

**1986**

**SPRINGHILL  
CONFERENCE**

**TOLERANCE FOR DIVERSITY  
OF RELIGION OR BELIEF**

**AGENDA**

**COMMUNITY STRATEGIES**

**Springhill Conference Center**

Minneapolis, Minnesota  
United States of America

October 19-22, 1986

Sponsored by

THE TANDEM PROJECT

UNITED NATIONS ASSOCIATION  
OF MINNESOTA

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## **I. INTRODUCTION**

### **SPONSORSHIP**

The conference is sponsored by the University of Minnesota, the United Nations Association of Minnesota, the United Nations Association of the United States of America in cooperation with the World Federation of United Nations Associations in Geneva, Switzerland, and Project Tandem, Inc. of Minneapolis, Minnesota. Major funding has been provided by the U. S. Agency for International Development.

### **PURPOSE**

The conference focuses on the formation of a response to the United Nations (U.N.) call for assistance in implementing the 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. The two main objectives are to stimulate dialogue from diverse intellectual and cultural perspectives on the root causes and contemporary manifestations of intolerance based on religion or belief; and to recommend concrete action strategies to implement the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

### **OUTCOMES**

A major contribution of the conference is that it will help develop core groups of individuals and organizations willing to contribute time, thought, and resources to implementing the spirit of the Declaration. The conference will recognize a variety of functional skills and interests for

developing action recommendations. The four functional areas from which recommendations are expected to come are:

1. Analysis--ways in which special studies, research, and curricula can be developed in theological seminaries, universities, and colleges to combat and to eliminate intolerance based on religion or belief.
2. Law--ways in which efforts can be supported to examine international legal structures, national constitutions, national and local legislation, to make sure there is a legal framework for the Declaration in each nation-state of the U.N.
3. Education--ways in which broadly-based programs of education can be developed at all levels in schools, government, universities, voluntary organizations, and the media.
4. Development--ways in which organizations of diverse ideologies may be able to work together on humanitarian service projects in the "name and spirit" of tolerance, with mutual understanding and respect for each other.

## **AGENDA**

Sunday, October 19, 1986

### **OPENING PRESENTATIONS**

The evening session allows people to get to know one another. All delegates will be assigned to a small discussion group of 10 persons each, with even representation of international and USA participants. Each person will be asked to make a presentation in their group of up to five minutes on why they are at the conference and what they expect from it.

Discussion Group Leaders:

Peggy Carlin  
Senior Vice President  
United Nations Association of USA  
New York, New York

The Reverend Donald Meisel Senior Pastor  
Westminister Presbyterian Church  
Minneapolis, Minnesota

Dan Owusu-Afari  
President, United Nations  
Association of Ghana  
Accra, Ghana

Leroy Little Bear  
Professor of Native American Studies  
University of Lethbridge Alberta, Canada

Juliet Sheen  
Research and Policy Division  
New Wales Anti-Discrimination Board  
Sydney, Australia

Kevin Boyle Director, Article 19 Professor of Law University College  
Galway, Ireland

Erica-Irene Daes  
Lawyer, Member U.N. Sub-Commission on Prevention of Discrimination and  
And Protection of Minorities  
Athens, Greece

Einar Vetvik  
Associate Professor of Political Science Director of Social Research,  
Diakonhjemmet  
Sosialhagskole  
Oslo, Norway

Monday, October 20, 1986

Welcome

Don Fraser  
Mayor  
Minneapolis, Minnesota

#### A HISTORY OF THE 1981 U.N. DECLARATION

Freedom of belief is one of the rights proclaimed in the Universal Declaration of Human Rights, adopted by the General Assembly in 1948, and in the International Covenant on Civil and Political Rights, adopted in 1966: On November 25, 1981, the U.N. General Assembly proclaimed the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. The conference will open with a presentation on the history leading up to the adoption of this Declaration, and a review of the debates involved and the progress made toward its implementation.

Introduction of Topic: History:

David Weissbrodt Professor of Law University of Minnesota  
Minneapolis, Minnesota

Update:  
Elizabeth Odio-Benito  
U.N. Special Rapporteur 1981 Declaration

San Jose, Costa Rica

James Finn

U.S. Representative to the 1984 Geneva Seminar on the Declaration  
New York, New York

## RELIGION AND THE 1981 U.N. DECLARATION

Recent proclamations such as the Universal Declaration of Human Rights and the 1981 U.N. Declaration have ancient roots in world religions. Freedom of religion is a centuries old struggle. Increasingly, in recent times, human rights instruments have emphasized not only the right to profess any religion, but also the right to profess no religion, to change religious belief, or to adopt beliefs other than religious beliefs according to the individual's conscience. Given this universal approach to the elimination of intolerance and discrimination on the grounds of belief, whether theistic, agnostic, or atheistic, how best might the religions of the world approach the implementation of the 1981 U.N. Declaration?

Introduction of Topic: Address:

William Thompson  
Secretary-General  
World Conference on Religion  
and Peace.  
New York, New York

Jose Miquez Bonino  
Former World Council of Churches  
President and Theologian  
Buenos Aires, Argentina

Lunch

## "DOUBLING" IN NAZI DOCTORS--PATTERNS OF TOTALISM AND GENOCIDE

"Doubling" is a term used by a distinguished behavioral scientist to describe a confusing duality of affection and violence he found in his studies of Nazi doctors. It is a theory that evil, generally speaking, is neither inherent in any self nor foreign to it. Under certain kinds of psychological and moral conditions it can emerge. Crucial to that emergence is an ideology or worldview, a theory or vision that justifies or demands evil actions. What can this study tell us about the root causes of intolerance and discrimination based on religion or belief?

Introduction of Speaker:

Fred Lukerman  
Dean, College of Liberal Arts  
University of Minnesota  
Minneapolis, Minnesota

Address:

Robert Jay Lifton  
Distinguished Professor of Psychiatry  
and Psychology  
John Jay College of Criminal Law  
New York, New York

## IN WHAT TERMS CAN CLAIMS TO TRUTH BE UNITED TO POWER WITHOUT PRODUCING INTOLERANCE?

A distinguished panel will be asked to present their views on this question. All major belief systems involve creeds that lay claim to understanding the truth about human nature and how people should behave. Can this lead to a potential for abuse of others who do not believe in the same way? If so, how can religious and secular beliefs counteract this tendency to abuse based on claims to truth? Is there a female point of view on this question that differs from a male perspective? In addition to giving their own views, the panelists will be asked to respond to the address from the behavioral scientist which precedes the panel discussion, in reference to how they would incorporate his thoughts on the question of power and intolerance based on claims to truth.

### Introduction of Speakers:

Max Shapiro, Rabi  
Saint Thomas College Center for  
Jewish-Christian Dialogue  
Saint Paul, Minnesota

### Presentations:

Mohammed Taibi  
Professor of the Arts and  
Sciences  
University of Tunis  
Tunis, Tunisia

Devaki Jain  
Economist  
Institute of Social Studies Trust  
New Dehli, India

Iwao Munakata  
Dean, Graduate School of  
Humanities and Social Science  
Sophia University Tokyo, Japan

### Reception and Dinner

7:30

## ATHEISM AND THE 1981 U.N. DECLARATION

Several socialist states have officially adopted atheistic constitutions. What does this mean for those institutions of religious faith going back centuries beyond this recent political change? What forms do intolerance and discrimination take toward theistic believers in states with atheistic constitutions? On the other side of the issue, what forms may intolerance and discrimination take toward atheistic thinkers in states with theistic state policies? Is there an opportunity to expand atheistic and theistic dialogue through the 1981 U.N. Declaration? What is

being done now and what can be done in the future to implement provisions of the 1981 U.N. Declaration in socialist states?

Introduction of Speaker  
and Moderator:

David Preus  
Presiding Bishop American Lutheran Church  
Minneapolis, Minnesota

Address:  
Adam Lopatka  
Professor at Polish Academy of  
Sciences and Minister of Church Affairs Peoples Republic of Poland  
Warsaw, Poland

Tuesday, October 21, 1986

9:00 AM

#### THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS IN THE IMPLEMENTATION OF THE 1981 U.N. DECLARATION

Non-governmental organizations have an important role to play in the promotion and protection of freedom of religion or belief. Major religious, human rights, educational, and academic institutions and organizations have material and human resources that can be used to implement the 1981 U.N. Declaration. This morning session is designed to educate non-governmental representatives on the relationship between their organizations and the United Nations. How do non-governmental organizations considering programs to implement the Declaration relate it to the work of the U.N.? Given the budget constraints of the U.N., how best might these groups be of assistance?

Introduction of Topic:  
Peggy Carlin  
United Nations Association of the USA

Address  
Marek Hagemajer  
Senior Vice President Secretary-General  
World Federation of United Nations Associations  
New York, New York Geneva, Switzer/and

#### ACTION MODELS TO PROMOTE RESPECT FOR DIVERSITY OF RELIGION OR BELIEF

In preparation for small group discussions on strategies to implement the Declaration, a distinguished panel will present three models of action to reduce or eliminate intolerance and discrimination based on religion or belief. The presentations will include an academic model reflecting on the role scholars have to pray in inter-religious-inter ideological dialogue, a report on the activities of a small organization engaged in cross-communal cooperation of opposing

beliefs in a contemporary conflict, and a discussion of the principles of a large charitable organization applied across ideologies and based on the advantages of a non-religious approach to humanitarian service.

Introduction of Topic:

Barbara Knudson Professor of Sociology University of Minnesota  
Minneapolis, Minnesota

Presentations:

The Reverend John Morrow  
Leader  
The Corrymeela Community  
Belfast, Northern Ireland

Leonard Swidler  
Professor of Religion Temple University  
Philadelphia, Pennsylvania

Kristian Sorensen Secretary-General Danish Red Cross  
Copenhagen, Denmark

Lunch

## ENCOURAGING ACTION PROJECTS

From descriptions of action models that work, the participants will be encouraged to look to the future-to what they can do to implement the Declaration. Two presentations at lunch will provide inspiration to carry into the small group discussions in the afternoon. The first address will be by the president of the Unitarian-Universalists, a major religious association in North America with a reputation for tolerance of diversity and pluralism of belief. The second address will be by a member of the Nobel Peace Prize Committee, who will reflect on the meaning of the Nobel award for peace, criteria the awards are based on and recent examples of persons and organizations who have won because they have brought opposing beliefs together.

Introduction of Speakers:  
Thomas Atchison  
President, United Nations  
Association of Minnesota  
Minneapolis, Minnesota

Presentations:  
The Reverend William Schulz  
President  
Unitarian-Universalist Association  
Boston, Massachusetts

Francis Sejersted  
Member.  
Nobel Peace Prize Committee  
Norwegian Nobel Institute Oslo, Norway

## SMALL DISCUSSION GROUPS

Participants will meet for the rest of the afternoon in small discussion groups of 10 members each. Each group will be asked to begin to formulate concrete action strategies for recommendation to the conference as a whole the following day. These can be in the form of papers already written, strategies such as those prepared ahead of time in Minnesota, or new ideas which come out of the group.

Dinner

TOUR OF INTER-FAITH EXHIBIT:

TENT OF MEETING

In the evening all conference participants will be bussed to downtown Saint Paul to view a unique work of art on tour in the United States. The Tent of Meeting is a 40' x 25' tent in bedouin style. On its inner walls and ceiling are the symbols and stories of the three Abrahamic rooted Western religions: Judaism, Christianity, and Islam. The tour in Saint Paul is sponsored by the United Theological Seminary of the Twin Cities as a way to foster dialogue, understanding, and cooperation between religions. It will be an opportunity for international participants to see the City of Saint Paul and to view a work of art of interest to the purpose of the conference.

Introduction to Exhibit:

Howard Mills  
President, United Theological  
Seminary of the Twin Cities  
New Brighton, Minnesota

Address:

Stephen Lewis  
U. N. Ambassador Canada

Public Reception for Conference Participants

Wednesday, October 22, 1986

SMALL DISCUSSION GROUPS

Lunch

FUTURE STRATEGIES TO PROMOTE THE 1981 DECLARATION

Moderator:

Robert Anderson  
Bishop  
Episcopal Diocese of Minnesota  
Minneapolis, Minnesota

Presentations:

Small Discussion Group  
Special Rapporteurs

## SUMMATION

Bertie Ramcharan  
Special Assistant to the Director,  
United Nations Centre for Human Rights  
Geneva, Switzerland

4:00

Adjournment

# COMMUNITY STRATEGIES

## To Implement the

### **1981 UNITED NATIONS DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND DISCRIMINATION BASED ON RELIGION OR BELIEF**

#### I. INTRODUCTION

This report is a compilation of twenty-seven strategy statements suggested as ways to reduce or eliminate intolerance and discrimination based on religion or belief. They have been prepared by persons in Minnesota for discussion with international and national participants of the "Conference

on Tolerance for Diversity of Religion or Belief' to be held from 19-22 October, 1986. The conference, co-sponsored by the University of Minnesota Law School and the United Nations Association of Minnesota, will focus on the formation of a response to the United Nations (UN) call for assistance in implementing the 1981 Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

The statements will be of initial benefit to Minnesota, one community with a distinct culture of its own. They are more importantly a tool for dialogue, future cultural exchanges and joint ventures with persons of other nations, cultures and communities. For it is only in listening and sharing that we can come to understand members of our own and other religions or beliefs.

#### I. Description

Freedom of belief is one of the rights, adopted by the General Assembly in 1948, and in the International Covenant on Civil and Political Rights, adopted in 1966. The preamble to the Universal Declaration of Human Rights states that: "the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people". Article 18 of the Universal Declaration of Human Rights states that: "Everyone has 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 teaching, practices, worship and observance"

Preparation of a draft declaration on the elimination of all forms of intolerance and of discrimination based on religion or belief originated in 1962, when the idea of a United Nations instrument on this issue was first approved by the General Assembly. Two distinct documents were then envisaged: a declaration and an international convention.

In 1972 the General Assembly decided to accord priority to the completion of the Declaration before resuming consideration of the draft international Convention. At the Assembly's request, the question of a draft Declaration was considered by the Commission on Human Rights at each of its annual sessions from 1974 to 1981. In March 1981, the Commission adopted the text of a draft Declaration, which was submitted, through the Economic and Social Council, to the General Assembly at its regular session later that year.

On November 25, 1981, the General Assembly proclaimed the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief, stating that it considered it essential "to promote understanding, tolerance and respect in matters relating to freedom of religion or belief" and that it was resolved "to adopt all necessary measures for the speedy elimination of such intolerance in all its forms and manifestations and to prevent and combat discrimination on the grounds of religion or belief. (1)

## **II. STEPS TOWARD IMPLEMENTATION**

Actions designed to implement provisions of the Declaration were announced in 1983 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Commission on Human Rights and the Sub-Commission on Prevention of Discrimination and Protection of Minorities.

UNESCO announced in its draft program for 1984-1985 that it would undertake a study "to gain a clear understanding of the way in which human rights have been perceived throughout the world according to the various cultural and religious traditions". (2) That same year the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities, designated a Special Rapporteur, Ms. Elizabeth Odio- Benito, a former Minister of Justice and Attorney-General of the Republic of Costa Rica, to undertake a comprehensive and thorough study of the current dimensions of the problem of intolerance and discrimination on grounds of religion or belief.

At its thirty-ninth session on March 9, 1983, the Commission on Human Rights adopted a resolution requesting the Secretary-General to hold a seminar in the period 1984-1985 on the encouragement of understanding, tolerance and respect in matters relating to freedom of religion or belief. Responsibility for organizing this seminar was assigned to the U.N. Centre for Human Rights in Geneva, Switzerland.

From December 3-14, 1984, a seminar was held in Geneva "on the encouragement of understanding, tolerance and respect in matters relating to freedom of religion or belief". Invitations were extended to governments, specialized agencies, regional intergovernmental organizations, national liberation movements and non-governmental organizations in consultative status with the U.N. Economic and Social Council. Participants were invited not as representatives of their Governments, but as independent experts coming together from different parts of the world to share ideas and experiences, to profit from analyses and discussions, and to contribute to the work of the United Nations.

After two weeks of deliberations, seventeen recommendations were approved by the participants including: a review of national constitutions to ensure that freedom of religion or belief is a provision, new curricula for teachers about the 1981 U.N. Declaration, enlisting the support of the media, special academic programs, training of civil servants, adherence to existing covenants and declarations on the subject, and creation of special national institutions charged with the task of promoting tolerance of religion or belief and of combating discrimination. Among these recommendations, was a call to non-governmental organizations to "initiate, develop, publish and present proposals on tolerance on issues of religion or belief" (102m. Conference Report).

### **III. MINNESOTA CONFERENCE**

To provide continuity and progress toward implementation of the Declaration, and to respond to the recommendations of the Geneva seminar calling for non-governmental initiatives, the University of Minnesota Law School and the United Nations Association of Minnesota submitted a proposal to the United States Agency for International Development to hold a conference on this subject.

A "Conference on Tolerance for Diversity of Religion or Belief" will be held from October 1982, 1986, in Minneapolis, Minnesota. Its objectives are:

1. To stimulate dialogue from diverse intellectual and cultural perspectives on the root causes and contemporary manifestations of intolerance based on religion or belief.
2. To recommend concrete action strategies to implement the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

It will be attended by religious leaders, educators and scholars (particularly in the behavioral and social sciences), representatives of member nations serving on the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities, U.N. staff and experts in international law, human rights, education and development from both the public and private sectors.

### **IV. ABOUT THIS REPORT**

It took twenty years for the General Assembly to pass the 1981 Declaration. Now the challenge facing the United Nations is how to apply the highest aspirations as expressed in this human rights declaration to specific situations in communities and neighborhoods where people live and work. Given the deeply-held religious, philosophical and cultural differences within the United Nations, some cynics say it will take much longer than twenty years to begin to implement its provisions. This is an unacceptable view and the intent of this report is to show that there are many practical steps that can be taken on local levels to begin to reduce or eliminate intolerance and discrimination in connection with religion or belief.

These strategy statements go one giant step further than the 1984 Geneva seminar by actually identifying "grassroots" examples of how to construct a program approach within a given community. They are by no means complete or all inclusive, nor may they be applicable at all to other cultures. They are meant to serve as "planning tools" for dialogue at the conference in the light of the backgrounds and cultures of overseas participants. Hopefully--combined with the papers and presentations of others at the conference--they will produce a rich exchange of ideas

that will be helpful in the future.

The methodology for preparing these statements consisted of six months of discussion in small sub-committees by some seventy people in Minnesota. People were asked to volunteer for one of four sub-committees: law, analysis, education or development, based on the particular expertise or interest of the person. Each was asked the question: "If you were charged with the responsibility of implementing tolerance for diversity of religion or belief, how would you go about it"?

The response, which subsequently resulted in written strategy statements, differed according to the experiences, values and abilities of the respondents and their organizations. In some instances, the statements reflect the broadest possible interpretation of the Declaration, using the "spirit" and intent of the proclamation to promote conflict resolution between opposing beliefs, including the idea of tolerance for atheistic and cultural beliefs as deserving equal emphasis with traditional religions. In other statements, the emphasis is on a more "narrow" definition of the Declaration with program approaches concentrating on implementing one or more of the articles in a legal manner. Still other statements reflect scholastic work that will be more or less interesting only to people in a particular discipline. The idea of the method was to validate and support the efforts of all people to contribute to the effort in a community-wide approach that in itself reflects a rich diversity of thought.

These statements and other recommendations made at the conference will be presented in a report and evaluation of the proceedings to the U.N. Centre for Human Rights, the Special Rapporteur for the 1981 U.N. Declaration, UNESCO and the U.S. Agency for International Development. The sponsors of the conference thank: all the persons who spent so many hours preparing these strategy statements. Without their work, the conference would not have been possible. A special thank you to the University of Minnesota, Department of Professional Development and Conference Services, for their assistance in the preparation of this report.

Michael Roan  
Project Tandem, Inc.  
11 Dell Place Minneapolis ,MN 55403  
(612) 871-7676

Notes:

1. Official U.N. publication on the 1981 U.N. Declaration.
2. UNESCO Draft Programme and Budget for 1984-1985. p70.

## **STRATEGIES IN EDUCATION**

**1. John Cogan - University of Minnesota Global Education Center Dorothy Hoffman -  
University of Minnesota Global Education Center Roger Wangen - Minnesota State Department  
of Education**

## **SYNOPSIS**

To amend the 1981 Minnesota State Department of Education Curriculum Development Task Force Report on "Religiously Sensitive Customs, Practices and Policies" to develop district-

specific policy toward educating about global belief systems. To develop guidelines for content and methodology that is pedagogically sound, academically responsible, non-proselytizing and legally appropriate.

## STRATEGY STATEMENT

### I. Problem

Information about religions and belief systems is being taught if from no other source than the historical content of texts. The teaching/learning about a factor so crucial to events in the global system warrants more serious, directed study. Educators often choose to avoid directed study because they lack clear direction from districts as to the correct interpretation of the laws regarding such education.

### II. Goal

To foster respect for an understanding of the diversity of religious and non-religious beliefs and practices of the global society through development and implementation of local district policy that encourages the study about religions and belief systems in a constitutionally legal and educationally sound manner. District policy will develop guidelines for content and methodology that is pedagogically sound, academically responsible, non-proselytizing, and non-judgmentally and legally appropriate.

### III. Objectives

1. Districts will be encouraged to use the Minnesota State Department of Education's Curriculum Development Task Force Report on "Religiously Sensitive Customs, Practices and Policies" to develop district-specific policy toward educating about global belief systems.
2. Districts will develop/adopt curriculum that reflects the following content, as outlined in the above report:
  - a. Religions and belief systems have had continuous influence on human history. An adequate understanding of history demands the study of these belief systems and the role they play in societies and the global systems; to exclude such a study is to misrepresent and distort all disciplines.
  - b. Teaching will reflect a broad range of human belief and practice (Eastern, Western, atheistic, theistic, agnostic, humanist, secularist, sectarian, etc.) studied in a systematic, open and non-doctrinal manner.
  - c. The study about belief systems will be integrated within the regular curricular offerings such as history, art, English, music and geography.
3. Districts will develop means to evaluate the achievement of objectives.
4. As teaching about religion and belief becomes institutionalized, teacher training institutions would be encouraged to include an appropriate emphasis in their programs.

#### IV. Program Approach

- I. Roger Wangen, Social Studies Consultant for the State Department of Education, and the Contemporary World Studies Task Force, will amend the Task Force document to make more explicit the inclusion of instruction about religions and belief.
  2. Roger Wangen and the CWS Task Force will ask that the proposed Multi-Cultural, Gender-Fair Rule make more explicit the inclusion of instruction about religions and belief.
  3. Both task forces will work to have adherence to the proposed rules be evaluated under current PER structure.
4. S.D.E. will renew efforts to review policies from all districts documenting the work of a broadly-based community committee: (1) to develop local guidelines in compliance with laws and (2) to attain the approval of the local school board and its legal counsel. SDE will review curriculum and its local evaluation as well.
5. The S.D.E., local districts and the Global Education Center will work cooperatively to provide workshops for local districts on integration of tolerance for diversity of religion and belief into existing curriculum.
6. In establishing regional global education resource centers, care will be taken to ensure that staffs at centers are adequately prepared to provide in-service training and teaching materials appropriate to ethical and effective treatment of this area.

#### V. Obstacles

- I. Educating toward tolerance for diversity of religion or belief is not perceived as a priority by policy makers. Neither funding nor time is allotted to it.
  2. Introduction of the topic will undoubtedly encounter opposition and opposition is often highly organized. Some districts, anticipating this, may hesitate to deal with the topic even peripherally.
  3. Enforcement of compliance with policy is difficult.
  4. Teachers, particularly those who do not view religious belief systems as an integral element of culture or history, may not respond positively to what they see as an additional component in an already overcrowded curriculum.

#### VI. Outcomes

1. A definitive local policy will protect educators, allowing them to confidently teach this topical area.
2. Inclusion of the topic in two "Rules" of the State Department of Education will essentially mandate the teaching of the focus and make it a priority for policy makers.

3. Evaluations of achievement of tolerance for diversity of religion and belief objectives will be a part of the standardized PER procedures.
4. The above outcomes will facilitate the incorporation of the topic into teachers' training programs and local in-service training.

2. Cynthia Rogers -- Minneapolis Public Schools Carol Wirtschafter--Jewish Community Relations Council

## SYNOPSIS

The goal is to prepare teachers through in-service training to be able to help students cope with, understand, and appreciate the values of differences and fairness regardless of difference in religion or belief systems.

## STRATEGY STATEMENT

### I. Problem

There has been a dramatic increase in the visibility of many sectors of the American population that were in previous times quietly ignored or actively segregated. Blacks, women, disabled and handicapped, Hispanic, Native American groups and others have recently won important victories protecting their rights and equality of opportunity.

School is the primary place where young people are exposed to diversity frequently for the first time; and yet teachers are inadequately prepared to teach a religious, racial and ethnically pluralistic curriculum, grades K-12.

### II. Goal

The goal is to prepare teachers through in-service training to be able to help students cope with, understand, and appreciate the values of differences and fairness regardless of difference in religion or belief systems. The in-service training method will consist of the following:

- At the elementary level students will be helped to explore the diversity and richness of the human family.
- At the secondary level students will learn the long-range consequences of prejudiced behavior and how prejudice can undermine an individual's strength and the strength, of a nation.

### III. Objectives

1. Educational systems adopt and support a religious, racial and ethnically pluralistic curriculum, grades K-12, throughout an educational system
2. Train teachers in strategies to increase student appreciation of the richness of the human

family.

3. Provide on-going resources and support a pluralistic curriculum from the district and building level.
4. Increase the individual knowledge base of students to be able to explore the diversity and richness of the human family.

#### IV. Program Approach

The educational system adopts a mission statement that supports a religious, racial and ethnically pluralistic curriculum in the following sequence:

##### 1. Year I - Fall

An advisory committee is established to act as a resource for curriculum writers and trainers. The composition of the committee will be representatives from:

School District

State Department Religious Organizations

Ethnic Groups Racial Groups

##### 2. Year I Fall II Winter

On-going teacher training models will be identified. Teaching strategies will be used which personally involve students in the lessons and which will make them cognitively less vulnerable to prejudicial, stereotyped statements about people.

##### 3. Year I Winter/Spring

Evaluation model identified for Elementary and secondary teacher training mode. In-service training in elementary schools incorporating the identified training models.

##### 4. Year II Fall

In-service training for high school social studies teachers, incorporating the identified training models.

##### 5. Year II Winter/Spring

Evaluation model completed, on-going teacher training identified.

#### V. Obstacles

Obstacles to achieving the program may be:

1. Ethnocentric beliefs and values held by individuals and group,
2. Time and money available for training,
3. Awareness level of a pluralistic curriculum achieved but the application of the cultural pluralistic curriculum has not been implemented -- "We have already done this" syndrome.

## VI. Outcomes

1. Educational systems will allot time for teacher training and on-going support to accomplish the goal.
2. Money will be allotted to invest in relevant learning materials and resources.
3. Educational systems will set up a system of rewards for those teachers who complete the program and initiate the curriculum in their classroom.
4. School and classroom climate will include a more diverse richness.
5. Teachers will initiate more use of pluralistic curriculum materials.
6. Students will evidence a broader knowledge of religious, racial and ethnic plurality.

\* The organizations listed above have not approved or endorsed this strategy statement.

### 3. Marilyn Gisselquist - Westminister Presbyterian Church of Minneapolis

#### SYNOPSIS

To invite a pastor from a Christian Calvinist tradition who is serving in an area of contemporary conflict that is based in part on religious or secular belief (Northern Ireland, Korea, South Africa) to serve as a guest pastor for a four- to eight-week period during the summer of 1987 or 1988 at Westminister Church of Minneapolis.

#### STRATEGY STATEMENT

##### 1. Problem

There is concern among us at Westminister as to what we can do to contribute to the lessening of international tensions. Given the number and complexity of international problem areas and the high stakes that are often involved, it is sometimes difficult to know where and at what level we should seek to engage our efforts. Westminister does respond in a number of appropriate ways to this concern. Another kind of ministry is offered here for consideration.

##### II. Goal

This proposal begins with the assumption that we have both opportunity and responsibility to people of the world's trouble spots where Christians of the Calvinist tradition are part of the picture. It is proposed that we invite a pastor from one of three areas (Northern Ireland, Korea, South Africa) to serve as guest pastor for a four- to eight-week period during the summer of 1987 or 1988. Given Bill Roland's contacts in the British Isles, Northern Ireland would be a logical choice.

##### III. Objectives

The visiting pastor could sit in on committees, participate in parish groups, do visitation ( a member providing transportation) and both minister to, and acquaint him/herself with, church life.

#### IV. Program Approach

1. The pastoral staff would need to endorse the program.
2. The session must approve and, if their decision is positive, will probably appoint a committee to implement the plan.
3. There would be continued involvement with:

Church and Society Committee (Sunday Forums) Education Committee (Education Hour)  
Missionary Ministries  
Peace Network  
Many other groups

#### V. Obstacles

1. Lack of interest in the proposal by the pastoral staff or committee that would need to be involved.
2. Too many other projects currently in process resulting in lack of time and/or finances for another at this time.
3. Not finding a suitable candidate able or willing to come.

#### VI. Outcomes

1. Our members would become better informed as to present circumstances in Ireland, Korea, or South Africa.
2. We would build ties across national lines.
- 3., Our prayers for peace and for the broader Christian community would be stimulated.
4. Hopefully this experience would give the visiting pastor new perspective and encouragement for his/her ministry in his/her home church.

The organizations listed above have not approved or endorsed this strategy statement.

#### 4. Wes Bodin and Lee Smith - St. Louis Park High School

##### SYNOPSIS

To increase the level of religious tolerance in the world through the educational process, the World Religions Curriculum Development Center of St. Louis Park, proposes to disseminate its world religions curriculum materials entitled Religion in Human Culture. The WRCDC believes that an increased knowledge about world religion will enhance religious tolerance throughout the world. The WRCDC will make awareness presentations and train personnel in the proper use of the Religion in Human Culture materials with special emphasis given to the 1981 U.N. Declaration.

##### STRATEGY STATEMENT

###### 1. Problem

Social studies education has long focused on education for effective citizenship. To some, this has meant that students acquire an understanding of United States history and how the American political process works. These have been appropriate goals, especially in times when large numbers of immigrants were being integrated into American society. These goals remain an appropriate challenge to social studies education in the United States. However, a broader perspective on what is needed for effective and participatory citizenship suggests that much more than United States history and civics is required. Participants in our culture must have an understanding of the entire cultural complex. This entails a knowledge not only of the political system, but also of the social and economic systems. Further, if the total culture is to be understood, the aesthetic, educational, technological, religious and value systems must also be explored. Social studies and history courses need to explore all aspects of the culture and, especially, its pluralistic dimensions. In an age of change and mobility, it is increasingly important that students expand their global perspective, learn to deal with aspects of life which lead to tension and conflict, and broaden their understanding of human interdependence.

Social studies programs which seek to address such goals seem clearly inadequate if they neglect the religious dimensions of human history and contemporary communities. Traditionally, history courses have been followed with specific courses in economics, government and sociology. Units in existing courses, and elective courses about religions, are fully appropriate in both public and private schools.

Article 18 of the Universal Declaration of Human Rights states: Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change religions or belief, and freedom, either alone or in community with others and in public or private, to manifest their religion or belief in teaching, practice, worship and observance. People throughout the world need to be educated on the value of learning about various belief systems and the rights people have to practice their religion or to decide not to have a religion.

###### II. Goal

Religion in Human Culture, the course developed *by* the World Religions Curriculum Development Center, is intended for schools, colleges, universities and other religious

institutions that choose to teach about world religions. It is a social studies course about religion designed to enhance human dignity. Religion in Human Culture utilizes rational processes in its learning activities and seeks to maintain the imprecise, delicate and very human qualities religions represent. It is a course which helps students learn about the religious diversity of the world and develop attitudes of understanding and respect for the beliefs and practices of others and the legitimacy of those beliefs and practices in a world of pluralism and mobility. It is consistent with the United States Supreme Court decision that schools shall not practice or teach religion, but should teach about religion.

The goal is to make people in schools, colleges, universities and religious groups aware of what can be done to improve religious tolerance through education and to train the personnel who wish to do the teaching.

### III. Objectives

1. Awareness sessions will be given by the World Religions Curriculum Development staff for those people interested in learning/teaching about world religions.
2. Implementation workshops will be organized and taught by the World Religions Curriculum Development Center staff to train teachers in the proper use of the Religion in Human Culture materials.

### IV. Program Approach

The following management strategies are designed to effectively and efficiently gain the broadest possible dissemination and operationally effective implementation of Religion in Human Culture:

- . Building an effective communication process with city and state social studies specialists, college and university personnel and religious leaders across the United States by mailing high quality awareness materials and follow-up letters and telephone calls to identify people who may be interested in learning about world religions.
- . Working together with the before mentioned people to bring together personnel where there is interest in learning about world religions so that one to one and a half hour awareness sessions may be held. These sessions may be held at the World Religions Curriculum Development Center (*St. Louis Park, Minnesota*) or at the interested people's site. The cost for travel and per diem must be provided by the interested personnel.

The staff training component of Religion in Human Culture (RIHC) is an essential part of the implementation process. Once people have determined to implement Religion in Human Culture, the WRCDC staff will proceed to plan a one-three day implementation workshop. The implementation workshop may be held at the adopter's site, at a regional site where several people may participate, or at the developer's site.

The following goals have been identified for the implementation workshops:

1. Identify and assess the role of religion within the scope of secondary school education, colleges, universities and other religious institutions.

2. Gain familiarity with alternative approaches and resources for teaching about religions.
3. Provide teachers with background and experiences necessary for using Religion in Human Culture with confidence.
4. Provide a plan and instruments for evaluation of the educational impact of implementing Religion in Human Culture.

The cost for the workshop will be the responsibility of the people adopting the RIHC materials. The total cost will be partially determined by the location site and number of participating schools. The total cost will include travel and per diem for one or two implementation trainers or the travel and per diem of workshop participants to the WRDC.

NOTE: This approach can begin immediately and continue for as long as the need and demand exists.

#### V. Obstacles

1. Sometimes people shy away from learning about other people's religions or non-beliefs. Awareness sessions on objectives, constitutional matters and Supreme Court decisions, can alleviate this reluctance.
2. Costs for the awareness sessions and implementation workshops can be troublesome, but there are ways to obtain the necessary financial support.
3. The school personnel may see their curriculum as too crowded already, but the WRDC staff can demonstrate that this does not have to create problems. The topic is too important not to include.

#### VI. Outcomes

The WRDC will collect data to answer the following:

- . What strategies for dissemination or diffusion are most effective?
- . The numbers of people and groups who attend awareness sessions.
- . Surveys will be administered to determine the effectiveness of the implementation workshops

5. Betty Benjamin - Abortion Rights Council of Minnesota Mary Eileen Sorenson – Education Committee

#### SYNOPSIS

To bring together people holding diverse viewpoints on the issue of abortion in order to dialogue with the goals of respect and understanding of each person's deeply held religious or secular belief.

#### STRATEGY STATEMENT

## 1. Problem

The issue of abortion reveals irrevocable differences that are based on strongly-held religious beliefs and secular values; It is an issue that affects everyone, economically and sociologically. Frequently the issue is expressed in intolerance, disrespect and emotionalism. There is great need for people who disagree to communicate more in order to appreciate the philosophical, medical, and psychological complexities of abortion.

## II. Goal

1. Respect for the differences of belief and value expressed in the abortion issue.
2. Respect for the person who may hold a different belief and value. 3. Active and caring listening.
4. Break: down pre-conceived stereotypes.
5. Understanding of a particular woman's situation.
6. Knowledge and information about abortion as arriving at a decision and the decision making process.

## III. Objectives

1. Receive input from a network well-informed people from the fields of:

- . ethics
- . philosophy 1987
- . theology .law
- . medicine
- . human services

2. In addition, the network would include input from:

- . young adults and teenagers
- . women's groups
- . conflict resolution people
- . clergy of all faiths 1987

3. The network would have the following tasks:

to help formulate goals and objectives of the dialogue group .

to develop a selection process for the dialogue participants

to develop a process of dialoguing 1987

4. Identify funding resources. 1987

5. Utilize existing groups/resources who have worked on the abortion issue, conflict resolution, respect issues. 1987

6: Plan and implement dialogue process. 1987-1989

7. Dialogue participants will establish short term, long term objectives coming out of this strategy statement's goals. 1987-1990

#### IV. Program Approach

1. Betty Benjamin and Mary Eileen Sorenson will create a network from a list of suggested, potential persons who would formulate the dialogue goals and process by June, 1987.

2. Betty Benjamin, Mary Eileen Sorenson, Mike Roan will conduct an on-going search for monies to subsidize staffing, printing costs, distribution costs. A funding agent will be sought.

3. Betty Benjamin and Mary Eileen Sorenson will compile organizations list for resources. 1987

4. Trained facilitators would be sought for dialogue groups. 1987

5. By 1988 have established a dialogue between representatives of deeply held religious or secular beliefs on the issue of abortion.

6. Dialogue participants will develop objectives coming out of the goals of the document on Tolerance for Diversity of Religion or Belief, and their dialoguing. These objectives could include, but not be limited to:

- . curriculum, program possibilities for community groups

- . church-related forums

- . create a model for dialogue

- . share experiences in state, national conventions

- . talking with clergy-people

- . family life education curriculum would include a section on abortion which would become an integral part of school curriculum mandated by the State Department of Education. 1990

#### V. Obstacles

1. Time - well informed leaders are already over committed. 2. Difficulties in identifying untapped leadership.

3. Deeply rooted sexist attitudes in our society.

4. Cultural lack of acceptance of the alternative of abortion.

#### VI. Outcomes

1. Network of organizations and people with diverse viewpoints on issue of abortion.

2. Functioning dialogue group.

3. School curricula mandate.

## 6. Bob Bryant - United Theological Seminary, Howard Mills - United Theological Seminary

### SYNOPSIS

To sponsor the TENT OF MEETING, at the Landmark Center in St. Paul from October 1-25, 1986, as a way of inter-faith understanding. In the context of the 1981 U.N. Declaration to increase the frequency and depth of the seminaries' comparative religions course work and research on commonality and conflict between religions.

### STRATEGY STATEMENT

#### I. Problem

There is a major lack of awareness among our multi-denominational Christian constituencies (both professionals and laity) of non-Christian faiths and of the ways in which that lack contributes to conflict both at home and abroad. As a primary center of intellectual and ethical resources for these constituencies United Theological Seminary has a responsibility to address this problem.

#### II. Goal

To work in regular and special programming to make our constituencies more aware of the similarities and differences of other major faiths and their cultural communities to foster tolerance, understanding, and cooperation for conflict resolution and peace.

#### III. Objectives

1. To sponsor the TENT OF MEETING, at the Landmark Center, October 1 - 25, 1986 as a way of gathering a wide variety of persons and organizations to experience and learn about the three Old-Testament-rooted traditions of Judaism, Christianity, and Islam.
2. To work with the TENT's advisory committee (religious and community/business leaders) to hold follow-up discussions regarding tolerance and cooperation (February 1987).
3. To increase the content and frequency of the Seminary's course offerings in Comparative Religions (fall 1986) with research projects on commonality and conflict, using resource persons from other religious communities and in Religion and the Arts (spring 1986) with focus on the arts as a means for mutual communication and understanding of common religious themes and concerns. We would also attempt to use results of the University of Minnesota's research projects concerning the foundations of pluralism.
4. To continue and expand traveling seminars (Middle East and Central America) to other two thirds world areas particularly in relation to theological education and religious education/formation.

#### IV. Program Approach

1. As a Seminary, United functions as both a graduate school and a community programming agency. It is inclusive and dialogical by nature. Influenced by the UN Declaration, our heightened commitment is to prepare persons, groups and religious institutions for creative participation and leadership in our increasingly pluralistic society and world.

2. It is our conviction that, foregoing claims to absolutism or imposing on others, members of religious communities can and must root themselves in particular religious/ethical/cultural patterns with energy and pride. Our programmatic emphasis is to enable differing Christian communities to do this and by extension to live committedly and tolerantly among those of other faiths or of no faith. We strive to prevent exclusivist and intolerant patterns.

3. In our TENT project we will engage leaders of the three religious communities (lay and clergy) in an advisory committee as well as make the TENT available to agencies and groups of the wider community for their learning and presentation of their perspectives consistent with the TENT. They will counsel us, meet each other, and subsequently work together and follow up to the TENT project.

4. In our course work we will structure the learning to be experiential as well as conceptual, involving contact with persons and communities of this region whose religion is not Christianity

5. A basic part of our program is our Native American Studies Program. In this we provide training for leadership of a number of Indian clergy in both reservation and urban settings. And we are also committed to learning from them sensitivities, practices, and meanings arising from their culture and spirituality. This commitment influences all aspects of the Seminary's life and work.

## V. Obstacles

1. Inadequate contact with and knowledge of members, practices, and traditions of other than Christian religions in this region.

2. Severe budget limitations make any expansion or innovation difficult.

3. The cultural bias to American Christian as well as to unconscious and conscious racism. This is compounded in these times of the Reagan administration and increased terrorism.

4. The Minnesota Consortium of Theological Schools and many church structures are focused on short-term survival or inward issues and are not easy to lure into international and world religious concerns and activities.

## VI. Outcomes

1. Enriched curriculum.

2. Enlarged awareness of United and its inclusive, open dialogical, pluralist approach to education and religious leadership.

3. A new level of knowledge and collegiality among the Islamic, Jewish, and Christian members of the Twin Cities area.
4. A better-informed and deeper-dedicated leadership of churches vis-a-vis tolerance and conflict resolution.
5. A deeper sense of the rich quality of culture, art, and civic responsibilities of persons and communities of other faiths and of non-religious belief systems.
6. A reduction of our stereotyping tendencies of our fellow citizens as this affects those labeled "marxist," communist, socialist, secularist, etc. and also those labeled "capitalist," free enterprisers, Christian, humanist, etc.

The organizations listed above have not approved or endorsed this strategy statement.

## 7. Mary Eileen Sorenson - Minnesota Council for the Social Studies

### SYNOPSIS

To organize a panel presentation at the spring 1987 meeting of the Minnesota Council for Social Studies around a theme developed from recommendations of a "Conference on Tolerance for Diversity of Religion or Belief." To use this panel as a test for a much larger community-wide program based on the Boston Globe "Understanding Differences" program in Boston, Massachusetts several years ago.

#### I. Problem

Teachers frequently are asked to deal with events in the global system that is impacted greatly by religious and belief systems. In order to effectively do this, teachers need to know of resource information for curriculum strategies. Teachers need to be aware of the 1981 U.N. declaration on Tolerance as well as the State Department of Education and district guidelines for content and methodology in implementing the document. Teachers need to be assured that these events in the global system can be dealt with effectively and professionally.

#### II. Goal

To create a model for dissemination of information, curriculum strategies, district policy and guidelines using teacher organization groups and networking with community groups dealing with education.

#### III. Objectives

1. Organize a panel presentation (or related format) around theme(s) that develop out of the October 1986 Conference on Tolerance. (March 13-14, 1987 MCSS State Convention)
2. Use the panel presentation (related format) as a model for other teacher organization group meetings in area, region, nation. (2-3 years)
3. Use the panel presentation as a test for a larger community wide program based on Boston

Globe "Understanding Differences" in Boston, Massachusetts, January 1986 (up to 5 years).

#### IV. Program Approach

1. Mary Eileen Sorenson, MCSS President will work with MCSS program committee to incorporate panel into Spring 1987 program. (Fall 1986)
2. Mary Eileen Sorenson will plan with Mike Roan:
  - . to identify themes that develops out of the October 1986 conference
  - . to engage speakers from groups represented at conference
  - . to coordinate input from curriculum strategies, policy strategies of education committee members (late fall 1986)
3. Beginning contacts will be made with teacher organizations, community organizations for refining model for use (Spring - Summer 1987)
4. ADL and MCSS will initiate contacts with Boston Program contacts to refine that model for use in our area and incorporating themes of conference.

#### V. Obstacles

1. Time - involving enough people to work on Spring 1987 presentation - people who are persuaded and informed of priority of educating for tolerance.
2. That teachers perceive this as another "course."
3. Separation of church/state misconceptions. 4. Popular definition of patriotism.

#### VI. Outcomes

1. Inservice workshops will identify leader-teachers who are practitioners of tolerance and are willing to staff regional/district inservice opportunities.
2. Inservice workshops will help teacher incorporate materials into existing curriculum.
3. Teacher Education Institution - types will incorporate spirit of document into course offerings for education majors.
4. Teachers will be informed of district and SDE guidelines on Tolerance of Diversity. 5. Community-based networking.

## 8. Cliff Sloane, Traditional, Historical and Ethnic Arts, T.H.E.A.

### SYNOPSIS

To provide an ongoing resource for educational institutions of musicians and dancers from various cultural traditions. These artists would offer multicultural education via the arts. In the context of the 1981 U.N. Declaration, this resource would offer explicit information, both to teachers (in the form of study guides and in-services) and their students (via school presentations) about the religious context of the given performance activity.

#### I. Problem

There are three phases of the problem:

A. Teachers, particularly arts specialists, are being called upon to offer instruction in various forms of ethnic artistic activity. Yet reliable resources are scarce, and the in-service burden on teachers is formidable.

B. In our inter-dependent world, global awareness and multicultural sensitivity are no longer optional. For the sake of the future, our society requires citizens who can interact and communicate with people of diverse cultural backgrounds.

C. In the last 15 years, The United States has seen radical transformations in the demographics of faith. There has been a vigorous resurgence in American Indian religions, and a strong infusion of Buddhist, Hindu and a large number of animist populations. Yet this fact remains unacknowledged in our educational curricula.

#### II. Goal

To maintain T.H.E.A. (Traditional, Historical and Ethnic Arts) and active artist-in-education program that emphasizes cultural (and thus religious) diversity, global awareness and a strong tie-in with existing social studies curricula.

#### III. Objectives

A. Dissemination of the current T.H.E.A. catalog and other T.H.E.A. literature.

B. Recruiting and maintaining a roster of skilled artists appropriate to the T.H.E.A. mission.

C. Development and expansion of the current T.H.E.A. study guides. IV. Program Approach

1. The arts are not only the expression of creative individuals but are also a microcosm of entire societies and cultural values. The arts do not exist in isolation, but reflect a people's history, language, religion and geography.

T.H.E.A.'s mission is to:

\* offer to the public performances of ethnic, traditional and historic arts that will dignify and honor the traditions from which they arise.

\* provide educational institutions a variety of high-quality presentations of historic, ethnic and traditional arts that advance educational objectives and aid in cross-cultural understanding.

2. The cross-disciplinary nature of T.H.E.A. presentations is a strong step in the direction of Discipline-Based Arts Education, where the artistic discipline is approached in four coequal directions:

\* Highlight of the discipline in context

\* Criticism, the evaluative standards by which genres are judged

\* Theory, the systematic conceptualization of artistic activity

\* Practice, the artistic activity

These approaches are made explicit in multi-cultural arts presentations. Basic assumptions about Western arts are seen anew in the light of a global perspective.

#### V. Obstacles

A. Dissemination of literature to the right people.

B. Budgets. Schools are often unable to hire guest artists. C. Xenophobia, provincialism and the tyranny of "relevance."

#### VI. Outcomes

A. A strong move towards a discipline-based arts education, incorporating history, criticism an anthropological approach towards aesthetics, and a broadening of definitions of "music," "song," "dance," etc.

B. Increased tolerance for differences in language, religion, clothing, customs, behaviors and expressive activities.

C. Through integration with disparate curricula, a more unified approach to teaching.

D. A vital model for the study of religion. Instead of being seen as a competing system of faith on a spiritual marketplace, religion should be seen, and taught, as a major constituent of culture, comparable to language, kinship systems or means of economic production. By presenting religion as a factor in arts activity, this outcome is brought closer.

9. Cliff Sloane, Traditional, Historical and Ethnic Arts, T.H.E.A.

#### SYNOPSIS

"In praise of Our Ancestors" (tentatively titled) is a gathering of representatives from chronically under-represented and little understood religious communities of the Twin Cities, to occur at the Tent of Meeting on Saturday, October 11, from noon to 3:00 p.m. This event, sponsored by T.H.E.A. (Traditional, Historic and Ethnic Arts), will be free and open.

## STRATEGY STATEMENT

### 1. Problem

In the last 15 years, the United States has seen a radical transformation in the demographics of faith. There has been a vigorous resurgence in American Indian religions, and a strong infusion of Buddhist, Hindu and several animist populations. In fact, in the Twin Cities Buddhists greatly outnumber Muslims. Yet most discussions on the need for interfaith dialogue concentrate on Christianity, Judaism and on occasion Islam. These other religions are all too often disregarded or, in the case of animist religions, the subjects of vigorous missionary activity.

Many of these religions are culturally specific, that is, their religious practice is unique to a specific ethnic or linguistic group. They have no overarching connection to any other society's religion, and are thus denied the solidarity enjoyed by members of a large denomination. This atomized state renders them highly vulnerable to religious ethnic intolerance, acculturative forces of the dominant society and thus more susceptible to predatory missionary activity.

### II. Goal

- \* To call public attention to these religions and their cultures
- \* To help the members of these groups find a bond with other such communities
- \* To open up dialogue sparked by the Tent of Meeting.

### III. Objectives

1. Schedule the time in the Cortille of the Landmark Center.
2. Invite representatives of each of the following organizations to present a brief (5 to 10 minute) sample of their religious practice, i.e. an invocation, an exorcism dance, a praise song, etc.
  - \* Cambodian Buddhist Society
  - \* Lao Buddhist Society
  - \* Vietnamese Buddhist Society
  - \* Hindu Society of Minnesota
  - \* Dromo Relief Association
  - \* Red School House
  - \* Heart of the Earth
  - \* Caribbean Dance
  - \* Various Hmong traditional practitioners
3. (Optional) Seek funding (from Minnesota Humanities Commission) to hire a guest lecturer. The format can have some or all of the following features:
  - a. A questionnaire designed by the lecturer would be distributed beforehand to the participants.

The lecturer would use the results as a starting point for the lecture.

b. The lecturer would talk on the common bonds of these groups in the American context. c. A panel of representatives would respond to the lecture.

#### IV. Program Approach

Already addressed in previous sections.

#### V. Obstacles

##### 1. Funding

2. Missionaries - the portrayal of spirit-based religions as "devil worship."

3. Ethnic separatism, i.e., a religion based on an ethnic group's maintenance of an enclave relationship.

#### VI. Outcomes

A. The gathering itself will demonstrate the substantial degree of mutual concerns shared by participants.

B. The general public's attention will be drawn to the existence of such low-profile religious groups. Their concerns about survival in urban America will be made more clear as well.

### **STRATEGIES IN LAW**

#### **10. David Weissbrodt - University of Minnesota Law School**

##### **SYNOPSIS**

To develop class materials for a single law class on the 1981 U.N. Declaration and to get those materials used by law teachers and others. To videotape a "model" class in September, 1986, and present it as a "case study" example to lawyers and others attending a "Conference on Tolerance for Diversity of Religion or Belief".

##### **STRATEGY STATEMENT**

###### **I. Problem**

How to make law students (and maybe other students) aware of the Declaration Against Discrimination and Intolerance on the Basis of Religion or Belief.

###### **II. Goal**

To develop class materials for a single class concerning the Declaration and get those materials

used by law teachers (and perhaps other university teachers).

### III. Objectives

1. Prepare a set of materials which use a problem approach to get the students interested in the topic and to make them aware of the Declaration as well as various modes of implementing the Declaration.
2. Get the materials adopted in as many classrooms as possible.
3. The ultimate objective is to get as many students as possible to be aware of the Declaration, to consider how they might implement the Declaration and to get them involved in implementing the Declaration.

### IV. Program Approach

1. Prepare a set of materials containing the Declaration, some material on the drafting of the Declaration, the new Special Rapporteur on Religious Intolerance, a series of questions, and a challenge to students to develop ideas for projects implementing the Declaration.
2. Try to use these materials in a classroom setting and assess their effectiveness.
3. Edit the materials in the light of one or two years of experience.
4. Include the materials in a book on international human rights law and practice; convince an author of such a book to include the materials in a book in preparation; or disseminate the materials as a single class module for the many teachers who use their own materials.
5. Modify the materials for use in courses on public international law, civil rights, international relations, or other courses.
6. Assess the extent to which the materials or chapter are being used in various universities.
7. Determine whether any concrete projects were developed by students/professors to implement the Declaration.
8. Prepare a report on the effort, needed modifications in the materials, the impact of the program recommendations for further steps, and then take the necessary steps.

### V. Obstacles

1. The greatest obstacle is the lack of time (and related resources) to prepare the materials and to conceive of an interesting situation for the students to use as their point of departure.
2. Once the materials have been tested and revised, there will be considerable difficulty in getting teachers to use the materials. Religious intolerance is not considered the most significant

question in international human rights law, much less in other courses such as public international law, constitutional law, civil rights law, and other courses in law school as well as other disciplines of the University.

3. Students will be both excited and somewhat frightened of assuming activist projects of implementation. Students also may lack sufficient time to undertake meaningful projects.

4. It may be difficult to modify the legal materials for use in other parts of the University.

5. Teachers often lack time to monitor the work of their students, particularly after the students have departed from their class. Hence, teachers may have difficulty determining the consequences of their students' work.

6. There is a lack of resources and time to prepare any follow-up report.

## VI. Outcomes

1. Have developed a set of materials which use a problem approach to get the students interested in the topic and make them aware of the Declaration as well as various modes of implementing the Declaration.

2. Have the materials adopted in as many classrooms as possible.

3. Have as many students as possible made aware of the Declaration, have prompted them to consider how they might implement the Declaration, have prompted them to get involved in implementing the Declaration, and ultimately have implemented the Declaration in some concrete ways.

## 11. Barbara Frey - Minnesota Lawyers International Human Rights Committee

### SYNOPSIS

To develop a community-wide group in Minnesota made up of religious organizations that are willing to advocate for religious freedom in Romania, including recognition of all denominations, release of all religious prisoners of conscience, freedom of participation for party members and recognition of major religious holidays. To encourage Romania to uphold its obligations under the 1981 U.N. Declaration and to increase the awareness of the local religious community of the existence of the Declaration and of religious persecution in countries like Romania.

### STRATEGY STATEMENT

#### 1. Problem

The Romanian government systematically violates its citizen's rights to religious freedom. Church attendance in Romania is second only to Poland in Eastern Europe despite the government's severe restrictions on religious practice. All but fourteen recognized religious sects are prohibited. The government penalizes those who attempt to practice a religion that is prohibited.

Officially, Romania is an atheistic state. Religious observance is actively discouraged and religious participation is forbidden for party members. Christmas is a work day. Secret police, under the "Department of Cults," monitor all religious activity and report violations, which often result in detention and other punishment against individuals. The Department of Cults controls church finances and often pays the salaries of clergy.

The recognized religions in Romania include: Romanian Orthodox, Roman Catholic, Lutheran, Calvinist, Unitarian, Baptist, Pentecostal, Seventh Day Adventist, Jewish and Muslim. The non-recognized religions include Uniate Church, the Army of the Lord, Jehovah's Witnesses, Mormons, Christian Scientists--and any other "sect" not officially recognized by the government. Non-recognized religions are not allowed to hold services and are subject to severe penalties for doing so. It is estimated that ten percent of Romanian believers have been "unchurched" by the government since 1948.

## II. Goal

The overall goal of this strategy is to increase respect for religious freedom in Romania, including recognition of all denominations, release of all religious prisoners of conscience, freedom of participation for party members and recognition of major religious holidays. Although the current government's attitude toward religious practice will probably not change, Romania may be pressured by the international community to uphold its obligations under the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (the Declaration).

A secondary goal is to increase the awareness of the local religious community of the existence of the Declaration and of religious persecution in countries like Romania.

## III. Objectives

1. To research the current status of religious tolerance in Romania through document review and interviews with individuals who have knowledge of the situation.
2. To educate local religious representatives about the violation of religious freedoms by the government in Romania.
3. To organize local religious groups to pressure Romania to respect religious freedoms through direct and symbolic action.
4. To advocate for the release of religious prisoners of conscience through letter writing and fact-finding missions.
5. To monitor the effect of actions taken to enforce Romania's obligations under the Declaration.

## IV. Program Approach

This strategy will be undertaken by the Minnesota Lawyers International Human Rights Committee in conjunction with representatives of the local religious community.

Lawyers Committee members will contact various groups and individuals within the Minnesota

religious community about collaborating on a project to advocate for religious freedom in Romania. A task force including representatives from religions recognized in Romania, especially Catholics, Lutherans, Jews and Baptists, and religions not recognized in Romania, especially Mormons and Christian Scientists will be formed to oversee the project.

The task force will review information compiled by Helsinki Watch and the International Human Rights Law Groups regarding the overall human rights situation in Romania.

Volunteers will also review transcripts of Congressional Trade Committee hearings regarding Romania (June-July 1986). The Lawyers Committee has worked on another project with two individuals in the Twin Cities who have direct information about the current human rights situation in Romania. Those individuals will be interviewed for further contacts.

After compiling a status report on religious intolerance in Romania, the task force will take direct action including organizing a letter writing campaign. Task force representatives may request various congregations to join the effort by asking church leaders and participants to sign letters or petitions to the Romanian government. Congregations may also undertake symbolic actions, such as adopting prisoners of conscience as members of their congregations.

If money can be raised from church communities, a fact-finding delegation composed of representatives of recognized and non-recognized religions could be sent to Romania to investigate the fate of religious prisoners of conscience and to pressure the government to uphold its obligations under the Declaration. The delegation would submit its report to the U.N. Special Rapporteur on Religious Intolerance.

## V. Obstacles

The current Romanian government, personified by President Nicolae Ceausescu, is committed to atheism and it will be difficult to obtain a true change in the fundamental attitude of the government toward religious practice. Many of the changes the government has made in the past have been for appearance's sake, to improve economic or political relationships with other governments.

Recognized churches may be reluctant to advocate on behalf of non-recognized churches because of competition for congregation members. Some may even have fundamental theological disputes with other religions and feel that they cannot work in any way to benefit them. An effort by Western religious groups to advocate for religious freedom in an Eastern block country will be perceived as solely an anti-communist propaganda movement. That perception will allow Romania to discredit the motivation behind the actions by religious groups and to avoid its obligations under the Declaration.

## VI. Outcomes

1. Production of a current report on the status of religious freedom in Romania.
2. Awareness among local religious groups of the existence of the Declaration and the problems of religious intolerance in a country like Romania.
3. The completion of several significant actions by the Minnesota churches on behalf of the

victims of religious persecution in Romania, and a positive response to those actions by the Romanian government.

4. Freedom for individuals who are being detained or otherwise persecuted for their religious beliefs.
5. Establishment of an ongoing system for monitoring the enforcement of Romania's obligations under the Declaration.

## **12. Bill Davis - The League of Minnesota Human Rights Commissions**

### **SYNOPSIS**

To conduct a series of workshops and seminars statewide in Minnesota in 1987 that will inform people about the laws forbidding discrimination based on religious beliefs.

### **STRATEGY STATEMENT**

#### **I. Problem**

Minnesota Statute 363 prohibits discrimination based on individuals' religious beliefs in the areas of employment, housing, economic status, public services, and public accommodations. Approximately thirty-eight human rights commissions exist on the local level in the state of Minnesota. Statistically, complaints registered with the State Department of Human Rights and local human rights commissions constitute less than one percent of the total complaints received annually by the Department. When human rights officials and advocates are asked about the low number of complaints filed regarding religious discrimination, the response most often given is the lack of awareness and information people have regarding this part of the law.

#### **II. Goal**

To develop and/or train a group of individuals to conduct workshops and seminars to inform people about the laws forbidding discrimination based on religious beliefs statewide.

#### **III. Objectives**

1. Provide training for local human rights commissions statewide regarding laws involving religious beliefs.
2. Convene local human rights commission meetings and local community forums to discuss the U.N. Declaration of Human Rights, especially the 1981 U.N. Declaration regarding religious intolerance and discrimination.

#### **IV. Program Approach**

##### **1. January-March, 1987**

Provide regional training seminars for local human rights commission. Coordinate activities through the League of Minnesota Human Rights Commissions. Explain Minnesota Statute 363,

specifically the section relating to religious discrimination. Report on recommendations coming out of a "Conference on Tolerance for Diversity of Religion or Belief."

2. March-September, 1987

Convene meetings around the state of Minnesota by local human rights commissions and conduct community forums to discuss the aforementioned information.

3. September-December, 1987

Prepare and submit summary papers highlighting the seminars and identify problem areas for future workshops.

V. Obstacles

1. The lack of understanding and the indifference expressed because of the relatively few cases of religious discrimination as compared with racial or other forms of discrimination in Minnesota.

2. The lack of curriculum on the subject and the need to develop this before training seminars can be organized.

3. Obtaining the necessary resources for preparing the material.

VI. Outcomes

1. By statewide exposure of this subject through local human rights commissions, the State Department of Human Rights will be able to test the theory that the low number of cases reported is due to a lack of awareness people have regarding this part of Minnesota Statute 363.

2. The citizens of Minnesota will benefit from an educational program that will teach them more about their own levels of tolerance for religious or secular beliefs.

**13. Allen Saeks - Minneapolis Attorney**

**SYNOPSIS**

Initiation of a program of education and seminars in a variety of schools, churches and voluntary organizations to decrease intolerance and discrimination solely because of religious, secular or cultural beliefs; and the establishment of a network of volunteer organizations and persons working to eliminate or reduce to a minimum, the acts of violence and desecration of property against persons solely because of their religious, secular or cultural beliefs.

**STRATEGY STATEMENT**

**I. Problem**

As a result of various underlying hatreds, or strongly held unbending views against the religious, secular, or cultural beliefs held by certain groups of people, various non-violent and often subtle actions are taken against persons holding such unpopular beliefs by those holding such hatreds or

unbending views. These actions are implicitly, or explicitly, reflected in, for example, such areas as employment or social settings. For example, persons holding unpopular beliefs may not be employed in spite of their qualifications or may be terminated from employment upon the employer learning of the employee's beliefs.

Another example of such activities is illustrated by the exclusion of persons holding unpopular beliefs from membership in social clubs or organizations which, though "private" in name,

may be organizations in which membership is a prerequisite for success in business, promotion in employment, or advancement in career. These types of non-violent activity result in the formation of the "separateness" in a society of various groups by "belief." Then, the initial hatreds can provoke counter-hatreds by the persons discriminated against, and there is even a further "separation" between and among groups of persons holding differing beliefs.

As underlying hatreds intensify and the isolation or segregation of the persons with unpopular beliefs appears, the actions of the discriminating individuals or groups may escalate. Various incidents of violence against persons, and the desecration of personal property, have taken place against those persons holding or practicing unpopular religious, secular, or cultural beliefs. When such incidents occur, the individuals or groups affected often are emotionally, or physically, traumatized. They then are either terrorized to such an extent as to be totally unable to respond in a rational manner to the violent or insulting acts, or they are generally uncertain as to how to respond even if they are able to do so. Such victims often feel isolated and alone and need assistance. In addition to the effect on victims, the society itself suffers from the expressions of intolerance by some to the beliefs of others. Often violence breeds more violence and ultimately, an entire populace can be embroiled in bitterness, if not actual fighting.

## II. Goal

Substantially decrease the hatred engendered against certain individuals or groups of individuals solely because of their religious, secular, or cultural beliefs, and eliminate or reduce to a minimum, the acts of violence and desecration of property against persons solely because of their religious, secular or cultural beliefs.

## III. Objectives

1. Initiate education programs and seminars in a variety of schools, churches and voluntary organizations, focusing on these specific issues in a broader context of why tolerance for diversity of belief is important.
2. Increase the penalties for those who violate the law by committing acts of violence towards other persons or by committing acts of vandalism of property.

## IV. Program Approach

1. List the various groups against who there is believed to be underlying hatred or bigotry which results in non-violent discrimination or violence against persons or property. Such a list would include religious minorities, groups professing unpopular secular beliefs, groups following cultural practices differing from those practiced by the predominant culture, etc.

2. List general categories of incidents of bigotry against groups subject to such incidents. Such a list would include such non-violent activities as refusing employment to qualified individuals because of their beliefs, precluding membership in private business clubs because of a respective member's religious beliefs or cultural background. Such a list would also include such violent activities as desecration of property (e.g., swastika smearings on synagogues), activities designed to terrorize target victims, circulation of false scurrilous writings about target groups, etc.
3. Identify the various organizations that potentially could participate in a coalition program to effectively combat the types of overt and subtle discrimination, and the violence and desecration of property, which results from underlying hatred or bigotry toward target groups or individuals.
4. Discussions would be initiated among the various organizations identified in 3 above. The goal of the discussions would be to establish a network of volunteers that would be able to respond to both non-violent and violent practices and activities. First, with regard to nonviolent practices and activities, the volunteers could act to investigate, evaluate, and seek to mediate disputes arising out of alleged discriminatory activities. In addition, with regard to violent activities, the volunteers would be able to respond to incidents of violence, terrorism and distribution of hate literature, by providing support and comfort to victims, and by providing information to the central organization so as to enable the central organization to mobilize the efforts of the organizations in the network to conceive an appropriate and immediate response to incidents immediately as they occur.
5. The representatives of the groups comprising the network would discuss and catalog the types of non-violent practices or violent incidents that have occurred in the past, as well as those that could occur in the future, and discuss a variety of responses to those practices and incidents which have been effective in the past or which would be new mechanisms which would be likely to be effective in the future. It is contemplated that a certain amount of "experimentation" with new methods to counter discriminatory practices and incidents would be considered and, if deemed to be appropriate, utilized and evaluated after their use. With regard to violent incidents, any counter-measures would be evaluated, in large part, based upon the speed with which they could be utilized immediately following such an incident.
6. An analysis of each discriminatory practice investigated or violent incident as it occurs, together with the response utilized, would be summarized in a written memorandum. Periodically (perhaps quarterly, semi-annually, or annually), the memoranda of responses to various types of practices or incidents would be analyzed and evaluated and a report made to the central organization as to the effectiveness of actions taken with respect to each type of practice or incident. It is contemplated that from such periodic analyses, there would be developed a whole range of counter-measures that could be utilized. Determinations would be made as to the relative effectiveness of each such counter-measure.
7. Information that is assembled, analyzed and evaluated with regard to the inventory of practices and incidents that have taken place and the various responses to them would be utilized in the program of education carried out within and among the various educational programs and seminars described in part III. 1. above.
8. The network would act as a calming force in any community disputes and, where appropriate, act as a mediator of such disputes.
9. It is contemplated that there would be a continuing dialogue between and among the members

of the network on a regular basis to discuss not only the specific countermeasures to be taken in response to specific practices or violent incidents, but also as to improvement of relationships between and among groups holding varying beliefs. In other words, the network would not only be designed to meet a particular crisis, but to work toward overall improvement of relationships between groups on an ongoing basis.

#### **14. Amy Silberberg - The Minnesota Justice Foundation**

##### **SYNOPSIS**

To interpret the meaning of the U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief with respect to the current religious dispute between American Indians and the U.S. government in the Black Hills of South Dakota. To develop a model for mediation of religious disputes between American Indians and the U.S. government with the goal of enforcing the U.N. Declaration. To educate the public and other religious groups about the Black Hills Conflict.

##### **STRATEGY STATEMENT**

###### **I. Problem**

How to enforce U.S. compliance with the Native American Freedom of Religion Act and resolve religious conflicts arising between American Indians and the U.S. government.

###### **II. Goal**

To develop strategies for resolution of religious conflicts between American Indians and the U.S. government, consistent with the U.N. Declaration.

###### **III. Objectives**

A. Prepare materials describing the current religious/legal dispute between American Indians and the U.S. government in the Black Hills of South Dakota.

B. Describe the attempts that have been made to resolve the Black Hills conflict and how these attempts have failed or succeeded.

C. Develop a method for resolving religious legal conflicts between American Indians and the U.S. government.

###### **IV. Program Approach**

A. Prepare materials describing the current religious legal dispute between American Indians. The materials will be used to educate other religious groups and the public about Native American religion and specifically the Black Hills conflict.

B. Develop a mediation model for resolving the religious/legal conflict between American Indians and the U.S. government in the Black Hills.

C. Involve the parties to the Black Hills dispute in mediation of the conflict there.

#### V. Obstacles

A. Other religious groups and the general public have been traditionally resistant to viewing American Indian religions as religions.

B. American Indians are a small minority in the U.S.

C. Their rights under the act come into direct conflict with non-Indians' perceived "rights."

D. Traditional legal methods of dispute resolution have been unsuccessful.

#### VI. Outcomes

1. Development of materials.

2. Make other religious groups and the public aware of the validity of Native American religion and motivate them to help to solve conflicts.

3. Propose a mediation model to solve conflicts between American Indians and the U.S. government.

4. Implement the Declaration in the U.S. as applies to American Indians and their exercise of religious belief in the Black Hills.

5. Resolve the Black Hills conflict through mediation.

### **15. Brad P. Engdahl - Minnesota Attorney General's Office**

#### SYNOPSIS

To explore the possibility of using the 1981 U.N. Declaration as a potential human rights instrument available to Hennepin County Medical Center in addressing problems arising when personal beliefs are at odds with conventional medical wisdom.

#### STRATEGY STATEMENT

##### I. Problem

The problem reflects the tension between freedom to practice one's religious beliefs and the State's interest in protecting the health and welfare of individuals who refuse medically advised treatment. This problem also reflects the tension contained in the 1981 U.N. Declaration between its goals of religious freedom and tolerance and the limitations thereto contained in Article I, 3

and Article V,5.

## II. Goal

The goal is to examine what role the 1981 U.N. Declaration may play in the development of standards addressing issues arising when personal beliefs are at odds with conventional medical advice.

## III. Objectives

1. To research the current status of standards regarding resolution of conflicts between the State and an individual arising when the individual refuses on religious grounds to accept medically advised treatment.
2. To determine whether the 1981 U.N. Declaration may assist in the development of standards to resolve this conflict.
3. To educate local governmental and religious representatives as to the absence of codified standards addressing the resolution of these conflicts.

## IV. Program Approach

1. Arrange meetings with, or create a task force comprised of individuals affected by and involved in the process of addressing the issues arising when an individual, for religious reasons, refuses recommended medical treatment. Affected individuals would include members of the local religious community and persons involved in the resolution process would include representatives of the legal and medical communities.
2. The purpose of the meetings or task force would be to draft proposed procedures and substantive standards for the resolution of the above-described issues. These procedures and standards would be based upon the 1981 U.N. Declaration and related even if not controlling, constitutional or statutory provisions.
3. Obtain the adoption of these procedures and standards on a county-wide or state-wide basis.
4. Monitor the performance of these procedures and standards and recommend any needed modifications.

## V. Obstacles

1. The principal obstacle is the lack of time of the present actors in the process to develop these standards.
2. Institutional resistance to new procedures and standards is to be expected. The present system appears to work reasonably well but is largely dependent upon conscientious individuals rather than guaranteed rights and procedures.

3. Obtaining adoption of the proposals may be subject to the vagaries of the prevailing political climate.

## VI. Outcomes

1. Production of research on the scope of the problem and current procedures to resolve the problem.
2. Increased awareness among local religious groups and actors involved in the process of the existence of the 1981 U.N. Declaration and of the problems present with the current system.
3. The preparation and adoption of procedures and standards accommodating the individual's interest in freedom of religious practice and the government's interest in protecting the health and welfare of those affected by the individual's refusal, for religious reasons, to follow accepted medical advice.

The Minnesota Attorney General's Office has not approved or endorsed this strategy statement.

## 16. Professor Melvin B. Goldberg - William Mitchell College of Law

### SYNOPSIS

A project to demonstrate each country's interpretation and application of the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. Emphasis is placed on the interpretation in relation to the prison system and the military .

### STRATEGY STATEMENT

#### 1. Problem

Each country interprets the declaration in diverse ways based upon that country's history and social structure.

#### II. Goal

To provide an analysis of the application of the declaration formulated upon each country's response. This may be used to promote better understanding of countries' actions in their treatment of religion/belief.

#### III. Objectives

1. To write each country with an embassy or legation in the United States to obtain their response to the declaration.
2. To include in each request, a copy of the U.N. Declaration of the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

3. To chart the responses of each country, as well as notations of those countries not responding.
4. To quote directly the responses from each country, so that there is no misinterpretation of their reply.
5. To present these quotes in an easily read format.

#### IV. Program Approach

1. Each country has been sent our letter and request.
2. Included was the declaration.
3. We are presently charting countries' replies as they come in.
4. Direct quotes regarding the country's interpretation and application of the declaration are being taken from the countries' response letters and included materials (e.g. Constitutions).
5. When step four has been completed, an easily read compilation of responses will be prepared.
6. A general analysis of these responses will be presented.

#### V. Obstacles

1. Constraints of time. Not all countries have as yet responded.
2. Not all countries completely respond to our questions.
3. Due to the sensitive nature of human rights certain countries may chose not to respond.
4. Care must be taken to use a country's exact words so that incorrect information is not relayed.

#### VI. Outcomes

1. Better informed discussion regarding world-wide interpretation of the U.N. Declaration.
2. To expand understanding of countries' actions in the world community based upon their adherence or non-adherence to the idea of freedom of religion or belief.

### **STRATEGIES IN DEVELOPMENT**

**17.** Nancy Anderson - Whittier resident Roger Heegaard - Edina resident

#### SYNOPSIS

To implement a program of education and voluntary service in two neighborhoods as "target" populations within which some of the recommendations coming out of the "Conference on

Tolerance for Diversity of Religion or Belief' can be initiated and tested. To begin this program in the suburb of Edina and the Whittier neighborhood in Minneapolis.

To use the 1981 U.N. Declaration and the Universal Declaration of Human Rights as a positive rallying point around which a diverse economic, religious, secular and cultural population can gather to promote understanding, friendship and cooperation.

## STRATEGY STATEMENT

### I. Problem

Intolerance and discrimination based on religious and ideological diversities has long been recognized as a root cause of poverty, injustice and war.

In democratic or pluralistic societies, intolerance is often hidden in subtle forms of prejudice, feelings of superiority (including racial superiority) and a complex mixture of social, economic, and cultural causes.

Persons of diverse religious and secular persuasions disagree on the causes of such intolerance and on how to prevent it. Whatever the reasons when discrimination of this sort is present, it creates conditions where injustice and dehumanization thrive.

### II. Goal

To learn to live authentically with our beliefs in ways that encourages their positive expression, while discouraging destructive attitudes and behaviors.

To learn to live out our beliefs in ways that promote peace and justice and --with respect -secure the human rights and basic needs of all peoples.

To do this by initiating a pilot project in two culturally diverse communities of the Minneapolis area, where concrete efforts to explore creative ways of eliminating intolerance and discrimination based on religion or belief can be implemented. These efforts and the results would be subjected to academic analysis in the hope they might serve as models for other communities.

### III. Objectives

To develop and carry out projects in which individuals and organizations from Edina and Whittier --representing diverse, sometimes opposing beliefs -- can collaborate to prevent and/or alleviate suffering and injustice in their communities.

To start the program in 1987 by recruiting volunteers from the two communities to meet together and to discuss their mutual concerns and to focus on specific projects.

#### IV. Program Approach

1. In 1986 approach community leadership in the City of Edina and the Whittier Neighborhood to form a community-based advisory committee for the project
2. In 1987 review the recommendations drafted at the "Conference on Tolerance for Diversity of Religion or Belief" and discuss appropriate ways to implement them in Edina and Whittier.
3. In 1987 plan economic and social assistance programs in the two communities. The United Way of Greater Minneapolis would be asked to help in identifying high priority problems for 1987 and to assist the project in collaborating with the most effective agencies working on these problems.

#### V. Obstacles

1. The conference may not determine appropriate recommendations for a community based model.
2. The real issue(s) in these two communities may not be one of religious or belief intolerance.
3. Having people from diverse backgrounds agree on program areas or projects.
4. Getting commitments from the needed number of volunteers in each of the communities.
5. Lack of interest in another new project in a neighborhood that has had numerous experiments.
6. Lack of available resources.

#### VI. Outcomes

1. Agreed upon program(s) by both communities. 2. Development of training program for volunteers.
3. Development and completion of a model program which can be utilized in other communities.

**18.** Bill Joyce - American Red Cross, Minneapolis Chapter Jean Krogness - American Red Cross, Minneapolis Chapter

#### SYNOPSIS

The American Red Cross, Minneapolis Chapter, is part of an International Red Cross movement that is completely neutral and impartial, keeping away from all world religious beliefs and

ideologies, while insisting on using seven fundamental principles as guides for humanitarian action. The Minneapolis Chapter will initiate a program, using these principles and the 1981 U.N. Declaration, to reduce the incidence of intolerance and discrimination based on religion or belief against victims of Acquired Immune Deficiency Syndrome (AIDS).

## STRATEGY STATEMENT

### I. Problem

Victims of Acquired Immune Deficiency Syndrome (AIDS) are subject to intolerance and discrimination by some members of society based on deeply-held religious or secular beliefs. Persons holding such beliefs usually associate the disease with bad moral or ethical behavior. This adds psychological stress to victims who already are trying to cope with physical problems and outright discrimination based on the understandable fear of the general public toward a disease that has no known cure.

### II. Goal

To focus on ways in which the incidence of intolerance and discrimination against victims of AIDS can be reduced through programs of public education that emphasize compassion along with preventive public health programs to slow the spread of the disease. To acknowledge that AIDS is a worldwide problem by encouraging an international approach to this goal, using the seven fundamental principles of the Red Cross and the spirit of the 1981 U.N. Declaration to promote cross-cultural programs with other countries.

### III. Objectives

1. To encourage the American Red Cross, Minneapolis Chapter, to include this goal in the Public Education AIDS Program for 1987. The Minneapolis Chapter is part of a national Red Cross effort to provide factual information about the risks of AIDS, to demystify the disease, to reduce the fear surrounding AIDS, and to slow the spread of the disease.
2. To encourage the American Red Cross, Minneapolis Chapter, to host a seminar in 1987 for religious organizations and public and private agencies concerned with or working to slow the spread of the disease. The subject of this seminar will be the effect of religious and secular beliefs on the delivery of services to AIDS victims.
3. To encourage the American Red Cross, Minneapolis Chapter, to establish an international exchange program with a Third World Red Cross and Red Crescent Society that is currently trying to provide public education and humanitarian services to victims of AIDS in their own country.

### IV. Program Approach

AIDS is a disease that involves deeply-held emotions and ethical attitudes as well as the conventional problems associated with a physical ailment. The Red Cross has an important role to play because of its reputation as an unbiased, nonpartisan, and credible national organization with a strong community base and a tradition of responding decisively in health emergencies. It is uniquely placed to network on an international basis with persons from other countries who

are trying to alleviate suffering, find a cure, or slow the spread of the disease.

The program approach will include:

1. A representative of the American Red Cross, Minneapolis Chapter, will participate in a "Conference on Tolerance for Diversity of Religion or Belief" from October 19-22, 1986. A paper will be delivered at that conference by the President of the Danish Red Cross on the "Advantages of a Non-Religious Approach to Development, Relief and Protection." A volunteer board member from the National American Red Cross will also be present at the meeting. Dialogue will be held on this strategy statement as to its feasibility and ways in which the Minneapolis Chapter can become more proactive in accomplishing these objectives.
2. A meeting with the Board of Directors of the Minneapolis Chapter of the American Red Cross (or a sub-committee thereof) will be requested to explain the strategy statement and to propose its implementation. This meeting will be held in the winter of 1987.
3. Interested board members will be asked to volunteer to set up a task force for a seminar on the effects of religious or secular beliefs on the delivery of services to AIDS victims. This task force will include membership from the Minnesota AIDS Task Force, the Minnesota State Health Department, and various religious organizations. A seminar will be planned for presentation in the late spring of 1987.
4. The National Red Cross has just completed a study that mandates chapters around the country to study ways of becoming more involved in international services. They have established a fund for new ventures by chapters which may want to become more proactive with Third World Red Cross and Red Crescent Societies. A meeting will be arranged with the Director of International Services of the American Red Cross, or his designate, to explain how the Minneapolis Chapter can apply for funds to initiate an international exchange program with a Third World Red Cross and Red Crescent Society.
5. The League of Red Cross and Red Crescent Societies (LORCS) in Geneva, Switzerland, will be approached to ask advice on which Third World Society should be approached to suggest a joint venture of this kind. The Danish Red Cross will be asked to assist with this at the dialogue in Minneapolis from October 19-22, 1986.
6. A task force of the American Red Cross, Minneapolis Chapter, will be established to suggest ways in which a Minnesota third World program on AIDS can operate. Initial effort will be to bring Red Cross and Red Crescent workers from the Third World country to Minnesota, to observe the way in which AIDS is being approached here and to exchange information on ways in which the two chapters can be of help to each other.

#### V. Obstacles

1. The American Red Cross, Minneapolis Chapter, may not want to establish an International Services program at the present time. It may not be a high priority for them.
2. They may not agree to this approach to AIDS public education.
3. There may not be funds available from the National American Red Cross for this activity.

4. A Third World Red Cross and Red Crescent Society may not be found which would like to participate in a joint venture of this kind.

## VI. Outcomes

1. This program approach fits all the missions of the Red Cross by combining an international humanitarian service to prevent the spread of a worldwide epidemic, by using the seven fundamental principles of the Red Cross in a neutral, impartial, universal, and nonbiased way. And it carries out the recommendations of the American Red Cross that these principles be taught at local levels and that chapters become more involved in international services.

2. The victims of AIDS on a worldwide basis will be served by public education programs that will reduce the incidence of intolerance and discrimination based on religion or belief currently directed against them.

3. Society will benefit from learning ways to be more compassionate, encouraging them to practice constructive aspects of their beliefs on behalf of suffering humanity.

The organizations listed above have not approved or endorsed this strategy statement.

**19.** Fadia Abul-Hajj, Sally Flax, Jean Hanna, Noha Ismail, Fatma Reda, Reva Rosenbloom, Tsippi Wray, Marcia Yugend., Barbara Adams, Betty Danielson, Barbara Knudson

## SYNOPSIS

The initiation of a dialogue between Palestinian and Jewish women in Minnesota coming together in conversation to educate one another and in hope to reconcile their differences, so that they can encourage their sisters in the State of Israel, on the West Bank, in East Jerusalem and Gaza to reconcile. A discussion to consider support for a humanitarian services project in which both Palestinian and Jewish women participate in the State of Israel, on the West Bank, in East Jerusalem or Gaza as a way of implementing the intent of the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

## STRATEGY STATEMENT

### I. Problem

The current problem between Palestinians and Israeli Jews is complex involving land disputes, legitimate claims of social and economic injustice and prejudice. This is a concern of people all over the world. In an age of nuclear anxiety, our very survival as a human race depends on finding peaceful ways to accommodate ideological, cultural and political differences. In light of this complex situation, can Palestinian and Jewish women in America come together and in dialogue and conversation, educate one another and hope to reconcile their differences, so that they can encourage their sisters in the State of Israel, on the West Bank, in East Jerusalem and Gaza to reconcile?

### II. Goals

1. To consider ways in which the 1981 United Nations Declaration on the Elimination of All

Forms of Intolerance and Discrimination Based on Religion or Belief can be used to resolve problems between Palestinian and Jewish women in Minnesota, recognizing the global impact of this issue by inviting other women and men to participate as appropriate.

2. To learn to live out our beliefs in ways that encourage their positive expression, while discouraging destructive attitudes and behaviors; and to learn to live out our beliefs in ways that promote peace and justice, and--with respect--secure the human rights and basic needs of all peoples.

### III. Objectives

1. To agree to meet as an informal "Palestinian-Jewish Women's Dialogue" and to discuss ways of implementing these goals. To meet at least through a "Conference on Tolerance for Diversity of Religion or Belief" from October 19-22, 1986. To participate in the conference, and to discuss progress of this dialogue with international participants. To meet in special session during the conference with the Israeli and Palestinian women presenters.

As part of the dialogue, prior to the conference, to discuss whether:

a. The group should support a humanitarian services project in which both Palestinian and Jewish women participate in the State of Israel, on the West Bank, in East Jerusalem or the Gaza as a way of implementing the intent of the 1981 U.N. Declaration. To discuss whether to contribute to an existing project, or to start something uniquely associated with the mission of the women's group in Minnesota. To invite experts to discuss these ideas with the group. To collect information on needs and existing projects in the area. Finally, to dialogue with the Israeli and Palestinian presenters at the conference on ways in which they can be involved.

b. In connection with a humanitarian services project, to plan ways to educate the community in Minnesota about the dialogue.

3. To decide, after the conference, if the women want to become an on-going group. If the decision is yes: as a first step, organize a trip to Israel in the Winter or Spring of 1987 as an on-site analysis of the needs and practical realities of starting such a project. On the trip; meet in the State of Israel, on the West Bank, in East Jerusalem and Gaza with a wide variety of governmental and non-governmental man services professionals. From this trip, to form a realistic and prudent picture on which to base a decision as to how best to be of service.

4. After the trip: write a joint proposal for a program in Minnesota and a humanitarian services project in the State of Israel, on the West Bank, in East Jerusalem or Gaza. In the Summer of 1987, raise public and private funding for this project in Minnesota, on a national level in the United States of America and overseas.

### IV. Program Approach

The approach to this strategy statement is set in the context of a "Conference on Tolerance for Diversity of Religion or Belief." This conference is being co-sponsored by the United Nations Association of Minnesota, the University of Minnesota Law School and Project Tandem. Partial

funding is being provided by the United States Agency for International Development.

All of these organizations are playing a part in the conference and the way in which this program approach is being prepared prior to the conference. Should the group decide to organize formally, after the conference, these organizations will be available for significant support.

The program approach, prior to the conference, will be as follows:

1. Project Tandem is the managing organization for the conference. They will provide meeting space for the dialogue at the American Red Cross, Minneapolis Chapter, and all secretarial/support services. Two women who are board members of Project Tandem will become part of the women's dialogue. Project Tandem will attempt to record the conflict resolution process used by the group.

2. A faculty member of the University of Minnesota, Institute of International Studies, has been asked to chair the dialogue up to the time of the conference. The University of Minnesota can be called upon to organize research support. In addition, other University departments are extensively involved in the conference and can be called on for help.

3. Group membership: one Palestinian and one Jewish woman in Minnesota, both of whom are leaders in their respective communities, have been asked to select and invite other women from their groups to the dialogue by mutual agreement. This informal approach will be retained prior to the conference.

4. Schedule: The group will meet once a month in July, August and September, and will participate in the conference in October. The agenda during this time will be to implement the second objective. This strategy statement will be included with the other strategy statements being prepared for the conference. *Any* amendments are the sole responsibility of this group.

The program approach, after this conference, will be as follows:

1. Meet to determine the structure of the group. If the decision is to formally organize, discuss ways in which funds can be raised for a trip to the State of Israel, the West Bank, East Jerusalem and Gaza, and ways in which the group may want to use the supporting organizations.

2. The decisions made above will determine the nature and content of a proposal for a humanitarian services project and how any future objectives will be carried out.

## V. Outcomes

1. The people of Minnesota will benefit by participating in a practical demonstration of how to implement the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

2. People in need in the State of Israel, on the West Bank, in East Jerusalem or Gaza will benefit directly by the group's effort to undertake a humanitarian services project.

3. Organizations from both Palestinian and Jewish communities will have an opportunity to observe joint cooperation among members of the dialogue. If the project succeeds, it may encourage these organizations and communities to try other joint ventures.
4. Educational benefits will accrue through research materials designed for the program to help understand what political and religious tolerance means.

## **20. Terri Barreiro - United Way Betty Danielson**

### **SYNOPSIS**

As part of the 1987 United Way Planning Department Work Program, to initiate a dialogue series about the effects of discrimination and intolerance of diversity of religion or belief on the delivery of social services in the Minneapolis area.

### **STRATEGY STATEMENT**

#### **I. Problem**

The problem of intolerance and discrimination is one which has been prominently identified by the United Way 1986 Priorities Committee as needing attention in this community. This includes discrimination with respect to religion, creed, or other beliefs. "Historic patterns of discrimination now embedded in institutions result in many service providers being unable to respond appropriately to the needs of the community. This is exemplified by the lack of culturally sensitive programming."

#### **II. Goal**

To initiate a dialogue series about the effects of discrimination and intolerance of diversity of religion and belief on the delivery of social services in the Minneapolis area, by focusing on the 1981 U.N. Declaration.

#### **III. Objectives**

- A. To initiate on going dialogue between communities, diverse groups of people and staff and volunteers of agencies.
- B. To develop an understanding of the extent to which discrimination affects the delivery of human services.
- C. To determine ways by which the United Way can encourage/support change in attitudes and behavior among their agency programs with respect to discrimination.
- D. To develop on-going means of identifying and then supporting culturally and ethically sensitive agency programs.

#### **IV. Program Approach**

- A. United Way agencies, both sectarian and non-sectarian, will be invited to participate in the

workshop series. This will bring together persons representing a diversity of religious and secular beliefs.

B. A United Way Volunteer Committee made up of representatives of those attending the Spring Hill Conference, agencies, both sectarian and non-sectarian; and diverse groups of the community will be appointed by the Planning, Allocations, and Evaluation Division to:

1. Study the 1981 U.N. Declaration of Human Rights.
2. Design and sponsor the dialogue series.
3. Recommend ways in which the United Way, as well as its agencies can implement this declaration.

#### V. Obstacles

A. Apathy, cynicism, and despair from repeated failures to get attention and action on institutional discrimination.

B. Lack of knowledge about rights, benefits, and/or services. C. Fear of reprisal for taking risks to discuss tough issues.

D. Lack of support for public education on cultural diversity and religious diversity and public priority of it as an issue.

E. Sometimes people do not even know they are being discriminated against (especially minorities).

F. Lack of awareness of own intolerances.

#### VI. Outcomes

A. This project will become part of the 1987 United Way Planning Department Work Program.

B. Development by United Way Committee of accepted recommendations on specific ways by which United Way agencies can respond, within their programs, to problems of discrimination.

### **21. Tom Atchison - United Nations Association First Universalist Church**

#### SYNOPSIS

Develop a local Minnesota project to increase understanding and dialogue between a minority culture desiring independence for their way of life and the surrounding majority culture, and to link the project with a similar one in an overseas location. In Minnesota the minority culture might be the Native American White Earth Anishinabe Nation and overseas, the Tamils in Sri Lanka.

#### STRATEGY STATEMENT

##### I. Problem

Minority groups with belief systems different from the majority culture within which they are

located are subject to intolerance and discrimination because of their beliefs. Although other factors (particularly economic exploitation) play a role, lack of understanding, appreciation, and respect for the belief system of the minority is a major cause of the intolerance. When the majority belief system emphasizes moral righteousness and narrow mindedness, intolerance leads to discrimination and often to violence.

## II. Goal

To increase cross-cultural understanding between a minority group seeking independence for their belief system and the surrounding majority culture, both here in Minnesota and in an overseas country, as a direct response to the United Nations call for implementing the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief adopted by the General Assembly in 1981.

## III. Objectives

1. To initiate a project that will include both a study of historical background and involvement in direct dialogue to promote understanding and respect for a specific minority group in Minnesota.
2. To promote participation in the project by members of the First Universalist Church, members of the United Nations Association of Minnesota, and other interested groups.
3. To develop a sister-state relationship with Sri Lanka through support of a similar project there.

## IV. Program Approach

1. Organize a group to plan a project using the First Universalist Foundation Task Force on Religious Intolerance as a nucleus. The Task Force has already initiated background study of problems of intolerance and discrimination towards Minnesota Native Americans.
2. Recruit UNAM members for the group and invite others with interest and knowledge of Native American religion and culture to participate.
3. Develop dialogue with members of the White Earth Anishinabe Nation or other designated minority group.
4. Interact with the representative of the Sri Lanka UNA who will be attending the Conference on Tolerance for Diversity of Religion or Belief and presenting a proposal for a collaborative project between Tamils and Buddhists in Sri Lanka. Determine possibilities for mutual support.

## V. Obstacles

1. Shortage of people to undertake yet another project in the peace and justice area.
2. Resentment of Native Americans for "Do-Gooders".
3. Uncertainty of direction planned by UNA of Sri Lanka.

## VI. Outcomes

1. Greater understanding and respect for Native American belief system by Minnesotans.
2. Change of attitudes within majority culture towards stewardship of the environment and earth-related spirituality.
3. Greater independence for Native Americans to determine their lifestyle.
4. Increased understanding of Sri Lanka culture and problems by Minnesotans.
5. Progress in reconciliation of Tamils and Buddhists in Sri Lanka.

**22.** Jeff Goldhagen, M.D. Jean Jachman, R.N. , Michael Roan

### SYNOPSIS

To consider ways in which the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief can be used to initiate dialogue between the people of Vietnam and the people of the United States; and to implement a primary health care and teaching program at a village or neighborhood level in Vietnam as a gesture of goodwill between the two countries.

### STRATEGY STATEMENT

#### I. Problem

Diplomatic relations do not exist at the present time between the Peoples Republic of Vietnam and the United States of America. This is due to deeply-held political and economic differences between the two countries that are based on systems with differing religious and secular beliefs. The challenge is to find practical approaches in which people of the two countries can begin to reconcile and work together without placating or appeasing authentic ideological differences.

#### II. Goals

1. To consider ways in which the 1981 U.N. Declaration can be used to initiate a dialogue between the people of Vietnam and the people of the United States that to a degree possible, can begin to reconcile the differences between the two countries.
2. To encourage small concrete actions in which the people of the two countries can work together in a gesture of goodwill, understanding and respect for each other.

#### III. Objectives

1. To hold a series of meetings with Minnesota doctors and nurses who have volunteered in Southeast Asia to explain the goals of dialogue and humanitarian service as a way of beginning to reconcile differences between the people of the two countries.
2. To present the idea of a primary health care and teaching program in Vietnam to the U.S. Agency for International Development as a follow-up to a "Conference on Tolerance for Diversity of

Religion or Belief." To explore with them the possibility of financial support if diplomatic relations between the two countries permit.

3. To attempt to meet and/or correspond with the Peoples Republic of Vietnam to explain the idea of a public health care program as a pilot project of goodwill under the 1981 U.N. Declaration; and to find out if such a program is desirable and/or beneficial to them.
4. To research this idea by talking with a major hospital in the Twin Cities that may want to take it on as a project to provide resource support; and to confer with specialized agencies and nongovernmental organizations already working in Vietnam about the proposal.

#### IV. Program Approach

Recent articles in "Indochina Issues" suggest that most medical professionals acquainted with Vietnamese health care agree that the government policy is excellent, but they are in need of supplies, teachers and trained practitioners. In spite of under development difficulties, the health net is spread wide, to almost every one of the countries more than 8,500 villages. From brigade-level nurses on cooperative farms, to the midwives and assistant doctors in village health stations, to district, province and city hospitals, there is a large contingency of health workers to serve the population.

Minnesota has a number of non-profit medical relief organizations working in the Third World who recruit volunteer doctors, nurses and lab technicians from the United States to work overseas. They have developed experience with proven medical protocols that combines both Western forms of practice with traditional medicine as practiced in other parts of the world. Through experience and learning from their colleagues in Southeast Asia, they have developed skills for primary health care clinics and teaching programs that are applicable to Vietnam.

Doctors and nurses in Minnesota have the highest degree of respect and confidence in their Asian colleagues' ability to deliver health care. They consider work overseas to be a privilege and a mutual learning experience. Teaching is always considered to be "two ways" with Minnesota doctors and nurses learning as much as they teach.

What these doctors and nurses have to offer are the skills and material resources that Vietnam lacks at the present time. Minnesota is known throughout the world for its health care industry. The Mayo Clinic, the University of Minnesota Medical School and Hospitals, and other private hospitals have international reputations for research and care. Minnesota is also known for an excellent primary health care system interconnected by private and public hospitals, neighborhood clinics and public health departments. It has an outstanding reputation for public health training.

These are the material and human resources that have been mobilized and are presently working in many countries throughout the world providing primary health care and teaching programs. The idea of this strategy statement is to mobilize them once again in Vietnam.

In 1987 the short-term program approach will be to begin the dialogue with other doctors and nurses in Minnesota, with the U.S. Agency for International Development, with the Peoples

Republic of Vietnam and with other agencies and non-governmental organizations working in Vietnam. The authors of this statement fully realize that nothing will be done unless official representatives of both countries approve. At best, this may be an approach in preparation for the future. With this in mind the 1987 program approach will be to:

1. Hold a series of meetings with the more than 80 doctors and nurses in Minnesota that have served in Southeast Asia. The meeting will review the results of the 1986 "Conference on Tolerance for Diversity of Religion or Belief" and review the goals of the pilot project that make it somewhat unique from other overseas programs they have served with (January-March).
2. Letters will be written to the Peoples Republic of Vietnam and the U.S. Agency for International Development explaining the idea and asking for the response as to the practical reality of being allowed to pursue such a project (February-May).
3. Letters will be written to UNICEF, WHO, League of Red Cross and Red Crescent Societies, Oxfam and the American Friends Service Committee among others, to get their reaction to the idea (February-May).
4. Exploratory meetings will be held with Minneapolis Children's Hospital to see if they may be interested in some form of participation should the proposal become a reality (January-March).
5. In the Fall of 1987 a meeting will be held with medical personnel in the Twin Cities and hospitals involved in exploratory discussions regarding resource support, to review the responses to letters written above and to assess the next steps in this strategy (September-October).

#### V. Outcomes

In 1987 the short-term outcomes will be educational. The meetings held in Minnesota and the letters written to governments and agencies will serve to foster a broader awareness of the 1981 U.N. Declaration, and the idea of using humanitarian service projects as gestures of goodwill to reduce or eliminate intolerance and discrimination based on religion or belief.

### **STRATEGIES IN ANALYSIS**

**23.** Professor John Sullivan - Political Science Department, University of Minnesota

#### SYNOPSIS

A curriculum experiment and evaluation project designed to help students understand what political and religious tolerance means; how to assess the groups and ideas that each student most hears and dislikes; how to provide curricular and perhaps even community experiences that can further this self-understanding and force an explicit trade-off between tolerance and other important values in society .

#### STRATEGY STATEMENT

## 1. Problem

To help students understand what political and religious tolerance means; to assess the groups and ideas that each student most fears and dislikes; to assess each individual's level of tolerance; and to provide curricular and perhaps even neighborhood experiences that can further this self understanding and force an explicit trade-off between tolerance and other important values in society.

## II. Goal

To develop and evaluate curricular materials designed to carry out the assessments noted above, and to develop and evaluate community programs with similar goals. Edina and an inner city neighborhood in Minneapolis have been identified as possible sites for these quasi-experiments.

## III. Objectives

1. Use curriculum development experts to test out a conventional approach to teaching the principles of religious and political tolerance based on curriculum that teaches about various worldwide religious and political belief systems; and to compare this with an approach based on recent research on political tolerance which assesses groups and ideas that are particularly obnoxious and salient to the individual, and then attempts to teach the general norms of tolerance as specifically tied to the legal rights and protections that have been enacted to protect politically unpopular minorities. These norms have been shown to affect specific attitudes of political and religious tolerance.

2. Get the curricular materials adopted in the experimental classrooms in the two neighborhoods mentioned above.

3. The ultimate objective is to get the students and others in the two communities to recognize what intolerance is; to apply it to their own lives and come to grips with their own intolerance; and to inculcate the right mix of commitment to abstract principles and more specific legal procedures which protect minorities' rights; and finally to have these norms and procedures reduce intolerance among these students and others in the communities.

## IV. Program Approach

1. Have two sets of materials prepared for curriculum based on these two approaches, the global abstract approach vs. the more immediate and concrete approach to intolerance.

2. Try to obtain cooperation from the schools in the two identified neighborhoods, presumably in their social studies curriculum.

3. Modify and edit the materials based on community feedback and preliminary surveys of the students and others in the school and community.

4. Conduct pre-test surveys in the schools and community. Also be prepared for post-test surveys and evaluation research to gauge the impact of the materials on the students and others.'

5. Prepare a report on the project.

#### V. Obstacles

1. Lack of time and resources.

2. Uncertainty of depth of commitment and cooperation from the schools, teachers, and communities.

3. Subtle psychological resistance from students who may find the kind of open admission and discussion of personal intolerance to be threatening. Abstract discussions of intolerance elsewhere are generally more comforting. Honesty in a more profound sense of understanding the way one fools oneself about attitudes of intolerance is even more problematic.

4. All of the threats to internal and external validity that apply to curricular research will apply with great force to this project. Lack of control over assignment of respondents to treatment groups, difficulties of history and maturation, lack of a double blind quality to the experiment, and so on, will all pose significant obstacles to drawing any definitive conclusions.

#### VI. Outcomes

1. Curricular materials developed to test two plausible approaches to socialization toward tolerance or at least toward an understanding of the trade-offs involved in tolerance and other important values.

2. Adoption of materials elsewhere if they prove valuable.

3. Dissemination of results in social science journals and the journals read by educators.

The organizations listed above have not approved or endorsed this strategy statement.

**24.** Joseph E. Schwartzberg - Department of Geography, University of Minnesota

#### SYNOPSIS

A project to prepare a set of maps and other graphic materials relating to government positions and actions within and outside the United Nations in regard to freedom of religion and belief. These materials will serve not only to provide background data for the Spring Hill Conference but will also serve as aids for future teaching in the general area of human rights.

#### STRATEGY STATEMENT

##### I. Problem

The problem is how to provide an easy-to-read overview of the variability throughout the world in respect to national positions and actions, within and outside the United Nations, in regard to

freedom of religion and belief.

## II. Goal

The goal is to provide a set of easy-to-read, comprehensive maps, chronological charts, and other graphics that bear on the problem noted above. A tentative list of the materials to be prepared is attached as Appendix 1. These materials will provide background data to help stimulate discussion at the Spring Hill Conference on Tolerance for Diversity of Religion and Belief and also provide the basis for a series of 2" x 2" slides for use in teaching in the general area of human rights.

## III. Objectives

1. To do the necessary background research, with the aid of an undergraduate research assistant, using materials in the Documents and Law Libraries of the University of Minnesota and provided directly by the Human Rights Office of the U.N. Secretariat.
2. To prepare the aforementioned graphics with the aid of the Cartographic Unit of the United Nations and the Cartographic Laboratory of the Department of Geography of the University of Minnesota.
3. To prepare explanatory captions for the graphics noted above to ensure that they are not misinterpreted.
4. To prepare sets of slides from the graphics to be distributed at cost to teachers and others concerned with disseminating information bearing on the global variations in support for and in opposition to freedom of religion or belief.

## IV. Program Approach

1. To enlist the organization and personnel support noted in ill. This has already been done.
2. To carry out the required research. This is in progress.
3. To prepare the graphics noted and appropriate captions. This is in progress.
4. To make the graphics available for the Spring Hill Conference.
5. To modify the graphics, if necessary, based on feedback received at the Conference.
6. To photograph the graphics, as amended, following the Conference.
7. To advertise the availability of the graphics, at cost, to would be-users.
8. To distribute the graphics to interested organizations and individuals.

## V. Obstacles

1. Constraints of time and funding may prohibit completion of all the materials referred to in Appendix 1.
2. In the areas of human rights, freedom, and intolerance objective truth is often hard to come by and views of what is or is not of importance are open to substantial dispute.
3. Because of the probable sensitivity of certain likely conference participants in regard to views of the human rights situation in many parts of the world, carefully worded caveats, partial disclaimers, and interpretive notes will have to be appended to a number of the materials being prepared.

## VI. Outcomes

1. Better informed discussion, based on real-world data, at the Spring Hill Conference.
2. Improved reference materials for teaching and research bearing on freedom of religion or belief and on U.N. Treatment of human rights issues in general.
3. Greater public awareness of and concern for the same issues.

## Appendix I

### Graphic Materials for Conference on Tolerance for Diversity of Religion or Belief

Materials to be prepared will include as many of the following as working time will permit.

1. A chronological chart, utilizing a logarithmic time scale, showing the epochal events in the development of human rights from the time of the Code of Hammurabi (18th Century BC) to the present.
2. A chart showing the agencies within the United Nations system that have specific responsibilities for the promotion and protection of human rights.
3. A series of world maps indicating nations voting for and against specific U.N. Covenants adopted in furtherance of the 1948 Universal Declaration of Human Rights and the dates of subsequent national ratification of those covenants (not all of which have, as yet, received the necessary number of ratifications to enter into force).
4. A world map showing, for all nations, the dates of obtaining independence (beginning with the U.S. in 1776; all older states would be in a uniform shade).
5. A world map showing, for all nations, the date of admission into the U.N.

6. A world map classifying all nations in regard to their Constitutional position in regard to having an established religion and their actual practice in regard to the free exercise of religion.
7. A world map similar to the above, in which the focus will be on secular ideology rather than religion.
8. Two world maps rating nations on a seven-point scale in regard to "political rights" and "civil liberties," using the data provided by Freedom House in the 1984-85 edition of their annual, Freedom in the World.
9. A world map showing the location and numerical importance of religious minorities and the extent, if at all, to which they have been subjected to official and non-official persecution or discrimination in the period since 1945.
10. A world map for a single recent year showing, country by country, the extent of violations of human rights in regard to the practice and/or profession of specific religions or ideologies.

**25.** Fred Lukermann, Dean - College of Liberal Arts, University of Minnesota, Howard Mills, President - United Theological Seminary, David Booth, Professor - Saint Olaf College

## SYNOPSIS

To establish a program of special studies that would draw scholars and students from a small consortium of universities, colleges and seminaries in Minnesota to explore the nature of pluralism in connection with religion or belief, and to foster broader awareness of the issue of tolerance.

## STRATEGY STATEMENT

### I. Problem

Participants in a 1984 Geneva Seminar on the encouragement of understanding, tolerance and respect in matters relating to freedom of religion or belief called on "academic and research institutions...to undertake a programme of special studies to combat and to eliminate intolerance" Sec 102m. This Geneva Seminar was organized by the United Nations Centre for Human Rights in response to a call by the U.N. Secretariat for assistance to implement the 1981 Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. To our knowledge as of 1986, no academic or research institution has established such a program.

### II. Goal

We propose the formation of a small consortium of universities, colleges and seminaries in Minnesota to undertake and encourage theoretical and applied research into the use of the 1981 U.N. Declaration for adjudication and mediation of conflicts of religion or belief. One necessary step in pursuit of this goal must be a program of special studies of the type recommended by the 1984 Geneva Seminar. If diverse systems of religion or belief are to join together in accepting the value of mediating conflicts of belief in a forum like the U.N., they must each in principle acknowledge the relative legitimacy of traditions. Many systems of belief, however, (e.g.

religious fundamentalisms) in principle oppose the ideal of mediating conflicts of belief; for these, conflicts of belief only reinforce their own claims to be exclusively in the right. In order to overcome such opposition, a variety of theoretical and practical approaches will be required. In accord with the recommendations of the 1984 Geneva Seminar, the consortium's program of special studies will direct institutional and scholarly attention to the theoretical premises of the very idea of tolerance for diversity of belief. Work in philosophy, theology, and the social sciences will focus the attention of scholars on the general problems of pluralism, relativism, diversity of belief, etc., and foster a broader awareness of these issues on the part of institutions and students. In this way the program will help to overcome resistance to the ideal of mediating conflicts of belief.

Specific goals of the program will be determined through discussion with participants from other academic and research institutions at the 1986 Minnesota Conference and by recommendations for concrete action strategies in the fields of law, education and development. In general the program will:

1. Direct the attention of scholars to problems and opportunities of relativism and religious pluralism insofar as these provide the theoretical grounds of tolerance for diversity of belief;
2. Explore the nature of pluralism itself, using the tools of social, scientific, philosophical, and theological inquiry;
3. Identify and explore the theoretical premises of specific instance of religious or belief intolerance;
4. Identify and explore in a comparative way the possibility of theological formulations which would produce tolerance for diversity of belief; and
5. Attract the attention of the broader community of scholars and students (both religious and non-religious) to the contemporary implications of pluralism and diversity of belief.

### III. Objectives

The short-term objectives for 1987 are:

1. To conduct a year-long traveling seminar at universities, colleges and seminaries in Minnesota drawing inspiration from the 1986 Conference to explore the nature of pluralism of belief and its consequences for the problem of tolerance for diversity;
2. To meet with representatives of United Nations agencies most appropriate to this program of special studies (e.g. U.N. Centre for Human Rights, UNESCO, UNITAR, United Nations University, etc.) To discuss in these meetings what might be most helpful to the United Nations if a small consortium of universities, colleges and seminaries in Minnesota decide to establish a program on a long-term basis; and
3. Through the experience gained in the implementation of these two objectives, to decide if the

consortium should establish a long-term structure for a program of special studies after 1987.

#### IV. Program Approach

The program of special studies in 1987 will be conducted by faculty members belonging to the institutions represented in the ad hoc consortium. At any given time, the program will include at least one member of the faculty from each of these institutions.

A traveling year-long seminar will be conducted by the consortium. At least one meeting of the seminar will be held at each of the supporting institutions. The subject of these academic seminars will be based on the analytical goals of this strategy statement. The host institution will be responsible for the presentation before the group. The regular members of the consortium will constitute a core for the seminar, to ensure continuity of discussion. But the regular member from the host institution for each meeting of the seminar will secure the participation of other interested colleagues, to ensure that the matter of the seminar's discussion be accessible also to a wider audience. Efforts will be made to include fundamentalist points of view as well as participation from the community at large.

In the Summer of 1987 a trip to Geneva, Switzerland, will be arranged for members of the consortium to interview representatives of U.N. agencies, missions to the U.N and nongovernmental organizations. The results of these meetings will become part of the deliberation by the consortium on whether to establish a program of special studies on a long term basis.

The proposed supporting institutions are:

The University of Minnesota  
St. John's University and Seminary  
Macalister College  
United Theological Seminary of the Twin Cities,  
Luther-Northwestern Theological Seminary  
Carleton College  
Saint Olaf College  
College of Saint Catherine  
School of Divinity, Saint Thomas College \* Bethel Seminary \*

#### V. Outcomes

Possible results of the program are directly tied to its goals. If successful, the work of the consortium will:

1. Help establish the theoretical preconditions for mediating disputes based on diversity of belief.
2. Help establish links between various groups concerned with tolerance.
3. Help formulate theological and philosophical positions which promote tolerance.

\* Members, Minnesota Consortium of Theological Schools

The organizations listed above have not approved or endorsed this strategy statement.

**26.** Dr. Fatma Reda - University of Minnesota Medical School Dianne Bartels, R.N. - University of Minnesota, Center for Biomedical Ethics

## SYNOPSIS

To utilize the resources of the University of Minnesota Center for Biomedical Ethics to analyze issues in health care decision-making which are influenced by the diversity of religion or belief; and to participate in a forum for critical discussion using the 1981 U.N. Declaration as a framework.

## STRATEGY STATEMENT

### I. Problem

The study of issues in biomedical ethics is being addressed in different ways in various countries and cultures today. In the United States, increasing cost and technology and how scarce resources are allocated have become a focus in recent years. There are increasing concerns with the implications of religion or beliefs in Minnesota as more people of diverse cultures enter our health care system. Our values tend to emphasize autonomy in decision making, while other cultures require the input of community leaders. Our ability to save life in almost any circumstance can conflict with beliefs about receiving blood or invasive technologies.

### II. Goal

To utilize the resources of the Center for Biomedical Ethics to analyze issues in health care decision-making which are influenced by the diversity of religion or belief. The Center has a mission of fostering interdisciplinary discussion and study related to ethical dilemmas in health care.

### III. Objectives

1. To create an awareness of the 1981 U.N. Declaration on Intolerance due to religion or belief.
2. To participate in a forum for critical discussion using the declaration as a framework.
3. To increase the content related to religion and belief systems in biomedical ethics courses at the University of Minnesota.
4. To provide resource people to participate in the Institute for the Study of Diversity in Belief.

### IV. Program Approach

1. To encourage instructors in the biomedical ethics courses at the University of Minnesota to

include the issue of intolerance due to religion or belief by:

- a. describing the 1981 declaration and its implications.
- b. encouraging related student discussions, research projects and papers.
- c. providing case studies on ethical decisions involving intolerance or to observe that process directly in the health care setting.

2. Make recommendations to the Institute and to University units regarding resource people and materials which are available to participate in these analyses and discussions.

3. To encourage research that examines issues of religion, belief and intolerance such as:

- a. investigation of the effect of the religious or belief preferences of hospital ethics committee members on their decisions.
- b. examination of the direct use of the declaration as a neutral mechanism in providing precedents in developing conditions for mediation between patients and health care professionals.
- c. identification of "hot spots" of intolerance in the health care community.

## **27. David Booth - Saint Olaf College**

### **SYNOPSIS**

To offer a continuing seminar for Saint Olaf College students returning from abroad to assimilate the diversity of beliefs and practices they have experienced.

### **STRATEGY STATEMENT**

#### **I. Problem**

Saint Olaf College is specifically a college of the Lutheran Church. There is some discussion at present about the extent to which its primary responsibility in the study of religion is to further its students' understanding of their own (usually Christian) background, or to further its students' understanding of the whole range of human religious and secular experience. Some members of the community emphasize the former and may be somewhat reluctant to devote too much energy to implementing a program specifically intended to foster the latter.

#### **II. Goal**

To make use of the college's constant flow of students to and from foreign countries to promote a direct encounter with the real diversity of beliefs and practices in the world. To use the opportunity of this foreign study as an occasion to undertake specifically theological reflection on the relation of Lutheran higher education to religious pluralism.

#### **III. Objectives**

1. To establish a continuing seminar, with a rotating membership including students returning from foreign study programs, counselors and advisers to foreign study programs, and members of several departments, on the relation of Lutheran higher education to religious pluralism.
2. To write a curriculum around the 1981 U.N. Declaration as program material for the continuing seminar.

#### IV. Program Approach

1. Professor David Booth will approach Saint Olaf College with the suggestion of offering a continuing seminar for students returning from foreign study abroad.
2. An advisory committee will be formed in 1987 made up of interested members of various departments, directors of relevant foreign study programs and a rotating membership of students returning from abroad. Carleton College students and faculty will be invited to attend.
3. A pilot seminar will be planned by the Advisory Committee that will include discussion of the 1981 U.N. Declaration in the context of the promise and the threat of relativism. Case studies will be presented by students volunteering to relate their experiences in the countries they have returned from. This seminar will be presented in the spring of 1987 as a pilot approach. If successful, it will become a continuing seminar with a rotating membership.

#### V. Obstacles

1. This seminar will not be a high priority for students in a college which has primary responsibility to further the study of their own religious tradition.
2. There will be no funding for such a seminar, it will have to be organized as a volunteer activity.
3. The problem of getting enough time to plan and initiate the seminar through an advisory committee will be a challenge.

#### VI. Outcomes

1. To students it will be an opportunity to establish ongoing connections between the experience of a foreign culture and their experience at home, to preserve the "feel" of being abroad, to preserve the friendships built abroad, and to think through the significance of their overseas experience in the context of organized reflection on the relation of the world's many faiths.
2. To the faculty it will be an opportunity to reflect on the problems posed by religious and secular pluralism in the company of students recently exposed to new traditions.
3. To the Saint Olaf College community it will be an opportunity for a Lutheran college to consider directly, on the basis of both recent, direct experience and theological, historical reflection, the problem of maintaining one tradition while respecting the claims and dignities of others.

4. It will provide a continuing stateside vitality for the overseas programs established by the college.

The organizations listed above have not approved or endorsed this strategy statement.