reading the poem as appropriate.	<b>Teacher guidance</b> <i>Resources\ Beauty Dialogue Sheet.doc</i>  Students make individual notes, (Section 1) without any discussion or comment. These should be arranged in such a way that they can be referred to later on.
<b>Suggested activities</b>	This activity is an explicit attempt to practice the skills that students need for effective dialogue.  What we could do here would be to discuss which images should be included in the class display – and for students to <b>debate</b> which ones	

	<p>they all agree on. This would be a debate, with winners and losers. What we are going to do instead is learn about one another's points of view, and celebrate the fact that we have different ideas!</p> <p>Getting students to reflect upon &amp; explain why they have picked the example that they have.</p> <p>Give students one minute to prepare for sharing, using the hints on the sheet (<b>Sections 2 &amp; 3</b>), and then get them to work through it together in the usual way;</p> <ol style="list-style-type: none"> <li>1. Person A talks about their example for 1 minute.</li> <li>2. Person B talks about their example for 1 minute</li> </ol> <p>The person who is listening records their responses using WWW / EBI (<b>Section 4</b>) &amp; then this is discussed between the students so that each understands how they could have done better. Each student should then set themselves a target on how to do a better job of explaining. (<b>Section 5</b>).</p> <p>Thank, praise &amp; Find New partners. Repeat Listen to Me process with New Partners – Ask them to remind themselves of their targets. At the end ask partners to swap sheets, and check that they have met their targets. (If they have, then tick them on the sheet) Thank, praise, find new partner. So far students have only thought about their own ideas – now we must introduce the idea of dialogue.</p> <p>The key idea in this next section is encouraging students to develop the skill of being able to ask questions to get more information about feelings and thoughts – identifying similarities and differences – but not saying “mine is better”! (<b>Section 6 &amp; 7</b>)</p>	<p>Be <b>explicit</b> in reminding students of the nature of dialogue as opposed to debate, and encourage them to follow the instructions carefully.</p> <p>Keep the energy level high through the initial activities – keep it punchy and energetic – keep to strict timings.</p> <p>Share using ‘Listen to me’ activity from EOD p9</p>
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	<p>With the new partner students will practice asking questions to get information - Students have 2 minutes each to interview their partners about their example. They can use the questions that are on the sheet (<b>Section 8</b>) as a starting point, but should add additional response questions (this should then be recorded (<b>Section 9</b>). As this is an interview – it is the job of the person asking the questions to keep it going for the whole time. It is important that questions lead on from one another – that the interviewer digs deeper. You might like to model this for the class.</p> <ol style="list-style-type: none"> <li>1. Person A is interviewed about their example for 2 minutes.</li> <li>2. Person B is interviewed about their example for 2 minutes.</li> </ol> <p>Each student then does a WWW/EBI on their partner’s questioning skills (<b>Section 10</b>).</p> <p>Pair up with nearest pair to form a four. Number off (1-4)</p> <p>Take turns sharing the best response questions, and then record them on each person’s sheet. (<b>Section 11</b>) Agree on the best response question from each table – go round and take those examples from a randomly chosen number (“All the number 3s standup and give me your answer”).</p> <p>Praise good suggestions – and possibly lead discussion on less good ones.</p> <p>Now in groups of four – each person is going to work with a new partner.</p> <p>They are going to have the same discussion – but this time</p> <ol style="list-style-type: none"> <li>1. They have both got to find out about the other’s ideas.</li> </ol>	<p>You may need to explain the difference between primary and response questions.</p>
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	<p>2. They are going to be watched and coached by the other pair.</p> <p>So in a group of Four – 1 &amp; 3 will talk, 2 &amp; 4 will listen, record their ideas (<b>Section 12</b>), and coach. They will have 2 minutes for the conversation, and then 2 minutes for the other pair to make suggestions on how they could improve their dialogue skills.</p> <p>Then repeat with 2&amp;4 talking, and 1&amp;3 coaching. Thank your group of 4.</p> <p>Stand up, hand up, pair up. Look back at the first box of your sheet – find a new partner, ideally someone whose idea of beauty you disagreed with.</p> <p>Last part, building on prior work – this is about practicing polite disagreement.</p> <p>You will need to explain this task quite carefully to the class – using the “Don’t say that, say this” sheet as a tool to get them thinking - this recaps elements from the Introduction module.</p> <p>Working with partners. Select person A and Person B. The situation is that only one example from each pair will be included in the class’ collection of beautiful images. Students should discuss the relative merits of their examples – suggesting why it should be chosen, but without arguing.</p> <p>If time allows encourage students to watch other pairs do this, and then WWW / EBI what they’ve observed.</p> <p>Ask students, individually, to think about, and then fill in the “what have I learned” boxes (<b>Section 14</b>)</p>	<p><i>Use ‘Don’t say that, say this instead’ as a reminder</i></p>
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	<p>If time permits, follow this up by sharing these ideas with their group of 4 taking turns to share their ideas and / or class discussion.</p>	
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## Practicing Dialogue – ideas of Beauty.

1	I really liked these ideas of beauty...	I found these ideas of beauty really difficult...
<b>Write down the person's name &amp; explain briefly why you liked it.</b>		<b>Write down the person's name &amp; explain briefly why you didn't like it.</b>
2	Getting ready to explain why you chose your example - You should include as much information as possible: What do you really like about it... How it makes you feel... What it reminds you of... The story behind this choice ( <i>where you were when you first saw it / what was happening</i> )	
3	Plan – what am I going to say?	
4	WWW	EBI
In order to help your partner, you will need to provide some <b>detailed</b> feedback. As well as describing their example of beauty, they will need to explain to you <b>why</b> they have chosen it.		
5	My target to help me do a better job is....	

6	Plan – what am I going to say?	
7	<p>Questions that we might ask to get more information.          Use these as hints to find out about your partner's ideas – use the <b>response</b> questions to get more detailed answers. They are really just sentence starters – and will depend upon what your partner has said.</p>	
	<b>Primary Question.</b>	<b>Response Questions.</b>
8	<p>Why did you pick this example?          How do you feel about this...?          What does it make you think about...?          Do you think that everyone will see this as beautiful?</p>	<p>I'm interested in what you said about.....          can you go into more detail about that?          Can you tell me a bit more about...?          Why do you think that is the case?</p>
9	Write down your own <b>response</b> questions here, the ones that you actually used...	
10	WWW	EBI
11	Best <b>Response</b> Questions...	
12	WWW	EBI



<b>13</b>	What have I learned?	
<b>14</b>	About myself	Skills.

## Don't say that, say this instead!

It's not always easy to avoid arguing, but we can have real dialogue if we watch what we say; think about these ideas...

Don't get angry.	Do keep your self-control & stay calm.
Don't use "You statements" – "You are wrong" Don't make it personal	Do talk about the subject – "I disagree with this point".
Don't generalise – "All right thinking people would find that ridiculous".	Do say what you think – " <b>I</b> think this / <b>I</b> believe this / In <b>my</b> opinion"
Don't be rude – "That's a silly idea"	Do be respectful – "I understand what you are saying, but I think..."
Don't over-react – "How dare you say that?"	Make sure that you express your own feeling – "I was hurt by what you said about ..."
Don't assume that you know exactly what the other person is saying.	Ask questions until you do understand exactly what they are saying.
Remember that there is no I winner here – what you are trying to do is <b>share</b> your points of view.	

### Body Language?

- If you **smile**, they think that you are being friendly, and accepting them.
- If you **sit up straight**, then they think that you are confident.
- If you have an **open posture** (no crossed arms or legs), then they think that you are open.
- If you speak in a **relaxed manner**, then they think that you are calm, and thinking clearly.
- Maintain appropriate **eye contact** – not all the time, but enough that you maintain a link.
- **Nod** when the other person speaks – this shows them that you understand them (not that you are agreeing)



## GENERATION GLOBAL Lesson Plan

### Module: Art of Expression.

#### Lesson 3: Art

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Please note that it is not remotely straightforward to discuss art in the context of Faith & Belief traditions. Conventional western ideas about art being a form of self-expression are often negated by faith art, which frequently tries to express something beyond the self! There may also be great diversity, even within traditions. For example, while all Muslims agree that it is impossible to portray Allah, and would be wrong to portray the face of the Prophet Muhammad (SAW), some traditions argue that any form of representational art that portrays a person is unacceptable. A similar spectrum exists within Christianity – from the Orthodox Icon painters whose work may portray both God and Jesus, through to rigorous Presbyterians, who would argue that such an approach would be blasphemous. Art forms that some might take for granted as essential to spirituality may be limited in scope – most Christians would expect to express their spirituality through Music, very few Muslims would – equally the art form of Calligraphy is undeveloped in the west, yet is still pursued as a spiritual discipline in Islam and other traditions.

In this lesson – “Art” includes only the visual, not the performing, arts.

<b>Aim</b>	To reflect on Religion and the Arts	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>Explore images of beauty in religion, including art, architecture, music and writing (including sacred scriptures)</li> <li>Make a display of images under the headings of the different world religions</li> </ul>	
<b>Key vocabulary</b>	Art Beauty Meaning	Religion Philosophy
<b>What I’m Looking For (Assessment criteria)</b>	<ul style="list-style-type: none"> <li>Reflect critically upon the diversity of expression across the world’s religions</li> <li>Share reflections and develop arguments to support their point of view</li> <li>Participate in dialogues in pairs, small groups and as a whole class, respecting those with different opinions</li> </ul>	
		<b>Teacher guidance</b>
<b>Starter</b>	This introductory activity is about the kind of questions and experiences that can be elicited by visual art. 1. Place 1 picture face down each desk, along with enough reaction sheets that there is one for each student. 2. As students come into the classroom, have them enter in silence, and then give them the following instructions (also as a ppt slide)	Print out the “Religious Art ppt” (1 slide per sheet & if possible laminate). <i>Resources\Religious Art ppt.</i>

	<ul style="list-style-type: none"> <li>• This activity is to be conducted in silence, and (to begin with) working alone.</li> <li>• When you are told, turn over the picture on the table in front of you and look at it.</li> <li>• Spend time examining it in detail – you may have to describe it accurately to someone else.</li> <li>• When your teacher tells you – turn over and complete the worksheet in silence.</li> <li>• You will get discussion time after this.</li> </ul> <p>After this activity use the ppt to introduce the images. Ask the groups who looked at each picture to feedback their ideas, reactions, and questions. How the art makes students feel may be one way into this - or finding out what questions it elicits.</p>	<p>The key ideas to bring out of the discussion are that all religions create art – and the art that they create often tells us about some of the things that are really important to them (both in the subjects of the art, and the way that it is done).</p>
<p><b>Suggested activities</b></p> <p>Which Traditions shall I choose?  A good question – we’ve provided resources for six major world faiths – but there is no reason why students should do all of these, or indeed be limited to them. If you are going to allow students to research other faiths – then you might want to do some research on your own first to see if the materials are easy to find. It must be a living religion – one that is practiced in the world today  It is important to get a mix of different ideas – so you might pick some faith traditions that are well represented near you and some that your students are unlikely to encounter.</p>	<p>Having been assigned different faith traditions to research - students should work together in their groups to curate an exhibition of ‘The Art of XXXXXXXXXXXX’. Use the “Curator” sheets to talk through what this assignment means. Each group should research and select up to three or four images that the artistic expression of one tradition. They should then have the opportunity to present these very briefly to their classmates – and explain what they have learned.</p> <p>These Sheets suggest some good places for online research (but your school library may have good resources too)</p> <p>When students have done their research – you can differentiate the outcome by establishing what you want them to do with that material.</p> <ul style="list-style-type: none"> <li>• A poster</li> <li>• A presentation / Powerpoint</li> <li>• Print out their materials, and model how they might curate it.</li> </ul>	<p><i>Curator of an Exhibition Sheet.</i>  NB These sheets do not designate a religion – you will have to do that, or allow students to choose.</p> <p><i>Religious Art resources</i>  Even with search engines it is not always easy to find the kinds of images that might work – but you can also use this site;  <a href="http://icom.museum/vlmp/galleries.html">http://icom.museum/vlmp/galleries.html</a> Which lists a range of museums and galleries around the world. Please note that Galleries may also contain images that many might consider offensive.</p>



	Ideally all students should have the opportunity to share what they have learned with one other group (or the whole class)	
<b>Plenary</b> <b>Using the online community.</b> <b>Virtual Gallery</b>	Students work together in their groups to prepare a blog that is an online version of the gallery – presenting the images that they have selected, and explaining what they have researched about each one. This can be done individually – with each person uploading one image, or collectively as a big group blog.	

## **Art of Faith reflection.**

Look at the picture that you have been given. Write down your responses to these questions below:

**How would you describe the image in general terms – what is the subject?**

**How does the image make you feel?**

**Choose one detail that you find intriguing or special – describe it.**

**Consider the effort & time that went into producing it. Why do you think that the artist (or their patron) considered it worthwhile?**

**What questions does it make you ask?**

**If you were going to explain this art to someone else (what it is, why it is important, how it was made and why) – what other information would you need to know?**



















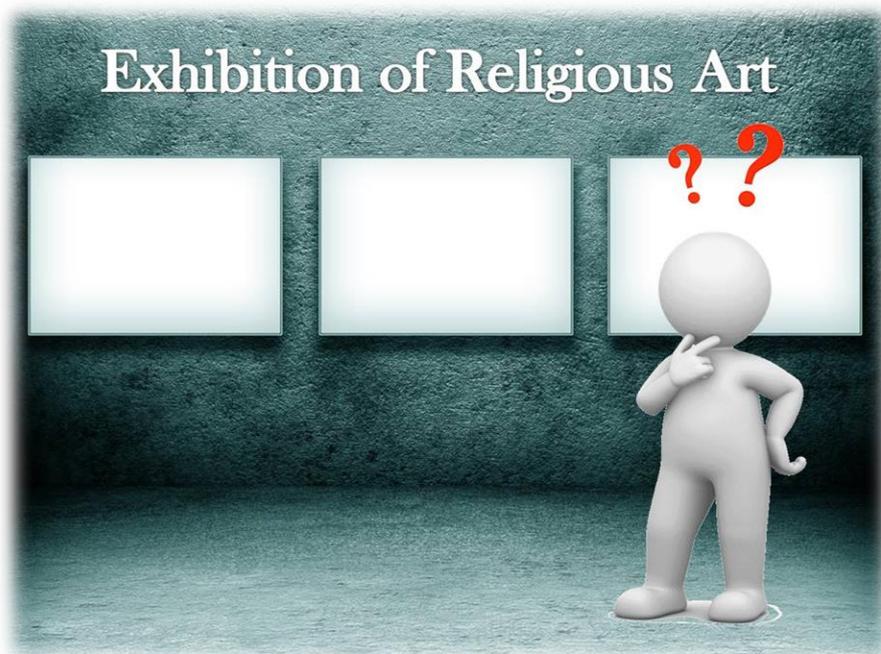












## Curator of an Exhibition.

The job of a curator is not just to collect art, but to **display** and **interpret** it for visitors. Your task is to work together in your group to curate an exhibition of art belonging to one particular faith tradition,

### Your exhibition must include –

- Up to 10 pieces of art directly relevant to that religion.
- An explanation/ interpretation for each piece including;
  - how it relates to the Religion (what does it portray?)
  - what it means to members of that Religion, or how it might be used,
  - what inspired the artist,
  - why you selected it (and explain in depth – why did you like it?)
- An explanation of that religion's teachings about art (remember that you may well find that not all members of one religion agree – and that you should include different points of view –perhaps illustrated with different pieces of art).
- You could also include information about one piece of art that you didn't choose to include, and why.

A good way of approaching this task would be to give different people different things to research and write up. It would be superb if everyone could choose at least one piece of art.

## Some suggested online resources for Religious Art

### Buddhism



#### Theravada

##### Photo gallery of Theravada architecture & art

<http://www.terrageria.com/theravada/>

##### Longmen Grottoes

<http://www.orientalarchitecture.com/china/luoyang/longmen.php>

#### Tibetan

##### Information & photos on Buddhist Tibetan art

<http://www.buddhanet.net/tibart.htm>

Thangkas <http://www.buddhanet.net/thangkas.htm> &

<http://www.exoticindiaart.com/paintings/Thangka/> &

[http://upload.wikimedia.org/wikipedia/commons/5/54/Yama\\_tibet.jpg](http://upload.wikimedia.org/wikipedia/commons/5/54/Yama_tibet.jpg)

**Tibetan monastery** <http://en.wikipedia.org/wiki/File:Lamayurugate.jpg>

**Mandala** <http://en.wikipedia.org/wiki/Mandala>

#### Zen

**Shigajiku** <http://www.japanese-arts.net/painting/images/josetsu-catfishgourd.jpeg> & <http://en.wikipedia.org/wiki/File:Bodhidharma.jpg>

#### Bodhidharma

<http://en.wikipedia.org/wiki/File:BodhidharmaYoshitoshi1887.jpg>

#### Ancient Zen Buddhist

[http://en.wikipedia.org/wiki/File:Chinesischer\\_Maler\\_von\\_1238\\_001.jpg](http://en.wikipedia.org/wiki/File:Chinesischer_Maler_von_1238_001.jpg)

#### Early Christian art

[http://en.wikipedia.org/wiki/File:Good\\_shepherd\\_02b\\_close.jpg](http://en.wikipedia.org/wiki/File:Good_shepherd_02b_close.jpg)

#### Orthodox-

**Examples of icons** <http://www.ocf.org/OrthodoxPage/icons/icons.html>

#### Information & examples of icons

[http://www.orthodoxinfo.com/general/icon\\_faq.aspx](http://www.orthodoxinfo.com/general/icon_faq.aspx)

#### Information & examples of Christian orthodox architecture

[http://en.wikipedia.org/wiki/Eastern\\_Orthodox\\_church\\_architecture](http://en.wikipedia.org/wiki/Eastern_Orthodox_church_architecture)

#### Roman Catholic-

The Book of the Kells [http://en.wikipedia.org/wiki/Book\\_of\\_Kells](http://en.wikipedia.org/wiki/Book_of_Kells)

#### Examples of Catholic renaissance artists

<http://www.huntfor.com/arthistory/renaissance/earlyrenaiss.htm>

#### Overview of Catholic artwork

[http://en.wikipedia.org/wiki/Art\\_in\\_Roman\\_Catholicism](http://en.wikipedia.org/wiki/Art_in_Roman_Catholicism)

#### Madonna of Essen

[http://en.wikipedia.org/wiki/Golden\\_Madonna\\_of\\_Essen](http://en.wikipedia.org/wiki/Golden_Madonna_of_Essen)

#### Sistine chapel

[http://www.italianvisits.com/people/michelangelo/images/michelangelo-sistine\\_chapel.jpg](http://www.italianvisits.com/people/michelangelo/images/michelangelo-sistine_chapel.jpg)

#### Virgin Mary

[http://commons.wikimedia.org/wiki/File:Blessed\\_Virgin\\_Mary.jpg](http://commons.wikimedia.org/wiki/File:Blessed_Virgin_Mary.jpg)

**Jesus** [http://img.dailymail.co.uk/i/pix/2007/10\\_02/jesus111007\\_468x591.jpg](http://img.dailymail.co.uk/i/pix/2007/10_02/jesus111007_468x591.jpg)

#### Protestant-

### Christianity



**Original Lutheran bible (in contrast to Book of Kells?)**

[http://rmc.library.cornell.edu/Paper-exhibit/images/E3856\\_0032.jpg](http://rmc.library.cornell.edu/Paper-exhibit/images/E3856_0032.jpg)

**The Ghent Altarpiece**

[http://en.wikipedia.org/wiki/File:Lamgods\\_open.jpg](http://en.wikipedia.org/wiki/File:Lamgods_open.jpg)

**Protestant iconoclasm attack**

<http://upload.wikimedia.org/wikipedia/commons/c/ce/UtrechtIconoclasm.jpg>

Woodcut <http://en.wikipedia.org/wiki/File:ChristWashingFeet.JPG>

**Gods & Goddesses**

[http://www.hindunet.org/hindu\\_pictures/GodandGoddesses/god.shtml](http://www.hindunet.org/hindu_pictures/GodandGoddesses/god.shtml)

**Krishna**

[http://www.edb.utexas.edu/edc385g/fall2005/religion/images/India\\_KrishnaGopi.jpg](http://www.edb.utexas.edu/edc385g/fall2005/religion/images/India_KrishnaGopi.jpg)

**Radha** <http://www.planetwavesweekly.com/resources/images/radha.jpg>

**Shiva, Lord of the Dance** <http://journeytothesea.com/wp-content/assets/shiva-nataraja.jpg>

**&with family**

[http://image02.webshots.com/2/8/5/51/45980551BDCdgW\\_ph.jpg](http://image02.webshots.com/2/8/5/51/45980551BDCdgW_ph.jpg)

**Ganesh** [http://en.wikipedia.org/wiki/File:Ganesha\\_India.jpg](http://en.wikipedia.org/wiki/File:Ganesha_India.jpg) &

<http://www.exoticindia.es/artimages/bal5.jpg>

**Trimuti**

[http://library.thinkquest.org/07aug/00137/mythology\\_files/indian\\_mythology\\_files/trimurti.jpg](http://library.thinkquest.org/07aug/00137/mythology_files/indian_mythology_files/trimurti.jpg)

**Vishnu** [http://img.dailymail.co.uk/i/pix/2007/11\\_01/vishnu\\_468x672.jpg](http://img.dailymail.co.uk/i/pix/2007/11_01/vishnu_468x672.jpg)

**Henna**

<http://science.nationalgeographic.com/staticfiles/NGS/Shared/StaticFiles/Science/Images/Content/henna-painted-hands-72964267-sw.jpg>

**Hindu swastika** <http://hinduism.about.com/od/artculture/ig/Sacred-Symbols-of-Hinduism/Symbol---Swastika.htm>

Hinduism



**Islamic architecture** <http://www.islamic-architecture.info/ISLAM.htm>

**Example of artistic calligraphy**

<http://www.islamicity.com/Culture/Calligraphy/default.htm> &

<http://en.wikipedia.org/wiki/File:Bismillah.JPG> &

[http://en.wikipedia.org/wiki/File:Caligrafia\\_arabe\\_pajaro.jpg](http://en.wikipedia.org/wiki/File:Caligrafia_arabe_pajaro.jpg)

**Maths & Islamic Art**

[http://www.vam.ac.uk/school\\_stdnts/schools\\_teach/teachers\\_resources/maths/index.html](http://www.vam.ac.uk/school_stdnts/schools_teach/teachers_resources/maths/index.html)

Arabesque <http://www.sfusd.edu/schwww/sch618/Art/Art2.html>

Paintings <http://www.sfusd.edu/schwww/sch618/Art/Art3.html>

**Prayer rugs**

<http://www.persiancarpetguide.com/sw->

[asia/Rugs/Persian/Mashad/images/The\\_Perez\\_Topkapi\\_Prayer\\_Rug.jpg](http://www.persiancarpetguide.com/sw-) &

<http://www.chowk.com/viewg/1419>

Islam



<b>Judaism</b>		<p><b>Examples of Jewish artwork</b> <a href="http://cja.huji.ac.il/home_page.html">http://cja.huji.ac.il/home_page.html</a>  <b>Education on Jewish Art</b> <a href="http://www.jewisharteducation.com/">http://www.jewisharteducation.com/</a>  <a href="http://www.jewishmuseum.net/collections/fine_art.html">http://www.jewishmuseum.net/collections/fine_art.html</a>  <b>Torah image</b> <a href="http://www.jimmyakin.org/images/bereshit.gif">http://www.jimmyakin.org/images/bereshit.gif</a>  <a href="http://www.vam.ac.uk/images/image/22794-popup.html">http://www.vam.ac.uk/images/image/22794-popup.html</a></p>
<b>Sikhism</b>		<p><b>Golden temple</b>  <a href="http://en.wikipedia.org/wiki/File:Golden_temple_Akal_Takhat.JPG">http://en.wikipedia.org/wiki/File:Golden_temple_Akal_Takhat.JPG</a></p> <p><b>Gurus</b>  <a href="http://en.wikipedia.org/wiki/File:Sikh_Gurus_with_Bhai_Bala_and_Bhai_Mardana.jpg">http://en.wikipedia.org/wiki/File:Sikh_Gurus_with_Bhai_Bala_and_Bhai_Mardana.jpg</a></p> <p><b>Dasam Granth front piece</b>  <a href="http://en.wikipedia.org/wiki/File:Dasam_Granth.Frontispiece.BL.Manuscript.1825-1850.jpg">http://en.wikipedia.org/wiki/File:Dasam_Granth.Frontispiece.BL.Manuscript.1825-1850.jpg</a>  <a href="http://en.wikipedia.org/wiki/File:Sri_Guru_Granth_Sahib_Nishan.jpg">http://en.wikipedia.org/wiki/File:Sri_Guru_Granth_Sahib_Nishan.jpg</a></p> <p><b>Guru Nanak</b> <a href="http://personal.carthage.edu/jlochtefeld/sikh/nanak.html">http://personal.carthage.edu/jlochtefeld/sikh/nanak.html</a></p>

## GENERATION GLOBAL Lesson Plan

### Module: Art of Expression.

### Lesson 4: Performing Arts

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

<b>Aim</b>	To reflect on Religion and the Performing Arts	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>• Explore ideas of beauty in Performance in Religion.</li> <li>• Reflect upon the experience of being moved by performance.</li> <li>• See how others may be moved by things that leave us cold.</li> </ul>	
<b>Key vocabulary</b>	Music Drama Dance Beauty	Meaning Religion Philosophy
<b>What I'm Looking For (Assessment criteria)</b>	<ul style="list-style-type: none"> <li>• Reflect upon the diversity of expression across the world's religions</li> <li>• Share reflections and develop arguments to support their point of view</li> <li>• Participate in dialogues in pairs, small groups and as a whole class, respecting those with different opinions</li> </ul>	
		<b>Teacher guidance</b>
<b>Starter</b>	<p>Ask students to think about performances that they have found moving – this could include music, dance, drama (including cinema). They will need to think about their example, and explain it to a partner.</p> <p>After think time, ask students to share with a partner from their group –they must explain clearly what it was that moved them, and how they found it moving.</p> <p>Then students should take turns to explain to the rest of the group what their partner said about their feelings (not the thing that was experienced)</p>	<p>You might like to give an example from your own experience of a performance that you have found particularly moving.</p>
<b>Suggested activities</b>	<p>Use the list of resources, each group should explore the performing arts of the religion whose art they worked with last lesson.</p> <p>Each student should pick one example (it does not have to be from the suggested list, but</p>	<p>Suggested resources from YouTube. (You can also find these as specific playlists on our Generation Global Admin youtube channel)</p>

	<p>something else that they have found), about which they are prepared to give a brief (1 minute) presentation to the class.</p> <p>They will also have to consider how they might add something from their research today to their exhibition – using sounds, projection, or live performance.</p> <p>Give them the chance to practice their presentation. At the end get the partners to use WWW/EBI analysis</p> <p><b>To help each other improve.</b></p> <p>You can pick random students to give a presentation, or ask students to nominate one another.</p> <p>Encouraging students to talk about the things that move them the most is the most important thing.</p>	<p>Students can use this “Presentation Preparation” sheet to gather their thoughts.</p> <p>In addition, you could collaborate with other departments in the school, or local artists to give students the opportunity to vary their experience of performance arts.</p>
	<p>As part of preparation for the 1st VC, students should think about how they might express themselves through performance. They could rehearse, prepare and perform something of their own which expresses their culture, faith or belief, and / or think about demonstrating a professional performance which can be shared on the online community, and used as the basis for questions and discussion in the videoconference.</p>	
<p><b>Plenary</b></p>	<p>Use the “Plenary Question Powerpoint” (Resources \ Finish the sentence plenary.ppt)</p> <p>The questions underneath are – Please feel free to edit for your students.</p> <p>There are lots of options about how to use this – you can pick (or a student can pick – as a reward) one question for the class to consider.</p> <p>Get students to write their ideas, so they can use this as the basis for the blog / journal.</p>	<ul style="list-style-type: none"> <li>• Students can answer in writing and then display their answers where they can see them.</li> <li>• Students can answer orally.</li> <li>• You can repeat as many times as you want.</li> </ul>

## Some suggested youtube resources for Religious Art

*It is often difficult to separate “purely religious” from “cultural” performances. Many of these are more broadly representative of culturally significant ideas. Remember that the great advantage of Youtube is that it is easy to find more, similar, material.*

<b>Buddhism</b>		<p>Tibetan Chanting (Overtones) The Heart Sutra. Tibetan Monks Chanting. Tibetan Monks – Losar Cham Theravada Monks. Sankalpa</p>	<p><a href="http://youtu.be/TbE5HtqU7us">http://youtu.be/TbE5HtqU7us</a>  <a href="http://youtu.be/uAXr0Uxqrjw">http://youtu.be/uAXr0Uxqrjw</a> <a href="http://youtu.be/9FL4rQI7aUQ">http://youtu.be/9FL4rQI7aUQ</a> <a href="http://youtu.be/QeIgf-250ws">http://youtu.be/QeIgf-250ws</a></p>
<b>Christianity</b>		<p>Trad Hymn – “O God Our help in ages past” Gregorian Chant – Cistercian Monks. Tudor Motet – Spem in Alium Modern Worship Music – Shine Jesus Shine. Christian Rock Music. Resurrection band – Love comes down. Liturgical Dance. (Mini Documentary) Mystery Play (Chester Mystery Plays compilation) Passion Play. Oberamgau 2010 trailer.</p>	<p><a href="http://youtu.be/asrwlxLeko">http://youtu.be/asrwlxLeko</a>  <a href="http://youtu.be/l2BKlJq3BoA">http://youtu.be/l2BKlJq3BoA</a> <a href="http://youtu.be/7Cn7ZW8ts3Y">http://youtu.be/7Cn7ZW8ts3Y</a> <a href="http://youtu.be/etxzs_tbjgl">http://youtu.be/etxzs_tbjgl</a>  <a href="http://youtu.be/DmuOEonwwNI">http://youtu.be/DmuOEonwwNI</a>  <a href="http://youtu.be/e3sXqcIH72I">http://youtu.be/e3sXqcIH72I</a> <a href="http://youtu.be/vRthPA2nJyw">http://youtu.be/vRthPA2nJyw</a> <a href="http://youtu.be/M7uFUB2tl3A">http://youtu.be/M7uFUB2tl3A</a></p>
<b>Hinduism</b>		<p>Kathakali (Good little mini-documentary) Bharatanatyam dance. Ramlila (performance of final battle from Ramayana) Hanuman Chalisa performed by Ashutosh. Shelter – Message of the Bhagavat (ISKCON Punk song)</p>	<p><a href="http://youtu.be/tGYZWPhHjHk">http://youtu.be/tGYZWPhHjHk</a>  <a href="http://youtu.be/prQOdTmF8u0">http://youtu.be/prQOdTmF8u0</a> <a href="http://youtu.be/j-wIUHDVL_0">http://youtu.be/j-wIUHDVL_0</a>  <a href="http://youtu.be/b6ZIfGTEAqQ">http://youtu.be/b6ZIfGTEAqQ</a>  <a href="http://youtu.be/xe8LHTyFSNg">http://youtu.be/xe8LHTyFSNg</a></p>
<b>Islam</b>		<p>Mevlevi Sema – Qawalli – Nusrat Fateh Ali Khan sings Must Nazron Se Allah Bachaye “A is for Allah” – Yusuf Islam. Quran recital by Abdul basit Abdus Samad Mystical Urdu poetry about Union with the Divine sung by Abida Parveen Persian poetry of Rumi, Omar Khayyam and Hafiz sung by Humayoun Shajarian</p>	<p><a href="http://youtu.be/ipbvzfPP4YM">http://youtu.be/ipbvzfPP4YM</a> <a href="http://youtu.be/B9lt-Jl86k4">http://youtu.be/B9lt-Jl86k4</a>  <a href="http://youtu.be/LWLP3EH6clU">http://youtu.be/LWLP3EH6clU</a> <a href="http://youtu.be/OgA7b4o5Wx4">http://youtu.be/OgA7b4o5Wx4</a>  <a href="http://youtu.be/g7ItK0UcQY8">http://youtu.be/g7ItK0UcQY8</a>  <a href="http://youtu.be/JvkGoDIe-O8">http://youtu.be/JvkGoDIe-O8</a></p>

<b>Judaism</b>		Synagogue Cantor sings Kol Nidrei. Hassidic Community celebrate Purim with Singing and Dance. Matisyahu – Hassidic Raggae artist; “King without a crown”	<a href="http://youtu.be/efXCnvcKheA">http://youtu.be/efXCnvcKheA</a>  <a href="http://youtu.be/BifjarXsB64">http://youtu.be/BifjarXsB64</a>  <a href="http://youtu.be/ChV5BZ8SmS0">http://youtu.be/ChV5BZ8SmS0</a>
<b>Sikhism</b>		Mul Mantra Raag at the Harimandir (Golden Temple) Bhangra demonstration in the US. <i>(Bhangra is a Punjabi dance style, but often seen as an important part of Sikh Culture)</i>	<a href="http://youtu.be/x-hdkbKPYZs">http://youtu.be/x-hdkbKPYZs</a> <a href="http://youtu.be/ZVqxelHxBTc">http://youtu.be/ZVqxelHxBTc</a>  <a href="http://youtu.be/mSGZEZfC2FU">http://youtu.be/mSGZEZfC2FU</a>



## **My Presentation on Performing arts.**

*Use this sheet to help you collect your thoughts.*

**What is the piece called?**

**Who is the performer?**

**What religion is the piece from?**

**Under what circumstances would it usually be performed?**

**Why would people from that religion find it special?**

**Is it like any other kind of art from that religion?**

**Why did I choose it?**

**How does it make me (or people from that religion) feel?**

## GENERATION GLOBAL Lesson Plan

Module: Art of Expression.

Lesson 5; Freedom of expression

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

<b>Aim</b>	To reflect on ideas of freedom of expression and freedom of religion or belief	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>• To understand why freedom of expression and freedom of religion or belief are often limited in particular social, political and religious contexts</li> <li>• To explore ideas about the legitimate limits of freedom of expression and freedom of religion or belief</li> <li>• To understand the sensitivities on all sides of the argument – between those who see freedom of religion or belief as more important than freedom of expression</li> </ul>	
<b>Key vocabulary</b>	<ul style="list-style-type: none"> <li>• Reflect critically upon freedom of expression and freedom of religion or belief</li> <li>• Share reflections and develop arguments to support their point of view</li> <li>• Participate in dialogues in pairs, small groups and as a whole class, respecting those with different opinions</li> </ul>	
<b>What I'm Looking For (Assessment criteria)</b>	Art Beauty Community Conflict Dialogue Freedom of expression	Freedom of religion or belief Religion Society The State The United Nations Human Rights
		<b>Teacher guidance</b>
<b>Starter</b>	If the class are unfamiliar with the declaration, use this simple sheet to introduce the UN Universal Declaration. It is worth emphasizing the following points; <ul style="list-style-type: none"> <li>• universal – for all people, of all backgrounds</li> <li>• based on the idea that all human beings have worth</li> <li>• about treating people equally and fairly</li> <li>• about treating people with dignity and respect</li> <li>• about protecting people from abuse</li> <li>• about creating a peaceful world. They are not earned - but innate.</li> </ul>	<i>Resources\30 rights for all.doc</i>

	<p>The Key ideas that we want to explore in this less are:</p> <ul style="list-style-type: none"> <li>• The right of Freedom of Expression.</li> <li>• The right of Freedom of Belief.</li> </ul> <p>There are also additional materials to support a deeper exploration of Human Rights &amp; the ways in which this relates to Faith traditions.</p>	
<p><b>Suggested activities</b></p>	<p>Begin by ensuring that Students have a good understanding of what these two concepts are.</p> <p>1) “I have the freedom to say anything that I want to”.</p> <p>2) “I have the freedom to believe anything that I want to”</p> <p>Discuss these individually with the class; are these both good things? Might there be tension between them?</p> <ul style="list-style-type: none"> <li>• Ask students if they know of any occasions when an author exercising freedom of expression has caused controversy.</li> <li>• Ask students whether there should ever be limits to freedom of expression and if so what these might be...</li> </ul> <p>The key activity in this lesson is a dialogue between the two sides.</p>	<p>You can use the “I can say what I want” sheet to raise some of the issues.</p> <p>For further reading there are UK &amp; USA specific examples of recent cases of clashes between different freedoms -</p> <p>Students may come up with some high profile and sensitive examples like the Danish Cartoons of the Prophet Muhammad (SAW).</p> <p>This will highlight the need for these issues to be dealt with sensitivity and the exercises through this lesson should help demonstrate this in practice.</p>
	<p>Students should work in small groups. Each student should have a “Response matrix sheet”. They will use this to indicate how they feel about some example issues.</p> <p>Here is a list of examples – many of which are loosely based upon real events. Please feel free to adapt them to the cultural make-up of your class. You may need to talk through some of these with your students.</p> <p>Share with students (by putting up on the board, reading out, or handing out) some of these example situations. Ask students to reflect on how they feel about these issues – and to select one to discuss in their group.</p>	<p><i>Complete the response matrix shet</i></p> <p><i>Use the Examples below</i></p> <p>One good way to do this will be to do it as a class – getting students to record their reactions first in writing (and in silence), then discuss with a partner before exploring the whole classes’ reactions.</p>



	<p>This exercise should begin to refine students' thinking on the desirable limits to freedom of expression. Remind students that it is important to be able to discuss these things amicably and clearly – refer to prior work!</p>	
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## **30 rights for all!**

### **A summary of the Universal Declaration of Human Rights**

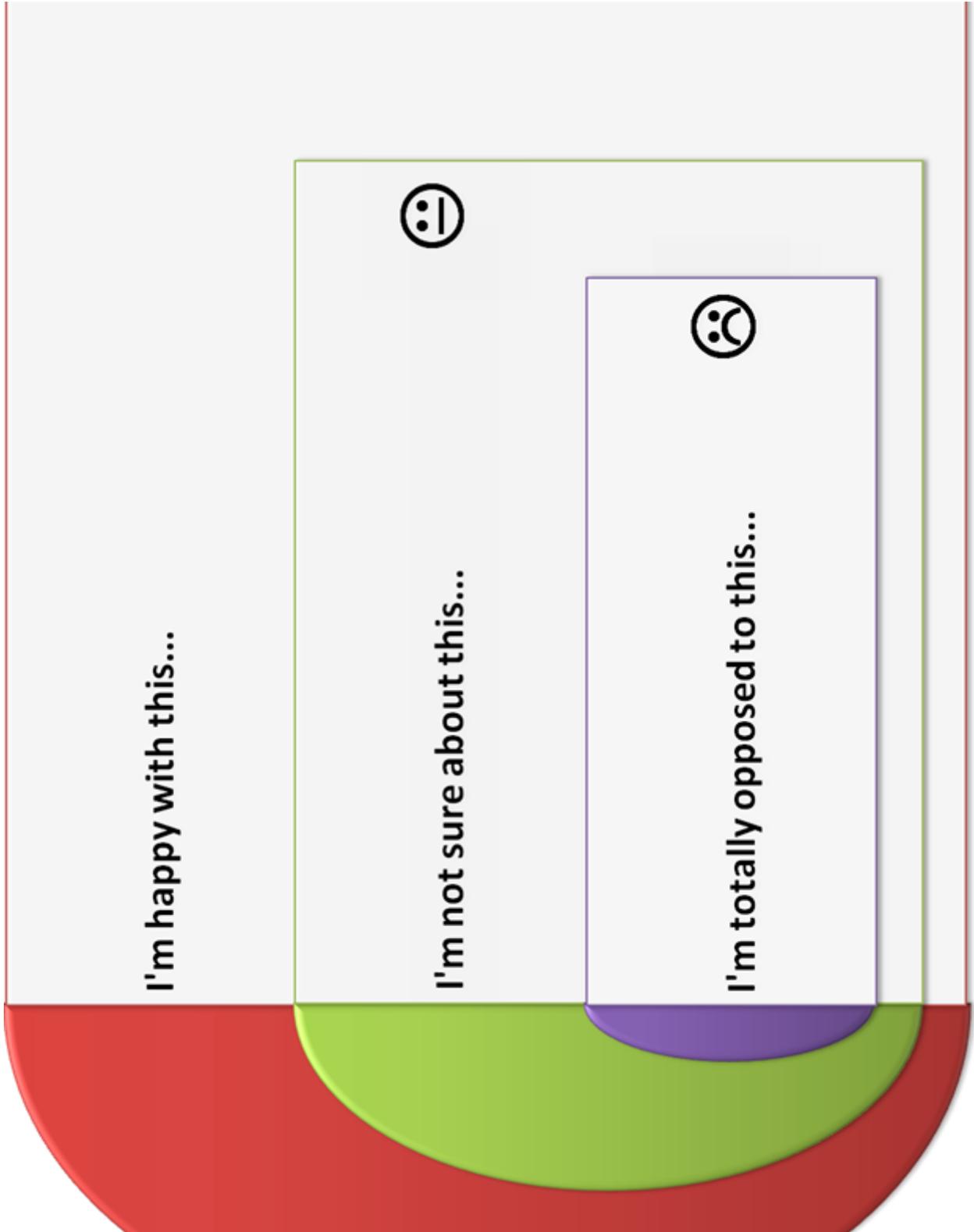
1. Everyone is free and we should all be treated in the same way.
2. Everyone is equal despite differences in skin colour, sex, religion, language for example.
3. Everyone has the right to life and to live in freedom and safety.
4. No one has the right to treat you as a slave nor should you make anyone your slave.
5. No one has the right to hurt you or to torture you.
6. Everyone has the right to be treated equally by the law.
7. The law is the same for everyone, it should be applied in the same way to all.
8. Everyone has the right to ask for legal help when their rights are not respected.
9. No one has the right to imprison you unjustly or expel you from your own country.
10. Everyone has the right to a fair and public trial.
11. Everyone should be considered innocent until guilt is proved.
12. Every one has the right to ask for help if someone tries to harm you, but no-one can enter your home, open your letters or bother you or your family without a good reason.
13. Everyone has the right to travel as they wish.
14. Everyone has the right to go to another country and ask for protection if they are being persecuted or are in danger of being persecuted.
15. Everyone has the right to belong to a country. No one has the right to prevent you from belonging to another country if you wish to.
16. Everyone has the right to marry and have a family.
17. Everyone has the right to own property and possessions.
18. Everyone has the right to practise and observe all aspects of their own religion and change their religion if they want to.
19. Everyone has the right to say what they think and to give and receive information.
20. Everyone has the right to take part in meetings and to join associations in a peaceful way.
21. Everyone has the right to help choose and take part in the government of their country.
22. Everyone has the right to social security and to opportunities to develop their skills.
23. Everyone has the right to work for a fair wage in a safe environment and to join a trade union.
24. Everyone has the right to rest and leisure.
25. Everyone has the right to an adequate standard of living and medical help if they are ill.



- 26.** Everyone has the right to go to school.
- 27.** Everyone has the right to share in their community's cultural life.
- 28.** Everyone must respect the 'social order' that is necessary for all these rights to be available.
- 29.** Everyone must respect the rights of others, the community and public property.
- 30.** No one has the right to take away any of the rights in this declaration.

<b>I can say what I want</b>	<b>I can believe what I want.</b>
It is important to be able to say what you think because....	It is important to be able to believe what you want because....
<b>But...</b>	
Sometimes saying what you think might hurt others	Sometimes being very certain about what you believe means that you ignore other people.
<b>Are there any other problems?</b>	
<b>What is the solution?</b>	

Student response matrix.





Examples for Student response matrix.

- A journalist writes an article criticising The Roman Catholic Church for opposing contraception.
- A company bring out a new line of sports shoes, covered with printed images of Hindu Gods.
- A non-Muslim artist paints a series of pictures of the life of the Prophet Muhammad (SAW) , including representations of the Prophet's face.
- A film is produced suggesting that Jesus did not die, but got married and had children.
- A pop band include a backing track of a Muezzin performing the call to prayer in a song celebrating drunkenness.
- An advertising company bring out a campaign suggesting that their Pork sausages are so good that even Moses would eat them.
- A company produce lamps shaped like Buddha images.
- An author writes a novel which suggests that a particular religious text was invented by a man suffering a mental illness.
- A Philosopher produces a series of TV programmes stating that all religions are evil, and that people who follow religion are fools.
- In some local government meetings, session start with a Christian Prayer.
- A government passing a law forbidding people from a specific religion to build any more of their religions buildings.
- School and Public holidays being centred around one particular religion – other religions not being allowed time off work or school for their holidays.



## Freedoms in the UK

All the articles below are included in Appendix I

Most people accept that people should have freedom of religion - but this becomes an issue when it comes into conflict with other kinds of freedom recognized in Law.

The UK Guarantees Freedom of Religion.

Freedom of Religion is guaranteed in the UK as it is a signatory of the European Convention on Human Rights - which includes in article 9;

- The right to freedom of thought, conscience and religion this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance[...]
- The freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

This is regarded as a "right and fundamental freedom" by the Human Rights Act 1998.

The UK is also a signatory of the United Nations Universal declaration of Human Rights which guarantees rights to both those of faith and no faith.

- Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice or teaching.
- Article 18 [of the International Covenant on Civil and Political Rights] protects theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief. The terms belief and religion are to be broadly construed. Article 18 is not limited in its application to traditional religions or to religions and beliefs with institutional characteristics or practices analogous to those of traditional religions.

UK has an established church involved in government.

The UK still has 2 established churches (that of England, which is Anglican, and that of Scotland which is Presybeterian), the reigning Monarch is the head of the Church of England. In the Church of England bishops and some clergy are appointed by processes involving the Monarchy and certain historic government departments (e.g. the Lord Chancellor's office) but the state plays no formal role in the appointment of other religious leaders. 26 Senior clergy sit in the House of Lords (the upper house of government) and are referred to as the "Lords Spiritual".

The Blasphemy Law (i.e. the law that gave particular protection to Christianity from attack) was repealed in 1998. Protection is now granted to all religions under The Racial and



Religious Hatred Act (2006) which makes it an offence to incite hatred against a person on the grounds of their religion.

Religious believers are also protected by the Equality Act (2010) which requires equal treatment in access to employment as well as private and public services, regardless of the protected characteristics of age, disability, gender reassignment, marriage and civil partnership, race, religion or belief, sex, and sexual orientation

The Equality act is actually the arena where potential competition between freedoms have become most obvious, the following are some examples of challenges that have arisen under the law.

Adoption Agencies. Under the requirements of the Equality act, it would be illegal for an adoption agency to refuse to place a child with a gay couple. Some Christian adoption agencies argued that this was a form of discrimination against their (religiously based) policy of only placing children with couples of mixed gender. Legal judgments have consistently found against a special exemption for Christian agencies.

- o Read more on this issue -
- Catholic charity's appeal over gay adoption fails (BBC)
- Christians must choose between their religion and obeying the law says Trevor Phillips (Telegraph)
- Roche's doubts over big society after adoption setback (The Tablet)
- Homosexual rights and Catholic Adoption Agencies - a clash of absolutist ethical approaches (Philosophical analysis from RE Online)

Provision of services. In May 2008, Lillian Ladele, a registrar from Islington, London, took her employer, Islington London Borough Council, to the London Central Employment Tribunal, with the financial backing of the Christian Institute. Ladele had refused to conduct civil partnerships on religious grounds, and following complaints from other staff she was disciplined under the Council's Fairness for All policy. Ladele claimed she had been subject to direct and indirect discrimination, and harassment in the workplace, on grounds of her religion. In July 2008, the tribunal found in Ladele's favour, however this ruling was overturned by the Employment Appeal Tribunal in December, 2008.

- o Read more on this Issue -
- Registrars 'in fear' over beliefs (BBC)
- Landmark rulings strengthen gay rights in workplace (Guardian)
- Christian registrar 'threatened with sack' after refusing to conduct gay marriages (Daily Mail)
- Govt won't support Christian registrar's case in Europe (Christian Institute)

Bed & Breakfast. Mr. & Mrs. Bull had run their Bed & Breakfast accommodation since 1986, and have a strict "married couples only" policy on their double rooms - which is well advertised on all their literature. Mr. Preddy & his civil partner (a legally recognized union in

the UK) visited in September 2008, and were told that they could not stay in a room with a double bed. They complained to the police of discrimination under the Equality Act, and the Bulls were taken to court, and it was found that they had acted unlawfully - although the judge conceded that the ruling “does affect the human rights of the defendants to manifest their religion and forces them to act in a manner contrary to their deeply and genuinely held beliefs.”

- o Read more on this issue -
- Christian Institute "Factsheet"
- Bristol gay couple win Cornwall B&B bed ban case (BBC)
- Bishops back Christian B&B owners sued by gay couple (Christian Institute)
- Your rights are trumped by gay equality (Daily Mail)

These stories, and others like them have contributed to a popular narrative of "Law & Society Discrimination against Religion". There are organizations within the UK - notably the National Secular Society that are campaigning hard for Religion to be completely removed from public life, although others, like the British Humanist Association campaign for more an level playing field between those of belief and non-belief.

- Read More on this debate -
- There is Discrimination against religion (esp. Christianity)
- o Lord Carey: ‘Strident and bullying campaign’ to marginalize Christians in UK (Telegraph)
- o The intolerance towards Christians in the public sector is an affront (Daily Mail)
- o Religious freedom under threat from courts (Guardian)
- No Discrimination against religion.
- o Confusion at Cameron’s remarks over ‘Christian discrimination’ case (BHA)
- o The results of a Christian worker's employment tribunal have been published: BA may not have been quite as prejudiced as they seemed (NSS)
- Discrimination against non-religious?
- o Humanists call for EHRC Chair Trevor Phillips to apologies, following ‘sectarian and divisive’ statements (BHA)



## Competing Freedoms in the USA

Articles referred to below can be found in Appendix 2.

Religious liberty is protected in the United States primarily by the Religious Liberty Clauses of the First Amendment to the U.S. Constitution:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof...

The two clauses are known as The Establishment Clause and The Free Exercise Clause, although both protect religious freedom. The Establishment Clause prevents government from establishing an official religion, and most scholars agree that it also disallows government favoring one religion over another or religion over non-religion generally. In other words, government actions and laws must be structured and applied in a neutral way with regard to religion(s) and non-religion.

The Free Exercise Clause protects individuals and groups to practice their religion free from government restraint or interference. At the same time, free exercise of religion, as with other freedoms, can be limited if it runs counter to neutrally (not intended specifically to deny freedoms to a particular group) applied law. Laws against theft and assault are examples.

These first sixteen words of the First Amendment applied only to the federal government until the ratification of the 14th Amendment extended protection of First Amendment freedoms to the states in the "due process" clause:

No state shall... deprive any person of life, liberty, or property without due process of law....

However, it was not until the twentieth century that the courts began citing the 14th Amendment to apply First Amendment liberties to the states. Now most legal scholars agree that the Religious Liberty Clauses apply to state and local as well as the federal government.

The First Amendment also protects freedom of speech, of the press, of assembly, and of petitioning the government. Together all five freedoms are sometimes referred to as freedom of expression.

Sometimes freedom of expression results in conflicts when a person or group finds the expression offensive and seeks to have a government remedy as a result. One famous example of this occurred in 1978 in Skokie, Illinois. A group of neo-Nazis wanted to march through the streets of Skokie, a Chicago suburb where many Holocaust survivors lived. A local court had issued an injunction against the marchers, but the American Civil Liberties



Union fought for their right to march, basing their argument on the government (the town issuing the permit to march) being bound to neutrality with regard to the message of the marchers.

This link to the ACLU's Ohio branch provides an overview of the organization's position in the case: [ACLU Hand out](#).

Recent examples of similar controversies that directly involve religion highlight the concerns of people of faith that verbal and ideological attacks on religion might incite religious persecution and violence or cause offense and, therefore, require limitations imposed by government.

#### Qur'an Burning

- [Qur'an Burning at Florida Church](#)
- [Senator Lindsey Graham suggests a ban on some speech during wartime:](#)
- [Is Burning the Qur'an a Hate Crime or a Free Speech Issue?](#)

Jay Leno jokes about Mitt Romney but shows Sikh's revered temple

- [US State Department Defends Leno's Rights:](#)
- [Sikh Reaction to Leno's Joke: Discussion of case by Law students at Bucknell and Georgia State University:](#)



**GENERATION GLOBAL Lesson Plan**  
**Module: Art of Expression.**  
**Lesson 6; Limits to freedom of expression?**

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

<b>Aim</b>	To reflect critically on further controversial aspects of self-expression To reflect critically upon conflicts between freedom of religion or belief and relations between religion and the state	
<b>We Are Learning To (Objectives)</b>	<ul style="list-style-type: none"> <li>• To understand why freedom of expression and freedom of religion or belief are often limited in particular social, political and religious contexts</li> <li>• To explore ideas about the legitimate limits of freedom of expression and freedom of religion or belief</li> <li>• To understand the sensitivities on all sides of the argument – between those who see freedom of religion or belief as more important than freedom of expression</li> </ul>	
<b>Key vocabulary</b>	Participate in dialogues in pairs, small groups and as a whole class, respecting those with different opinions in regard to controversial issues	
<b>What I'm Looking For (Assessment criteria)</b>	Art Beauty Community Conflict Cultural expression Dialogue Freedom of expression	Freedom of religion or belief Religion Schools Society The State The United Nations
		<b>Teacher guidance</b>
<b>Starter</b>	<p>Some religious people wear symbols that demonstrate to the world that they belong to a particular faith.            Ask the class to think of examples and write these on the board.  <b>Or</b> alternatively see how many they can correctly identify from the picture sheet. (Work in pairs first then discuss as a class).            Teacher should stress how the sensitivity of these issues – and the need for a respectful approach.  <b>And / or</b> ask students to categorise them: some are used only in religious ritual; some are worn daily by those who are members of a</p>	<p><i>Religious Clothing Sheet – &amp; Answers</i></p> <p>Extension - There is a further question to be asked about which are religious and which are cultural and what the dividing line is between them. That's a difficult but important question and older students should be grappling with it.</p>

	<p>religious order; some are worn daily by lay people.</p>	
<p><b>Suggested activities</b></p>	<p>Working up to a Class discussion on the question; “Should a religious believer should be allowed to wear these symbols of their faith at any time”.Then use the following case study sheets to inform student discussion. Give each group one case study to look at, so that they are able to be more informed. Each group should ensure that they discuss how they can use this example to contribute to the discussion, so that everyone feels confident taking part.</p> <p>Freedom of religious expression. In countries where religion is kept separate from the State (or politics from religion), there are sometimes restrictions placed upon whether a person can wear a sign of their religion in a public or business role.</p> <p>The four examples in these Freedom of Expression Case Study Sheets.          Teachers and Civil servants wearing the Hijab in Germany.          School students wearing Hijab in France.          Sikhs &amp; the Panj Kakke.          Nadia Eweida wearing a cross – trouble with British Airways.</p> <p>You might like to consider extending this discussion across your Video Conference – but be very sure that you have arranged this in advance with your Facilitator and Partner school.</p> <p>This kind of discussion can be very useful though – for students to realize that the attitudes and outlook that they take completely for granted as “true” are not, in fact, held by others.</p> <p>If you are going to do this, then use the tools for dialogue – your facilitator will not allow it to become a debate.</p>	<p><i>Freedom of Religious Expression sheets.</i></p> <p>Use pair and small group discussion techniques to get initial ideas circulating -          Try to ensure that everyone takes place in the discussion.</p>

	<p><b>Extension Opportunities</b></p> <p>1) The Freedom of the Hijab. Particularly valuable for communities where this voice may not be heard - Ayesha Nusrat (faiths act fellow) had this article published in the New York Times.</p> <p>2) Send us your stories. We are particularly interested in creating a bank of similar stories - where there are clashes between freedom of expression and freedom of religion. These could be posted on the online community (and emailed to the GENERATION GLOBAL team).</p> <p>3) Use these country specific case studies from the last lesson (if your country isn't here - then please feel free to use these as an example to write your own resource to share with us)</p>	<p><i>The freedom of the Hijab Article.</i></p>
<p><b>Preparation for VC / Plenary.</b></p>	<p>It's always a good idea to have discussed the content of your videoconference with your partner school and facilitator well in advance – and to give you an idea of one way of approaching this, we suggest the following outline of discussion.</p> <ol style="list-style-type: none"> <li>1. Students begin by outlining their discussions – summing up the ideas that they had in lesson 7. They should explain the ideas that they had discussed, and the conclusions that they came to. They then reflect upon the extent to which they think their conclusions express the ideas that are found in their broader society.</li> <li>2. They then exchange some response questions – to explore those ideas more fully.</li> <li>3. The big question is about the whole hierarchy of freedoms – where they clash, which ones should come top? We will encourage students to share their ideas, based upon what they have studied, and upon their own thoughts, before exchanging some more response questions.</li> <li>4. They will then consider how these ideas might impact their societies &amp; their experiences, before digging a little deeper in terms of questions.</li> <li>5. Then wrap up.</li> </ol> <p>They key point is to ensure that your students are able to take away their discussions from lesson 7 to ensure that they are able to participate fully in the videoconference dialogue.</p>	





Parsee



Dalai Lama (Tibetan Monk)



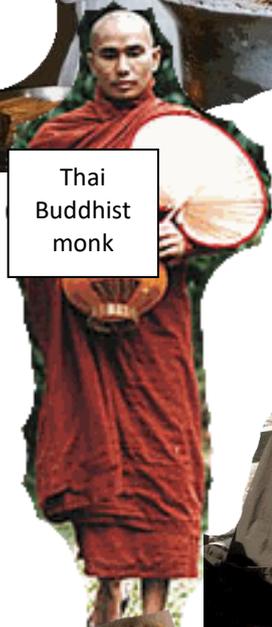
Muslim



Franciscan Christian Monk



Russian Orthodox Christian Priest



Thai Buddhist monk



Christian



Hasidic Jews



Japanese Buddhist monk



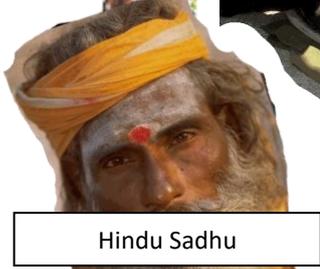
Sisters of Charity – Christian Nuns



Taoist Priest.



Sikh Nihang



Hindu Sadhu



Khalsa Sikh



Liberal Jewish Rabbi



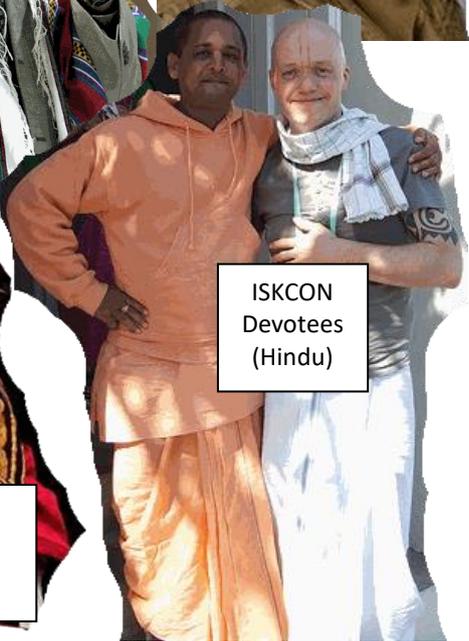
Muslim Woman in Hijab.



Shinto Kannushi (priest)



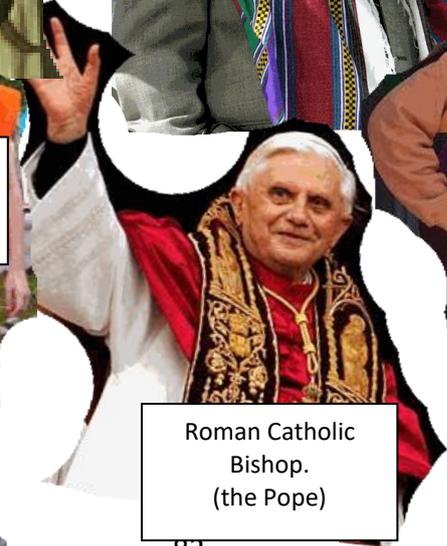
Theravada Buddhist monk



ISKCON Devotees (Hindu)



Muslim Woman in Niqab.



Roman Catholic Bishop. (the Pope)



## Freedom of religious expression

### Case Study I.

In countries where Religion is kept separate from the State, there are sometimes restrictions placed upon whether a person can wear a sign of their religion in a public or business role.

#### **Hijab in Germany.**

In some German states Muslim teachers (and social workers in educational settings) are prohibited by law from wearing the Hijab. This is upheld on the grounds that the German state is a secular one – and that it is the duty of all state employees to demonstrate neutrality (especially religious neutrality) in all their dealings with members of the public. The implication is that if a Muslim Teacher wore an Hijab, she would no longer be Neutral.

In some of these states Christian Nuns are exempt from this rule, and can wear their traditional veils while teaching – in other states, the neutrality ruling is applied across the board.

Eight other German States have no law relevant to this, and there have been no legal issues. Some German states and cities have supported their Islamic teachers wearing the Hijab.

Human Rights Watch Report Discrimination in the Name of Neutrality at <http://www.hrw.org/en/reports/2009/02/25/discrimination-name-neutrality-0>



## Freedom of religious expression

### Case Study 2.

In countries where Religion is kept separate from the State, there are sometimes restrictions placed upon whether a person can wear a sign of their religion in a public or business role.

#### **Hijab in France.**

The wearing of the Hijab in Schools has been very controversial in France. France has a long tradition of being a secular state (that is a state without religious involvement). Proselytizing (trying to persuade other people to join your religion) has been illegal in France since 1999, and the French education minister used this as a justification for expelling all pupils wearing the Hijab – arguing that it was an “ostentatious and aggressive” representation of belief. The wearing of Hijab was made illegal in French Schools in 2004, which led to a storm of protest, particularly as the same arguments were not initially used to justify action against students wearing other religious symbols (though Sikh boys were later expelled for wearing turbans) .

For a range of different opinions see:

[http://www.islamonline.net/english/In\\_Depth/france/france.shtml](http://www.islamonline.net/english/In_Depth/france/france.shtml)

For an outline of the cases see:

[http://www.religioustolerance.org/rt\\_franc2.htm](http://www.religioustolerance.org/rt_franc2.htm)



## Freedom of religious expression

### Case Study 3.

In countries where Religion is kept separate from the State, there are sometimes restrictions placed upon whether a person can wear a sign of their religion in a public or business role.

#### **Sikhs & the Panj Kakke (five Ks).**

Sikhs are required by their faith to wear five important symbols; they should have long hair (Kesh), protected by a Turban, and carry a Kirpan – a small, ceremonial dagger, which symbolizes their readiness to fight against injustice. In many countries they have the right to do both of these although there have been individual cases where individuals carrying a Kirpan has been controversial, particularly in terms of modern security requirements. On the whole though, most countries allow Sikhs the freedom to do this.

Students in France have been expelled from school, or kept in isolation for refusing to remove their turbans, although in other countries, this is allowed.

For a wide range of Sikh Kirpan related stories, consult:

[http://pluralism.org/news/continuing\\_stories\\_view/123](http://pluralism.org/news/continuing_stories_view/123)



## Freedom of religious expression

### Case Study 4.

In countries where Religion is kept separate from the State, there are sometimes restrictions placed upon whether a person can wear a sign of their religion in a public or business role.

#### **British Airways Worker suspended for Wearing Cross.**

In 2006, Nadia Eweida was suspended by British Airways for breaching their company's uniform code which stated that "staff must not wear visible jewellery or other 'adornments' while on duty without permission from management". Nadia wore a small cross, as a symbol of her Christian faith, and felt particularly badly treated as the company recognized the rights of other religious believers – Sikhs were allowed to wear both Turbans and Kara (steel bracelets), and Muslims were entitled to prayer time during the working day. This became a big story in the UK media, with strong arguments on both sides – notably from the National Secular Society, who suggested that the company were being too tolerant of the Faiths of their Employees.

Reported on the BBC News. <http://news.bbc.co.uk/1/hi/6165368.stm>

[http://en.wikipedia.org/wiki/British\\_Airways\\_cross\\_controversy](http://en.wikipedia.org/wiki/British_Airways_cross_controversy)



## The Freedom of the Hijab

By AYESHA NUSRAT

Published: July 13, 2012

It's been over two months since I decided to become a hijabi — one who wears a head scarf and adheres to modest clothing — and before you race to label me the poster girl for oppressed womanhood everywhere, let me tell you as a woman (with a master's degree in human rights, and a graduate degree in psychology) why I see this as the most liberating experience ever.

Prior to becoming a hijabi, I did not expect myself to go down this road. Although I knew modesty was encouraged in my culture and by my faith, I never saw the need nor had the opportunity to explore the reasons behind it.

My experience working as a Faiths Act Fellow for the Tony Blair Faith Foundation and dealing with interfaith action for social action brought me more understanding and appreciation of various faiths. I found that engaging in numerous interfaith endeavors strengthened my personal understanding about my own faith. The questions and challenges I encountered increased my inquisitiveness and drive to explore and learn for myself various fundamental aspects of Islam. Thus began my journey to hijab-dom.

I am abundantly aware of the rising concerns and controversies over how a few yards of cloth covering a woman's head is written off as a global threat to women's education, public security, rights and even religion. I am also conscious of the media's preferred mode of portraying all hijabi women as downtrodden and dominated by misogynist mullahs or male relatives who enforce them into sweltering pieces of oppressive clothing. But I believe my hijab liberates me. I know many who portray the hijab as the placard for either forced silence or fundamentalist regimes; but personally I found it to be neither.

For someone who passionately studied and works for human rights and women's empowerment, I realized that working for these causes while wearing the hijab can only contribute to breaking the misconception that Muslim women lack the strength, passion and power to strive for their own rights. This realization was the final push I needed to declare to the world on my birthday this year that henceforth I am a hijabi.

In a society that embraces uncovering, how can it be oppressive if I decided to cover up? I see hijab as the freedom to regard my body as my own concern and as a way to secure personal liberty in a world that objectifies women. I refuse to see how a woman's significance is rated according to her looks and the clothes she wears. I am also absolutely certain that the skewed perception of women's equality as the right to bare our breasts in public only contributes to our own objectification. I look forward to a whole new day when true equality will be had with women not needing to display themselves to get attention nor needing to defend their decision to keep their bodies to themselves.



In a world besotted with the looks, body and sexuality of women, the hijab can be an assertive mode of individual feministic expression and rights. I regard my hijab to be a commanding question of “I control what you see, how is that not empowering” mixed with a munificent amount of authority emanating from the “My body is my own concern” clause. I believe my hijab gives me the right to assert my body, femininity and spirituality as my own and under my authority alone.

I know many would agree with me when I say that the hijab is basically an expression of spirituality and a personal bond with one’s creator, a tangible spiritual reminder that guides everyday life.

Yes, my hijab is a visual religious marker that makes it very easy for anyone to spot me in a crowd as a separate entity representing or adhering to a particular religion. This is all the more reason why, being a hijabi in the public arena is an escalating force that drives me to work in ways that would help break the undignified stereotypes, barriers and prejudices that my Islamic faith is relentlessly and irrationally associated with. As an extension of my personality and identity, it instigates me to challenge the misconception that Muslim women lack the bravery, intellect and resilience to challenge authority and fight for their own rights.

Every time I see my reflection in the mirror, I see a woman who has chosen to be a rights activist, who happens to be a Muslim and covers her hair incidentally. My reflection reminds me of the convictions that made me take up the hijab in first place — to work for a world where a woman isn’t judged by how she looks or what she wears, a world in which she needn’t defend the right to make decisions about her own body, in which she can be whoever she wants to be without ever having to choose between her religion and her rights.

Ayesha Nusrat is a 23-year-old Muslim Indian from New Delhi.

**GENERATION GLOBAL Lesson Plan**  
**Module: Art of Expression.**  
**Lesson 7: Videoconference 2 – Freedom of expression.**

***NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.***

**Remember that the Videoconference is not a test, or a performance, but a key learning experience for both sets of students.**

A video conference offers great possibilities – but it can go wrong too! Please try to ensure that you adopt the following guidelines to help you get the most out of it.

**Before the Videoconference, please make sure that you have...**

- Booked your Videoconference through the website.
- Had a discussion with the teacher from the other school(s). Here you might want to discuss:
  1. The subjects that you want to talk about in the VC (and any things that might be uncomfortable you – please be **very** clear about this, and let the Facilitator know as well; there is a specific box for this on the booking website for the VCs)
  2. The presentations that you are going to discuss (make sure that you have sent them to the other school in enough time for the other group to see them before the VC. [When sending large files, email can often be difficult, so we recommend that you use a file sharing website by arrangement with the other school – you can email the url and password easily, and then they can access and download your presentations]).
  3. The questions that the students have asked.
    - Booked your Videoconference room or equipment (if necessary) & checked that the hardware works.

In this session, students will video conference with students of other faiths and cultures from schools across the globe.

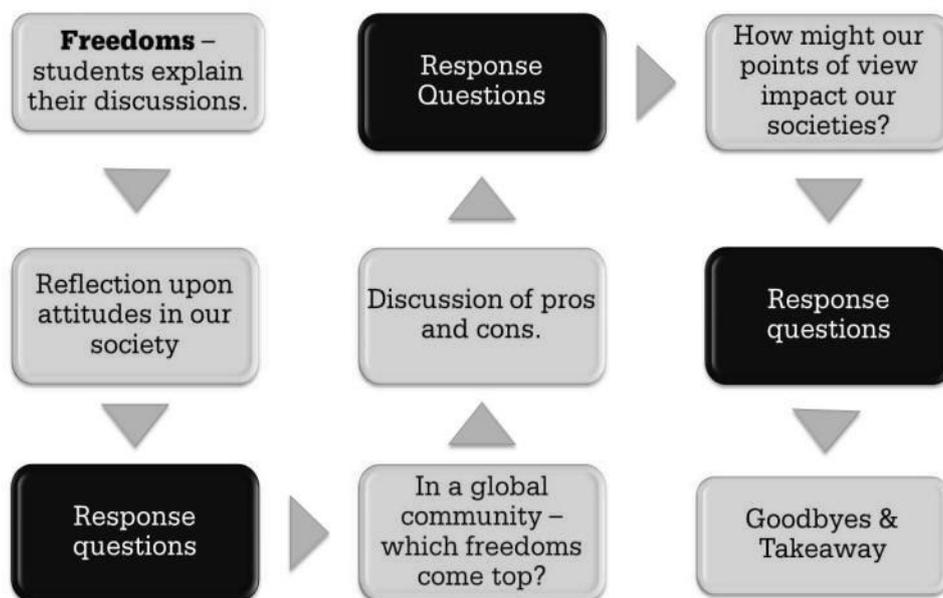
The students have done a lot of preparatory work for this, but may be nervous or awkward, so remember that you have a lot of resources to help them make the most of it – please remind them of the key skills for participation and respectful communication.

**When you are preparing the students try to make sure that:**

- Everyone knows what they are doing / going to say / going to ask, and that they have a note of this **written down**.
- Prepare posters or handouts with the questions that they have prepared as reminders.
- Make sure that they have posters or handouts to remind them of the key skills of respectful discussion.
- Specific students who have roles (Presenting / Recording / Managing) have a clear idea of what that requires (and have rehearsed it if possible).

- The students who are going to say thanks know who they are, and what they have to say.

Before the link goes live, try warming up your group with a few ice breakers. Do one for “fun” first of all, and then one that encourages them to discuss their role.



This is only a suggested structure based on our experience of previous Videoconferences, but you are welcome to negotiate something more focused with your facilitator and partner school.

### During the Videoconference.

- **MUTE** your microphone whenever possible.
- Encourage students to record some ideas that emerge.
- Encourage students to make contributions.
- Be patient – sometimes it takes time for students to get involved.
- Remember that you will be helped by;
  - The **Facilitator**, who will keep the discussion flowing
  - The **Bridge**, who will ensure that the technology works.

After the videoconference the next session will be focused on reflection – but it is often a good idea to encourage a brief plenary with the students who have just done the VC, as this will help them to remember the ideas.

### After the Videoconference



- Use a **WWW/EBI** Analysis (Resources\www+ebi.doc)



## GENERATION GLOBAL Lesson Plan

Module: Art of Expression.

Lesson 8 Review & Reflection.

**NB – Resources are not hyperlinked, but the Folder and Document name is listed for you in italics.**

<p><b>Aim</b></p>	<p>To enable students to make a creative statement of what is important to them through the creation of a class ‘time capsule’  <i>[The time capsule can be an imaginary device to enable students to think about the passage of key events in their lives and how they will record them for the future. You can also make a “literal” time – capsule; either a thing, or a virtual one – powerpoint of images, to share with them in the future when they leave school].</i>            To develop an understanding of how such skills can form the basis of dialogue based on mutual respect and insight</p>	
<p><b>We Are Learning To (Objectives)</b></p>	<ul style="list-style-type: none"> <li>• To reflect on experience of VC and what we have learnt about the faiths and experiences of others</li> <li>• To analyze and evaluate our own contributions to VC</li> <li>• To identify similarities and differences in lives, opinions and beliefs of others</li> <li>• To produce a time-capsule as a demonstration of individual and class ‘self-expression at a particular point in time and space</li> </ul>	
<p><b>Key vocabulary</b></p>	<ul style="list-style-type: none"> <li>• Reflect critically on what is important in their own lives and the ways in which these can be expressed and shared</li> <li>• Share reflections on the module and the VC</li> <li>• Participate in constructive dialogue, with the VC as a summation and starting point for further work</li> </ul>	
<p><b>What I’m Looking For (Assessment criteria)</b></p>	<p>Religion            Self-expression            Society            Space</p>	<p>Time            Time capsule            Faith            Non-belief</p>
<p><b>Starter</b></p>	<p>Begin by recapping the Video Conference session.            Then get students to fill in a reflection sheet which will help prepare them for the rest of this lesson.</p>	<p><b>Teacher guidance</b></p> <p><i>Use reflection sheet.</i></p>
<p><b>Suggested activities</b></p>	<p>Introduce the idea of a time capsule that will provide future generations with an idea of what was important</p>	<p>There are a number of options for developing this –            1) A “real” time capsule – everyone will make their</p>

	<p>to a group of young people in a particular time and place.</p> <p>I suggest that a good way into this would be to encourage students to share ideas that they might include—then get them to work on it individually, before sharing work ideas then taking the best ideas forward to share with the whole group.</p> <p>In this case, it will be a message to themselves in the future. This will include a Class Photo, and each person must contribute</p> <ul style="list-style-type: none"> <li>• One image of beauty</li> <li>• One image of a piece of art</li> <li>• One personal image of their choice, one that expresses what at this time of their life represents something they most value.</li> <li>• A short message to themselves in the future - this should include something that they have learned from the experience of dialogue; a reminder of the most important idea that will be important in future life!</li> </ul>	<p>contribution, and it will literally go in a box, that you can seal, until they leave school</p> <p>2) A “virtual” time capsule – a PowerPoint or folder of computer work.</p> <p>3) A “thought experiment” time capsule – “what would you put forward if....”</p>
	<p>In groups of four, students undertake a WWW/ EBI analysis of the VC. To do this well they need their reflection sheets and the notes taken during the VC. They could reflect upon the ideas that emerged from their reflective discussion. before sustained writing.</p> <p>Students can work in pairs or groups to plan their work. Students don’t have to use all of these ideas – though it may be helpful to reflect upon them.</p>	<p>They can publish this on the online community &amp; use the usual editing procedure: You can use the website to structure this – Set the homework where students write the blog, and then use this procedure;</p> <p>1) Each student must visit 2 other students’ blogs, and leave 2 WWW/EBI comments.</p> <p>2) Students should then reflect upon</p> <ol style="list-style-type: none"> <li>a. What they have learned from looking at each other’s work.</li> <li>b. What they have learned from the comments on their own blogs.</li> </ol>

		<p>Then re-edit their blogs. You can then print them and save them for display / assessment.</p>
	<p>Encourage students to look back at their reflections at the end of this module – and to finish with this final activity that sharpens their thinking, and focuses it in a positive way.</p> <p>Give each student a picture postcard from your locality. Ask them to work individually on summing up their experience in a few words on the back to send to one of the following;</p> <ul style="list-style-type: none"> <li>• Gen Global team in London.</li> <li>• Their Partner School</li> <li>• Their Principal</li> <li>• Their Parents</li> </ul> <p>Send the postcard!</p>	<p>Postcards for TBFF team should be sent to:          Generation Global, TBI          PO Box 60519          London          W1 7JU</p>



Videoconference Reflection Sheet

Name \_\_\_\_\_

	<b>WWW</b>	<b>EBI</b>
<i>Personal</i>		
<i>Group</i>		

Think about the following questions, and see if you can write a couple of bullet points for each one – if you get stuck, just go onto the next one.

- The most interesting thing I learned...
  
- Ways in which our schools are alike...
  
- Ways in which our schools are different...
  
- Ways in which our communities are alike...
  
- Ways in which our communities are different...



- Something new I have learned today, about another faith is...
  
- I was surprised to learn...
  
- Key words from today were...
  
- One thing that really made me think was...
  
- I would like to know more about...
  
- Other thoughts:





Appendix one – Further reading, UK Issues.

Catholic charity's appeal over gay adoption fails  
<http://www.bbc.co.uk/news/uk-11019895>

Catholic Care has been organising adoptions for more than 100 years

A Roman Catholic adoption charity's appeal to be allowed to discriminate against gay people wanting it to place children with them has been rejected.

Catholic Care wanted exemption from new anti-discrimination laws so it could limit services provided to homosexual couples on religious grounds.

The Charity Commission said gay people were suitable parents and religious views did not justify discrimination.

The Leeds-based charity said it was "very disappointed".

Catholic Care - which had been placing children with adoptive parents for more than 100 years - was among a dozen Catholic agencies in England and Wales forced to change their policy towards homosexual people by the equality laws passed in 2007.

BBC religious affairs correspondent Robert Pigott said the others have either closed or cut their links with the Church.

However, Catholic Care tried to change its constitution so that it would be committed to following Catholic teaching and placing children only with heterosexual parents.

New regulations

The agency, which serves the dioceses of Leeds, Middlesbrough, and Hallam in South Yorkshire, had previously argued that the Equality Act went against the Catholic Church's teachings on marriage and family life.

The appeal had come after the Church lost a battle against the introduction of the Sexual Orientations Regulations, under the Equality Act, which forced agencies to consider homosexual couples as potential adoptive parents.

Catholic agencies were given a 21-month transition period to comply with the new rules, which ended in December 2008.

The High Court told the Charity Commission to reconsider the case, but the commission has now decided that Catholic Care's religious views did not justify its continued discrimination.

The commission said gay people were suitable parents, and that ending the charity's adoption work would not harm the interests of children.

In a statement, Catholic Care said: "The charity is very disappointed with the outcome.



"Catholic Care will now consider whether there is any other way in which the charity can continue to support families seeking to adopt children in need.

"In any event, Catholic Care will seek to register as an adoption support agency offering a service to those who were adopted in the past and are now seeking information about their background, and also to support adoptive parents already approved by Catholic Care."

Christians must choose between their religion and obeying the law, according to Trevor Phillips, the human rights watchdog.

<http://www.telegraph.co.uk/news/religion/9088352/Christians-must-choose-between-religion-and-obeying-law-says-equalities-chief-Trevor-Phillips.html>

Trevor Phillips: Religious rules should end “at the door of the temple” and give way to the “public law” laid down by Parliament

By John Bingham, and Tim Ross 10:29AM GMT 17 Feb 2012 2887 Comments

He declared that Christians who want to be exempt from equality legislation are like Muslims trying to impose sharia.

Religious rules should end “at the door of the temple” and give way to the “public law” laid down by Parliament, the chairman of the Equality and Human Rights Commission said.

He argued that Roman Catholic adoption agencies and other faith groups providing public services must choose between their religion and obeying the law when their beliefs conflict with the will of the state.

Mr Phillips singled out the adoption agencies that fought a long legal battle to avoid being forced to accept homosexual couples under equality laws.

Last year, following a High Court case, the Charity Commission ruled against an exemption for Catholic Care, an adoption agency operating in Leeds.

Speaking at a debate in London on diverse societies, Mr Phillips backed the new laws, which led to the closure of all Catholic adoption agencies in England. “You can’t say because we decide we’re different then we need a different set of laws,” he said, in comments reported by The Tablet, the Catholic newspaper.

“To me there’s nothing different in principle with a Catholic adoption agency, or indeed Methodist adoption agency, saying the rules in our community are different and therefore the law shouldn’t apply to us. Why not then say sharia can be applied to different parts of the country? It doesn’t work.”

He added that religious groups should be free to follow their own rules within their own settings but not outside. “Once you start to provide public services that have to be run under public rules, for example child protection, then it has to go with public law,” he said. “Institutions have to make a decision whether they want to do that or they don’t want to do that.”

Mr Phillips’s remarks were condemned as “inflammatory” and “ridiculous” by legal specialists and religious leaders.

Lord Carey, a former Archbishop of Canterbury, called on the authorities to respect the nation’s heritage as a democracy in which the Church of England is the established religion. He described the comparison with sharia as “ridiculous” and called on MPs to find ways of “accommodation” when new laws clash with religious beliefs.

“I have argued in the past that there can be only one law to which all should be accountable. But we are not starting with a blank sheet of paper as far as religion is concerned.

“We are a democracy in which Christianity is established in the Church of England and a nation profoundly influenced by this faith in its Catholic and Anglican heritage. We need lawmakers to respect this heritage and seek accommodation wherever a strongly held faith seems to clash with new legislation.”

Legal experts called on Mr Phillips to clarify his comments about sharia – Islamic law – which many associate with draconian punishments such as stoning adulterers to death.

Neil Addison, a barrister and director of the Thomas More Legal Centre, said: “The EHRC is so obsessed with equality that it has lost sight of freedom. It would prefer people not to do good, rather than to do good on their own terms.” The comments were “inflammatory”, said Andrea Williams, director of the Christian Legal Centre. “These comments are deeply

illiberal. They are intolerant,” she said. “Trevor Phillips fails to understand the nature of faith and what inspires faith and what makes agencies like Catholic adoption agencies so selfless.” The Rt Rev Michael Nazir-Ali, the former Bishop of Rochester, said that Mr Phillips appeared to be applying a “totalitarian view of society”.

“Trevor Phillips in the past has argued for respect for Christian conscience,” he said. “I am very surprised that here he seems to be saying that there should be a totalitarian kind of view in which a believer’s conscience should not be respected.”

While the basic principles of sharia contradict Western public law, the issue for Catholic adoption agencies was one of “respect for conscience”, he said. “They are two different issues.”

Mr Phillips’s remarks threatened to add to controversy over the role of religion in Britain. Last week, a High Court judge ruled that it was unlawful for local councils to include Christian prayers in their formal meetings after a legal challenge by an atheist former councillor who objected.

The ruling immediately pitted the Government against the courts as ministers urged councils to defy the ban. Bideford council in Devon decided last night to appeal against the decision.

Baroness Warsi, the chairman of the Conservative Party, warned earlier this week that the forces of “militant secularism” reminiscent of “totalitarian regimes” were threatening traditional society. Then the Queen made a rare intervention in the debate, arguing that the Church had been “misunderstood” and was “under-appreciated”.

Mr Phillips has been outspoken in his defence of human rights law even when they conflict with religious beliefs.

He has accused some Christian groups of being more militant than Muslims.

During the debate, he praised both the Anglican and Roman Catholic churches for their work in inner cities, particularly through faith schools, but accused some religious groups of growing intolerance.

“There is something rather odd that is happening amongst what I call the righteous brigade, that is people of good will and so on,” Mr Phillips said.

“And that is that if you don’t agree 100 per cent with them and excoriate people who have a different point of view actually somehow you are joining a bad bunch of people.”

Keith Porteous Wood, director of the National Secular Society, said Mr Phillips was “absolutely right”.

“If society has decided that it wants to ensure by law that every citizen of this country has equal rights, then there cannot be endless exemptions for religious bodies or anyone else,” he said.

“There is no such thing as partial equality, and every time an exemption is made, someone else’s rights are compromised.”

In 2008 Dr Rowan Williams, the Archbishop of Canterbury, caused consternation when he claimed that it seemed “inevitable” that elements of Islamic law, such as divorce proceedings, would be incorporated into the British legal system.

## Roche's doubts over Big Society after adoption setback

A DIOCESAN bishop has warned that the Church's confidence in the Government's Big Society programme could crumble if the last Catholic adoption agency in England and Wales is forced to close.

The Bishop of Leeds, Arthur Roche, was speaking to *The Tablet* after the diocesan-based charity Catholic Care lost the latest round of its legal battle for exemption from the Sexual Orientation Regulations (SORs). Asked what he thought the message would be to Catholics if the charity were forced to close, the bishop said: "For years and years of operating in the field of charity and in the context of the Big Society, how sincere is the Government about valuing the charitable contribution we make?"

Catholic Care, which arranges adoptions on behalf of the dioceses of Leeds, Middlesbrough and Hallam, has fought for two years for exemption from the SORs – introduced by the previous Labour Government – that ban agencies from refusing to consider gay and lesbian partners as adopters. The charity had its appeal against an earlier decision by the Charity Commission rejected by the Charity Tribunal in a judgment published on Wednesday last week.

Giving evidence to the tribunal, Bishop Roche had argued that voluntary donors might withdraw their funding if the charity was not permitted to continue to discriminate against same-sex couples – forcing it to close. He said there was no "Plan B" if this was the case. But the tribunal rejected this, saying it had seen no evidence to back the argument,

and unanimously dismissed the appeal. On the contrary, it said, it found that the policy of excluding homosexual couples was likely to reduce the pool of potential adopters and would subject same-sex couples to the "particularly demeaning" experience of discrimination.

The tribunal also rejected Bishop Roche's suggestion that the charity's policy on same-sex adoption should be equated in law with the Church's legal refusal to bless gay civil partnerships. It criticised him for overlooking the "essential distinction" under the law between private acts of worship – such as the blessing of civil partnerships – and the provision of public services, such as those of an adoption agency.

Last year, Catholic Care took its case to the High Court where a judge asked the commission to reconsider an earlier refusal to the charity's request to discriminate against gay couples. In its latest legal bid, Catholic Care used a loophole in the Equality Act 2010 in its case, arguing that its policy on same-sex couples was "proportionate" to its "legitimate aim" of providing adoption for an increasing number of children.

In a statement released following the judgment, Bishop Roche said "vulnerable children" will suffer most from the ruling, and that Catholic Care will now consider whether or not to appeal the ruling. Its adoption service, which once placed around 10 children each year, remains suspended.

Lawyer Peter Burnett of IBB Solicitors said the tribunal's ruling would add to "concerns that there is a watering down of the ethos of religious charities, and particularly Catholic charities

*The Tablet*  
7th May 2011



Homosexual rights and Catholic Adoption Agencies - a clash of absolutist ethical approaches  
[http://www.reonline.org.uk/ks5/reo\\_a\\_textone.php?180](http://www.reonline.org.uk/ks5/reo_a_textone.php?180)

There has been considerable discussion about the new laws (April 2007) which will mean that HOMOSEXUAL people will have their right to not be discriminated against by those offering services to the public upheld. For instance, from April a B&B could not refuse a HOMOSEXUAL couple without facing possible prosecution. While this extension of equality is largely excepted when we talk about race or gender, the LAW has not included SEXUAL ORIENTATION up till now.

The CATHOLIC CHURCH in England and Wales has complained that their adoption agencies should be excluded from the legislation on the grounds of CONSCIENCE and fundamental belief. CATHOLIC adoption agencies (funded by the Government) currently would not consider GAY or LESBIAN couples as appropriate for adoption. After April they will not be able to continue with this approach, unless the LAW changes.

What we are witnessing here is a clash of ETHICS based on conflicting ABSOLUTIST principles. In the red corner is the CATHOLIC Church. The CATHOLIC CHURCH draws heavily on NATURAL MORAL LAW theory, a DEONTOLOGICAL ethic, which holds that certain actions are right or wrong in and of themselves according to whether they fit certain purposes of HUMAN nature, which include worshipping GOD (and by extension honouring his teachings such as BIBLICAL references taken to prohibit HOMOSEXUAL acts) and procreation. As a result, the Church does not support or encourage HOMOSEXUAL ACTS and believes HOMOSEXUAL couples should not be sexually active.

In the blue corner are HUMAN rights. HUMAN RIGHTS are also ABSOLUTIST and deontological. HUMAN RIGHTS have a fundamental IDEA that HUMAN dignity must be maintained. Actions that deny HUMAN DIGNITY by removing RIGHTS from a PERSON are in contravention with the purpose and detail of HUMAN RIGHTS LAW and ethics. These actions are wrong because they are orientated against HUMAN dignity (as understood by HUMAN RIGHTS thinking). Long lists of individual RIGHTS detail their extent in international and national agreements.

This dispute then is a clash between two understandings of absolute ethics. In asking for an exemption from the LAW on grounds of CONSCIENCE and fundamental RELIGIOUS beliefs, the Church is asking for something rather surprising - a FORM of plural RELATIVISM whereby specific groups are allowed to live according to differing MORAL codes, respected because of their tradition. This is surprising because the CATHOLIC CHURCH is opposed to relativism. It is also surprising because the Church has become a great defender of RIGHTS with a long HISTORY of commitment to workers RIGHTS and the RIGHTS of the oppressed, the unborn and the discriminated against.

In the case of religions these divergences are coming under more and more scrutiny at a time when people are more and more concerned about what MORALS people all hold as basic and common. Women's dress and Islam, and wearing crosses in the workplace are examples of this tension. However, SEXUAL ORIENTATION is a much greater step as it involves a more basic and fundamental discrimination on a type of person. This will prove a very difficult tension to resolve and it may lead to the withdrawal of some RELIGIOUS institutions from the public sphere, such as the CATHOLIC Adoption Agencies. That step is a step towards segregation.



This illustrates one of absolutisms weaknesses. It is not flexible and yet reaches a long way touching people's individual lives and personal beliefs. Perhaps it is not ambiguous enough for modern living, or perhaps one kind of ABSOLUTISM is simply right and we need to work out which it is and relegate all the others to the bin of bad ideas. It would appear that the clash of absolutisms will be resolved with HOMOSEXUAL RIGHTS trumping CATHOLIC conceptions of NATURAL law. Inevitably, when absolutisms clash, there can be only one winner.

Registrars 'in fear' over beliefs

<http://news.bbc.co.uk/1/hi/england/london/7413298.stm>

Some Christian registrars fear their lives will be made a misery because they do not want to conduct same-sex marriages, a tribunal has heard.

Elizabeth Thatcher, a registrar, told of an unnamed colleague who feared she could be "vilified" as a result.

She gave evidence at a discrimination case brought by Lillian Ladele against Islington Council in north London.

Miss Ladele said she was bullied for refusing to conduct such partnership ceremonies. The council denies this.

Until December 2007 registrars in the borough effectively worked on a freelance basis, meaning they could swap with each other to avoid same-sex ceremonies.

But since then they have been under direct control of the local authority which, it is claimed, has led to far less flexibility about the registrars' responsibilities.

Miss Ladele has claimed she was being effectively forced to choose between her religion and her £31,000-a-year job as a result.

She said she was picked on, shunned and accused of being homophobic for refusing to carry out civil partnerships.

'Under pressure'

The case, at the Central London Employment Tribunal, is expected to lead to a landmark ruling over whether employees can be required to act against their consciences.

Mrs Thatcher was giving evidence as a Christian and as a Kent council registrar, a position she has held since November 2000.

She shares Miss Ladele's beliefs that civil partnerships are "sinful".

"I have heard of one Christian who has had to resign, but I know of others who have been accommodated," she said.

"She told me that she was terrified about herself or her authority being identified because she could be vilified or the authority put under pressure to remove her."

Miss Ladele told the tribunal there had been times when she was treated in such a hostile manner that "the only way to have dealt with it would have been to have gone up to those people and to have had a fight".

"But I did not do that," she said. "I restrained myself and showed them how to behave [well]."

'Second-class citizens'

However Adrian Lynch, for Islington Council, claimed that she had a "distorted recollection" of events and did not properly register her concerns with her managers.

And Miss Ladele's manager, Helen Mendez-Child, denied being abusive or ridiculing Miss Ladele over her views.

In fact, "one gay member of staff felt that she was discriminating against homosexuals", Ms Mendez-Child said.

"I had staff who felt like second-class citizens because of the beliefs that Lillian had expressed," she added.

"I do not believe that she was discriminated against or that she can cite evidence to back it up," Ms Mendez-Child told the hearing, which continues.



Landmark rulings strengthen gay rights in workplace  
<http://www.guardian.co.uk/world/2008/dec/20/gayrights-law>

Afua Hirsch, legal affairs correspondent

The Guardian, Saturday 20 December 2008

Discrimination against gay people in the workplace will be treated more harshly by the courts after two landmark judgments yesterday.

Lillian Ladele, the registrar who refused to conduct same-sex civil partnership ceremonies "as a matter of religious conscience", lost her case against Islington council in north London. And Stephen English, a married man who was driven out of his job after being repeatedly called a "faggot" by colleagues had an employment tribunal ruling that he had not been the victim of sexual harassment overturned by the court of appeal.

The employment appeal tribunal ruled that Islington council had been entitled to discipline Ladele and threaten her with dismissal, even though her conduct was the result of "her strong and genuinely held Christian beliefs".

The council had been entitled to the view that "it was unacceptable discrimination for the claimant to refuse to participate in civil partnership ceremonies. It offended some gay employees and involved discriminating against third parties making use of the services of the council." Although the tribunal acknowledged that changes in social attitudes towards gay people could be "genuinely perplexing" for some religious groups, it ruled that it was proportionate for the council to require its registrars to conduct civil partnerships. Ladele, whose case was financed by the Christian Institute's Legal Defence Fund, said she would appeal.

"The issues involved are iconic of a situation where there are clearly clashes," said Mike Judge, a spokesman for the Christian Institute. "Many Christians will feel that religious rights always play second fiddle to sexual orientation rights and we feel a more balanced approach is needed."

Islington councillor John Gilbert said the judgment "provides clarity for employers across the country in requiring their employees to act in a non-discriminatory manner when discharging their public service duties".

In the second case, the appeal court heard that English, married with three children, had been told by an employment tribunal that he could not be the victim of harassment based on sexual orientation because he was not gay. He had been subject to "homophobic banter" because he attended a boarding school and lived in Brighton, the court of appeal heard.

The court said: "The incessant mockery created a degrading and hostile working environment, and it did so on grounds of sexual orientation."

"Until now, victims of this type of abuse had little or no legal protection," said John Wadham, legal director of the Equality and Human Rights Commission, which backed the case. "The fact that Stephen English's colleagues knew he wasn't gay does not excuse their behaviour, nor should it prevent him from enjoying the same rights to dignity and respect at work."



Christian registrar 'threatened with sack' after refusing to conduct gay marriages

By PAUL SIMS <http://www.dailymail.co.uk/news/article-1020809/Christian-registrar-threatened-sack-refusing-conduct-gay-marriages.html>

Last updated at 1:12 AM on 21st May 2008

Lillian Ladele: 'My spirit was crushed and I broke down in tears'

A registrar was threatened with the sack for refusing to preside over homosexual marriages, a tribunal heard yesterday.

Lillian Ladele, 47, claims council bosses bullied her after she told them of her religious objections to same-sex civil partnerships.

In a landmark legal action, she is suing Islington Council in North London for discrimination and victimisation on grounds of her Christianity.

The case could determine whether employees can be required to act against their consciences.

Until last December, the country's 1,700 registrars of births, marriages and deaths were permitted to opt out of civil partnership ceremonies.

But their employment status changed with the introduction of the Statistics and Registration Act. Now designated as local government workers, they must carry out town hall orders.

She told the hearing in central London that colleagues denied her rights as a Christian and grew increasingly 'hostile' towards her over her refusal to marry couples of the same sex.

Miss Ladele, who earns £31,000 a year, began legal proceedings last November - two days before the act came into force.

She told the hearing in Central London that bosses had denied her her rights as a Christian and became increasingly hostile toward her.

"I hold the orthodox Christian view that marriage is the union of one man and one woman for life to the exclusion of all others and that this is the God-ordained place for sexual relations," she said.

"A civil partnership is marriage in all but name.

"Regardless of my feelings for the participants, I feel unable to directly facilitate the formation of a union that I sincerely believe is contrary to God's law.

"My beliefs do not mean I wish people who are homosexual to receive detrimental treatment. The council knows that if I am required to choose between my conscience and their desire that all registrars must undertake civil partnership duties, then I will have to honour my faith and face unemployment."

Miss Ladele said her pay was slashed by bosses who ignored her concerns.

She was forced to swap shifts with colleagues to avoid officiating at same-sex ceremonies.

Her line manager and superintendent registrar, Helen Mendez-Childs, then allegedly banned her from performing marriage ceremonies altogether.

Miss Ladele said: "Helen said this was a punishment for not doing civil partnerships and that now I will know how others feel. I said, 'What about my rights as a Christian?'

"Helen was angry and said, 'What rights?' My spirit was crushed and I broke down in tears."

Miss Mendez-Childs is said to have told her that refusing to officiate in civil partnerships was "similar to refusing to conduct a wedding for black people".

The hearing was told that another boss, Dion Goncalves, a deputy superintendent registrar, humiliated Miss Ladele in public and accused her of being homophobic.

Miss Ladele told the hearing: 'I felt harassed and victimised. I felt I was being picked on and bullied on a daily basis and that there was no respect whatsoever for my religious beliefs.

"But I continually tried to forgive them for the hurt they caused me because of the love I have for them as a Christian."

Miss Ladele, from Islington, is having her legal fees paid by the Christian Institute.

The tribunal continues.



Govt won't support Christian registrar's case in Europe

<http://www.christian.org.uk/news/govt-wont-support-christian-registrars-case-in-europe/>

Lillian Ladele's case is one of four heading to the European Court of Human Rights.

Tue, 13 Dec 2011

Lillian Ladele, a Christian registrar who was disciplined for her stance on civil partnerships, will not receive the backing of the UK Government when her case reaches Europe.

Miss Ladele's case is one of a quartet of religious liberty cases involving Christians that are set to appear before the European Court of Human Rights.

The Government has decided not to support any of the four Christians in Europe, instead backing previous rulings from British courts.

Reasonable

Supporters of Miss Ladele say there were plenty of registrars at Islington Council who could have easily provided a civil partnership service without requiring her involvement. They say there could have been a 'reasonable accommodation' of her religious beliefs that would not have affected service delivery. Two of the other cases heading to Europe involve Christians who wanted to wear a cross at work.

Hide

Nadia Eweida wanted to wear a small cross on the outside of her uniform, but bosses at British Airways ordered her to hide it. And Shirley Chaplin was told by Royal Devon and Exeter NHS Trust that she could not wear a cross around her neck while she worked on hospital wards. The other case involves Gary McFarlane, a Christian counsellor who was sacked because he did not want to give sex advice to homosexual couples.

Wrong

The Government, in 40 pages of legal arguments, said the UK was "entitled to conclude" that "other than in limited prescribed circumstances, religious belief does not justify discriminating on grounds of sexual orientation".

It also said that the Christians were not protected because neither wearing a cross nor following their conscience at work was a core requirement of their faith. The Equality and Human Rights Commission (EHRC) is intervening in the four cases heading to Europe. In the Ladele and McFarlane cases the Commission is backing the British courts. But earlier this year the EHRC, in a consultation it was running on the cases, found a majority of respondents said the courts – and the commission – have got it wrong.

Christian Institute Factsheet.  
Guesthouse sued over double bed policy  
Mr Peter Bull (aged 70) and his wife,  
Hazelmary (aged 66), own Chymorvah  
guesthouse in Marazion, near Penzance  
in Cornwall. The guesthouse is also their  
home.

The Bulls bought the guesthouse in  
1986. In keeping with their Christian  
faith, they restrict the use of double bed  
accommodation to married couples.  
Their policy was supported by the English  
Tourist Board until 2007.

The policy is well advertised on the  
internet and all booking forms; it is  
applied consistently to unmarried couples,  
whether heterosexual or homosexual.

The bedrooms feature open Bibles and  
Christian leaflets. The reception features a  
mosaic that reads: "Jesus Christ is Lord".

In 2007 the Equality Act (Sexual  
Orientation) Regulations were passed.

The regulations outlaw discrimination  
on grounds of sexual orientation when  
providing goods and services.

The regulations contain exemptions  
to protect the liberty of religious  
organisations and to protect the liberty  
of those who provide certain goods and  
services in their own home.

Since 2007 the regulations have caused all  
but one Roman Catholic adoption agency  
to close or cut ties with the Church.

When placing children with couples, the  
agencies had a policy of insisting that the  
couples were married.

In mid August 2008 an anonymous person  
sent a booklet entitled "the pink pound"  
to

Mr and Mrs Bull's guesthouse.

A letter dated 22 August 2008 was sent  
by

Stonewall, a homosexual lobby group, to  
the guesthouse claiming that its double  
bed policy was illegal.

On 4 September 2008 Mr Steven Preddy  
booked a double room. The following day  
he arrived at the guesthouse with a man,  
Mr Martyn Hall, who he described as his  
civil partner.

Mr Preddy and Mr Hall were informed  
that double bed accommodation was  
restricted to married couples. Their  
deposit was refunded.

On 19 September 2008, the guesthouse  
received correspondence from Devon and  
Cornwall Police stating that an allegation  
had been made that the guesthouse  
policy was homophobic and went against  
current civil legislation. The police stated  
that the matter had been recorded as a  
"non crime homophobic incident".

In March 2009, Mr Preddy and Mr Hall  
issued a civil claim against Mr and Mrs Bull  
under the Equality Act (Sexual  
Orientation)

Regulations 2007 for allegedly being  
discriminated against on the ground of  
sexual orientation.

Mr Preddy and Mr Hall are seeking  
financial compensation for injury to  
feelings up to the value of £5,000.

Their litigation is being financed by the  
Government funded Equality and Human  
Rights Commission.

Mr and Mrs Bull contest the claim of  
discrimination. They say their double bed  
policy applies to all unmarried couples  
regardless of sexual orientation. They say  
it is based on their beliefs about marriage,  
not hostility to any sexual orientation.

Their legal defence is being financed  
by The Christian Institute, a charity that  
protects the religious liberty of Christians.  
The case against Mr and Mrs Bull is due to  
be tried at Bristol County Court on 13  
and

14 December 2010.



Bristol gay couple win Cornwall B&B bed ban case  
<http://www.bbc.co.uk/news/uk-england-bristol-12214368>

Steven Preddy: "Nothing in this judgement attacks the beliefs of Christians"

The owners of a hotel who refused to allow a gay couple a double room acted unlawfully, a judge has ruled. Peter and Hazelmary Bull, of the Chymorvah Hotel, near Penzance, said as Christians they did not believe unmarried couples should share a room. Martyn Hall and his civil partner Steven Preddy, from Bristol, said the incident in September 2008 was "direct discrimination" against them. They were awarded £1,800 each in damages at Bristol County Court.

'Sincere beliefs'

"When we booked to stay at the Chymorvah Hotel this was not, as some have suggested, a set up sponsored by a pressure group. We just wanted a relaxing weekend away - something thousands of other couples in Britain do every weekend," Mr Preddy said. Over the past five years, the law has swung decisively against Mr and Mrs Bull's expectations that their religious beliefs should influence how they run their hotel.

Everyone in British society enjoys equal protection of their right to live the way they choose. But if your particular beliefs or actions unreasonably impinge on someone else's right to live the life that they do, then the law will find you in the wrong. That is exactly the issue at the heart of the B&B discrimination case.

The Bulls said their double rooms were only for married couples - but Mr Hall and Mr Preddy, as civil partners, enjoy to all intents and purposes the same legal rights and protections as a married heterosexual couple.

The 2010 Equality Act has consolidated the law in this area and cleared up some grey areas.

So we may soon see more claims of sexual orientation discrimination before the courts - and probably more victories for those claiming they were treated badly. "Because we wanted to bring our new dog we checked he would be welcome. It didn't even cross our minds that in 2008 in Britain we needed to ask if we would be." He said that the judgement showed that civil partnerships were legally the same as marriages. "Judge Rutherford has found that our treatment was an act of direct discrimination and therefore a breach of the law," he added.

Speaking outside court Mrs Bull said she and her husband were considering an appeal.

"We are obviously disappointed with the result," she said. "Our double-bed policy was based on our sincere beliefs about marriage, not hostility to anybody." In his ruling, Judge Rutherford said that, in the past 50 years, social attitudes in Britain had changed and it was inevitable that laws would "cut across" some people's beliefs. "I am quite satisfied as to the genuineness of the defendants' beliefs and it is, I have no doubt, one which others also hold," he added. "It is a very clear example of how social attitudes have changed over the years for it is not so very long ago that these beliefs of the defendants would have been those accepted as normal by society at large. "Now it is the other way around."

Judge Rutherford granted the Bulls leave to appeal against his ruling.

### 'Victory for equality'

Mr Hall and Mr Preddy's case was backed by the Equality and Human Rights Commission. John Wadham, a director at the commission, said the hotel was a commercial enterprise and subject to community standards, rather than private ones. The couple had intended to visit the Chymorvah Hotel, near Penzance "The right of an individual to practise their religion and live out their beliefs is one of the most fundamental rights a person can have, but so is the right not to be turned away by a hotel just because you are gay," he said.

Human right's campaigner Peter Tatchell described the verdict as a "victory for equality and a defeat for discrimination". "Although people are entitled to their religious beliefs, no one should be above the law," he said.

"People of faith should not be permitted to use religion as an excuse to discriminate against other people."

### 'Cloak for prejudice'

Gay equality charity Stonewall said it was delighted at the outcome. "You can't turn away people from a hotel because they're black or Jewish and in 2011 you shouldn't be able to demean them by turning them away because they're gay either," Stonewall chief executive Ben Summerskill said. "Religious freedom shouldn't be used as a cloak for prejudice."

Mike Judge, from the Christian Institute, which funded the Bulls' defence, said: "This ruling is further evidence that equality laws are being used as a sword rather than a shield. "Peter and Hazelmary were sued with the full backing of the government-funded Equality Commission. "Christians are being sidelined. The judge recognises that his decision has a profound impact on the religious liberty of Peter and Hazelmary."



## Bishops back Christian B&B owners sued by gay couple

Sat, 11 Dec 2010

Two Church of England bishops have expressed their “great concern” that the Christian owners of a guesthouse will be in court on Monday for restricting their double bed accommodation to married couples.

Pensioners Peter and Hazelmary Bull are being sued by Steven Preddy and Martyn Hall under equality laws. Their legal defence is being funded by The Christian Institute. Download a fact sheet on the case.

Steven Preddy and Martyn Hall’s legal bills are being paid for by the Government-funded Equality and Human Rights Commission.

The Bishop of Winchester and the former Bishop of Rochester have written a joint letter to the Daily Telegraph, saying they are worried that “liberty of conscience is being eroded.”

### Their home

They write: “Mr and Mrs Bull’s understanding of marriage is the same as that of English law and the Christian Church. Their guesthouse is also their home. Their policy may seem traditional but, of itself, there is nothing wrong with that.”

They added: “Liberty of conscience must not be confined to the mind. It is meaningless unless it includes the freedom to stand by our principles publicly.”

### The letter in full:

SIR – We wish to record our great concern that liberty of conscience is being eroded. Next week, two Christian pensioners, Mr and Mrs Bull, will appear in court because the guesthouse that they own and operate in Cornwall has a policy that couples must be married if they wish to occupy a double room (report, December 8). They offer single bedrooms to unmarried couples.

Mr and Mrs Bull’s understanding of marriage is the same as that of English law and the Christian Church. Their guesthouse is also their home. Their policy may seem traditional but, of itself, there is nothing wrong with that.

Surely in the interest of tolerance and diversity, we must accept that people may live by different principles, even if others don’t necessarily agree with them. Yet they are being taken to court by a homosexual couple who were denied a double room at the guesthouse.

Liberty of conscience must not be confined to the mind. It is meaningless unless it includes the freedom to stand by our principles publicly.

Rt Rev Michael Scott-Joynt<sup>[1]</sup><sub>[SEP]</sub>

Bishop of Winchester<sup>[1]</sup><sub>[SEP]</sub>

Rt Rev Michael Nazir-Ali<sup>[1]</sup><sub>[SEP]</sub>

Bishop of Rochester, 1994-2009



Your rights are trumped by gay equality, B&B owners who refused to let couple share a room are told

Peter and Hazelmary Bull lost their appeal against an order to pay thousands in damages to the couple

<http://www.dailymail.co.uk/news/article-2099570/Your-rights-trumped-gay-equality-B-amp-B-owners-refused-let-couple-share-room-told.html>

By JOHN STEVENS

UPDATED: 21:34, 10 February 2012

Two Christian hotel owners who refused to let a gay couple share a room have been told that the rights of homosexuals come before those of Christians in the eyes of the law.

Peter and Hazelmary Bull yesterday lost their appeal against an order to pay thousands of pounds in compensation to two gay men who booked an £80-a-night double room at their Cornish B&B.

The Court of Appeal told Mr and Mrs Bull that they were entitled to express their beliefs, but not if they were incompatible with the rights of gay people.

'Decent': Peter and Hazelmary Bull from Marazion, Cornwall, who refused two gay men to stay in the same room of their guest house

The landmark ruling by the three Appeal Court judges confirmed the supremacy of gay rights over Christian belief under the Sexual Orientation Regulations brought in by the Labour party.

Mr and Mrs Bull, 71 and 66, run Chymorvah House in Marazion. In September 2008 they accepted a booking for an £80-a-night double room from Steven Preddy, 38, believing he would be staying with his wife.

But when Mr Preddy arrived with his 46-year-old civil partner Martyn Hall, the men were told that they could have two rooms, but not share one.

In January last year Judge Andrew Rutherford ruled at Bristol County Court that the Bulls had breached equality legislation and ordered them to pay the couple a total of £3,600 damages.

In their appeal, lawyers for the Bulls told the appeal court judges that the couple thought any sex outside marriage was a 'sin'.

They denied that they had discriminated against Mr Hall and Mr Preddy, from Bristol, because they had also barred unmarried heterosexual couples from sharing double rooms since they opened for business 25 years ago.

Picturesque: Mr and Mrs Bull's Chymorvah House hotel in Marazion, Cornwall

But yesterday Sir Andrew Morritt, Chancellor of the High Court, Lord Justice Hooper and Lady Justice Rafferty, sitting at the Court of Appeal in London, unanimously dismissed their plea.

Lady Justice Rafferty said: 'Whilst the appellants' beliefs about sexual practice may not find the acceptance that once they did, nevertheless a democratic society must ensure that their espousal and expression remain open to those who hold them.

'However, in a pluralist society it is inevitable that from time to time, as here, views, beliefs and rights of some are not compatible with those of others.

'As I have made plain, I do not consider that the appellants face any difficulty in manifesting their religious beliefs, they are merely prohibited from so doing in the commercial context they have chosen.'

Victorious: Steven Preddy, left, and Martin Hall outside Bristol County Court after an earlier hearing. They are now due thousands in damages

The taxpayer-funded state equality body, the Equality and Human Rights Commission, had backed Mr Preddy and Mr Hall in their action.

Outside court, John Wadham of the EHRC said: 'We believe that this case will help people to better understand the law around freedom of religion.

'When offering a service, people cannot use their beliefs, religious or otherwise, to discriminate against others.'

But Simon Calvert, of the Christian Institute, which funded Mr and Mrs Bull's appeal, said: 'Something has gone badly wrong with our equality laws when good, decent people like Peter and Hazemary are penalised but extremist hate preachers are protected.'

Neither couple was in court for the hearing.



Lord Carey: 'Strident and bullying campaign' to marginalise Christians in UK  
Christians are being "bullied" out of public life in Britain while politicians fail to stand up for their beliefs, according to the former Archbishop of Canterbury.

By Martin Beckford 7:30AM GMT 02 Mar 2010

<http://www.telegraph.co.uk/news/religion/7347335/Lord-Carey-Strident-and-bullying-campaign-to-marginalise-Christians-in-UK.html>

Lord Carey said there was a "strident campaign" by atheists to ban faith schools despite their pupils gaining good results.

Meanwhile "politically correct" councils go to "absurd" lengths to avoid causing offence to followers of other faiths by honouring the country's Christian heritage.

Lord Carey, who was the spiritual leader of the Church of England between 1991 and 2002, said it was a "scandal and a disgrace" that politicians care so little about Britain remaining Christian.

In an address given at an event in Parliament organised by the Christian Broadcasting Council, Lord Carey spoke about the persecution encountered by churchgoers in many foreign countries.

He said he was "saddened" that Christians are often treated as "second-class citizens" in the Islamic world, while Muslims are free to build mosques in Britain.

The former archbishop conceded that Christians do not suffer the same plight in this country, but added that there is a concerted attempt to make them keep their beliefs hidden behind closed doors.

Lord Carey said: "What is happening in Western Europe is not persecution but a marginalising of faith which seeks to portray it as a matter of personal conscience only.

"Some examples of this originate from a mistaken but well-meant political correctness that is anxious not to upset minority faiths by seeming to 'privilege' Christianity.

"Hence the regular 'pantomime' every Christmas where some local Council or another absurdly gives Christmas another name.

"Of course, I not am denying for one moment that since 9/11 – and the date is significant – a new breed of atheists have moved into the public square arguing that Christianity, or any other faith, should have no role in public life.

"This strident and bullying campaign seeks to ban faith schools, in spite of the clear evidence that such schools perform better than many others. We have reached a point where politicians are now criticised and mocked for merely expressing their faith.

"It is clear that we must stand up against the marginalising of faith. We must constantly remind society, of its Christian roots and heritage. As I wrote recently, if we behave like doormats, don't be surprised if we are treated as though we are."

He added that Christians should "prevail upon politicians" to speak up for their beliefs, saying: "I simply cannot imagine any Prime Minister of England saying that his major concern is that Britain remains a Christian nation. And that reticence is a scandal and a disgrace."

In a bid to woo religious voters, both Gordon Brown and David Cameron have spoken publicly in recent months about the importance of faith to them.

However church leaders – including the Pope himself – were angered by attempts to dictate their employment practices and so curtail their freedom under the Equality Bill.

Meanwhile public sector workers such as Caroline Petrie, a Baptist nurse who offered to pray for an elderly patient, have been suspended for acting in accordance with their faith in public.



The intolerance towards Christians in the public sector is an affront  
<http://www.dailymail.co.uk/debate/article-1144163/JOHN-SENTAMU-The-intolerance-Christians-public-sector-affront.html>

By JOHN SENTAMU

UPDATED: 10:12, 13 February 2009

Archbishop Sentamu: 'How is it that those who share or express a trust in God are deemed worth of discipline'

Wherever I am in the world, my day begins with prayer. It was Dom Helder Camara, after Martin Luther, who said: 'I find these days that I am so busy I have to spend at least four hours each morning in prayer.'

While I cannot claim to have the discipline of Camara, I understand what he means.

Prayer is important. At its best, it ushers us into the very presence of God. We come before him in our frail humanity with our worries, hopes and fears as well as our requests. Sometimes our prayer is silence, perhaps awed by the majestic and mystical nature of God, or perhaps because we have been silenced by the incomprehensible suffering of the innocent and we no longer know how or what to say.

In recent days, prayer has found its way into the headlines for other reasons altogether. Last week, community nurse Caroline Petrie was suspended as a result of offering to pray for a patient's recovery.

Yesterday, Jennie Cain, a primary school receptionist, was facing disciplinary action as a consequence of sending out an email asking friends to pray for her daughter.

The facts of the cases differ in their contexts and circumstances, but at their heart is a seeming intolerance and illiberality about faith in God which is being reflected in the higher echelons of our public services.

In neither case was the woman in question seeking to convince others of the rightness or doctrinal purity of her religion. They were not waving placards or burning books.

In their actions, they were as far away as it is possible to be from the caricature of a proselytising fundamentalism that seems to lie behind the views of those seeking to discipline them.

However, the suspension of one of these women and the continued disciplinary action faced by the other leads us to questions about how it is that those who share or express a trust in God - or more precisely, in these cases, in the Christian faith - are deemed worthy of discipline.

I am grateful that in Caroline Petrie's case her employer has seen sense and has reinstated her, and that the North Somerset Primary Care Trust said that it recognised she had been acting in the 'best interests of her patients' and that nurses did not have to 'set aside their faith' in the workplace.

I am hoping that Jennie Cain's employers may take a similarly enlightened view.

Asking someone to leave their belief in God at the door of their workplace is akin to asking them to remove their skin colour before coming into the office. Faith in God is not an add-on or optional extra.

For me, my trust in God is part of my DNA; it is central to who I am and defines my place in the world. It informs my whole life, not just a weekly service on a Sunday.

It is the failure to grasp this basic understanding of what it is to be a follower of Jesus Christ that lies at the heart of the problem of which these two cases are just symptoms.

There is a deep irony at work here, and not simply because the first free schools and hospitals operating in this nation were run by the churches in our land.

Those who display intolerance and ignorance, and would relegate the Christian faith to just another disposable lifestyle choice, argue that they operate in pursuit of policies based on the twin aims of 'diversity and equality'.

Yet in the minds of those charged with implementing such policies, 'diversity' apparently means every colour and creed except Christianity, the nominal religion of the white majority; and 'equality' seemingly excludes anyone, black or white, with a Christian belief in God.

This was strikingly illustrated in the recent case of the dedicated foster mother who had cared for foster children for more than 20 years, but who was recently struck off by her local council. What was her crime? Did she harm or allow harm to be caused to her ward? No. Rather because her 16-year-old foster daughter decided - of her own volition - to convert from Islam to Christianity, the local authority struck the foster mother from its list of approved carers.

Punished for faith: Nurse Caroline Petrie (L) was suspended for offering to pray for a patient while primary school receptionist Jennie Cain faces disciplinary action after sending an email asking friends to pray for her daughter

Of course, as a modern, forward-looking nation, we should be able to work and live together, black and white, male and female, without fear of harassment or indignity based on gender, ethnicity or disability.

However, such policies also rightly point to the fact that neither should a person's religion be the basis upon which they are subjected to any prejudice.

Why then, while our children are encouraged to celebrate the religious festivals of all the major faiths, are there those in public office who seem to be ignorant of how this country's established religion gave birth to this nation?

In the 8th century, the Venerable Bede, the father of English history, wrote not only of how the English were converted to Christianity, but how the Gospel played a major social and civilising role in this country by uniting a group of warring tribes and conferring English nationhood upon them.

The opening clause of Magna Carta in 1215 acknowledged the importance of the Church and its right to propagate its views.

Christianity has been at the heart of the history of this nation. British history, customs and ethos have been gradually shaped by Christianity.

A recent correspondent suggested that, like it or not, Britishness is rooted in the Christian religion.

Consider our national anthem beginning with the word 'God'; consider the English flag: designed using the Christian cross. Its red colour symbolising the blood of Christ shows it is not simply a cruciform by chance.

Go back a century or more and the church will be found at the centre of English village life. The definition of a city was that it had a cathedral. People were born, married and buried in a Christian setting.

Then there are the British architects, artists, explorers and scientists whose faith gave them a basis.

Christianity is the tapestry upon which our country's heritage was woven. All of this is lost to those who would deny Christianity any place in our nation today.

Those employed as public servants and charged with running our local services, be they schools, hospitals or councils, receive their public authority only under a system of governance which is constitutionally established from the 'Queen in Parliament under God'. For public servants to use their authority to deny the legitimacy of the Christian faith, when they receive such authority only through the operation of that same faith, is not only unacceptable but an affront.

For the millions of people in this country who profess a trust in God, these recent stories represent not only an insult to their common sensibility but also a sign of a growing gap between the mindset of the governing and the governed.



The requirement of common consent that underpins any operation of the democratic contract is being placed under strain by those who, with the best of motives, are making the worst of mistakes.

My challenge, then, to the 72 per cent of this nation who marked themselves as 'Christian' in response to the census of 2001 is that if they wish to safeguard that same Christian tradition, they must renew their faith and become actively involved in their local church. For those who despair at the treatment meted out to these Christian women, the message is clear: wake up, Christian England!



Religious freedom under threat from courts, professor warns  
Oxford academic Roger Trigg points to 'clear trend' privileging secular values over religious conviction

<http://www.guardian.co.uk/world/2012/jan/25/religious-freedom-courts-threat-trigg>

David Shariatmadari

The Guardian, Wednesday 25 January 2012

Religious freedom in the US and Europe is under threat from the courts, an Oxford professor has warned.

In his latest book, *Equality, Freedom and Religion*, Roger Trigg, who runs the Centre for the Study of Religion in Public Life at Kellogg College, argues: "There has been a clear trend for courts in Europe and North America to prioritise equality and non-discrimination above religion, placing the right to religious freedom in danger."

He cites a number of recent cases, including that of Lillian Ladele, the Islington registrar who refused to conduct civil partnerships because of her religious beliefs. In that case, he says, "the need to respect the right to equality trumped the freedom of religious convictions".

Ladele brought a discrimination case against Islington council in 2007 after she was disciplined. She is waiting for her case to be heard before the European court of human rights, as is a former British Airways employee, Nadia Eweida, whom bosses asked to conceal under her uniform a silver cross pendant.

Trigg says that rather than some rights being deemed more fundamental than others, those that are likely come into conflict should be more fairly balanced.

The academic, a former president of the European Society for Philosophy of Religion, complains that courts are attempting to determine the nature of religious faith for themselves. "To decide whether or not a British Airways employee could wear a cross with her uniform, the courts have suggested it is not a core part of Christian belief – but this decision shouldn't be up to them."

George Pitcher, associate priest at St Bride's, in the City of London, disagreed. "We need a bit of perspective here," he told the Guardian. "We're not being persecuted in the democratic west. To pretend otherwise is an insult to those who really are being persecuted around the world and, frankly, rather insecure and wet.

"Rather than whinge, we need to be a bit more robust about our faith. I'm not going to say it's about time my fellow Christians got off their knees, but I do wish they would stop complaining that everyone hates them. Because it's not true."

In recent years senior Anglican clerics have increasingly spoken out about attitudes towards Christianity in Britain. In 2009 the archbishop of York, John Sentamu, wrote: "Asking someone to leave their belief in God at the door of their workplace is akin to asking them to remove their skin colour before coming in to the office: faith in God is not an add-on or optional extra."

A year later, Lord Carey of Clifton said: "Christianity, which has given so much to our country, is now being sidelined as never before." The former archbishop of Canterbury has also written a book on the subject. *We Don't Do God: the marginalisation of public faith* is published in February.



Confusion at Cameron's remarks over 'Christian discrimination' case  
<http://www.humanism.org.uk/news/view/1074>

Prime Minister David Cameron has today suggested that the law may be amended to enable religious believers carte blanche to manifest their beliefs, regardless of the individual needs and regulations of employers or their co-workers. The British Humanist Association (BHA) has reacted with concern, and seeks reassurance from the Government that the rights of all individuals should be fairly upheld, without favour towards individuals purely on the basis of their religious beliefs.

The MP for Haltemprice and Howden, David Davis, asked the Prime Minister about the case of Nadia Eweida, a former British Airways worker who is taking a case of religious discrimination to the European Court of Justice. In March of this year, the BHA welcomed the Government's decision to challenge the case, as it 'upholds a confected and false narrative of Christian persecution'.

Mr Davis said to Mr Cameron that he 'cannot believe the Government is supporting the suppression of religious freedom in the work place, so what are we going to do about this sad case?'

In response, the Prime Minister said that he believed the right to wear religious symbols at work is 'absolutely a vital religious freedom', and continued that 'What we'll do is if it turns out that the law has the intention - as has come out in this case - then we will change the law and make it clear that people can wear religious emblems at work.'

Commenting on the response, BHA Head of Public Affairs Pavan Dhaliwal said: 'Everyone should have the right to express their religious and non-religious beliefs. However, there are understandable incidents where the manifestation of personal beliefs – such as the observation of certain rituals or the wearing articles of clothing – is unsafe or inappropriate for that role.'

'It is essential the facts of the case are understood. Ms Eweida did not lose her job for wearing a crucifix, and employer, British Airways, amended their uniform policy over five years ago, in February 2007. UK courts have repeatedly found no discrimination took place.'

Ms Dhaliwal continued, 'As we have stated previously, Ms Eweida's case is being inappropriately used by politicised Christian lobby groups to promote the idea that Christians face widespread persecution in the UK. We call on the Government to ensure that this case is challenged in the European Court of Human Rights, and that legislation is not introduced to allow the personal views and practices of religious believers to take precedence over those of all others.'

A cross to bear

The results of a Christian worker's employment tribunal have been published: BA may not have been quite as prejudiced as they seemed

Terry Sanderson

guardian.co.uk, Thursday 17 January 2008 11.30 GMT

She was portrayed in the press as a victim of cruel religious discrimination - a poor persecuted Christian who had been "banned" by British Airways from wearing a simple cross at work. And all this while her Muslim and Sikh colleagues were parading about in hijabs and turbans.

The Pope, the Archbishop of Canterbury and Tony Blair came out in her defence. The Daily Mail took up the cudgels on her behalf. One hundred MPs spoke out in her favour. Bishops demanded a boycott of BA. Evangelical Christians went into paroxysms of righteous fury. At last - here was proof that they were innocent victims of Christianophobia - as practised by our very own national airline.

An open and shut case, you might think. Nadia Eweida was a Christian martyr, pure and simple.

But hang on a moment. The employment tribunal, to which she complained, has just published its judgment, and it tells a rather different story. Not only did it kick out all her claims of religious discrimination and harassment, it also criticised her for her intransigence, saying that she:

"... generally lacked empathy for the perspective of others ... her own overwhelming commitment to her faith led her at times to be both naive and uncompromising in her dealings with those who did not share her faith."

One example of this was her insistence that she must never be required to work on Christmas Day, even though she had signed a contract that made it clear that she, like her colleagues, would be working in an operation that functions 24 hours a day, 365 days a year and therefore required shift working and bank holiday working, too.

In order to be fair to everybody, BA used a union-approved ballot system to ensure that those who worked on Christmas Day were fairly and objectively chosen. If their name came up, they were at liberty to negotiate with their colleagues to change shifts and days on a like-for-like basis. But not Nadia. She insisted that, because she was a Christian, she must not be required to work on Christmas Day - or Sunday, come to that.

The tribunal commented:

"[Eweida's] insistence on privilege for Christmas Day is perhaps the most striking example in the case of her insensitivity towards colleagues, her lack of empathy for those without religious focus in their lives, and her incomprehension of the conflicting demands which professional management seeks to address and resolve on a near-daily basis."

Eweida was originally suspended from work as a BA check-in clerk when she refused to wear a cross on a necklace underneath her uniform rather than on top of it. This breached



stated uniform policy, which stated that no one was allowed to wear visible adornments around their neck.

But Eweida and her Christian activist backers managed to foment such a backlash that BA was forced into changing the policy. Now she can wear her cross visibly, and the airline offered her £8,500 compensation and a return to her job, with her point successfully made.

But no - she decided to continue pursuing the airline at the industrial tribunal. She was funded in her action by a rightwing religious law firm in Arizona called the Alliance Defence Fund, whose affiliated lawyer was Paul Diamond, a familiar figure in court cases demanding religious privilege.

The tribunal - unlike the Daily Mail - was required to look at all the evidence, and not consider only Eweida's account of events. And having done so, it kicked the case out on all counts, saying that Eweida did not suffer any discrimination.

The tribunal concluded:

"The complaint of direct discrimination fails because we find that the claimant did not, on grounds of religion or belief, suffer less favourable treatment than a comparator in identical circumstances."

The tribunal also heard how Eweida's attitude and behaviour towards colleagues had prompted a number of complaints objecting to her: "Either giving them religious materials unsolicited, or speaking to colleagues in a judgmental or censorious manner which reflected her beliefs; one striking example," said the judgment, "was a report from a gay man that the claimant had told him that it was not too late to be redeemed."

Indeed, the proselytising motivation of her desire to wear the cross over her uniform instead of underneath it was underlined when she said: "It is important to wear it to express my faith so that other people will know that Jesus loves them."

The details of this case make it clear that this is a woman who is wearing religious blinkers. In several instances she brought grievances and complaints against BA that had no basis in fact. She was convinced that BA was anti-Christian, and nothing would dissuade her from that opinion, despite the company jumping through hoops trying to accommodate the many and varied religious demands being placed on it. Indeed, there is a BA Christian Fellowship group that did not support Eweida's fight, and confirmed that BA was already "making available facilities, time, work spaces, intranet use and supporting Christian charitable activities throughout the world" - but strangely we haven't heard about them in the newspaper reports.

The tribunal notes that on the original claim form, Eweida states "I have not been permitted to wear my Christian cross; whilst other faiths (Sikhs, Hindu, Muslims) are permitted to manifest their faith in very obvious fashion. Secular individuals can show private affiliations." The tribunal found the first and last assertions to be untrue. But Eweida would not be persuaded.

Her numerous demands for special treatment because of her religion showed a complete indifference to the effect it would have on the lives of others. Indeed, in one instance she

made an accusation against the Christian Fellowship group that turned out to be completely fallacious, and the tribunal felt compelled to say: "We find it demonstrates to a degree the extent to which the claimant [Eweida] misinterpreted events, as well as her readiness to make a serious accusation without thought of the implications."

Now we read that there is another case in the pipeline for British Airways. An orthodox Jewish man is bringing a case of religious discrimination because he is required to work on Saturday, the Jewish Shabat.

And a demonstration by Sikhs has just taken place outside the Welsh assembly, demanding that a schoolgirl be permitted to breach the school's uniform policy by wearing a ceremonial bangle, the kara.

As Jonathan Bartley, of the religious thinktank Ekklesia said of the Eweida case:

"Like many of the other claims of discrimination being made by Christians, this has turned out to be false. People should be aware that behind many such cases there are groups whose interests are served by stirring up feelings of discrimination of marginalisation amongst Christians. What can appear to be a case of discrimination at first glance is often nothing of the sort. It is often more about Christians attempting to gain special privileges and exemptions."

The National Secular Society has demanded that employers should be permitted to declare their workplaces secular spaces if they want to, without penalty. Attempts by employers to accommodate everyone have turned many workplaces into religious battlegrounds. It should now be OK to say: "Leave your religion at the door, please. And if you won't and your religion doesn't permit you to work in the way that this jobs demands you do, then please find another job that will."

Humanists call for EHRC Chair Trevor Phillips to apologise, following ‘sectarian and divisive’ statements

<http://www.humanism.org.uk/news/view/833>

The Chair of Equality and Human Rights Commission (EHRC) Trevor Phillips has been called on to apologise by the British Humanist Association (BHA), after he made heavily biased remarks in favour of religious people and against the non-religious in an interview. The BHA has described Mr Phillips’ comments as ‘divisive and sectarian’.

With no reference whatever to the EHRC’s duties, which legally apply equally to the non-religious, Trevor Phillips stated: ‘Our business is defending the believer. The law we’re here to implement recognises that religious identity is an essential part of this society. It’s an essential element of being a fulfilled human being.’

He also made a number of acerbic comments about those who are critical of religious beliefs – an important right of free speech, which it is also the purpose of his commission to defend – and suggested that they wanted ‘to drive religion underground’, with no supporting evidence.

BHA Chief Executive Andrew Copson said, ‘Trevor Phillips is the head of a commission which is responsible for the legal rights and interests not just of religious people but of non-religious people too. When he suggests that having religious belief is essential in order to be fulfilled as a human being, he is belittling them. If he made such divisive comments on grounds of race saying “it’s my job to stand up for white people”, he would rightly be excoriated but somehow the fashionable sentiment that religion is good and non-religious people are hectoring and oppressive – when in fact the opposite is often the case – makes him think that this particular sort of bigotry is okay. It isn’t.

‘He states that the commission’s role is in “defending the believer” and that his “real worry” is unfair treatment of religious people. He should tell that to the non-religious parent who can’t get their child into the local school while Christian neighbour can, or the child expected to worship in school against his or her wishes, or the employee refused promotion by a religious employer contracted to provide a public service on behalf of the state because he or she doesn’t believe in god. With ill-informed remarks like these coming from the head of the commission, non-religious people must have diminishing confidence that it is concerned with or even understands their interests.’

The BHA has lodged a complaint against EHRC Chair Trevor Phillips through the commission’s official complaints channel, in particular asking for an apology from Mr Phillips for misrepresenting his role and the role of the Commission and for training for Commissioners, including Mr Phillips, so they will be aware of their statutory duties in relation to the protection of people against discrimination, whatever they believe, and the extent to which such comments as Mr Phillips’, which appear to condemn criticism of religions, run counter to the commission’s responsibilities to protect the human right to freedom of speech.



## Appendix 2

### National Socialist Party of America v. Village of Skokie

#### ACLU factsheet

#### The Skokie Affair

For more information, go to [www.acluohio.org](http://www.acluohio.org) Facts:

The National Socialist Party of America (NSPA), at the time a predominately neo-Nazi party, planned a rally in Skokie, Illinois. Skokie was a largely Jewish community, with many of its residents having survived the Holocaust. The neo-Nazi leader Frank Collin originally planned to march near Marquette Park on the south side of Chicago. However, the Park District demanded a 350,000 dollar insurance bond to protect against any possible violence or rioting which resulted from the Nazi's demonstration. The purpose of the insurance bond, which no other protesting groups were required to meet, was to prevent the Nazis from demonstrating. The Nazis responded by filing permit applications in suburbs throughout the Chicago area claiming that they wanted to march in each place. Skokie was the first to turn them down, and the Nazis decided to go anyway. Skokie then obtained an injunction to prevent the demonstration. The case went through lower Illinois courts, all of which disallowed the NSPA from marching, walking, or parading in their uniforms, from displaying the swastika in any form and from distributing pamphlets or displaying any materials relating to the Nazi party. The ACLU represented the NSPA, and the case was fought in the state courts, the federal courts, and, the Supreme Court of the United States. Ultimately, the courts ruled that Skokie was treating the NSPA differently from other groups because of its political views and that denying a permit and forcing the NSPA to pay a gross amount in insurance costs was a violation of the group's First Amendment rights. All groups, no matter the popularity of their respective opinions, are to be treated equal under the Constitution of the United States. The Court further held that, notwithstanding its offensiveness, the use and display of the Swastika represented a symbolic form of free speech entitled to First Amendment protections. Implications: The implications of the decision in the immediate-term were limited. Following negotiations with the US Department of Justice, the Nazis held their assembly in downtown Chicago rather than Skokie with a minimum amount of disorder. However, the repercussions of the decision in the long-term, not only for the state of Illinois but for the United States as a country, were profound. The decisions by the state and federal courts in Illinois affirmed the belief that the First Amendment right to free speech protects individuals' rights to express their views, even if most people consider those views extremely offensive. In this way, the First Amendment prevents majorities from silencing minority views with which they do not agree. The case definitively demonstrates that the First Amendment not only protects the views that most citizens support, but also unpopular beliefs as well.



Terry Jones: How free speech and Quran burning can lead to violence

<http://www.csmonitor.com/USA/2011/0402/Terry-Jones-How-free-speech-and-Quran-burning-can-lead-to-violence>

The violent reaction to Terry Jones burning the Quran at his tiny Florida church continued to spread Saturday, and with it questions about freedom of expression with murderous results.

By Brad Knickerbocker, Staff writer / April 2, 2011

Dove World Outreach Center church pastor Terry Jones speaks to the media in Gainesville, Florida in September 2010. Afghan protesters, angered by the apparent burning of a Quran by Jones last month, killed seven United Nations staff in Mazar-i-Sharif, Afghanistan, on Friday. Nine more people were killed in Kandahar on Saturday.

The violent reaction to Terry Jones burning a copy of the Quran at the Florida pastor's tiny church continued to spread Saturday, and with it questions about freedom of expression with murderous results.

Officials in Kandahar, Afghanistan, reported that nine people were killed and scores injured when a protest turned violent. This followed by one day the attack on a United Nations compound in Mazar-e Sharif in which five demonstrators and seven UN employees were killed.

Both episodes were directly linked to the recent burning of a Quran after Islam's holy book had been "put on trial" by Pastor Jones and others at the Dove World Outreach Center in Gainesville, Fla.

Jones first became notoriously newsworthy last year when he threatened to burn a Quran on the anniversary of the 9/11 terrorist attacks on the United States.

Only when US Army Gen. David Petraeus, the commander of coalition forces in Afghanistan, warned that the defamation of the Quran would likely cost the lives of US service men and women did Jones call off his "International Burn the Koran Day." Defense Secretary Robert Gates had called Jones as well.

The violent protests Friday and Saturday appear to have been encouraged if not instigated by those opposed to the American-led western presence in Afghanistan, including supporters of the Taliban. A high school for girls supported by the US Agency for International Development (USAID) was among the targets.

For his part, Jones (who's also written a book titled "Islam is of the Devil") is unrepentant. "Of course we were very saddened and devastated by that," he told ABC News. "It is of course a terrible thing anytime anyone is killed."

But, he went on, "I think it definitely does prove that there is a radical element of Islam."

"I believe we need to take this evidence, we need to take this action and those people and those countries should be held accountable," he said. "I believe the US needs to stand up. I believe the UN needs to stand up to countries like Afghanistan, Pakistan, Muslim-dominated countries. They have been persecuting, killing Christians for generations."

On its web site, the Dove World Outreach Center describes Islam as "a violent and oppressive religion that is trying to masquerade itself as a religion of peace, seeking to deceive our society."

Meanwhile, Jones plans to join an "anti-Sharia law" protest outside the Islamic Center of America on April 22 in Dearborn, Mich., which has a large population of Arab Americans. The protest has been organized by an obscure northern Michigan militia group called "Order of the Dragon."

Religious leaders in the area are concerned about the impact of such an event.

"Everything he's doing here is a violation of the Gospel," Pastor Ed Rowe of the Central United Methodist Church told the Fox News affiliate in Detroit.



The controversial Westboro Baptist Church also has burned the Quran. The Topeka, Kan., church is best known for its anti-gay protests, often held at the funerals of American soldiers killed in Iraq and Afghanistan.

While such activities held by the Westboro Baptist Church and the Dove World Outreach Center may be highly offensive to most Americans – and may, in fact, incite others to violence – they are generally protected as free speech.

Last month, the US Supreme Court upheld the right of the Westboro Baptist Church to hold its protests at military funerals.

“Speech is powerful. It can stir people to action, move them to tears of both joy and sorrow, and – as it did here – inflict great pain,” Chief Justice John Roberts wrote in the majority opinion for a case brought by the father of a Marine killed in Iraq. “On the facts before us, we cannot react to that pain by punishing the speaker.”



Terry Jones: Koran burning vs. free speech

By Elizabeth Tenety

[http://www.washingtonpost.com/blogs/under-god/post/terry-jones-vs-free-speech/2011/04/04/AF7DgOdC\\_blog.html](http://www.washingtonpost.com/blogs/under-god/post/terry-jones-vs-free-speech/2011/04/04/AF7DgOdC_blog.html)

Free speech is a great idea, but we're in a war. -Sen. Lindsey Graham (R-S.C.)

Sen. Lindsey Graham (R-S.C.) suggested Sunday on CBS' Face the Nation that Terry Jones' inflammatory Koran burning may be an example of free speech that should be curtailed during a time of war.

Schieffer : I want to get to this Afghanistan thing. General Petraeus today condemned the actions of this Florida preacher who burned the Koran... Is there anything that actually can be done along this line?

Graham: You know I wish we could find some way to hold people accountable. Free speech is a great idea, but we're in a war. During World War II you had limits on what you could say if it would inspire the enemy. So burning a Koran is a terrible thing but it doesn't justify killing someone. Burning a Bible would be a terrible thing but it wouldn't justify murder.

Graham: But having said that, anytime we can push back here in America against actions like this that put our troops at risk we ought to do it. So I look forward to working with Sen. Kerry and Reid and others to condemn this, condemn violence all over the world based in the name of religion. But General [David] Petraeus understands better than anybody else in America what happens when something like this is done in our country and he was right to condemn it and I think Congress would be right to reinforce what General Petraeus said. In an interview with the Wall Street Journal, Petraeus said that the Koran burning "endangers the war effort," elaborating:

"Every security force leader's worst nightmare is being confronted by essentially a mob, if you will, especially one that can be influenced by individuals that want to incite violence, who want to try to hijack passions, in this case, perhaps understandable passions," Gen. Petraeus said in the Sunday interview. "Obviously it's an additional serious security challenge in a country that faces considerable security challenges."



Is burning Quran a hate crime or a free speech issue?

By Cathy Lynn Grossman, USA TODAY

Is burning a Bible because you hate Christianity, a hate crime? How about burning a Torah? Is that an anti-Semitic act? And this brings us to the question of burning a Quran....

Is the Dove World Outreach Center's Quran bonfire, planned for the Saturday anniversary of the 9/11 attack, a hate crime or an expression of free speech -- like the deplorable but legal protest act of burning a U.S. flag to object to a government policy? (You can vote at the end of this post.)

I noticed that my colleague Doug Stanglin's On Deadline blog, which is running a constant update on the church's plans, has a quick poll to readers. Of the 4,273 people who voted in the unscientific survey by early this morning, 24% said the church should not cancel its plans. But there's no way of telling if they say Dove should fly with this because they agree with the pastor's stance that Islam is "of the devil" or because they see it as a free speech issue. But do the 76% who say Dove should not do this object because they see, like General David Petraeus and the Vatican, a potential flash point for worldwide violent protest, or because they deem it as a hate crime, one intended to generate fear and loathing of Muslims based on their beliefs that these are the words of Allah?

After a group of faith leaders met with Attorney General Eric Holder yesterday, Holder's office issued a statement about "preventing and prosecuting acts of bias-motivated violence." The statement notes "successes" in prosecuting people who burned a mosque in Tennessee, an African-American church in Massachusetts, and someone who spray-painted threats on a synagogue in Alabama. It notes:

Violence against individuals or institutions based on religious bias is intolerable... Americans of every faith have the right to worship and practice their religion in peace...

No mention of books.

Clearly this action by this 50-person congregation down a rural road in Gainesville, Fla., is not exactly parallel to Kristallnacht, the 1938 Night of Broken Glass, a Nazi-inspired pogrom when mobs smashed and burned synagogues, a precursor to horrors of the Holocaust to come.

Of course, they didn't have the Internet and social media to get the world out like we do now, so Pastor Terry Jones may be able to leverage the power of this image -- a holy book in flames -- to worldwide attention and then attempt to disclaim any impact it may have.

The Dove site carries a blog by Dave Ingram which says,

A small church, in a small town, down a back road, burning copies of its own books, on its own property, is not responsible for the violent actions anyone may take in retaliation to our protest... If violence happens in reaction to this, the violence was not caused by us, it has just been exposed.

Ingram, a member of the church, was profiled in the Gainesville Sun in July 2009 when Ingram, then 25, described how 18 years at Dove's academy -- including many years working a day job for no pay packing furniture for Terry Jones' eBay company -- found "the discipline and obedience taught in the academy are helping him get closer to God."

Faith leaders, politicians, generals and three in four folks in the quick poll say burning a Quran isn't an act of faith, it's a provocation to violence.



## State Department Defends Leno After Joke Offends Sikhs

By DAVE ITZKOFF

<http://artsbeat.blogs.nytimes.com/2012/01/24/state-department-defends-leno-after-joke-offends-sikhs/>

Though most comedians hope that their material stands on its own, some additional support from their country now and then doesn't hurt either: The State Department stood up for Jay Leno after the "Tonight Show" host offended some Indian Sikhs with a joke that implied that a holy shrine in India was a home owned by Mitt Romney.

Previously, Vayalar Ravi, India's Minister of Overseas Indian Affairs, said he planned to speak with the State Department about a comedic bit that he called "quite unfortunate and quite objectionable." The segment, during Mr. Leno's monologue on Thursday night, showed the homes of various Republican presidential hopefuls, but when Mr. Romney's summer house on Lake Winnepesaukee was mentioned the screen showed the Golden Temple in Amritsar, which is holy to Sikhs as well as to members of other Indian faiths.

Victoria Nuland, a spokeswoman for the State Department, told BBC News that though United States and Indian officials had not communicated about the issue, the United States Constitution protected Mr. Leno's freedom of speech.

Ms. Nuland said she hoped that Mr. Leno would "be appreciative if we make the point that his comments are constitutionally protected in the United States under free speech, and frankly, they appeared to be satirical in nature." She added that "Sikh Americans have contributed greatly to the United States" and noted that President Obama celebrated the birthday of Guru Nanak, the founder of Sikhism, at the White House.

Neither Mr. Leno nor representatives for "The Tonight Show" have commented on the matter.



## Sikhs against Jay Leno

Online discussion by Law Students.

<http://religionandamericanlaw.blogspot.co.uk/2012/01/sikhs-against-jay-leno.html>

In a recent opening monologue, Jay Leno made a joke towards GOP candidate Mitt Romney. He showed a clip of the Golden Temple of Amritsar (a holy shrine to the Sikhs) and made it appear to be Romney's summer home. An Indian-American man, Randeep Dhillon, was angered by the joke and filed a lawsuit in California for libel. He argued that the joke "hurt the sentiments of all Sikh people in addition to the plaintiff." The lawsuit went on to argue that by making a joke towards the Sikh's holy temple, Leno exposed all Sikh's to mockery and hatred and that the joke was "racist and derogatory." NBC, the channel that broadcasts The Tonight Show, has also been requested by other members of the Sikh community for action against the comments made by Leno.

Primarily, this is a case about slander and freedom of speech. One man was offended by the words of another said on national TV. However, the plaintiff believed he had a case against Leno largely because his religion was mocked in his opinion. This suit, if it goes further in the justice process, will raise the questions of 1) if a religion is mocked, do the followers of that religion have the right to sue and 2) does that trump freedom of speech in the United States? If "the sentiments of all Sikh people" are hurt, does that have more precedence than the constitutional right of free speech?

As mentioned above and in the article, America has the constitutional right to free speech. Anyone who watches The Tonight Show is aware that Leno's opening monologue is filled with jokes. While there may be some truth to what he says during the monologue (before showing the temple as Romney's home, two other actual homes of GOP candidates were shown), there is always a punch line at the end. The joke Leno made was not directed at the Sikh religion, but towards Romney. The intent of the joke was to make fun of how Romney is rich. While I was aware of the Sikh religion, I did not recognize the gold temple as a holy site to the Sikh's, which I believe is the same for many Americans watching Leno's opening monologue. Leno could have shown a clip of Buckingham Palace instead of the temple and send the same message about Romney, and the British monarch would likely not have filed suit against Leno. Hypothetically, if this case were to not be thrown out and Dhillon won, the implications of the case would mean that shows like South Park, an equal opportunity offender, and Family Guy could be sued on a regular basis. If the feelings of a religious group were superior to freedom of speech, the government would be favoring religion. While that is not establishing religion or preventing the free exercise of religion, it would be ignoring another very important constitutional freedom Americans have.

POSTED BY CATHERINE S AT 10:18 AM

Lisa J. Schmidt, Esq. said...

There is a quote from a well-known freedom of speech case (the cite to which escapes me at the moment) that says speech cannot be restricted simply because it makes a certain group uncomfortable. Pair that with the expansive interpretation of "freedom of the press" given by the court, and I believe this suit is going to have a short life.

kathryn y. said...

While I sympathize with the Sikhs in that their faith was used in the line of fire for a joke, I do not feel that the legal issues of this case will go much further than an apology from the Leno show. With Mitt Romney being the butt of the joke, it seems quite surprising that the Sikh's were chosen to be the "vacation home" for Romney. I feel that the complication in this situation is that while it is not "fair" for the Sikhs to have been affected, this calls forth for a better understanding on all parties of the implications brought forth by "freedom of speech" & how one chooses to use that freedom.

Anne G said...

Exposure to "mockery and hatred"? Was the joke's intent "racist and derogatory"? I don't believe so. Hundreds of pictures depict individuals in worship, the Pope, the Cross, Jesus, TajMahal and other religious sites in contexts they were not intended. Of course we all should be more sensitive but, in my opinion the lawsuit should be dismissed. Welcome to America the land of the free...and of free speech.

Sachin G said...

great post

In my opinion, religion is mocked everyday by thousands of people. I am familiar with Sikh religion and would say that Golden temple is their holiest temple where every Sikh visits at least once in his/her lifetime. But that is no reason to sue Jay Leno. That may have hurt Sikhs' feelings but it meant to show Romney's wealth. They probably showed it because of the Gold on the Dome, signifying \$\$\$\$. If freedom of religion was more important than freedom of speech, then Sean Hannity and Neal Boortz on 95.5FM would get sued everyday because they literally insult Islam and many other religions on national radio everyday. If the plaintiff was hurt by the mockery, he could have turned off the TV, but he didn't.

I think this case has no real merit and the court should rule in favor of Jay Leno.

Amisha P said...

I agree with Catherine's point of view, Sikhs should not have been offended. There are many shows that she mentions that offend religion directly. A while back South Park did an episode where they had a cartoon of Muhammad, this created many problems. The writers of South Park removed the character of Muhammad because it was offensive to Muslims; they believe that Muhammad cannot be depicted. Coming back to the reference about the Golden Temple, Sikhs should not have gotten this upset. The joke was intended towards Romney, not the Sikhs. I believe that religious institutions should pick their battles, and this was just not worth picking.

Catherine S said...

Building off what Sachin said, by filing a lawsuit they are bringing more attention to the joke. Had no suit been filed, only those who watch the show would have seen the joke. But because of the suit, people who missed the episode or never intended to watch the episode were exposed to the clip.

Blake\_S said...

This is an interesting law suit because like many, I did not realize that the Golden Temple belonged to the Sikh tradition. There is a point on whether satirical representation of religious figures, rituals, sites, etc. could be considered derogatory in the use of their images in jokes. There have been many different cases involving South Park where religious groups have sued based on their feeling of damages owed but I don't believe that they have won. Do these cases not set a precedent on this matter and protect Jay Leno's freedom to joke about the presidential candidates? I believe that this case, if won, could open up many questions about the representation of religious iconography in the modern media and may even limit our laughs as viewers.

Olivea M said...

I agree with your arguments. I do not believe that members of the Sikh religion have standing to sue because they were offended by a joke. In my opinion, Jay Leno's intent was not to mock the Sikh religion, it was to poke fun at Mitt Romney. In the Supreme Court case, *Hustler Magazine, Inc v. Fallwell*, the Supreme Court ruled that Hustler magazine's parody of Fallwell was protected by the First Amendment because it did not use factual claims. Collectively, people interpreted the article as a joke. I think that the precedent of this case can be applied to this case as well.

Kyle I. said...



While I also believe this suit has little merit from a constitutional/legal standpoint, I am sympathetic to the underlying concerns voiced by the Sikh communities. This suit is ultimately about the continued misunderstanding and ignorance of Sikhism. Sikhs are often mistaken for Muslims because of their religious garb, most notably and visibly their headgear (turbans and headwraps). After the 9/11 attacks, there were a number of retaliatory hate crimes committed against Sikhs, in large part because they look like the popular caricature of terrorists as dark-skinned people who wear turbans, an image long promoted by American media outlets. With these tragedies still fresh in the collective consciousness of Sikh communities, it is no wonder that there would be a public outcry from them at yet another demonstration of ignorance about their faith. That most Americans could not identify that picture used by the Jay Leno Show as the Golden Temple only adds to the evidence that the Sikh religion remains largely misunderstood by the American public. While Jay Leno certainly has the constitutional right to speak freely and use the Sikh religion as the punchline for a joke, I'm not sure the freedom of speech necessarily means that that speech should always be spoken. Certainly, the Sikhs know first hand that things can go terribly wrong as a result of misinformation and unrestrained/irresponsible speech.

Calli W. said...

This type of case in which followers of a certain religious affiliation get offended and file suits against comedians and television stations is becoming old. And although I commend the Sikh for speaking up, I don't feel that this lawsuit will fly. Religion has become an easy target for humor and contention and is referred to everyday in the media. And it will continue to be. The Sikhs should accept defeat and next time, just take it as a grain of salt.

Noorin K. said...

I understand why Randeep Dhillon would be upset. However, I do agree with the fact that the first amendment allows us the freedom of speech and I also see how this should not go any further than that. Being of Indian decent I did not even know what that was a picture of. I do not think that Jay Leno sought out to offend anyone but conducted a mere joke which is required of him for his late-night gig. I think a public apology should suffice even though our first amendment gives us full permission to speak our mind. The comments that were made in the clip were directed towards Romney and his wealth. In no way were they degrading the Sikhs. The Sikhs may have felt that their temple which is a holy place to them, was now a joke and that may be the spark that caused the flame. I just don't think that it's such a big issue, but that's just my opinion.