



Education Beyond the Classroom Walls...

To be or not to be ... CONTROLLED

Task: Using information from the documents and your knowledge of global history, write an essay in which you discuss the conflict between the desire to regulate and control people versus people's desire to be free of control. How does knowledge or lack of knowledge affect tolerance of others, or lack there of?

Document 1

No Easy Walk to Freedom

Nelson Mandela

Long before he became President of South Africa, Nelson Mandela was an active member of the African National Congress. This political party worked to bring equality and end apartheid in South Africa. In the excerpts from his speech below (which he could not deliver in person under threat of arrest), Mandela describes the protest movement in 1952 and the government response to the protests.

In June, 1952, the African National Congress and the South African Indian Congress, bearing in mind their responsibility as the representatives of the downtrodden and oppressed [badly treated] people of South Africa, took the plunge and launched the Campaign for the Defiance of the Unjust Laws. Starting off in Port Elizabeth ... it spread throughout the country like wild fire. Factory and office workers, doctors, lawyers, teachers, students and the clergy; Africans, Coloreds, Indians and Europeans, old and young, all rallied to the national call and defied the pass laws and the curfew and the railway apartheid regulations. ... The Campaign called for immediate and heavy sacrifices. Workers lost their jobs, chiefs and teachers were expelled from the service, doctors, lawyers and businessmen gave up their practices and businesses and elected to go to jail. Defiance was a step of great political significance [importance]. ... It was one of the best ways of exerting pressure on the Government and extremely dangerous to the stability and security of the State. ...

The government launched its reactionary offensive and struck at us. Between July last year and August this year forty-seven leading members from both Congresses in Johannesburg, Port Elizabeth and Kimberley were arrested, tried and convicted for launching the Defiance Campaign. ... In November last year, a proclamation was passed which prohibited meetings of more than ten Africans and made it an offence for any person to call upon an African to defy. Contravention of [not obeying] this proclamation carried a penalty of three years or of a fine of three hundred pounds. In March this year the Government passed the so-called Public Safety Act which empowered it to

declare a state of emergency and to create conditions which would permit of [allow] the most ruthless and pitiless [harsh] methods of suppressing our movement. Almost simultaneously [at the same time], the Criminal Laws Amendment Act was passed which provided heavy penalties for those convicted of Defiance offences. This Act also made provision for the whipping of defiers including women. ...

Document 2

"The reason men enter into society is to protect their property. And the reason they choose a government is to make laws to guard that property. ... Certainly society does not want to give the government the power to destroy the very property which it was chosen to protect. Therefore, whenever government tries to take away and destroy the property of the people, or reduce the people to slavery, it puts itself in a state of war with the people. The people are freed from any further obedience to that government ... and have the right to establish a new government."

—*John Locke, Two Treatises on Civil Government (1690)*

"We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government."

—*Thomas Jefferson, Declaration of Independence (1776)*

Document 3

Japan's Seclusion Policy – The Tokugawa rulers, deciding that contact with outsiders posed too many dangers, laid down some seemingly tough edicts. Their seclusion policy lasted 200 years.

1. Japanese ships shall not be sent abroad.
2. No Japanese shall be sent abroad. Anyone breaking this law shall suffer the penalty of death. ...
3. All Japanese living abroad shall be put to death when they return home.
4. All Christians shall be examined by official examiners.
5. Informers against Christians shall be rewarded.
6. The arrival of foreign ships must be reported to Edo [Tokyo] and watch kept over them.
7. Those who spread Christianity shall be jailed. ...

— Excerpts from the Japanese Seclusion laws (1634)

Document 4

Martin Luther King, "I Have a Dream" speech (1963)

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

Document 5

On Monday, March 27, 2006 at noontime, a group of students from neighboring school districts marched to Montebello High School (MHS). At that time, MHS was on lockdown and the students remained in their classrooms. The other students, from outside Montebello Unified School District, who were estimated to be 800-1000 strong, gathered outside the MHS campus. For a brief time, the school flag was lowered, replaced with a Mexican flag, and the American flag flown beneath, upside down.



Document 6

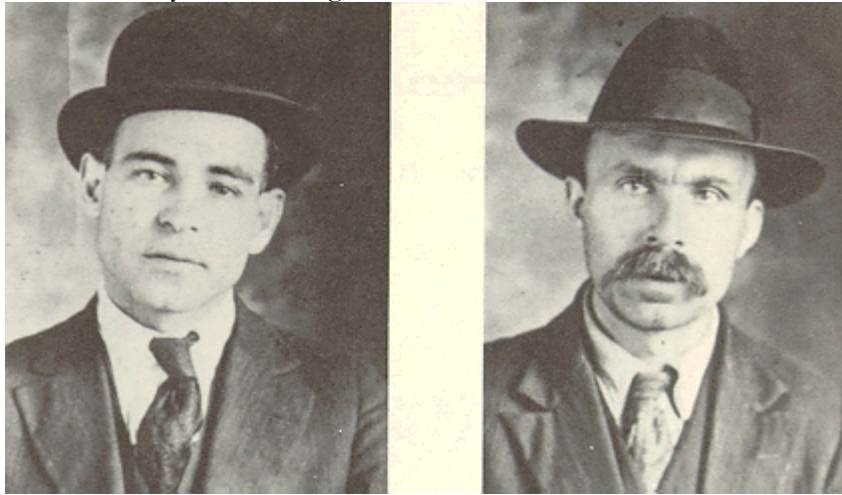
The Case of the Jena 6

Last fall, when two Black high school students sat under the "white" tree on their campus, white students responded by hanging nooses from the tree. When Black students protested the light punishment for the students who hung the nooses, District Attorney Reed Walters came to the school and told the students he could "take [their] lives away with a stroke of [his] pen." Racial tension continued to mount in Jena, and the District Attorney did nothing in response to several egregious cases of violence and threats against black students. But when a white student--who had been a vocal supporter of the students who hung the nooses--taunted a black student, allegedly called several black students "nigger", and was beaten up by black students, six black students were charged with second-degree attempted murder. Last month, the first young man to be tried, Mychal Bell, was convicted. He faces up to 22 years in prison for a school fight.

Document 7

On April 15, 1920, two men robbed and murdered a paymaster and his guard as they transferred \$15,776 from the Slater and Morrill Shoe factory. Three weeks later, Italian immigrants and known anarchists, Nicola Sacco and Bartolomeo Vanzetti, were accused and arrested for the crime, despite the little evidence against them. Following, a seven-week trial, Sacco and Vanzetti were convicted, on circumstantial evidence, of murder and sentenced to death. Seven years later, after numerous appeals, and immense public outcry, both men were executed for their "crimes."

Today there is still much controversy surrounding their convictions.



"I would not wish to a dog or to a snake, to the most low and misfortunate creature of the earth-I would not wish to any of them what I have had to suffer for things that I am not guilty of. But my conviction is that I have suffered for things I am guilty of. I am suffering because I am a radical and indeed I am a radical; I have suffered because I was an Italian, and indeed I am an Italian; I have suffered more for my family and for my beloved than for myself; but I am so convinced to be right that if you could execute me two times, and if I could be reborn two other times, I would live again to do what I have done already."

~Bartolomeo Vanzetti, on trial 1927