

**World Youth Alliance  
Human Dignity Curriculum**

**GRADE 12**

# Introductory Questionnaire

Please fill in the Introductory questionnaire before the first lesson.

## A. Expectations

1. What do you think this curriculum is all about? Explain in three sentences.

2. Circle the topics you would like this curriculum to cover.

Human Dignity	Changing the world for the better	Helping others
How to improve my thinking skills	Finding my personal mission	Heroism
Justice	Violations of human rights in the world today	Creativity
Development	Choosing my career path	United Nations
Developing good habits	Human rights	People who achieved something great

3. What do you expect to learn from this curriculum? What skills do you hope to gain?

4. How would you rate your level of motivation for attending this curriculum from 1 (lowest) to 10 (highest)?

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

# Introductory Questionnaire

5. What do you hope the curriculum will not contain? What do you hope will not be present in the classes?

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## B. Competencies

Do you agree with the following statements? Circle the number from -5 (strongly disagree) to 5 (strongly agree), depending on how much you agree with the statements.

### B.1. Opinions and values

6. Access to college should be based on knowledge and prior grades.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

7. Human rights are a Western construct.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

8. Human Dignity is given to people by the State.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

9. More humans in the world will mean more poverty in the long-term.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

# Introductory Questionnaire

10. Not all people should have the right to life.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

11. In some parts of the world, it's ok that girls are killed or aborted because society prefers boys.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

12. To achieve development, we should reduce the number of people in the world.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

13. It is unjust to prohibit a research lab from performing human cloning.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

14. Everything science and technology can do, should be done.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

15. Disabled people should be sterilized even without their consent.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

# Introductory Questionnaire

## B.2. Behaviors

16. When I do something, I try to consider the purpose of my actions.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

17. I act as if all values are relative.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

18. I try to consider whether my emotions correspond to reality.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

19. To be truly free, I try to find meaning and purpose in life.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

20. I try to live in a way that makes the world a better place.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

21. When I see a piece of art, I think whether the message it communicates is a just and noble one.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

# Introductory Questionnaire

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## C. Final considerations

22. Do you have anything else you would like to share regarding the curriculum, the classes, etc.?

# Lesson 1: Hierarchy of Being and Human Dignity

## PURPOSE

To understand how their dignity is the basis for human rights.

## LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand the powers humans share with animals and other living beings, and recognize the powers to think and choose as specifically human powers.
2. Understand human dignity as the universal, intrinsic and inalienable value of human persons.
3. Understand that human dignity is the foundation of human rights and that human rights are universal.

## MATERIALS & RESOURCES

- Introductory Questionnaire
- [Video](#): Universal Declaration of Human Rights
- Preamble of The Universal Declaration of Human Rights
- Mary Ann Glendon: Is the Universal Declaration “Western”?
- Supplementary Lesson

## VOCABULARY

- Human dignity: the universal, intrinsic, and inalienable value of human persons
- Universal: every person has dignity
- Intrinsic: it is within each person, simply because they are human
- Inalienable: dignity cannot be given or taken away from a person
- Power: the ability of a living being to do something on its own
- Power to Think: the human ability to know and connect ideas about oneself, others, and the world
- Power to Choose: the human ability to knowingly select between options

**PRELIMINARY ACTIVITY**

Ask the students to fill out the [Introductory Questionnaire](#) in the class. If you consider it helpful, comment on some of the questions at the beginning of the lesson to highlight some of the most critical issues the course deals with. Gather the student questionnaires to see if student opinions change from the beginning and the end of the course.

**PROCEDURE**

**Step 1:** Introduce the purpose of the course. Ask students what they expect to learn in the course.

Explain that the course will primarily deal with the following questions:

Who am I?

What am I capable of?

What can I become?

In academic courses, the students are mostly learning about the world around them. In this course, they have the opportunity to learn about themselves. Knowing oneself is the first step in determining how to live a good life, how to have authentic friendships, how to deal with problems, and how to give and receive respect.

Knowing oneself is the basis of understanding what one is capable of and what one can become. If someone can achieve excellence in what they do, they can become excellent as a person. To be able

to do this effectively, people need to be able to treat themselves and those around them properly and to be able to recognize justice and injustice, working on a social level to strive for a free and just society. One purpose of this class is to learn how to become excellent and how to strive for excellence together with other people. During the course of the following lessons, the students will learn what this means.



**Step 2:** [If the students have not completed HDC Grade 9, use the [Supplementary Lesson](#) available at the end of the Lesson to provide a quick overview on hierarchy of being.] Draw an empty [Hierarchy of Being table](#). Review the vocabulary definition of Power: the ability of a living being to do something on its own. Ask students to recall:

- A) Three powers that all living beings share
- B) Three powers which only animals and humans share
- C) Two powers unique to humans

Fill in the table as students provide correct answers.

The correctly filled [Hierarchy of Being table](#) should look like the one below:

	Plants	Animals	Humans
POWERS			
Eat	x	x	x
Grow	x	x	x
Reproduce	x	x	x
Move from place to place on their own		x	x
Use the senses		x	x
Feel emotions		x	x
Think			x
Choose			x

Highlight that the powers to think and to choose are specifically human powers and write the definitions of those powers on the board:

Power to Think: the human ability to know and connect ideas about oneself, others, and the world  
 Power to Choose: the human ability to knowingly select between options

Ask the students to consider whether there is something else that distinguishes humans from all other beings, apart from the powers to think and choose. Explain that you are not referring to a power, but a special value of human beings.

This special value is called human dignity. This dignity makes each person worthy of respect, gives them certain rights, but also responsibilities; it demands that all people behave in a certain way to nurture and protect this dignity. Write the definition of human dignity and its three characteristics on the board:

Human dignity: the universal, intrinsic, and inalienable value of human persons

Universal: every person has dignity

Intrinsic: it is within each person, simply because they are human

Inalienable: dignity cannot be given or taken away from a person

**Step 3:** The topic this lesson will focus on is that of human rights. A proper notion of human dignity is essential to understanding what human rights are. Modern human rights are founded upon the Universal Declaration of Human Rights (UDHR). The UDHR was one of the foundational documents for the modern protection of human rights, and was adopted in 1948, after the horrors of World War II. To this day, the document stands as a challenge to protect and uphold the human rights of all people around the world.

Play the [video](#) Universal Declaration of Human Rights for the students to learn more about the genesis of the Declaration.

Give students the [Preamble of The Universal Declaration of Human Rights](#) and read the first two paragraphs aloud as a class. Highlight that the first sentence of the Preamble of the UDHR explains that human dignity is the foundation of human rights. It states that the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”.

The fact that universal, intrinsic, and inalienable human dignity is the foundation of human rights is recognized by the Preamble of the UDHR which says that human dignity is inherent (or intrinsic) to the human person and that it is the foundation of human rights. All human beings, “all members of the human family” have this dignity. It is not given to them by anyone, not even an international community such as the UN; all people have it by virtue of being human.

Explain that it's a common misconception that human rights grant human dignity. This is a flawed understanding as this would mean that if some Member State or if the UN itself decided not to give certain rights to human persons, they would lose their human dignity. Each person possesses intrinsic dignity, which is to be recognized and respected by both the national and international community. However, people had human dignity, before the modern human rights project was established and these rights were codified in the Universal Declaration of Human Rights (UDHR). Emphasize this important distinction for students, by writing it on the board:

Human rights are a legal reflection of the preexisting reality of each person's inherent dignity.

The second paragraph of the Preamble of the UDHR explains that “disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind”. By this, the document refers to the two World Wars, which, at the time of its adoption, were still fresh in the memory of its authors, and of the global community. World War I and World War II resulted in mass murders and gross human rights atrocities, among them the extermination camps of the Nazi regime.

**Step 4:** Divide the students into groups and ask them to read the text by [Mary Ann Glendon: Is the Universal Declaration “Western”?](#) and answer the questions associated with the text. As the title of the text implies, the article addresses the common objection that the UDHR is a Western product.

After the groups finish their discussions, ask them to share their conclusions with the rest of the class and lead the class discussion using the Answer Key provided with the text as a guide.

**Step 5:** Summarize. Review the three powers which all living beings share, the three which only humans and animals share, and the fact that the powers to think and to choose are specifically human powers. Recall the definition of human dignity and its three characteristics. Highlight that human dignity is the foundation of human rights, and that this is the reason why the UDHR is truly universal.

## Preamble of The Universal Declaration of Human Rights

*Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948.*

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and 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,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

## Mary Ann Glendon: Is the Universal Declaration “Western”?’<sup>1</sup>

Contrary to what is often suggested, the participation by developing countries in the framing of the Declaration was by no means negligible. At the U.N.’s founding conference in San Francisco in 1945, it was chiefly the smaller or less-developed nations who were responsible for the prominent position of human rights in the U.N. Charter. Within the eighteen-member Human Rights Commission, China’s Peng-chun Chang, Lebanon’s Charles Malik, the Philippines’ Carlos Romulo, and Chile’s Hernàn Santa Cruz were among the most influential and active members. It is sometimes said that the educational backgrounds or professional experiences of widely traveled men like Chang and Malik “westernized” them, but their performance in the Human Rights Commission suggests something rather different. Not only did each contribute significant insights from their own culture, but each possessed an exceptional ability to understand other cultures, and to “translate” concepts from one frame of reference to another. Those skills, which can hardly be acquired without substantial exposure to traditions other than one’s own, are indispensable for effective cross-cultural collaboration and were key to the adoption of the Declaration without a single dissenting vote in 1948.

The Declaration itself was based on extensive comparative study. The first draft, prepared by the U.N. Secretariat, was accompanied by a 408-page document showing the relationship of each article to provisions of the world’s existing and proposed constitutions and declarations. When the Human Rights Commission’s second draft was submitted to U.N. members for comment, responses were received from a group of nations that included Brazil, Egypt, India, Mexico, and Pakistan, South Africa, Sweden, and the United States.

Among the fifty-eight Member States represented on the U.N. General Assembly’s committee which reviewed the near-final draft in the fall of 1948, there was even greater cultural and ideological diversity. This Committee was chaired by Charles Malik. It included six members from Asia, four from the African continent (Egypt, Ethiopia, Liberia, and South Africa), plus the large Latin American contingent. Six of the “European” members belonged to the communist bloc; Islamic culture was strong in eleven; and four had large Buddhist populations. Over the course of more than a hundred meetings, the members of this large committee went over every word of the draft. Each country’s representatives were given, and most of them enthusiastically seized the opportunity to participate. At the end of this process, Charles Malik could justly say of the Universal Declaration that “All effective cultures in the world had a creative hand in the shaping of the document [...].”

<sup>1</sup> International Law: Foundation of Human Rights – The Unfinished Business by Mary Ann Glendon, in: *Recovering Self-Evident Truths: Catholic Perspectives of American Law*, edited by Michael A. Scaperlanda, Teresa Stanton Collett.

It was, of course, true that much of the world's population was not represented in the U.N. in 1948. Large parts of Africa and Asia in particular remained under colonial rule.

The defeated Axis powers, Japan, Germany and their allies, were excluded. On the other hand, subsequent actions by the non-represented countries suggest that cultural "diversity" has been greatly exaggerated where basic human goods are concerned. Most new nations adopted constitutions resembling the Universal Declaration as soon as they gained independence. Later, nearly all of these countries ratified the two 1966 Covenants based on the Declaration. In 1993, virtually all countries in the world participated in the adoption of the Vienna Human Rights Declaration which reaffirms the Universal Declaration. It is hard to dismiss this overwhelming endorsement of the principles of the Declaration as a mere vestige of the colonial mentality.

It is unlikely that any other political document in history has ever drawn from such diverse sources, or received the same worldwide, sustained consideration and scrutiny as the Declaration underwent over its two years of preparation.

But what of the second objection mentioned above—the fact that several key ideas in the Declaration were initially described as rights in early modern Europe? After surveying leading philosophers and religious thinkers the world over, the UNESCO group discovered to its surprise that a few basic practical concepts of humane conduct were so widely shared that they "may be viewed as implicit in man's nature as a member of society." Freedom, dignity, tolerance, and neighborliness, they found, were highly prized in many cultural and religious traditions.

Nevertheless, the elaboration of these concepts as "rights" was a relatively modern, and European, phenomenon. So, does that give human rights a genetic taint that prevents them from being "universal"? Surely, their origin ought not to be decisive. The question should be not who had the idea first, but whether the idea is a good one; not where the idea was born, but whether it is conducive to human flourishing. Moreover, if a legal-political idea originated in one country but was widely adopted and internalized elsewhere, for how long and in what sense does it still "belong" to its country of origin? Do not all vibrant, living cultures constantly borrow from one another? As the Chinese member of the first Human Rights Commission, P.C. Chang, observed long ago, "Culturally, there are many 'Easts' and many 'Wests'; and they are by no means all necessarily irreconcilable."

The Declaration's framers, however, never envisioned that its "common standard of achievement" would or should produce completely uniform practices. P. C. Chang stressed that point in his 9 December 1948 speech to the General Assembly urging adoption of the Declaration.

He deplored that colonial powers had tried to impose on other peoples a standardized way of thinking and a single way of life. That sort of uniformity could only be achieved, he said, by force or at the expense of truth. It could never last. Chang

and his colleagues on the drafting committee expected the Declaration's rights would be inculturated in various ways, and that over time the corpus of human rights would be enriched by these varied experiences.

## QUESTIONS FOR A DISCUSSION:

Explain how the process of drafting the Universal Declaration of Human Rights went and how different cultures were included in the drafting process?

What happened with the countries that were not present in the drafting process? How did they approach the Universal Declaration of Human Rights?

Are there some moral principles widely shared by all cultures? Is the question where some idea first emerged decisive for calling it "Western" or "Eastern"?

Should the Declaration be implemented in the same way everywhere?

**Answer Key for the teacher**

1. **Explain how the process of drafting the Universal Declaration of Human Rights went and how different cultures were included in the drafting process?** Glendon describes a bit about the drafting process, and which countries were involved in that process:

“Contrary to what is often suggested, the participation by developing countries in the framing of the Declaration was by no means negligible. At the U.N. ’s founding conference in San Francisco in 1945, it was chiefly the smaller or less-developed nations who were responsible for the prominent position of human rights in the U.N. Charter. Within the eighteen-member Human Rights Commission, China’s Peng-chun Chang, Lebanon’s Charles Malik, the Philippines’ Carlos Romulo, and Chile’s Hernàn Santa Cruz were among the most influential and active members. It is sometimes said that the educational backgrounds or professional experiences of widely traveled men like Chang and Malik “westernized” them, but their performance in the Human Rights Commission suggests something rather different. Not only did each contribute significant insights from his own culture, but each possessed an exceptional ability to understand other cultures, and to “translate” concepts from one frame of reference to another. Those skills, which can hardly be acquired without substantial exposure to traditions other than one’s own, are indispensable for effective cross-cultural collaboration and were key to the adoption of the Declaration without a single dissenting vote in 1948.”

“The Declaration itself was based on extensive comparative study. The first draft, prepared by the U.N. Secretariat, was accompanied by a 408-page document showing the relationship of each article to provisions of the world’s existing and proposed constitutions and declarations. When the Human Rights Commission’s second draft was submitted to U.N. members for comment, responses were received from a group of nations that included Brazil, Egypt, India, Mexico, and Pakistan, South Africa, Sweden, and the United States.”

“Among the fifty-eight Member States represented on the U.N. General Assembly’s committee which reviewed the near-final draft in the fall of 1948, there was even greater cultural and ideological diversity. This Committee was chaired by Charles Malik. It included six members from Asia, four from the African continent (Egypt, Ethiopia, Liberia, and South Africa), plus the large Latin American contingent. Six of the “European” members belonged to the communist bloc; Islamic culture was strong in eleven; and four had large Buddhist populations. Over the course of more than a hundred meetings, the members of this large committee went over every word of the draft. Each country’s representatives were given, and most of them enthusiastically seized the opportunity to participate. At the end of this process, Charles Malik could justly say of the Universal Declaration that “All effective cultures in the world had a creative hand in the shaping of the document.”



2. **What happened with the countries that were not present in the drafting process? How did they approach the Universal Declaration of Human Rights?** Glendon addresses the reactions of those countries that were not involved in the drafting process of the Universal Declaration of Human Rights:

“It was, of course, true that much of the world’s population was not represented in the U.N. in 1948. Large parts of Africa and Asia in particular remained under colonial rule. The defeated Axis powers, Japan, Germany and their allies, were excluded. On the other hand, subsequent actions by the non-represented countries suggest that cultural “diversity” has been greatly exaggerated where basic human goods are concerned. Most new nations adopted constitutions resembling the Universal Declaration as soon as they gained independence. Later, nearly all of these countries ratified the two 1966 Covenants based on the Declaration. In 1993, virtually all countries in the world participated in the adoption of the Vienna Human Rights Declaration which reaffirms the Universal Declaration. It is hard to dismiss this overwhelming endorsement of the principles of the Declaration as a mere vestige of the colonial mentality. It is unlikely that any other political document in history has ever drawn from such diverse sources.”

3. **Are there some moral principles widely shared by all cultures? Is the question where some idea first emerged decisive for calling it “Western” or “Eastern”?** Glendon addresses the question of whether there are some moral principles that are shared by all cultures:

“But what of the second objection mentioned above—the fact that several key ideas in the Declaration were initially described as rights in early modern Europe? After surveying leading philosophers and religious thinkers the world over, the UNESCO group discovered to its surprise that a few basic practical concepts of humane conduct were so widely shared that they “may be viewed as implicit in man’s nature as a member of society.” Freedom, dignity, tolerance, and neighborliness, they found, were highly prized in many cultural and religious traditions.

Nevertheless, the elaboration of these concepts as “rights” was a relatively modern, and European, phenomenon. So, does that give human rights a genetic taint that prevents them from being “universal”? Surely, their origin ought not to be decisive. The question should be not who had the idea first, but whether the idea is a good one; not where the idea was born, but whether it is conducive to human flourishing. Moreover, if a legal-political idea originated in one country but was widely adopted and internalized elsewhere, for how long and in what sense does it still “belong” to its country of origin? Do not all vibrant, living cultures constantly borrow from one another? As the Chinese member of the first Human Rights Commission, P.C. Chang, observed long ago, “Culturally, there are many ‘Easts’ and many ‘Wests’; and they are by no means all necessarily irreconcilable.”

4. **Should the Declaration be implemented in the same way everywhere?** Glendon speaks about some details regarding the implementation of the declaration in different countries:

“The Declaration’s framers, however, never envisioned that its “common standard of achievement” would or should produce completely uniform practices. P. C. Chang stressed that point in his 9 December 1948 speech to the General Assembly urging adoption of the Declaration. He deplored that colonial powers had tried to impose on other peoples a standardized way of thinking and a single way of life. That sort of uniformity could only be achieved, he said, by force or at the expense of truth. It could never last. Chang and his colleagues on the drafting committee expected the Declaration’s rights would be inculturated in various ways, and that over time the corpus of human rights would be enriched by these varied experiences.”

**Supplementary Lesson [Overview of Hierarchy of Being]**

1. Explain that the core concept the students will explore in this curriculum is called human dignity. Only humans have a special value called human dignity. This dignity makes them worthy of respect and gives them certain rights, but also responsibilities; and demands that all people behave in a certain way to nurture and protect this dignity. The word “human” in “human dignity” means that all humans have it and that they have it simply by being human. Even though people differ in many ways, they all possess human dignity regardless of any differences. It is important to note that no one gives people human dignity – it is not granted by the society, political community, family, etc. Every person has it simply by being human and no one can take this value away from people. Human dignity does not exist in degrees – one cannot say that some people have more or less than others – each person is equal in dignity.

2. Explain that all living beings have powers to eat, grow and reproduce. Non-living beings like rocks can be divided into pieces by an outside force (e.g. if someone smashes them) but this is quite different from reproduction in living beings. Reproduction means creating a new member of one’s species. When the rock is smashed, nothing new is created, but only the existing piece is divided into smaller pieces. Power to eat means that living beings are able to take in nutrients from the environment in order to sustain themselves. With the sufficient intake of nutrients and by receiving the needed support from the environment (e.g. warmth, parental support, etc.), living beings can grow and develop. Notice that the support from the environment helps living beings to grow, but it does not generate this growth. The growth is generated “from within” and each living being grows and develops following specific instructions coded for by their genes. These genes provide instructions and direction for growth.

Animals and humans share three extra powers which plants do not have. First, this is the power to use the senses, such as smell, touch, sight, sound and taste. With the senses, animals and humans gather information from the environment. Senses are the powers which help humans and animals to gather different kinds of information from the outside world or within ourselves. This is done through sensory organs (e.g. nose, eyes, ears, etc.) which means senses are connected to our bodies. Plants too receive stimuli from the environment (e.g. the flower being directed towards sunlight) but it is hard to say that they *sense* it, i.e. that they *perceive* the stimulus when being exposed to it. The third is the already mentioned power to move from one place to another. Obviously, someone could move the plant from one place to another, but the plants cannot do that by themselves without outside help. Of course, sometimes plant seeds disseminate, but this is not the same as moving on one’s own. The seed is usually taken to another place by the wind or by an animal, and not by the plant itself. Then, after the seed is taken to another place, a new plant grows. On the other hand, animals and humans can move on their own, which means they do have this power.

Power to feel emotions is connected to the power to use the senses, both internal and external ones. After gathering information through the senses, through emotions animals and humans can experience reactions to the things that affect them. For example, an animal can see a predator approaching which can trigger the emotion of fear. A human person can hear someone making fun of him or her, and feel the emotion of sadness. On the other hand, when plants receive stimuli from the environment, they do not experience it emotionally. If someone cuts a tree, the tree does not feel pain.

Finally, humans alone have the power to think and choose. Plants and animals do not share this power. Animals, and especially higher animals like chimpanzees, do have some form of cognition and decision-making. However, this is always strictly connected to the basic survival instincts. For example, an animal can learn how to escape different mazes or use tools in order to reach food. A dog can learn how to respond to basic commands such as “sit”, “stay”, “go”. However, these are not, strictly speaking, the powers to think and choose. Humans are not just able to use more complex tools to reach food, but they can also decide to temporarily give up on food to pursue higher goals. Humans alone can think about complex concepts, such as solving a math problem, making new inventions, inventing jokes, or creatively expressing themselves through art. Humans are also fundamentally free from their environment. Whenever an animal is exposed to the same stimulus from the environment for a prolonged period of time, it will develop the same response to this stimulus (e.g. when exposed to pain, it will run away or attack back). But, humans can freely decide how to respond to stimuli. For example, when someone hits us, we can decide neither to flee nor to fight back, but to forgive the person and try to reconcile with them.

## Lesson 2: Subjects vs. Objects

### PURPOSE

To enable students to accurately recognize when policy respects or disrespects human dignity.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand universal, intrinsic and inherent human dignity as the foundation of human rights.
2. Recognize violations of human dignity and human rights in development policies implementing population control programs.
3. Understand what is a person-centered approach to development.

### MATERIALS & RESOURCES

- [Video](#): Obviously Thanos is Evil. He's also Wrong.
- Who Won the Bet of the Century?
- William McGurn: Economic Foundations of Population Control Policies
- William McGurn: Consequences of Population Control Policies
- Person-Centered Approach to Development handout

### VOCABULARY

- Treating persons as subjects: valuing persons for their intrinsic worth
- Treating persons as objects: using persons for personal pleasure or benefit; or sacrificing them for the sake of ideology or the collective
- Population control policies: policies which aim to alleviate poverty and achieve development by reducing the number of people instead of reducing poverty

**PROCEDURE**

**Step 1:** Review the previous lesson. Review the three powers which all living beings share and three which only humans and animals share. Recall that the powers to think and choose are specifically human powers. Ask students to define human dignity and its three characteristics. Highlight why the UDHR is truly universal and that human dignity is the basis for human rights, asserted in the Universal Declaration of Human Rights, and not the other way around. Emphasize this by writing the following statement on the board:

Human rights are a legal reflection of the preexisting reality of each person's inherent dignity.

**Step 2:** Recall that in Grade 11, the class learned that some political systems like Nazism, Fascism or Communism, treat persons as objects and thus violate their dignity. Today, the violation of human rights still occurs. This happens when programs and policies are used to promote agendas which are contrary to human dignity. In this lesson, the class will learn about the history and implementation of population control policies.

Write the definition of population control policies on the board:

Population control policies: policies which aim to alleviate poverty and achieve development by reducing the number of people instead of reducing poverty

Population control policies are a result of a belief that large populations are the cause of poverty and lack of access to resources in some nations. Based on this belief, population policies aim to limit the number of people in order to achieve economic growth and development.

These policies stem from the theory first developed by the British economist Thomas Malthus (1766–1834) who believed that the number of people would grow faster than food production, leading to widespread famine and disease. He said: “The power of the population is indefinitely greater than the power in the earth to produce subsistence for man.”<sup>2</sup> However, Malthus did not predict that human ingenuity would increase food production. So, the population did grow but so did the creative expertise to produce enough food for everyone. In consequence, Malthus’ predictions never came to pass. And yet, Malthusian thinking has informed many population control policies in countries around the world.

<sup>2</sup> Malthus, Thomas Robert (18 January 2010). *An Essay on the Principle of Population*. Oxfordshire, England: Oxford World's Classics. p. 13.

## TOTALITARIAN POLICIES AROUND THE WORLD

**1. China:** In order to respond to increasing population growth and to ensure sufficient food supply and economic growth, China initiated its controversial one-child policy in the latter part of the 1970s. The policy restricted Chinese couples, particularly those residing in urban areas, to having only one child. It is estimated that it has prevented about 400 million births between 1979 and 2011. Evidence of forced abortion, forced sterilization, and infanticide is well-documented. Non-compliance with the policy results in punishments such as fines, loss of benefits, more expensive obstetric care, and even the loss of employment for government workers. Women who determine the sex of the fetus is female often choose to abort in order to ensure that their one child will be a boy.<sup>3</sup> In 2016, China adopted a two-child policy, and the current three-child policy was announced on 31 May 2021 at a meeting of the Chinese Communist Party. Despite the change in policy, the fundamental human rights concerns remain.<sup>4</sup>

**2. India:** India's population grew significantly, accompanied by a sharp decline in mortality, in the second half of the twentieth century. In the face of the perceived challenges associated with population growth, and encouraged by aid loans amounting to tens of millions of dollars from the World Bank, the Swedish International Development Authority and the UN Population Fund, India embarked on an ambitious population control program. In the 1970s Prime Minister Indira Gandhi undertook a gruesome sterilisation campaign. In one year alone, 6.2 million people were sterilised. In 2014 a two-child family planning policy was implemented in about 11 states.<sup>5</sup> Current and aspiring politicians running in these states can be disqualified if they have more than two children. Current legislation aims to bar those with more than two children from applying for government jobs, seeking promotions or benefiting from any government subsidies, while people with only one child and couples who get sterilised would be eligible for more benefits, including free healthcare and education. Prenatal sex-selection aborting female children is illegal but remains an all-too common practice.<sup>6</sup>

3 China's one-child policy : the government's massive crime against women and unborn babies : hearing before the Subcommittee on Africa, Global Health, and Human Rights of the Committee on Foreign Affairs, House of Representatives, One Hundred Twelfth Congress, first session, September 22, 2011., available at <https://www.govinfo.gov/content/pkg/CHRG-112hhrg68446/html/CHRG-112hhrg68446.htm> (last visited Dec 1, 2022).

4 China Says It Will Allow Couples to Have 3 Children, Up From 2, The New York Times, May 2021, available at <https://www.nytimes.com/2021/05/31/world/asia/china-three-child-policy.html> (last visited Dec 1, 2022).

5 Ramya Jawahar Kudekallu, India's Forced Sterilization Practices Under International Human Rights Law, Völkerrechtsblog, 10.03.2022, doi: 10.17176/20220310-120951-0., available at <https://voelkerrechtsblog.org/indias-forced-sterilization-practices-under-international-human-rights-law/> (last visited Dec 1, 2022).

6 What is two-child policy? What Assam and Uttar Pradesh have proposed, Hindustan Times, Jul 10, 2021, available at <https://www.hindustantimes.com/india-news/what-is-two-child-policy-what-assam-and-uttar-pradesh-have-proposed-101625911705691.html> (last visited Dec 1, 2022).

**3. Vietnam:** Beginning in the 1960s, Vietnam enforced the official policy of “một hoặc hai con” which means “one or two children”. Current policy states that each couple and individual has the right to have one or two children, with exceptional cases determined by the Government. There is evidence that the government of Vietnam is currently involved in coercive reproductive health programmes in the Central Highland Mountains. The government has stated that they offer “incentives and fines only” but documented cases show that women were told surgical sterilization was a way to save themselves, so that they would have enough to eat. Women report being threatened that if they do not undergo the surgery.<sup>7</sup>

**4. Cambodia:** A report issued by the government of Cambodia states that a “specific recommendation for advocacy is to promote a small family norm to help reduce fertility and population growth rates and improve levels of human resources development.”<sup>8</sup>

**Step 3:** Show the [video](#) “Obviously Thanos is Evil. He’s also Wrong” and watch it together as a class. Lead the class discussion by asking students to explain what the Simon-Ehrlich wager was all about and why Thanos is wrong. Provide an explanation based on the text [Who Won the Bet of the Century?](#). Afterwards, give the text to students so they can recall the explanation.

**Step 4:** Divide the students into groups. Ask half of the groups to read the text by [William McGurn](#), [Economic Foundations of Population Control Policies](#), and the other half the text by the same author, [Consequences of Population Control Policies](#). After reading the text, groups should discuss the questions associated with the text. After the groups finish reading and discussing, ask them to present their conclusions to the rest of the class. The teacher should lead the discussion on the basis of the Answer Key provided with the texts.

**Step 5:** Recall the definitions of treating persons as objects and as subjects:

Treating persons as subjects: valuing persons for their intrinsic worth

Treating persons as objects: using persons for personal pleasure or benefit; or sacrificing them for the sake of ideology or the collective

7 Knudsen, Lara (30 June 2006). Reproductive Rights in a Global Context: South Africa, Uganda, Peru, Denmark, United States, Vietnam, Jordan (1 ed.). Vanderbilt University Press. pp. 139–168. ISBN 978-0-8265-1528-5.

8 Sustainable Development White Paper, World Youth Alliance, available at [https://www.wya.net/wp-content/uploads/2014/04/Sustainable\\_Development\\_White\\_Paper.pdf](https://www.wya.net/wp-content/uploads/2014/04/Sustainable_Development_White_Paper.pdf) (last visited Dec 1, 2022).



Highlight that population control policies violate human dignity because they treat human persons as objects instead of subjects. Such policies operate on the premise that people are objects that should serve economic development, instead of the other way around. Cambridge economist Amartya Sen, warned that developed nations were exhibiting a dangerous tendency to approach population issues with a mentality that “treats the people involved not as reasonable beings, allies faced with a common problem, but as impulsive and uncontrolled sources of great social harm, in need of strong discipline.”

Sen, who won the Nobel Prize for his works on inequality and world hunger, charged that international policy makers, by giving priority to “family planning arrangements in the Third World countries over other commitments such as education and health care, produce negative effects on people’s well-being and reduce their freedoms.”

Population control policies are not just ethically, but also economically flawed; they understand human persons as a burden on economic development. On the contrary, human ingenuity and creativity is the source of economic development. Many economists, theorists and academics are working to debunk the problematic historical idea that persons in developing nations are liabilities rather than assets. As such, developmental policies are now turning to focus on the seven forms of capital needed for human ingenuity to flourish.

Access to these seven forms of capital is essential to the achievement of prosperity:

### CONVERT TO INVERSE TRIANGLE

1. Natural endowments such as location, subsoil assets, forests, beaches, and climate.
2. Financial resources of a nation, such as savings and international reserves.
3. Humanly made capital, such as buildings, bridges, roads, and telecommunication assets.
4. Institutional capital, such as legal protections of tangible and intangible property, efficient government departments, and firms that maximize value to shareholders and compensate and train workers.
5. Knowledge resources, such as international patents, and university and think tank capacities.
6. Human capital, which represents skills, insights, capabilities.
7. Culture capital, which means not only the explicit articulations of culture like music, language, and ritualistic tradition but also attitudes and values that are linked to innovation.

Give students the [Person-Centered Approach to Development](#) handout so they can later recall the seven forms of capital needed to achieve development.

**Step 6:** Summarize. Recall the Simon-Ehrlich wager and what it was about. Recall the definition of population control policies and some examples of such policies. Highlight the economic and ethical problem with population control policies.

## Who Won the Bet of the Century?<sup>9</sup>

*The Population Bomb*, written by Paul and Anne Ehrlich in 1968, is the classic work promoting the idea that the Earth is overpopulated and that overpopulation will lead to humankind's demise. The Ehrlichs were alarmists; the front cover stated, "Population Control or Race to Oblivion?" and "While you are reading these words four people will have died from starvation. Most of them children."

In 1980, Paul Ehrlich and Julian Simon, then an environmental economist and Professor of Business Administration at the University of Maryland, made a famous wager about the prices of commodity metals over the next ten years. In 1990, Simon won the Simon-Ehrlich wager, as he correctly predicted that the prices of the five selected metals would decrease, instead of increase, which was Ehrlich's prediction. Ehrlich had argued that overpopulation was leading to depletion of the Earth's resources, and Simon countered that human ingenuity would create substitutes as necessary. The result of the wager was an indication that resources are not as scarce as Ehrlich had claimed, given that the population increased by 800 million while the amount of metals on the planet did not increase. A New York Times article explains the reason Simon won:

"Prices fell for the same Cornucopian reasons they had fallen in previous decades – entrepreneurship and continuing technological improvements. Prospectors found new lodes [...]. Thanks to computers, new machines and new chemical processes, there were more efficient ways to extract and refine the ores for chrome and the other metals. For many uses, the metals were replaced by cheaper materials [...]."<sup>10</sup>

Julian Simon explained that humans are able to discover "new deposits, new ways of extracting the resource, and new substitutes for the resource." He continued, "And the more people there are, the more minds that are working to discover new sources and increase productivity, with raw materials as with all other goods."<sup>11</sup>

This anecdote about the Simon-Ehrlich wager demonstrates that humanity's creativity is the Earth's greatest resource. This requires optimism about people and their ability to contribute to the good of society, instead of an alarmist or fear-mongering view that a growing population can only result in increased poverty or the depletion of natural resources.

<sup>9</sup> World Youth Alliance White Paper on Sustainable Development, available at [https://www.wya.net/wp-content/uploads/2014/04/Sustainable\\_Development\\_White\\_Paper.pdf](https://www.wya.net/wp-content/uploads/2014/04/Sustainable_Development_White_Paper.pdf) (last visited Nov 22, 2022).

<sup>10</sup> Betting on the Planet by John Tierney, *The New York Times*, Dec. 2, 1990, available at <https://www.nytimes.com/1990/12/02/magazine/betting-on-the-planet-505690.html> (last visited Nov 28, 2022).

<sup>11</sup> The Ultimate Resource 2 by Julian Lincoln Simon.

Julian Simon found that “[t]he most important economic effect of population size and growth is the contribution of additional people to our stock of useful knowledge. And this contribution is great enough in the long run to overcome all the costs of population growth.”<sup>12</sup> This basic theory—that humans are creators and problem-solvers and respond to challenges with their creativity, rather than continuing to “destroy” – highlights the incredible value of humanity. This human creativity can provide limitless opportunities to eliminate poverty and poverty-induced problems.

Human creativity is evident in many areas, and the pattern is the same: as population increases, at times, there are short-term negative effects as existing resources are overtaxed. Then, human ingenuity steps up and presents new solutions. For example, in the area of food supply, a growing population drives up prices in the short run because of increased scarcity, but these higher prices attract potential entrepreneurs who create new solutions, which then cause prices to decrease. The supply of food then increases, despite the claims of many, who, like Ehrlich, argue that “the world is rapidly running out of food.” The creativity which solved the food crisis came from improvements in agricultural knowledge due to research and increased infrastructure as well as better transportation networks, which delivered food more efficiently. An increase in population also corresponds to an increase in agricultural output because of an increase in farmed land. The increase in the amount of farmland is the natural response to the need for more food as the population grows. Stories of population growth leading to a subsequent agricultural boom abound. This pattern has occurred in Ireland, China, and Burma. The amount of available arable land is ever increasing because people can improve poor land and reclaim wasteland for useful purposes. This increases productivity of food per unit of land, which yields more crops, and results in less additional land needed for farming.

Furthermore, when the population or the income level of a country grows, demand increases for the invention and development of capital goods such as machinery, tools, and factories. While demand increases due to a larger population, supply does as well, because there are more potential inventors and developers of the needed capital goods. Since people need tools to create other goods, the introduction of capital goods facilitates the creation and provision of goods and services to the population.

Obviously, economic growth needs to be sustainable and take into account the environmental and social aspects of growth. Increase in efficiency of production should and often is accompanied by the improvement of the production process in terms of it having a less negative impact on the environment. Human ingenuity is capable of both producing economic growth and doing it in an environmentally friendly and socially responsible way.

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<sup>12</sup> *ibid.*

## William McGurn: Economic Foundations of Population Control Policies<sup>13</sup>

By any measure, the future for this Asian country looked bleak. Enormously overcrowded, its normal population had skyrocketed, increased not just by a naturally high birthrate but also by revolution in a neighboring country – forcing thousands of desperate refugees upon its borders. Lacking natural resources and utterly dependent upon its unpleasant neighbor for water and food, the country’s situation had deteriorated so badly that a local UN official declared the only way for it to survive would be with massive Western aid. An American newspaper proclaimed the country to be “dying”, and the government itself inclined to despair.

[...]

“The problem of a rapidly increasing population,” the government lamented, “lies at the core of every problem facing the administration.” These words might describe dozens of countries around the world today. In fact, they were written in the 1950s about Hong Kong – the same British colony that today has become a synonym for dynamism and development, with a per capita gross domestic product eclipsing Mother England’s. Indeed, at the very moment these government reports were being written, Hong Kong was on the cusp of a general Asian economic boom that would see real income per capita in Japan and the Four Tigers (Hong Kong, Singapore, Taiwan, and South Korea) quadruple from 1960 to 1985. Though many observers felt as the American journalist John Robbins did in 1959, when he asserted that “Hong Kong’s state of supersaturation” may be “a portent of things to come throughout Asia,” the apocalypse they predicted never came to pass. Instead, Hong Kong witnessed the greatest economic boom of its history, and now boasts a population of more than six million people – about five times the number the Hong Kong government in 1954 declared to be its “carrying capacity”.

Though there are parts of Hong Kong that rank among the most densely packed areas in the world, it remains a peaceable and safe city – a fact not unrelated to the tangible sense of opportunity granted by its (presently) open economic system. The lesson Hong Kong teaches is that there is no fixed level of resources, no natural capacity, no predefined limit to what people might do if given the opportunity to exercise the real factors in development: enterprise, creativity, and risk [...]. In the dismal abacus of our day, when a pig is born in China, national wealth goes up; when a child is born, it goes down.

[...]

<sup>13</sup> The Population and the Wealth of Nations by William McGurn, *First Things*, available at <https://www.firstthings.com/article/1996/12/004-population-and-the-wealth-of-nations> (last visited Nov 22, 2022).

When the push for reducing population growth began in the 1950s and 1960s, it owed much to this reduction of the human being to a collection of animal appetites and urges. The philosophical father to this school of thought is, of course, Thomas Malthus, who argued in his *Essay on the Principle of Population* (1798) that “the perpetual tendency in the race of man to increase beyond the means of subsistence is one of the great general laws of animated nature which we can have no reason to expect will change.” The catastrophes Malthus predicted never came to pass, but his brand of pessimism nonetheless continued.

William Vogt, in his best-selling book, *Road to Survival*, attributed Asia’s population growth to “untrammeled copulation” by “the backward billion”, while A. J. Carlson warned in a 1955 article in the *Journal of the American Medical Association* that “if we breed like rabbits, in the long run we have to live and die like rabbits.” Everywhere the distaste for human beings was on display – joined to the notion that the poorer parts of the world were dragging down richer.

[...]

Amid all the headlines predicting famine and chaos, there appears an astounding paragraph written in 1957 by Isamu managing director of Toyo Menka Kaisha. Inverting the usual way of looking at population and economics, he showed himself far more astute than many experts when he wrote:

“Instead of thinking our population is too large for our economy; I believe it is more correct to say the scale of our economy is too small for our population. Instead of surplus, unwanted persons, we should view our people as our most valuable natural resource. This is not only the humane but the realistic view. The Japanese people are hard working, energetic and resourceful, with a high level of education, skills, and competence. We are at the beginning of revolutionary industrial changes among which the recent achievements in synthetic chemistry and the potentialities in the peaceful use of atomic energy are mere portents. These new discoveries indicate clearly that in the economy of the future, whose beginnings are already among us, the economic resources which count will not be natural ones but human-intelligence, skill, and foresight.”

[...] in most cases it is the economists who have maintained faith in human ingenuity and initiative and who have rejected counsels of despair and control. The majority of them have never been found on the front lines of the movement for population control. And the reason is that the best economists spend their lives emphasizing that economic life is not about numbers, but about the triumph of the human mind when given the freedom to innovate and respond.

It is the market economist who argues for hope, who points to creativity when others push for control, who recognizes that people are good, in a fundamental, real sense: assets, not liabilities.

[...]

Certainly in a world where many still go hungry at night there is much to be done. But instead of looking for ways to reduce the number of those seeking to take their place at the table, we should look for ways to eliminate the perverse policies that prevent a bigger banquet.

**QUESTIONS FOR A DISCUSSION:**

How do economic theories underpinning population control policies understand the relationship between population growth and economic development? What is the problem with this understanding?

Did population growth trample economic development in Hong Kong and East Asian countries? Explain.

**Answer Key for the teacher**

- 1. How do economic theories underpinning population control policies understand the relationship between population growth and economic development?** Population control policies are rooted in the economic theory first propagated by Thomas Malthus and later supported by a number of intellectuals. Thomas Malthus argued in his *Essay on the Principle of Population* (1798) that “the perpetual tendency in the race of man to increase beyond the means of subsistence is one of the great general laws of animated nature which we can have no reason to expect will change.” In essence, his theory claims that population grows more than it can produce goods for its subsistence. This development should eventually result in world hunger, but this prediction never came to pass since humans were finding more efficient ways to produce food and other goods. These theories view human persons as a burden to development, while in fact the opposite is true. Human persons and their ingenuity are the source of economic growth through creative finding new ways to increase efficiency of production. Instead of surplus, unwanted persons, we should view our people as our most valuable natural resource.
- 2. What is the problem with this understanding? Did population growth trample economic development in Hong Kong and East Asian countries? Explain.** Population growth did not trample economic development in Hong Kong and East Asian countries. On the contrary, Hong Kong has become a synonym for dynamism and development, with a per capita gross domestic product eclipsing England’s. Hong Kong was on the cusp of a general Asian economic boom that would see real income per capita in Japan and the Four Tigers (Hong Kong, Singapore, Taiwan, and South Korea) quadruple from 1960 to 1985. Though many observers felt as the American journalist John Robbins did in 1959, when he asserted that “Hong Kong’s state of supersaturation” may be “a portent of things to come throughout Asia,” the apocalypse they predicted never came to pass. Instead, Hong Kong witnessed the greatest economic boom of its history, and now boasts a population of more than six million people –about five times the number the Hong Kong government in 1954 declared to be its carrying capacity.”



## William McGurn: Consequences of Population Control Policies<sup>14</sup>

[...] the idea that nations could become rich only if they moved to control their population rates became an article of faith among Western and Western educated intellectuals in Asia – a faith backed up by aid dollars linked to the willingness of recipient countries to develop control measures. In the Philippines, for example, the U.S. Agency for International Development obtained a provision in the Marcos-era constitution granting the state authority over population levels. The Western missionary fervor once directed at Christianizing Asia has been channeled, in the second half of the twentieth century, into proselytizing for fewer Asians.

Despite its notable failures, moreover, population control has become orthodoxy in a number of states, especially China. Through the 1950s, Maoist doctrine held large populations to be assets, with increased size corresponding to increased output. In this Mao was right, as the subsequent development of its neighbors demonstrates. Where Chinese communism erred was not in its estimation of the Chinese but in its estimation of communism.

This is not the place to discuss the well-documented horrors of population control in Asia: the forced abortions, sterilizations, and even infanticides. I want to suggest, however, that these horrors are a direct consequence of the idea that development requires poor nations to limit their populations – which also explains, I believe, the pronounced indifference in the West to practices that would provoke outrage were they applied to people in Scarsdale or San Francisco instead of Shanghai and Bombay. Without the economic imperative underlying population control, the abuses have no rational motivation [...].

Most of the freer Asian countries at one time or another adopted policies penalizing large families or offering incentives to small families, whether through the tax code or through benefits like preferential housing and jobs. And over the years most of these nations have succeeded in lowering their total fertility rates. From 1953 to 1993, the annual number of births per thousand people in Taiwan dropped from forty-five to sixteen and the average number of children in a Taiwanese family dropped from seven to 1.7 (below the number for the U.S., Britain, and even China). With increased average life spans, it means a grayer and grayer Taiwan: In 1994 people over sixty-five years old accounted for only 7 percent of the population; by 2036 the figure will be three times as large – which means a smaller percentage of workers. In response to such trends, Singapore has already shifted from promoting smaller families to promoting larger ones. It is in China, however, where population control has been stringent, that two nasty side effects appear most clearly: the world's most rapidly aging society and a dangerously skewed ratio between boys and girls. [...]

<sup>14</sup> The Population and the Wealth of Nations by William McGurn, *First Things*, available at <https://www.firstthings.com/article/1996/12/004-population-and-the-wealth-of-nations> (last visited Nov 22, 2022).

The demographic shifts are obvious to the most casual visitor. In the Temple of Heaven Park in Beijing, there are legions of adults for each child. [...] China already has the largest number of elderly in the world, and the projections of the number of workers compared to the number of retirees are stark. The Chinese Statistics Bureau reports that in 1987 the number of people over sixty years were 13.5 percent. As the effects of the one-child program make themselves felt, however, the numbers leap dramatically: to 23.8 percent in 2020, 36 percent in 2030, and 44.9 percent in 2050 – when more than 400 million Chinese will be over sixty years of age, and there will be almost one retiree for every two workers. The Japanese are already paying higher taxes imposed by leaders worried about their own graying society. But Japan's problems pale beside China's, which is nowhere near as wealthy, about ten times more populous, and aging at a much faster clip.

The practice of sex selection creates related problems. Within Asia generally, there exists a strong cultural preference for sons. [...] In China the combination of this bias in favor of sons and the one-child policy has in practice meant the aborting of many fetuses simply because they are girls. The result is that whereas the normal relationship is 104 to 107 boys for every 100 girls born, China now sees 119 boys born for every 100 girls. (Other Asian countries have corresponding figures: 114 in South Korea, 110 in Taiwan, and as many as 112 in India.) This shift too will begin to make itself felt [...] with harrowing ramifications for social order.

**QUESTIONS FOR A DISCUSSION:**

Explain how population control policies influenced population aging?

How did population control policies influence the male-female ratio in the countries which implemented them?

**Answer Key for the teacher**

1. **Explain how population control policies influenced population aging?** McGurn describes how population control policies affect demographic trends in the future:

“From 1953 to 1993, the annual number of births per thousand people in Taiwan dropped from forty-five to sixteen and the average number of children in a Taiwanese family dropped from seven to 1.7 (below the number for the U.S., Britain, and even China). With increased average life spans, it means a grayer and grayer Taiwan: In 1994 people over sixty-five years old accounted for only 7 percent of the population; by 2036 the figure will be three times as large – which means a smaller percentage of workers. In response to such trends, Singapore has already shifted from promoting smaller families to promoting larger ones. China, where population control has been stringent, has the world’s most rapidly aging society.

In the Temple of Heaven Park in Beijing, there are legions of adults for each child... China already has the largest number of elderly in the world, and the projections of the number of workers compared to the number of retirees are stark. The Chinese Statistics Bureau reports that in 1987 the number of people over sixty years was 13.5 percent. As the effects of the one-child program make themselves felt, however, the numbers leap dramatically: to 23.8 percent in 2020, 36 percent in 2030, and 44.9 percent in 2050 – when more than 400 million Chinese will be over sixty years of age, and there will be almost one retiree for every two workers. The Japanese are already paying higher taxes imposed by leaders worried about their own graying society. But Japan’s problems pale beside China’s, which is nowhere near as wealthy, about ten times more populous, and aging at a much faster clip.”

2. **How did population control policies influence the male-female ratio in the countries which implemented them?** McGurn describes how population control in Asia led to a disproportionate girl-boy ratio:

“The practice of sex selection creates related problems. Within Asia generally, there exists a strong cultural preference for sons, based on the not irrational idea that sons support their parents in old age and carry on the family name. In China the combination of this bias in favor of sons and the one-child policy has in practice meant the aborting of many fetuses simply because they are girls. The result is that whereas the normal relationship is 104 to 107 boys for every 100 girls born, China now sees 119 boys born for every 100 girls. (Other Asian countries have corresponding figures: 114 in South Korea, 110 in Taiwan, and as many as 112 in India.) This shift too will begin to make itself felt when whole generations of boys suddenly find themselves unable to find wives, with harrowing ramifications for social order.”

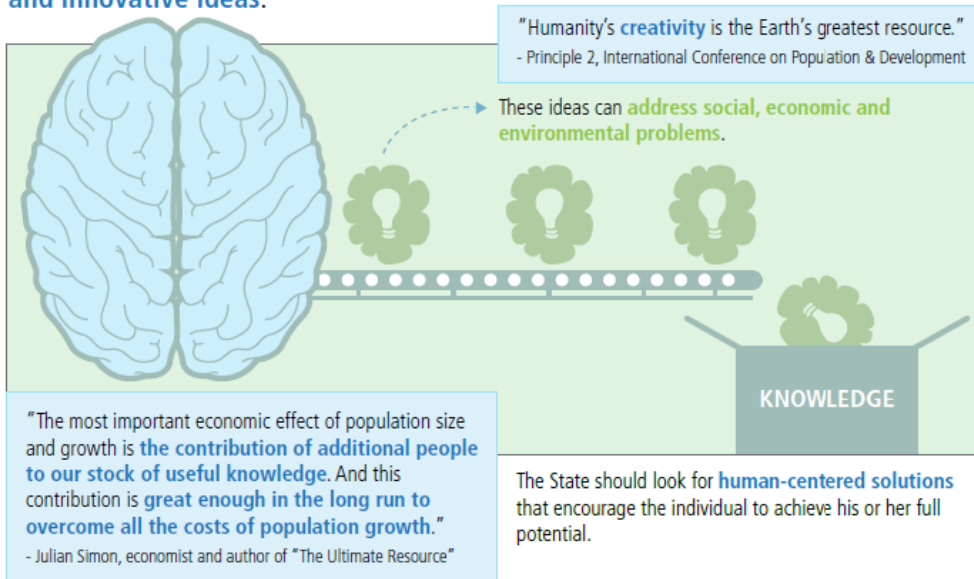
## Person-Centered Approach to Development

What is the

### REAL SOLUTION?

✓ **PEOPLE**

People are **problem-solvers**, not problems. The human mind is a **factory for creative and innovative ideas**.



According to international entrepreneur and government advisor Michael Fairbanks there are

### 7 FORMS OF CAPITAL

LOWER FORMS	<b>1 NATURAL ENDOWMENTS</b> Forests, beaches, climate, location, etc.	HIGHER FORMS	<b>5 KNOWLEDGE RESOURCES</b> International patents, universities, etc.
	<b>2 FINANCIAL RESOURCES</b> Savings, international reserves, etc.		<b>6 HUMAN CAPITAL</b> Skills, insights, capabilities, etc.
	<b>3 HUMAN-MADE CAPITAL</b> Buildings, bridges, roads, telecommunication, etc.		<b>7 CULTURE CAPITAL</b> Music, language, attitudes and values linked to innovation, etc.
	<b>4 INSTITUTIONAL CAPITAL</b> Legal protections of tangible and intangible property, efficient government departments, firms that compensate and train workers, etc.		<b>In order to be prosperous, people should focus on cultivating these forms of capital and transforming lower forms to higher forms of capital.</b>

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 Illustration and Design by Kaye Tan  
 Page 4 of 4



## Lesson 3: Power to Think about Emotions

### PURPOSE

To acquire the capability to examine one's emotional reactions in light of objective reality.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand that emotions should correspond to objective reality.
2. Understand how the power to think and one's emotions can and ought to cooperate in understanding reality.

### MATERIALS & RESOURCES

- C. S. Lewis: Illustrations of the Tao
- Paul Ehrlich: The Problem
- Objective vs Relative table
- [Lecture](#) Population Control as the new Fascism by Germaine Greer

### VOCABULARY

- Objective: a judgement about the truth or existence of something that is not determined by personal opinions or feelings.

### PROCEDURE

**Step 1:** Review the previous lesson. Recall that human dignity is the foundation for human rights. Recall the definition of population control policies and examples of such policies. Highlight once more that human creativity is the world's greatest resource.

**Step 2:** In the previous lesson, the class learned that the power to think is one of the most important human powers. One of the important areas where people use this power is in the international policy and human rights arena. In the previous lesson, the class saw that the question of development is an important one in which people can make either excellent or non-excellent policies based on how they use their power to think and to choose to see persons (either as economic burdens or creative persons of infinite value).

In Grade 11, the class learned that people are often prone to bias in their decision-making. There are cognitive biases and emotional biases. Emotions can help guide our thinking to see things more clearly or to take actions more decisively. There are many great and heroic deeds that may never have been accomplished if not for the power of emotions to lend strength and support. But, there are also times when emotions are not the best guide. For example, many people can relate to situations when anger completely blurred their judgement, or when being hurt or insecure led them to make a bad decision. The goal is to integrate one's emotions with the power to think and to choose so as to maximize the opportunities for emotions to be good and reliable allies while minimizing opportunities for them to mislead one toward negative decisions.

**Step 3:** In this lesson, the class will explore how emotions relate to the power to think. Emotions themselves are neither good nor bad, neither right nor wrong. Emotions are mental states brought about by thoughts, feelings or behavior. Emotions are good and helpful when they correspond to reality, and are often unhelpful when they are not in line with reality.

For example, the following emotions are unhelpful or wrong to foster:

Malicious joy over other person's misery (in German; *Schadenfreude*).  
Having fun in watching someone torturing another human being.  
Laughing when a person with disabilities is not able to move over some obstacle.  
Hating when someone does us good.

In each of these examples, it is clear that there is something "wrong" with these emotions. This is because these emotions do not correspond to the value or good of another person that we should foster. For example, torturing another human being is a violation of human dignity (the value) of another person. The appropriate response to the violation of human dignity is indignation or disgust, not fun and enjoyment.

However, it is important to consider the emotion one feels and evaluate it in light of truth and reason. After that, if it is clear that the emotion is not helpful or good (that is, in accord with reality), one should accept that reality and try to overcome the initial emotional reaction by choosing the good and acting in accord with that good. In one sense, this disconnect shows a person the ways in which they need to guide or educate their affective (emotional) lives to correspond to the reality of the good of themselves and others. As one struggles to choose the good, so one shapes their affective life.

Still, there are also emotions one feels in response to what is often called “the difficult good”. Some examples include:

Waking up on time in the morning, right when the alarm goes off.

Overcoming one’s tiredness to help their parent with the dishes.

Choosing to visit a sick friend or family member instead of going with friends to see a movie.

Often, one feels the urge to resist the “difficult good” in everyday life. While one may not be tempted to laugh in the face of another’s misery, it is common to feel tiredness or apathy when faced with chores at home or the choice to do a small deed of kindness for another person. Sometimes, this could be as small as the choice to listen patiently while a friend or family member tells a story they have told many times before, and listening as though it is the first time. These little acts of heroism to achieve the “difficult good” educate our emotions to be able to overcome initial reactions in the face of more serious situations. For example, a firefighter may feel the emotion of fear when they see a burning house with a small child inside. However, when they choose to act in spite of that fear to achieve the “difficult good” to save the child, they place the good of that child’s life over their own initial emotional response. It takes practice and patience to develop the ability to achieve the difficult good, but by becoming aware of our emotions and our power to think and choose what is good in small, everyday tasks, one shapes their affectivity and grows in their emotional life.

Even though one’s emotional response may not be “quite there yet,” that knowledge is, of itself, useful. By acting in line with that knowledge and trying to choose the good, one develops their affective life to be more in line with reality. The education of one’s emotions to correspond to reality is an exciting life-long project, and we may get discouraged at times, especially when dealing with situations which call for choosing the difficult good. However, step by step, small action by small action, by thinking well about the good and by choosing it, a person develops the inner strength to choose the good even in very difficult situations. By regularly practicing this, one can and will guide their emotions until their emotions themselves can become reliable guides and allies in decision making throughout life.

**Step 4:** Ask students what it means to say that something is objective? Write the definition on the board:

**Objective:** a judgement about the truth or existence of something that is not determined by personal opinions or feelings

Give students the handout, [C. S. Lewis: Illustrations of the Tao](#) to illustrate examples of some norms of behavior accepted by different cultures and epochs as objectively true. Give students a few minutes to read the handout, before asking them to select and share one or two of their favorite quotations with the class. Ask students why they chose this selection and how it speaks to a universal or objective value?

**Do objective values exist or are values and morals subjective and relative?**  
**Can you name some objective truths or values?**

Ask students if they have heard the statement, ‘everything is relative’. Throughout history, people in power have argued that objective values and morals are actually subjective and relative, and have used this to justify horrors such as slavery, racism, and antisemitism. In the case of slavery, some argued that the slaves themselves were not equal to their masters and thus their value was relative, in cases of racism, some argue that people of some races are not equal to people of others, in cases of antisemitism, some argued that Jewish people were not equal to other people. Each of these examples is inconsistent with the objective reality that all human beings have equal human dignity, and are equal in value. Each of these examples show that some ideas are objectively wrong, since they do not correspond to reality, regardless of what some people think or feel about it.

All people hold at least some truths and values to be objectively wrong. For example, slavery, rape, genocide, and murdering the innocent are always wrong. Similarly, some things are always objectively true or right. For example,  $2+2=4$  and other mathematical truths are always true, regardless of one’s opinion. It is also objectively true that all people have dignity, and that it is always noble to help people in need or to protect the weaker members of the human community.

**Step 5:** Read together as a class the text by [Paul Ehrlich: The Problem](#), an excerpt from Chapter 1 of his book *The Population Bomb*. After reading the text, listen to the first 6:40 minutes of Germaine Greer’s [lecture](#) on Population Control and her response to Ehrlich. Using the Answer Key provided, lead the class in discussion.

Highlight that from this, the class can conclude that it is very important to use one’s power to think in an excellent way and to integrate one’s emotional responses with the power to think. An emotional response which is not integrated with the power to think excellently can have serious consequences. In Ehrlich’s case, his feeling of being overcrowded led himself and others to justify coercive population control policies, causing serious human rights violations for decades.



**Step 6:** It is very important to distinguish those values and truths which are objective from those which are merely subjective (i.e. which depend on us, our emotions at the time, etc). Divide students into groups. Ask the groups to resolve the [Objective vs. Subjective](#) table in order to distinguish between objective and subjective values and statements. Discuss the conclusions with the whole class, using the Answer Key as a guide.

Some examples of subjective and objective claims:

Objective		Subjective or relative	
Mathematical statements	$2 + 2 = 4$	Statements of taste	Vanilla is tastier than chocolate.
Scientific statements	When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction on the first body.	Preference or liking someone or something	I like football more than basketball. My favorite color is green.
Statements of logic	All men are mortal. Socrates is a man. Therefore, Socrates is mortal.	Mere opinions	I think cats are better pets than dogs, but that's just my opinion.
Ethical statements	Every human person has dignity. It is always wrong to take an innocent human life.	Statements of perspective	To me, this cloud certainly looks like a ninja.

**Step 7:** Summarize. Recall that emotions should correspond to objective reality and that one should integrate them with their power to think and to choose. Explain the difference between objective and subjective statements and how one can distinguish them from one another.

## C.S. Lewis: Illustrations of the Tao<sup>15</sup>

St. Augustine defined virtue as *ordo amoris*, the ordinate condition of the affections in which every object is accorded that kind of degree of love which is appropriate to it. Aristotle said that the aim of education is to make the pupil like and dislike what he ought. [...]

The Chinese speak of a great thing (the greatest thing) called the Tao. It is the reality beyond all predicates, the abyss that was before the Creator Himself. It is Nature, it is the Way, the Road. It is the Way in which the universe goes on, the Way in which things everlastingly emerge, still and tranquilly, into space and time... 'In ritual', say the Analects, 'it is harmony with Nature that is prized.' The ancient Jews likewise praise the Law as being 'true'.

This conception in all its forms, Platonic, Aristotelian, Stoic, Christian, and Oriental alike, I shall henceforth refer to for brevity simply as 'the Tao'. [...] It is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are.

—

Lewis gathered a series of quotes from different cultures and different epochs to show how all cultures considered some moral norms to be objectively true.

### On The Law of General Beneficence

'Do not murder.' (Ancient Jewish. Exodus 20:13)

'Terrify not men or God will terrify thee.' (Ancient Egyptian. Precepts of Ptahhotep. H. R. Hall, Ancient History of the Near East, p. i3}n)

'I have not brought misery upon my fellows. I have not made the beginning of every day laborious in the sight of him who worked for me.' (Ancient Egyptian. Confession of the Righteous Soul. ERE v. 478)

'I have not been grasping.' (Ancient Egyptian. Ibid.)

<sup>15</sup> Source: Abolition of Man by C.S. Lewis.

'Who meditates oppression, his dwelling is overturned.' (Babylonian. Hymn to Samas. ERE v. 445)

'He who is cruel and calumnious has the character of a cat.' (Hindu. Laws of Manu. Janet, Histoire de la Science Politique, vol. i, p. 6)

'Slander not.' (Babylonian. Hymn to Samas. ERE v. 445)

'Thou shalt not bear false witness against thy neighbour.' (Ancient Jewish. Exodus 20:16)

'Utter not a word by which anyone could be wounded.' (Hindu. Janet, p. 7)

'Has he [...] driven an honest man from his family? broken up a well cemented clan?' (Babylonian. List of Sins from incantation tablets. ERE v. 446)

'I have not caused hunger. I have not caused weeping.' (Ancient Egyptian. ERE v. 478)

'Never do to others what you would not like them to do to you.' (Ancient Chinese. Analects of Confucius, trans. A. Waley, xv. 23; cf. xii. 2)

'Thou shalt not hate thy brother in thy heart.' (Ancient Jewish. Leviticus 19:17)

'When the people have multiplied, what next should be done for them?' The Master said, 'Enrich them'. Jan Ch'iu said, 'When one has enriched them, what next should be done for them?' The Master said, 'instruct them.' (Ancient Chinese. Analects, xiii. 9)

## On Duties to Parents, Elders, Ancestors

'Your father is an image of the Lord of Creation, your mother an image of the Earth. For him who fails to honour them, every work of piety is in vain. This is the first duty.' (Hindu. Janet, i. 9)

'Honour thy Father and thy Mother.' (Ancient Jewish. Exodus 20:12)

'I tended the old man, I gave him my staff.' (Ancient Egyptian. ERE v. 481)

'You will see them take care of [...] widows, orphans, and old men, never reproaching them.'  
(Redskin. ERE v. 439)

### **On The Law of Justice (b) Honesty**

'Choose loss rather than shameful gains.' (Greek. Chilon Fr. 10. Diels)

'Thou shalt not steal.' (Ancient Jewish. Exodus 20:15)

'Justice is the settled and permanent intention of rendering to each man his rights.' (Roman. Justinian, Institutions, I. i)

'If the native made a "find" of any kind (e.g., a honey tree) and marked it, it was thereafter safe for him, as far as his own tribesmen were concerned, no matter how long he left it.'  
(Australian Aborigines. ERE v. 441)

'Thou shalt not bear false witness against thy neighbour.' (Ancient Jewish. Exodus 20:16)

'Regard him whom thou knowest like him whom thou knowest not.' (Ancient Egyptian. ERE v. 482)

### **On the Law of Good Faith and Veracity**

'With his mouth was he full of Yea, in his heart full of Nay?' (Babylonian. ERE v. 446)

'I sought no trickery, nor swore false oaths.' (Anglo-Saxon. Beowulf, 2738)

'The Master said, 'Be of unwavering good faith.' (Ancient Chinese. Analects, viii. 13)

'Hateful to me as are the gates of Hades is that man who says one thing, and hides another in his heart.' (Greek. Homer. Iliad, ix. 312)

'Anything is better than treachery.' (Old Norse. Hávamál 124)

## On The Law of Mercy

'Whoso makes intercession for the weak, well pleasing is this to Samas.' (Babylonian. ERE v. 445)

'I have given bread to the hungry, water to the thirsty, clothes to the naked, a ferry boat to the boatless.' (Ancient Egyptian. ERE v. 446)

'One should never strike a woman; not even with a flower.' (Hindu. Janet, i. 8)

'In the Dalebura tribe a woman, a cripple from birth, was carried about by the tribes-people in turn until her death at the age of sixty-six.' [...] 'They never desert the sick.' (Australian Aborigines. ERE v. 443)

'Nature confesses that she has given to the human race the tenderest hearts, by giving us the power to weep. This is the best part of us.' (Roman. Juvenal, xv. 131)

## On The Law of Magnanimity

'There are two kinds of injustice: the first is found in those who do an injury, the second in those who fail to protect another from injury when they can.' (Roman. Cicero, De Off. I. vii)

'[...] Vigour is valiant, but cowardice is vile.' (Ancient Egyptian. The Pharaoh Senusert III, cit. H. R. Hall, Ancient History of the Near East, p. 161)

'The Master said, 'Love learning and if attacked be ready to die for the Good Way.' (Ancient Chinese. Analects, viii. 13)

'We must not listen to those who advise us "being men to think human thoughts, and being mortal to think mortal thoughts," but must put on immortality as much as is possible and strain every nerve to live according to that best part of us, which, being small in bulk, yet much more in its power and honour surpasses all else.' (Ancient Greek. Aristotle, Eth. Nic. 1177 B)

**Paul Ehrlich: The Problem<sup>16</sup>**

I have understood the population explosion intellectually for a long time. I came to understand it emotionally one stinking hot night in Delhi a few years ago. My wife and daughter and I were returning to our hotel in an ancient taxi. The seats were hopping with fleas. The only functional gear was third. As we crawled through the city, we entered a crowded slum area. The temperature was well over 100, and the air was a haze of dust and smoke. The streets seemed alive with people. People eating, people washing, people sleeping. People visiting, arguing, and screaming. People thrusting their hands through the taxi window, begging. People defecating and urinating. People clinging to buses. People herding animals. People, people, people, people. As we moved slowly through the mob, hand horn squawking, the dust, noise, heat, and cooking fires gave the scene a hellish aspect. Would we ever get to our hotel? All three of us were, frankly, frightened. It seemed that anything could happen – but, of course, nothing did. Old India hands will laugh at our reaction. We were just some overprivileged tourists, unaccustomed to the sights and sounds of India. Perhaps, but the problems of Delhi and Calcutta are our problems too. Americans have helped to create them; we help to prevent their solution. We must all learn to identify with the plight of our less fortunate fellows on Spaceship Earth if we are to help both them and ourselves to survive.

**QUESTIONS FOR A DISCUSSION:**

How did Ehrlich come to the conclusion that there are too many people in the world? What kind of reaction did he have?

Where did Ehrlich go wrong when interpreting his feelings, according to Greer?

Were Ehrlich's emotions adequately integrated with his power to think excellently? Explain.

<sup>16</sup> The Population Bomb by Paul Ehrlich.

**Answer Key for the teacher**

1. **How did Ehrlich come to the conclusion that there are too many people in the world? What kind of reaction did he have?** Ehrlich explains that he came to understand emotionally that the world is overpopulated “one stinking hot night in Delhi a few years ago.” He and his wife and daughter were returning to their hotel in an ancient taxi. He describes the experience which made them feel frightened:

“The seats were hopping with fleas. The only functional gear was third. As we crawled through the city, we entered a crowded slum area. The temperature was well over 100, and the air was a haze of dust and smoke. The streets seemed alive with people. People eating, people washing, people sleeping. People visiting, arguing, and screaming. People thrusting their hands through the taxi window, begging. People defecating and urinating. People clinging to buses. People herding animals. People, people, people, people. As we moved slowly through the mob, hand horn squawking, the dust, noise, heat, and cooking fires gave the scene a hellish aspect.”

2. **Where did Ehrlich go wrong when interpreting his feelings, according to Greer?** Greer explains that Ehrlich thought the world was overcrowded because he felt overcrowded, partly also because he felt that activities carried out in the street, like washing and eating, were improper. This led him to “impose fantasies on other people’s behavior”. He in fact did not know if Indians felt overcrowded; he concluded that because he himself felt overcrowded. However, he did not interpret his emotions in the correct way. Delhi is, in reality, much less crowded than many Western cities. There was a lot of dust in the air because the streets were unpaved – not because people were walking on them. All of this led him to the wrong conclusion that overpopulation is the cause of food shortages, as if having babies by itself causes a collapse in the food support system. It was by the influence of this fear that he argued for policies which limit people’s choices through compulsory birth control (of which we learned in the previous lesson).
3. **Were Ehrlich’s emotions adequately integrated with his power to think excellently? Explain.** Ehrlich’s emotions were not well integrated with his power to think excellently due to the fact that his emotions did not correspond to reality. As Greer explained, he felt overcrowded but he had no basis by which to draw the conclusion that Indians feel that way as well or that the world is overpopulated. Ehrlich confused his subjective feeling with the objective facts of the situation. But facts did not support his feelings. As Greer explains, the facts are that Delhi is in reality much less crowded than many Western cities and that there was a lot of dust in the air because the streets are unpaved not because people are walking on them.

### Objective vs relative table

Statement	Objectively right, objectively wrong or relative (right in some cases, wrong in others)?	Explain.
The prisoner in a concentration camp sharing a piece of bread with another is a noble action.		
You should look people in the eyes when shaking hands.		
Religious people are just stupid.		
Not everyone deserves to have their dignity respected.		
People have equal dignity regardless of their skin color.		
Chess is really boring.		
The sun is bigger than the moon.		
The earth is big.		
The earth is 2000 years old.		
Cheating on the exam is not wrong if the teacher does not find out.		
Truth is relative.		
We cannot say Nazi concentration camps were morally wrong since they were legal.		
Classical music is boring.		
Genocide can be justified in some cases.		



Nike sneakers look much better than Adidas ones.		
I should not be late for meetings unless I have a really good reason.		
My mom is always right.		
It is ok to manipulate people if this helps me to get some benefit from them.		

**Objective vs Subjective table – Answer Key for the teacher**

Statement	Objectively right, objectively wrong or relative (right in some cases, wrong in others)?	Explain.
The prisoner in a concentration camp sharing a piece of bread with another is a noble action.	Objectively right	This action is always noble unless it is done for some kind of bad motive.
You should look people in the eyes when shaking hands.	Relative	In some cultures it is impolite to look people in the eyes when shaking hands.
Religious people are just stupid.	Relative	This is a mere opinion and it is not grounded in facts. While there might be some religious people we would all “stupid”, there are also many who are not.
Not everyone deserves to have their dignity respected.	Objectively wrong	Human dignity is universal and should be always respected.
People have equal dignity regardless of their skin color.	Objectively right	Everyone has equal dignity – that’s a universal and objective truth.
Chess is really boring.	Relative	For some chess is boring, but others find it amusing.
The sun is bigger than the moon.	Objectively right	We can measure this and it holds true regardless of our opinions.
The earth is big.	Relative	It is big in comparison to the moon but small compared to the Sun.
The earth is 2000 years old.	Objectively wrong	We can be sure that it is certainly more than 2000 years old since we have written history dating much before that.

Cheating on the exam is not wrong if the teacher does not find out.	Objectively wrong	Teacher finding out does not change the objectively wrong nature of the act.
Truth is relative.	Objectively wrong/Relative	Certain things are objectively true. For instance, one truth is: it is always wrong to take the innocent life of another person. Therefore, the statement that 'truth is relative' is false.
We cannot say Nazi concentration camps were morally wrong since they were legal.	Objectively wrong	Laws can be unjust. Their legality does not change their objectively wrong nature.
Classical music is boring.	Relative	Different people can disagree about this.
Genocide can be justified in some cases.	Objectively wrong	Genocide is always wrong regardless of circumstances.
Nike sneakers look much better than Adidas ones.	Relative	Some people find that Nike sneakers look better, some others that Adidas look better.
I should not be late for meetings unless I have a really good reason.	Objectively right	Respecting the other person demands that we try to come on time for the meetings.
My mom is always right.	Relative	No person is always right in everything, so this is likely to be just a preferential opinion.
It is ok to manipulate people if this helps me to get some benefit from them.	Objectively wrong	This is treating people merely as objects and so it is always wrong.

## Lesson 4: Freedom for Excellence

### PURPOSE

To motivate students to use their freedom for excellence to defend human dignity as the basis for human rights.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Distinguish between freedom of indifference and freedom for excellence.
2. Recognize coercion as a violation of freedom and basic human rights.
3. Recognize the correct and incorrect understanding of freedom in the context of human rights.

### MATERIALS & RESOURCES

- Population Posters from around the World worksheet
- Chelsea Follett: A History of Neo-Malthusianism
- [Video](#): What it was like to grow up under China's one-child policy | Nanfu Wang

### VOCABULARY

- Freedom for excellence: performing intentional actions in a way that respects one's dignity and that of others, leading to human excellence
- Freedom of indifference: performing intentional actions carelessly, failing to consider one's dignity or the dignity of others
- Political freedom: the freedom in which a State allows everyone to act according to truth and justice
- Informed consent: having the information and education needed to make truly free and responsible decisions

### PROCEDURE

**Step 1:** Recall that integrating one's emotions with the power to think and to choose maximizes the opportunities for emotions to be good and reliable allies in decision making. An emotional response that is not integrated with reality can serve to justify a logical bias. In Ehrlich's case, his feelings of being overcrowded led him to promote coercive population control policies, causing serious human rights violations.

Recall the distinction between freedom for excellence and freedom of indifference:

**Freedom for excellence:** performing intentional actions in a way which respects one's dignity and that of others, leading to human excellence

**Freedom of indifference:** performing intentional actions carelessly; failing to consider one's dignity or the dignity of others

Highlight that one should always strive to practice freedom for excellence, living in a way that respects the dignity of ourselves and others. A just government should allow its citizens to pursue freedom for excellence on the social and political level by granting them political freedom. Write the definition of political freedom on the board:

**Political freedom:** the freedom in which the State allows everyone to act according to truth and justice

Political freedom involves freedom of speech, freedom to form associations of like-minded people (freedom of assembly), freedom to act according to one's conscience (freedom of conscience), freedom to practice one's religion of choice, freedom of the press, freedom to vote and to run for public office, etc. A government that does not grant these basic freedoms can be rightly called unjust.

**Step 2:** Another basic freedom is the freedom to found a family. The Universal Declaration of Human Rights recognizes the family as "the natural and fundamental group unit of society"<sup>17</sup> and states that "men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family [...]"<sup>18</sup> and that the family is "entitled to protection by society and the state"<sup>19</sup>.

The Final Act of the International UN-Conference on Human Rights affirms, that women have: "the right to decide freely and responsibly on the number and spacing of their children"<sup>20</sup>. Nevertheless, in the context of modern day population control policies, these basic human rights and freedoms are violated.

<sup>17</sup> The United Nations: Universal Declaration of Human Rights, Article 16.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Proclamation of Teheran, Final Act of the International Conference on Human Rights, Teheran, 22 April to 13 May 1968, U.N. Doc. A/CONF. 32/41 at 3 (1968), Statement 16.

Divide the class into groups and have students read the article: [A History of Neo-Malthusianism](#). Lead the class in discussion by asking the provided questions at the end of the text.

**Step 3:** Explain that international aid (foreign aid) can be used as a form of coercion, applying pressure on poorer countries through funding (or withholding funding), gain of access strategies (e.g., promises of opening networks to a country if certain policy is adopted) or by threat (e.g., tarnishing the image of a country; withdrawing support). Some forms of state coercion, include:

### 1. COERCION BY PSYCHOLOGICAL PRESSURE

This type of coercion is often carried out through the help of media and culture, weaponizing social ostracization or stigmatizing certain behaviors or attitudes in order to coerce individuals, families, groups, etc.. "A victim may be subjected to various types of coercive influence, anxiety and stress-producing tactics over time."<sup>21</sup>

### 2. COERCION BY ECONOMIC PRESSURE

Often called "soft" force, economic pressure is when someone may risk losing their job or face unreasonable fines or financial penalties for failing to submit. Likewise, the promotion of family planning through incentive payments to people who may be unduly influenced by the payments to undergo procedures or use services that they would not otherwise have chosen is coercive because it uses economic pressure.

### 3. COERCION BY FORCE

In this kind of coercion, individuals lack the information or knowledge to give informed consent and are physically forced to undergo certain procedures.

**Step 4:** Give students the [Population Posters from around the World](#) worksheets. Have students identify which type of coercion is at play in each poster and briefly explain how the image is designed to convey certain emotions or ideas. Use the Answer Key provided to review their responses.

<sup>21</sup> Psychological Coercion, available at [https://theneurotypical.com/psychological\\_coercion.html](https://theneurotypical.com/psychological_coercion.html) (last visited Nov 29, 2022).

Have the class watch the [video](#): What it was like to grow up under China's one-child policy | Nanfu Wang

Explain that in several countries which implement population control policies, people are often forced to undergo procedures that violate their dignity and their right to freely make decisions for their family. China is perhaps the best-known example of a coercive one-child policy that fundamentally denies human freedom and violates basic human rights. But other examples of state-sponsored coercive population programs, including: India, Vietnam, Puerto Rico, and the United States.

### 1. India

In the face of the perceived challenges associated with population growth, India reformulated its National Population Policy in 2000 with the goal of achieving long-term population stabilisation by 2045.<sup>22</sup> Although the government purports to be committed to the 'voluntary and informed choice' of citizens, India has continually implemented coercive programmes. Sterilization camps, under the direction of Prime Minister Indira Gandhi in 1975, serve as the most egregious example of coercive practices. In these camps, rural Indians were forced to undergo vasectomies, leading to the sterilization of more than 6 million men in one year alone.<sup>23</sup> Currently, programs like Jansankhya Sthirata Kosh (National Population Stabilization Fund) provide flat nationwide payments for people who decide to undergo sterilization. The Prerna (responsible parenthood) programme provides financial incentives to young couples and its public-private partnerships offer powerful incentives for performing more sterilizations on a larger scale.<sup>24</sup>

### 2. Vietnam

Starting in the 1960s, communist Vietnam enforced a two-child policy. Individuals who did not use contraceptives sometimes had their names announced over the intercom system of the village to shame them into using them, whereas individuals who did could be selected to win the Labor Medal for "good realization of the population – family planning program"<sup>25</sup>. In 2003 the two-child policy ended, but in 2005 the Population Ordinance was reversed, to state that each couple and individual has the right and responsibility to decide time and birth spacing; "have one or two children", with "exceptional cases to be determined by the Government."<sup>26</sup>

22 Ministry of Health and Family Welfare, National Population Policy- Various Initiatives Taken Under National Family Planning Programme Providing Broad Range of Services, available at <https://pib.gov.in/PressReleaseSelfFramePage.aspx?PRID=1740753> (last visited Dec 1, 2022).

23 Ramya Jawahar Kudakallu, India's Forced Sterilization Practices Under International Human Rights Law, *Völkerrechtsblog*, 10.03.2022, doi: 10.17176/20220310-120951-0., available at <https://voelkerrechtsblog.org/indias-forced-sterilization-practices-under-international-human-rights-law/> (last visited Dec 1, 2022).

24 Jansankhya Sthirata Kosh (Population Stabilization Fund): <https://healthmarketinnovations.org/program/prerna-incentives-responsible-parenthood> (last visited Dec 1, 2022).

25 Knudsen, Lara (30 June 2006). *Reproductive Rights in a Global Context: South Africa, Uganda, Peru, Denmark, United States, Vietnam, Jordan* (1 ed.). Vanderbilt University Press. pp. 139–168. ISBN 978-0-8265-1528-5.

26 Vietnam Re-introduces Two-Child Policy by Chi-Viet Giang 09/12/08, available at <https://www.dw.com/en/vietnam-re-introduces-two-child-policy/a-5213122> (last visited Nov 23, 2022).

Depending on the specific location, district governments can charge fines ranging from 60 to 800 kilograms of paddy rice, equivalent to a month to a year's wages, for each additional child, whereas women who agree to be sterilized are often given bonuses of 120 to 400 kilograms of rice. There is evidence of coercive sterilisation campaigns in the Central Highland Mountains. The Montagnard Foundation asserts that the ongoing allegations and personal testimony of Degar Montagnard people indicate that abuse continues today, including forced surgical sterilization.<sup>27</sup>

### 3. Puerto Rico

A 1965 survey of Puerto Rican residents found that about one-third of all Puerto Rican mothers, ages 20–49, were sterilized. To put this figure in context, women of childbearing age in Puerto Rico in the 1960s were more than 10 times more likely to be sterilized than women from the United States. These shocking findings suggested that systematic bias influenced the practice of sterilization, not just in Puerto Rico, but in the United States as well. Since the United States assumed governance of Puerto Rico in 1898, population control had been a major effort. The United States, citing concerns that overpopulation of the island would lead to disastrous social and economic conditions, instituted public policies aimed at controlling the rapid growth of the population. The passage of Law 116 in 1937 signified the institutionalization of the population control program.<sup>28</sup> This program, designed by the Eugenics Board, was intended to “catalyze economic growth”.<sup>29</sup> U.S. policy promoted the use of permanent sterilization. Institutionalized encouragement of sterilization through the use of door-to-door visits by health workers, financial subsidy of the operation, and industrial employer favoritism toward sterilized women pushed women towards having a hysterectomy or tubal ligation (i.e., “tying the tubes”). The coercive strategies used by these institutions denied women access to informed consent. More than one-third of the women in the 1968 study did not know that sterilization through tubal ligation was a permanent form of contraception. The euphemism “tying the tubes” made women think the procedure was easily reversible.<sup>30</sup>

### 4. The USA

As early as 1907, the United States had instituted public policy that gave the government the right “to sterilize unwilling and unwitting people.” Similar laws were passed in 32 states. These policies listed the “insane,” the “feeble-minded,” the “dependent,” and the “diseased” as incapable of regulating their own reproductive abilities, therefore justifying government-forced sterilizations.<sup>31</sup>

<sup>27</sup> Knudsen, Lara. Reproductive Rights in a Global Context: South Africa, Uganda, Peru, Denmark, United States, Vietnam, Jordan.

<sup>28</sup> When Medicine is Violent: The Harmful Legacy of Eugenics and Medical Racism, *First Pres*, available at <https://medium.com/firstpres/when-medicine-is-violent-the-harmful-legacy-of-eugenics-and-medical-racism-f8dd02ab94a7> (last visited Nov 23, 2022).

<sup>29</sup> Sterilization Abuse: The Policies Behind the Practice, National Women's Health Network, 1996, available at <https://nwhn.org/sterilization-abuse-the-policies-behind-the-practice/> (last visited Dec 1, 2022).

<sup>30</sup> Ibid.

<sup>31</sup> When Medicine is Violent: *First Pres*.



In 1927, the Supreme Court case *Buck v. Bell* upheld a compulsory sterilization law in Virginia. Justice Oliver Wendell Holmes delivered the sentence with the conclusion: “Three generations of imbeciles are enough.”<sup>32</sup> Beginning in 1909 and continuing for 70 years, California led the country in the number of sterilization procedures performed on men and women, often without their full knowledge and consent. Approximately 20,000 sterilizations took place in state institutions, comprising one-third of the total number performed in the 32 states where such action was legal. California’s eugenics program inspired the similar programs implemented by the Nazi regime in Germany. Some states, notably including North Carolina, set up Eugenics Boards in the early 20th century.<sup>33</sup>

These boards reviewed petitions from government and private agencies to impose sterilization on poor, unwed, and/or mentally disabled women, children and men. North Carolina alone sterilized over 7600 individuals between the 1930 and 1970s. Latina women in Puerto Rico, New York City, and California were specifically targeted by the government for sterilization throughout the 20th century. Black women have also long been the targets of population control and have been disproportionately affected by sterilization abuse. In North Carolina, a state noted for its discriminatory practices in the 20th century, 65 percent of sterilization procedures were performed on black women, even though only 25 percent of the state’s female population is black. “Mississippi appendectomies” was another name for unnecessary hysterectomies performed at teaching hospitals in the South on women of color as practice for medical students.<sup>34</sup>

**Step 5:** As discussed, freedom of excellence is closely tied to the power to think. “The right to decide freely and responsibly on the number and spacing of their children” is essentially connected to the right “to have access to the information, education and means to enable them to exercise these rights.”

To be able to practice freedom for excellence, governments ought to support people in making informed and educated choices. Write the definition of informed consent on the board:

Informed consent: having the information and education needed to make truly free and responsible decisions

32 “Three Generations of Imbeciles are Enough” — The Case of *Buck v. Bell* May 2, 1927, available at <https://education.blogs.archives.gov/2017/05/02/buck-v-bell/> (last visited Nov 23, 2022).

33 Unwanted Sterilization and Eugenics Programs in the United States, *Independent Lens*, PBS, available at <https://www.pbs.org/independentlens/blog/unwanted-sterilization-and-eugenics-programs-in-the-united-states> (last visited Nov 23, 2022).

34 Ibid.

Several human rights treaties ensure this right. Article 10(h) of the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) requires States to ensure women and men equal “access to specific educational information”<sup>35</sup>. This includes “the right to be fully informed, by properly trained personnel, of their options in agreeing to treatment or research, including likely benefits and potential adverse effects of proposed procedures and available alternatives.”<sup>36</sup>

**Step 6:** Summarize. Recall how coercion occurs in population control policies and how freedom for excellence through informed consent is important for making truly free decisions. Highlight once more how coercion threatens human dignity by treating persons as objects rather than subjects.

If students are interested in learning more, there the article [‘Exploding Population Myths’](#) published by the Fraser Institute of Canada in 1995, that further details the history.

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35 CEDAW Part III, Article 10(h).

36 CEDAW General Recommendation 24, para 20.

## Population Posters from around the World

The following are family planning posters from around the world. For each image, circle which type(s) of coercion the image uses and briefly explain how the image works (what emotions does the image make you feel, or what kinds of ideas does the image make you think about?)

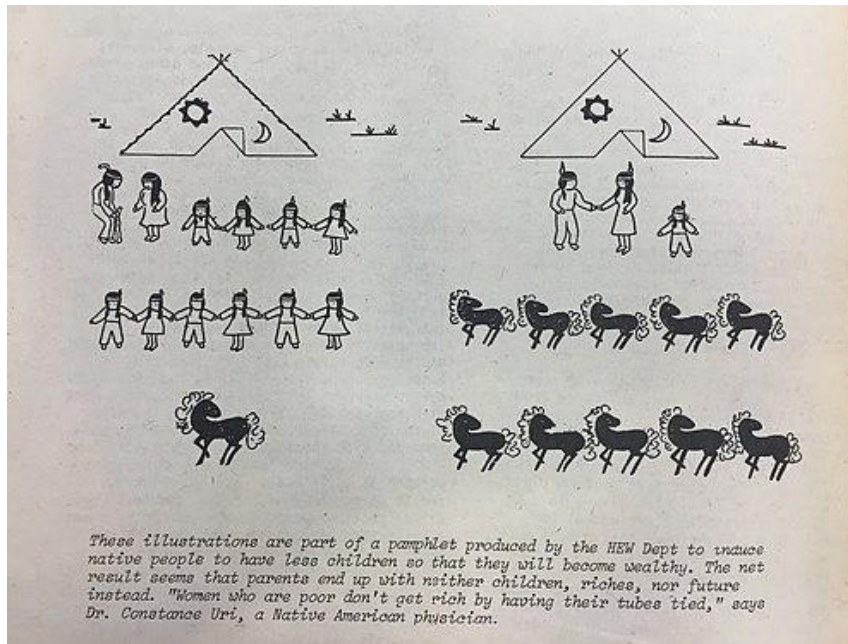
For Example:



Type of Coercion: Psychological Economic Force

Explain: I would say that the image uses both psychological coercion and force.

Psychological because the poster draws the world as a bomb, which is threatening, but also a kind of force as the image shows scissors (“population control”) that are cutting the ticking time bomb before it goes off. In this way, it’s showing that force is needed to save us from the many people on the planet, drawn in the image as completely covering the whole surface of the earth.



1. Illustration from a sterilization pamphlet by the US Health Education and Welfare Department. Native American physician Dr. Constance Redbird Uri commented, "Women who are poor don't get rich by having their tubes tied."

Type of coercion: Psychological Economic Force

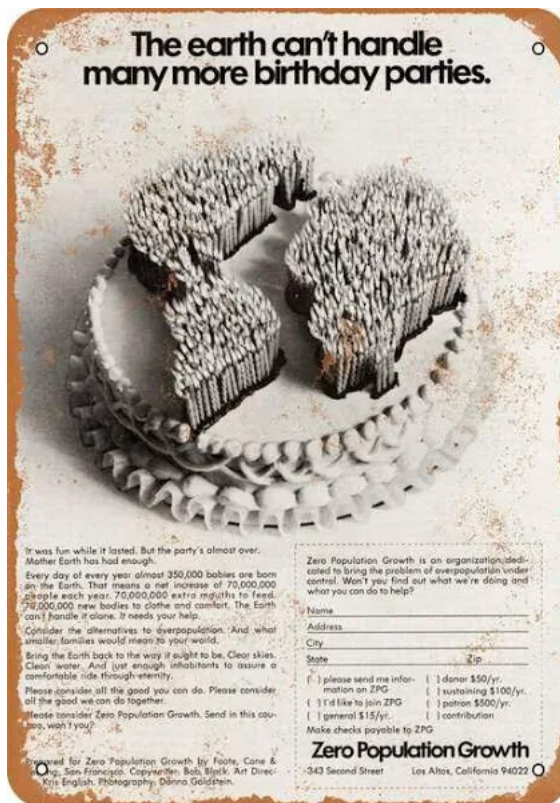
Explain:



2. "Giving birth to one is better" says the poster on the left and "Eugenics causes happiness" says the poster on the right, by the Communist Party of China.

Type of coercion:

Explain:

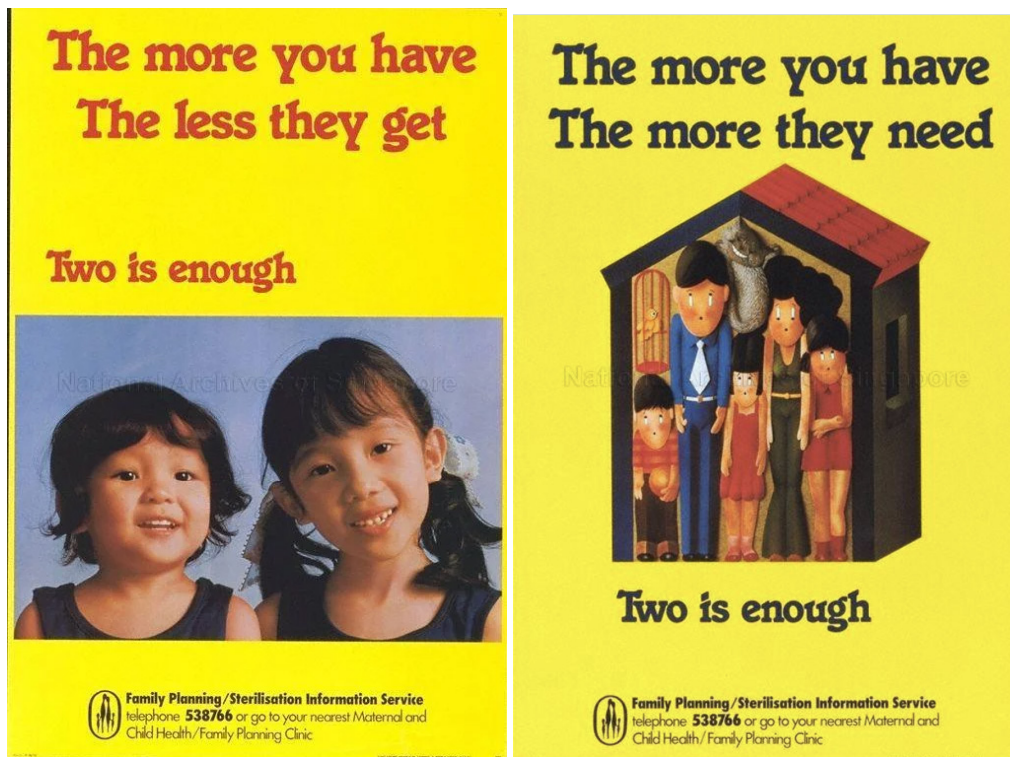


3. A 1970s poster by Zero Population Growth (ZPG), a major political lobbying group founded by Paul Ehrlich. Another popular slogan by ZPG was "Stop Heir Pollution".

Type of coercion:

Explain:

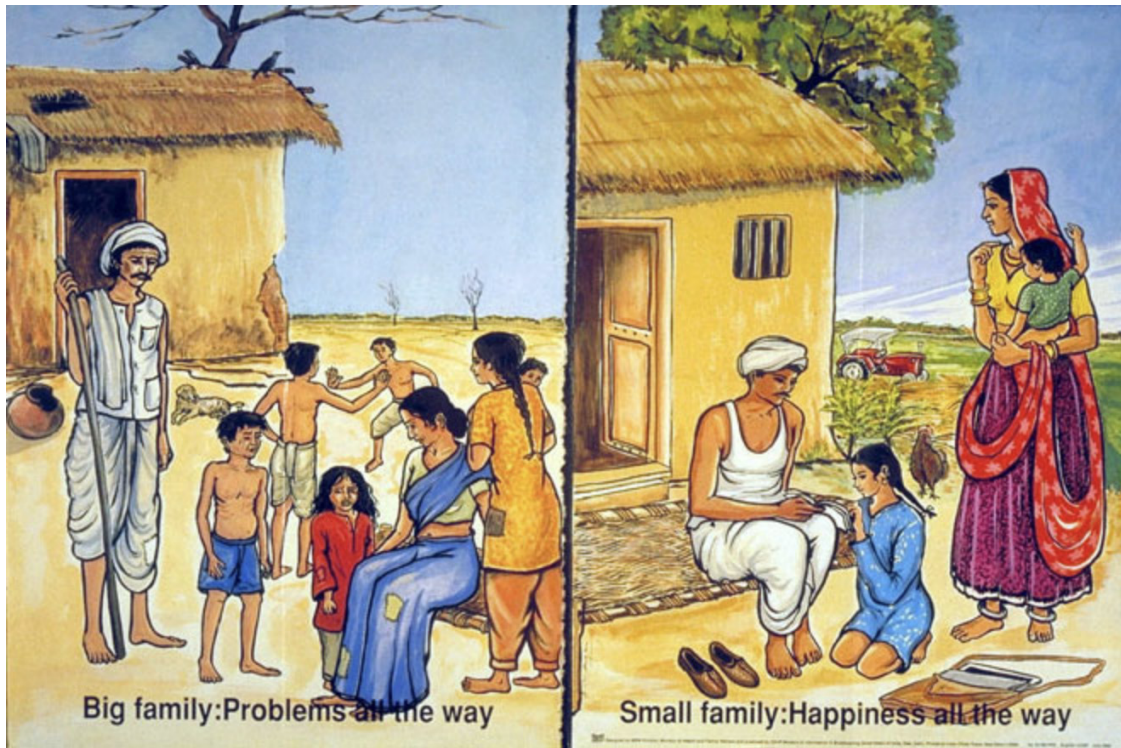




4. Posters from the “Stop at Two” campaign in Singapore, 1970s.

Type of coercion:

Explain:



5. A 1992 poster from the Ministry of Health and Family Welfare of India presents two contrasting possibilities: *Big family: Problems all the way* and *Small family: Happiness all the way*.

Type of coercion:

Explain:



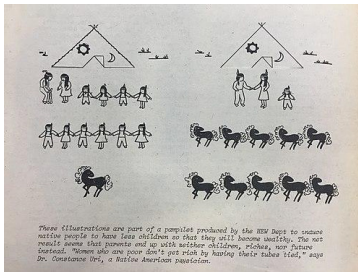


6. A 1992 poster from Kenya: "Jobs are scarce. Have few children."

Type of coercion:

Explain:

### Population Posters – Answer Key for the teacher



1.

Type of coercion: **Psychological Economic Force**

Explain: On the left, the image depicts a couple, the woman is overweight and the man appears bent with a cane, while there are ten children and only one horse. On the right, a young couple are holding hands, with one small child (a boy) and ten horses. The image leads you to believe that a couple with one child will be happier and with more livestock they'll be prosperous.



2.

Type of coercion: **Psychological Economic Force**

Explain: The images explicitly state the aims of the posters, which is that you will be happier and better off with one child. The image on the left shows a mother, father and little girl, happily displaying their ribbon and certificate for following the one-child policy of the communist party. On the right hand side, the image shows a young boy raising a card of the communist party, while the mother dotingly observes the boy sitting on a table full of fresh fruit and other goodies.

3.



Type of coercion: **Psychological Economic Force**

Explain: The image depicts a birthday cake map of the world, with candles covering every square inch of the continents, aflame. The text “the earth can’t handle many more birthday parties” makes a happy occasion feel ominous and perilous, as if one more birth(day) will trigger a global catastrophe.

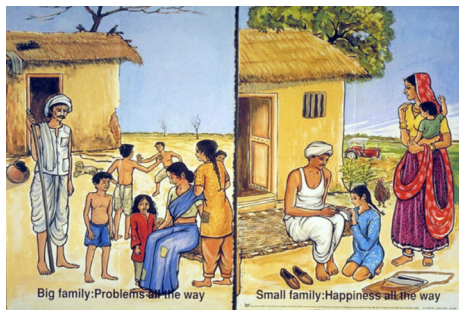
4.



Type of coercion: **Psychological Economic Force**

Explain: In these two posters, the coercion is both psychological and economic in nature. The message is that if you have more than two you’re doing your children or your family a disservice, as you and your children won’t have the resources they need. As every good parent wants the best for their child, the text preys on psychological feelings of guilt, warning: “the more you have, the less they get”. The posters are based on scarcity economics, to convince couples that having more than one or two children is a reckless gamble, risking your child’s bright future.

5.



Type of coercion: **Psychological Economic Force**

Explain: The image uses both psychological and economic coercion, as the image on the left shows a larger family with tattered clothes, unhappy looks on their faces (two boys are fighting) and a run down house. Even the tree is bare! Contrasted with the image on the right, the family with two children appears to be happy, they are all well dressed, the daughter is attentively kneeling at the feet of her father, while the house is in good condition with a new window and even the tree is covered in leaves.

6.



Type of coercion: **Psychological Economic Force**

Explain: A chain link fence, people pushing and crowding and policemen pointing, combine to create an image evoking psychological fear. The statement “jobs are scarce” and then in caps: “have few children” makes you feel like you’ll risk losing your job – or worse – if you have more than a “few” children. A man in a suit passes under a chain-link fence door, as the police officer appears to be pointing and telling him to go. Without the text, the image could be read as sending the man to jail, and in this way, the image threatens a coercion by force.

## Chelsea Follett: A History of Neo-Malthusianism<sup>37</sup>

In 1798, English clergyman Thomas Robert Malthus published *An Essay on the Principle of Population as It Affects the Future Improvement of Society*, warning that out-of-control population growth would deplete resources and bring widespread famine. His preferred solution was to decrease birth rates by delaying marriage, but if that proved insufficient, he endorsed extreme measures to slash population growth. To prevent famine, he thought it morally permissible to “court the return of the plague” by having the poor live in swamps and even entertained the idea of banning “specific remedies for ravaging diseases.”<sup>38</sup> [...]

After Malthus died, the Industrial Revolution transformed Western society. It created unprecedented prosperity. Food became more plentiful even as the population grew. Malthusianism seemed disproven. Moreover, increased wealth led to more funding for sanitation, hospitals, and education and a decline in child mortality. That allowed for smaller family sizes and resulted in a decline in fertility.

In the early 20th century, as mortality rates among the poor declined, the “eugenics” movement emerged. It sought to prevent allegedly inferior people from reproducing. Roughly 70,000 people were forcibly sterilized in the 20th century under eugenic legislation in the United States alone.<sup>39</sup> Eugenacists and Malthusians often allied in policymaking, as they both believed that childbearing should be limited for people they deemed undeserving.<sup>40</sup>

In 1952, population control and family planning activist Margaret Sanger, who was motivated by both eugenics (see her 1920 book, *Women and the New Race*) and Malthusianism, gave an address in Mumbai.<sup>41</sup> In her speech she claimed that Mahatma Gandhi, the man who led India’s successful campaign for independence from British rule, once told her that he supported limiting couples to four children to combat “overpopulation.” She opined:

37 Neo-Malthusianism and Coercive Population Control in China and India: Overpopulation Concerns Often Result in Coercion, by Chelsea Follett, *Cato Institute*, available at <https://www.cato.org/policy-analysis/neo-malthusianism-coercive-population-control-china-india-overpopulation-concerns> (last visited Nov 23, 2022).

38 Thomas Robert Malthus, “Of the Consequences of Pursuing the Opposite Mode: Book IV, Chapter V,” in *An Essay on the Principle of Population* (London: John Murray, 1826), [http://www.econlib.org/library/Malthus/malPlong.html?chapter\\_num=47#book-reader](http://www.econlib.org/library/Malthus/malPlong.html?chapter_num=47#book-reader).

39 “The Supreme Court Ruling That Led to 70,000 Forced Sterilizations,” NPR, March 7, 2016.

40 Adolf Hitler, for example, became obsessed with the Malthusian idea that available resources limit population and thereby justified military expansionism. See Ken McCormick “Madmen in Authority: Adolf Hitler and the Malthusian Population Thesis,” *Journal of Economic Insight* 32, no. 2 (2006): 1–8; see also Hitler’s words from *Mein Kampf*: “The annual increase of population in Germany amounts to almost 900,000 souls. The difficulties of providing for this army of new citizens must grow from year to year and must finally lead to a catastrophe, unless ways and means are found which will forestall the danger of misery and hunger,” as quoted in Bryan Caplan, “Hitler’s Argument for Conquest,” *EconLog*, March 19, 2005; and Matthew Connelly, *Fatal Misconception: The Struggle to Control World Population* (Cambridge, MA: Harvard University Press, 2010), p. 84.

41 Margaret Sanger, “The Goal,” in *Woman and the New Race* (New York: Brentano’s, 1920).



“[...] Those who do not have the individual initiative and intelligence to plan and control the size of their families should be assisted, guided, and directed in every way to eliminate the undesirable offspring, who usually contribute nothing to our civilization but use up the energy and resources of the world.”<sup>42</sup>

The year she gave that address, Sanger founded the International Planned Parenthood Federation (IPPF), a global nongovernmental family planning organization that went on to provide technical assistance to China’s coercive one-child program.

The 1960s and 1970s saw rapid global population growth as economic development and the spread of medicine and scientific knowledge continued to lower mortality rates. During that time, Malthus’s view became resurgent, replacing eugenics as the primary motivation behind population control policies. In 1960, world population reached 3 billion. By 1975, it reached 4 billion. Rich countries’ governments started to fear that poor countries’ burgeoning populations would deplete the world’s limited resources, according to development economist Betsy Hartmann of Hampshire College.<sup>43</sup> Neo-Malthusianism was born.

As early as 1959, the U.S. Senate Committee on Foreign Relations recommended that aid be given to “developing countries who establish programs to check population growth.”<sup>44</sup> In 1966, President Lyndon Johnson made U.S. foreign aid dependent on countries adopting population control policies.<sup>45</sup> [...] In 1977, the head of that office [Office of Population], Reimert Ravenholt, said he hoped to sterilize a quarter of the world’s women.<sup>46</sup> [...]

42 Emphasis added. Margaret Sanger, “The Humanity of Family Planning” (speech, Third International Conference on Planned Parenthood, Bombay [Mumbai], India, November 26, 1952).

43 Quoted in Mike Gallagher, “Population Control: Is it a Tool of the Rich?,” BBC, October 28, 2011.

44 Quoted in Betsy Hartmann, *Reproductive Rights and Wrongs* (Chicago: Haymarket Books, 1995 and 2016), p. 100.

45 For example, see Lyndon Johnson’s remarks in Annual Message to the Congress on the State of the Union, 1 Pub. Papers 3 (January 12, 1966): “I recommend that you give a new and daring direction to our foreign aid program . . . to help those nations that are trying to control population growth”; and Remarks in Independence, Mo., at a Ceremony in Connection with the Establishment of the Harry S. Truman Center for the Advancement of Peace, 1 Pub. Papers 42 (January 20, 1966): “The hungry world cannot be fed until and unless the growth in its resources and the growth in its population come into balance. . . . We will give our help and our support to nations which . . . ensure an effective balance between the numbers of their people and the food they have to eat”; and in 1966, Johnson signed the “Food for Peace Act,” which required United States Agency for International Development officers to pressure the governments of famine-stricken countries to take steps to reduce their population in exchange for food aid, Hvistendahl, *Unnatural Selection*, p. 33.

46 Paul Wagman, “U.S. Goal: Sterilizations of Millions of World’s Women,” *St. Louis Post-Dispatch*, April 22, 1977.

In 1969, the UN launched the UNFPA, which promoted the view that population growth was at the root of environmental problems and poverty, blaming the world's poorest people in particular. The "bottom billion often impose greater environmental injury than" all the other people "put together", the UNFPA said in 1992.<sup>47</sup> Increasingly prominent neo-Malthusians "spoke of a war on population growth", notes Matthew Connelly, a historian at Columbia University.<sup>48</sup> "The war would entail sacrifices, and collateral damage," Connelly wrote. "Poor countries were pressed to accept population programs and rich countries were expected to pay for them."<sup>49</sup>

[...]

The increasingly popular goal of lowering the population justified coercive policies in the minds of some scholars. [...]

By the 1980s, the background document to the International Conference on Family Planning, cowritten by the UNFPA, IPPF, and Population Council, decreed,

"When provision of contraceptive information and services does not bring down the fertility level quickly enough to help speed up development, governments may decide to *limit the freedom* of choice of the present generation."

Many people saw coercion as acceptable because the overpopulation problem was deemed so urgent.

In a 1991 interview with the UNESCO Courier, the famed oceanographer Jacques Cousteau opined that humanity should not try to cure diseases because population "must be stabilized and to do that we must eliminate 350,000 people per day."<sup>50</sup> [...] In 2002, the UNFPA stated its mission to be "the universally accepted aim of stabilizing world population" to protect "the natural resources on which all life depends," but its use of the word "stabilization" was misleading [...]. Nafis Sadik, a former executive director of the UNFPA, clarified that stabilization meant "stabilization of world population at the lowest possible level, within the shortest period of time."<sup>51</sup> [...]

47 Hartmann, *Reproductive Rights and Wrongs*, p. 25; and United Nations Population Fund (UNFPA), *Population, Resources, and the Environment: The Critical Challenges* (New York: UNFPA, 1991), pp. 18–19.

48 Quoted in Gallagher, "Population Control," BBC, October 28, 2011.

49 Connelly, *Fatal Misconception*, p. 379.

50 Bahgat Elnadi and Adel Rifaat, "Interview with Jacques-Yves Cousteau," *UNESCO Courier*, November 1991, pp. 8–13.

51 Nicholas Eberstadt, *Population, Poverty, Policy: Essential Essays from Nicholas Eberstadt*, 2nd ed., vol. 1 (Washington: American Enterprise Institute Press, 2018), pp. 18–19.

The prevalence of neo-Malthusian doctrine among international organizations, government leaders and philanthropies became widespread. Through these groups, neo-Malthusians exerted moral pressure, sought converts to their cause, and offered financial incentives, rewarding governments in poor countries that enacted population control measures while sounding no alarms if those measures became coercive.

The results were catastrophic. [...]

**QUESTIONS FOR A DISCUSSION:**

How did Malthus view the human person? As a subject or object?

What did Malthus propose could be done to decrease birth rates among the poor?

What other movement was at the heart of population control policies?

How were population control policies implemented around the world?

Do population control policies tend to affirm or deny personal freedom for excellence?



### Answer Key for the teacher

1. **How did Malthus view the human person? As a subject or an object?** Malthus viewed the human person as an object, as he believed that some people needed to be limited or discarded for the sake of the collective.
2. **What did Malthus' propose could be done to decrease birth rates among the poor?** Malthus' preferred solution was to decrease birth rates by delaying marriage, but if that proved insufficient, he endorsed extreme measures to slash population growth. To prevent famine, he thought it morally permissible to "court the return of the plague" by having the poor live in swamps and even entertained the idea of banning "specific remedies for ravaging diseases.
3. **What other movement was at the heart of population control?** Like Malthusianism advocates, the eugenics movement also sought to prevent allegedly inferior people from reproducing.

"Roughly 70,000 people were forcibly sterilized in the 20th century under eugenic legislation in the United States alone.<sup>52</sup> Eugenacists and Malthusians often allied in policymaking, as they both believed that childbearing should be limited for people they deemed undeserving."

4. **How did population control policies spread around the world?**

"As early as 1959, the U.S. Senate Committee on Foreign Relations recommended that aid be given to "developing countries who establish programs to check population growth."<sup>53</sup> In 1966, President Lyndon Johnson made U.S. foreign aid dependent on countries adopting population control policies.[...] In 1977, the head of that office [Office of Population], Reimert Ravenholt, said he hoped to sterilize a quarter of the world's women.<sup>54</sup>"

5. **Do population control policies tend to affirm or deny personal freedom for excellence?** Population control policies view the person as a problem, rather than a thinking and choosing subject capable of pursuing freedom for excellence in decision making.

The increasingly popular goal of lowering the population justified coercive policies in the minds of some scholars. [...] By the 1980s, the background document to the International Conference on Family Planning, cowritten by the UNFPA, IPPF, and Population Council, decreed,

<sup>52</sup> "The Supreme Court Ruling That Led to 70,000 Forced Sterilizations," NPR, March 7, 2016.

<sup>53</sup> Quoted in Betsy Hartmann, *Reproductive Rights and Wrongs* (Chicago: Haymarket Books, 1995 and 2016), p. 100.

<sup>54</sup> Paul Wagman, "U.S. Goal: Sterilizations of Millions of World's Women," *St. Louis Post-Dispatch*, April 22, 1977.

“When provision of contraceptive information and services does not bring down the fertility level quickly enough to help speed up development, governments may decide to *limit the freedom* of choice of the present generation.”

## Lesson 5: Human Creativity: The World's Greatest Resource

### PURPOSE

To introduce students to the idea that humans are a creative resource and to critically evaluate media depictions that present the human population as the problem.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Reaffirm that human creativity has the power to shape the world in which we live or want to live.
2. Understand that language and images can be used for social propaganda.
3. Understand that human creativity is the source of economic growth and a solution to population growth.

### MATERIALS & RESOURCES

- [Video](#): Population Explosion | NFB Canada Population Explosion
- [Video](#): Disney “Family Planning” (1968)
- Humanity’s Creativity in Action
- Interim Quiz 1

### VOCABULARY

- Creativity: the human power to use one’s imagination and ideas to shape the world
- Propaganda: communication based on biased or misleading information, which aims to deceive the audience to promote a certain, often political, agenda

### PROCEDURE

**Step 1:** Recall the previous lesson. Recall how coercion occurs in population control policies and how informed consent is important for making truly free decisions. Emphasize once more how the wrong understanding of freedom threatens human dignity and rights.

Review the definition of creativity:

Creativity: the human power to use one’s imagination and ideas to shape the world.

**Step 2:** In this lesson, the students will examine how human creativity was used to promote population control policies around the world.

Recall that in Grade 9, the class discussed how art and creativity can have a strong persuasive power and influence how one thinks and feels about things. For this reason, art and creativity are sometimes used for propagandistic purposes, for example, to convince an audience to accept a certain agenda. Recall the definition of propaganda:

**Propaganda: communication based on biased or misleading information, which aims to deceive the audience to promote a certain, usually political, agenda**

In earlier grades, the class learned how different ideologies, such as Nazism and Communism, used art and creativity to promote their ideology. However, use of art and creativity is not just a thing of the past or limited to totalitarian regimes. Art was used to promote population control and is still promoted today.

Watch the [video](#) (1968) “Family Planning” (first 6:50 minutes) to see how art and creativity were used to promote population control through a collaboration between Disney and the Population Council. After watching the video, lead the class discussion by asking the following questions:


**Which economic theory (hint: it was discussed in the second lesson) underpins the messages in this video?**  
**What is the main thesis of this theory and how does it view the human person? Is this theory correct? Explain.**

After the students have given their answers, explain that the theory underpinning the messages in the video is Malthusianism. As discussed in the second lesson, Malthus’ theory claims that population grows more than it can produce goods for its subsistence and that this development should eventually result in world hunger. These theories view human persons as a burden to development.

The Disney video reflects this theory by saying that the population is growing at an astonishing rate, almost doubling in every generation, and that whatever is done to produce more goods, it will not be enough. To illustrate the problem of overpopulation they present a model in which there is a fixed amount of food to support a growing number of people. People are presented as “mouths to feed” instead as sources of creativity and innovation which bring economic growth.

But we have seen that this presupposition is wrong, since the productivity of producing food is increasing. Human persons and their ingenuity are the source of economic growth through creative finding new ways to increase efficiency of production. Malthus' predictions never came to pass since humans were always finding more efficient ways to produce food and other goods.

**Step 3:** Watch the animated [video](#): Population Explosion | NFB Canada Population Explosion (1968). Before watching the film, read the following quote aloud to the class, from the Fraser Institute Critical Issues Bulletin [Exploding Population Myths](#):

 *If there are too many people in the world, then each newborn is a threat to every other human being. If these babies are threats, then it would be acceptable to eradicate the threat. Now, this may sound harsh and unrealistic. [...] But many groups come very close to this view.”<sup>55</sup>*

Remind the class that in Grade 11, they learned about the “Kuleshov effect” which states that meaning is created by the special ordering of images. The meaning of the scene can be radically changed depending on the images that come together with another image. Then lead the class in a discussion through the following questions, using the Answer Key provided.

#### QUESTIONS FOR A DISCUSSION:

To what images and ideas is a growing population linked to in this video? Which meaning does this convey? Does this reveal or distort the truth?

How is the dichotomy between poor and rich countries displayed in the movie?

How is human procreation presented in the video? Does the portrayal respect the dignity of persons from other countries or does it offensively characterise?

<sup>55</sup> Jim Peron: Exploding Population Myths, in: *The Fraser Institute Critical Issues Bulletin*, 1995, available at <https://www.fraserinstitute.org/studies/exploding-population-myths> (last visited Dec 2, 2022).

**Answer Key for the teacher**

1. **To what images and ideas is a growing population linked to in this video? Which meaning does this convey? Does this reveal or distort the truth?** The movie associates population growth with poverty, disease, famine and death. In this way, it evokes strong, negative feelings towards population growth. Even more surprising, the movie links war (“an unhappy accident!”), famine and epidemic to something positive – “restoring the balance” in population. The movie obviously distorts the truth, illustrating foreign population growth as a black swarm that will cause all kinds of catastrophe until a literal bomb is exploded in the video. The images and narration instill a sense of fear in the audience that having more than two children is so dangerous, that war and epidemics are (positive) necessary evils to combat the alternative.
  
2. **How is the dichotomy between poor and rich countries displayed in the movie?** In several instances the movie portrays poor countries as incapable of achieving economic growth and social progress, without the help of the rich countries. In the very beginning, the narrator asks “Why are there too many people in the poor countries?” Implying that too many poor people are the problem, and obviously rich people are not the problem. It then goes on to say that the reason is that “there is no conscious, intelligent control over population”, implying that the reason poor people have “too many” children is their lack of consciousness and intelligence.  
 On the other hand, rich countries are portrayed as noble benefactors. “Rich countries have tried to help”, the movie says, and then goes on to explain how the poor countries have misused the help. Later it also says that “poor countries cannot invest more, only the rich countries can help”, implying that poor countries are incapable of helping themselves and that they can only be helped by accepting the population control methods that rich countries bring to them.  
 Obviously, this kind of thinking is radically incorrect and also classist since it implies that only the rich class is capable and intelligent, and the poor class is quite the opposite.
  
3. **How is human procreation presented in the video? Does the portrayal respect the dignity of persons from other countries or does it offensively characterise?** One of the first scenes in the movies portrays human procreation almost as rape and thus creates a grotesque and offensive picture that distorts the idea of human procreation in other parts of the world. It offensively characterises procreation in foreign countries, describing “the production of people” as if foreign babies are objects being produced too rapidly. In the later part, the narrator uses phrases such as “they keep on multiplying” and “babies keep on coming”, which is the terminology more appropriate for describing animals and not human persons. The tone is intended to instill fear of the population in developing countries, broadcast for a North American audience.

All these are clear examples of treating people as objects and violating human dignity. Ideas have consequences and our idea of a person or certain groups of persons as ‘problems’, ‘mouths to feed’, ‘breeders’ or ‘dangerous’, leads to inexcusable comparisons of children to cancer, as stated by Paul Ehrlich in *The Population Bomb*: “We can no longer afford merely to treat the symptoms of the cancer of population growth; the cancer itself must be cut out.”

**Step 4:** To determine whether an artwork is used for propagandistic purposes, one should consider what *message* the artwork communicates and whether it respects human dignity. In the two previous examples, art and creativity were used to promote Malthusian theories about overpopulation. Malthusian theories have led to coercive population control policies which disrespect human dignity. Both videos use creative cartoon-making skills and techniques to convince the audience that new people are a burden. Of course, one should not necessarily assume that people who made these videos had bad intentions. Still, one can say that the videos are propagandistic. However, human creativity can also be harnessed as a solution to the world’s challenges. In his book, *The Ultimate Resource*, Julian Simon demonstrates that humans innovate their way out of scarcity, through greater efficiency, increased supply, or the development of substitutes. In other words, human creativity is the ultimate resource that makes other resources more plentiful.

To learn more about this, divide the students into groups and ask them to read the text: [Humanity’s Creativity in Action](#) and discuss the associated questions. After the groups finish discussing, ask them to share their conclusions with the rest of the class. Use the Teacher’s Answer Key provided with the text.

After finishing the discussion, highlight two case studies which show how human creativity serves as a solution for economic growth:

### 1. Hong Kong

The case of Hong Kong demonstrates that it is not the population or population density of a country that determines its success or lack thereof. For example, Hong Kong was extremely crowded in the 1950s, where “[d]ensity was at a rate of two thousand persons to an acre in single-story huts [with] no sanitation,”<sup>56</sup> yet it is now a symbol of economic development and opportunity. William McGurn states that “[t]he lesson Hong Kong teaches is that there is no fixed level of resources, no natural capacity, no predefined limit to what people might do if given the opportunity to exercise the real factors in development: enterprise, creativity, and risk.”<sup>57</sup>

<sup>56</sup> Population and the Wealth of Nations by William McGurn, December 1996, in: First Things, available at <https://www.firstthings.com/article/1996/12/004-population-and-the-wealth-of-nations> (last visited Nov 29, 2022).

<sup>57</sup> Ibid.

This combination – enterprise, creativity, and risk – is what has caused economists, rather than promoting population decrease policies, to recognize that “in an open economy individuals produce more than they consume.”<sup>58</sup> Economists recognize “the triumph of the human mind when given the freedom to innovate and respond.”<sup>59</sup>

## 2. Japan

Japan is another example of a country that attained very high levels of economic growth and development with a high population density, little arable land, and virtually no natural resources. The emergence of Japan as a global economic powerhouse is largely due to the success of the free market and minimal government intervention in the post-war period. According to economist and former Senior Policy Analyst for the Heritage Foundation, Katsuro Sakoh, the Japanese economy benefits from a high degree of individual freedom that is conducive to the maximization of human capital.<sup>60</sup> The flourishing of the economy in post-war Japan came about as a result of the fact that “[f]or the first time practically any Japanese, regardless of age, class, or family background could venture into business, and succeed if the elements of hard work, imagination, willingness to take risks, and luck were present.”<sup>61</sup> Sakoh notes that although favorable international conditions at the time were important contributors to Japan’s success, it was neither the low prices of raw material imports nor the existence of an open world market for Japanese goods that produced the economic miracle. He emphasizes that the success of Japan’s economy is not the result of any government action or external conditions, but is instead due to the efforts of thousands of private firms that aggressively set about importing raw materials and exporting finished products. Japan’s economy is thus a testament to the power of a well-educated and ambitious workforce that was able to take advantage of the free market to produce tradable goods to sell the world over.<sup>62</sup>

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58 Ibid.

59 Ibid.

60 Japan’s Secret by Katsuro Sakoh, Reason Magazine, 1986, available at <https://reason.com/1986/02/01/japans-secret/> (last visited Dec 1, 2022).

61 Ibid.

62 Ibid.



**Step 5:** Summarize. Recall Julian Simon's finding that "[t]he most important economic effect of population size and growth is the contribution of additional people to our stock of useful knowledge". Highlight that human dignity must always be respected and affirmed in art and creative outputs. Reaffirm that human creativity is a powerful and effective resource that can solve the challenges in our world.

### **FOLLOW-UP & HOMEWORK**

Ask the students to Fill in [Interim Quiz 1](#) at home and bring it to the next class. Let them know that solving the Interim Quiz will help them in the Final Quiz which will happen during the last class.

## Humanity's Creativity in Action<sup>63</sup>

Julian Simon found that “[t]he most important economic effect of population size and growth is the contribution of additional people to our stock of useful knowledge. And this contribution is great enough in the long run to overcome all the costs of population growth.” When faced with population-related problems, “[w]e will respond to conditions, whether that will involve zoning to prevent overcrowding, or adding people – probably immigrants – where people are needed and wanted. We are a responsive species.” This basic theory – that humans are creators and problem-solvers and respond to challenges with their creativity, rather than continuing to “destroy” – highlights the incredible value of humanity. This human creativity can provide limitless opportunities to eliminate poverty and poverty-induced problems.

Human creativity is evident in many areas, and the pattern is the same: as the population increases, there are short-term negative effects as the existing resources are overtaxed. Then human ingenuity steps in and presents solutions. For example, in the area of food supply, a growing population drives up prices in the short run because of increased scarcity, but these higher prices attract potential entrepreneurs who create new solutions, which then causes prices to decrease. The supply of food has increased, despite Ehrlich's claim that “the world is rapidly running out of food.” This increase resulted from improvements in agricultural knowledge due to research and development and from a better transportation network that can deliver food efficiently and quickly. An increase in population also corresponds to an increase in agricultural output because of an increase in farmed land. The increase in the amount of land that is farmed is people's response to the need for more food as the population grows. This has occurred in Ireland, China, and Burma. The amount of available arable land is ever increasing because people improve poor land, including reclaiming wasteland. This is combined with increasing productivity of food per unit of land, with higher crop yields, resulting in less need for agricultural land.

Furthermore, when the population or the income level of a country grows, there is more demand for the invention and development of capital goods, such as machinery, tools, and factories. While demand increases due to a larger population, so does supply, because there are more potential inventors and developers of the needed capital goods. Since people need tools to create other goods, the introduction of capital goods facilitates the creation and provision of goods and services to the population.

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<sup>63</sup> Sustainable Development White Paper by World Youth Alliance, available at [https://www.wya.net/wp-content/uploads/2014/04/Sustainable\\_Development\\_White\\_Paper.pdf](https://www.wya.net/wp-content/uploads/2014/04/Sustainable_Development_White_Paper.pdf) (last visited Nov 23, 2022).

An increasing population also requires improved transportation infrastructure and networks, and it makes investment in transportation more cost-effective. When the population grows, the transportation system is overtaxed, causing problems in the short term. However, responding to these conditions, businesses, the government, and private citizens invest in and create new roads and facilities. While this is expensive, it ultimately leads to more economic growth and facilitates communications; transportation is critical to any economy because it carries products, people, and messages. For instance, an effect of improved transportation is a decrease in disease and famine since people have easier and cheaper access to goods. On the other hand, where the population is sparse, good transportation is not necessarily economical and thus transportation is consistently poorer in those locations.

**QUESTIONS FOR A DISCUSSION:**

According to Simon, how does population growth affect our stock of useful knowledge? Explain.

What are the short-term negative effects of population growth? What happens in the long-term and how is it connected to creativity?

What happens in the long-term with the invention of capital goods, such as machinery, tools and factories?

What happens with transportation as a population grows?

**Answer Key for the teacher****1. According to Simon, how does population growth affect our stock of useful knowledge? Explain.**

“Julian Simon found that ‘[t]he most important economic effect of population size and growth is the contribution of additional people to our stock of useful knowledge. And this contribution is great enough in the long run to overcome all the costs of population growth.’ When faced with population-related problems, ‘[w]e will respond to conditions, whether that will involve zoning to prevent overcrowding, or adding people – probably immigrants – where people are needed and wanted. We are a responsive species.’ This basic theory – that humans are creators and problem-solvers and respond to challenges with their creativity, rather than continuing to ‘destroy’ – highlights the incredible value of humanity. This human creativity can provide limitless opportunities to eliminate poverty and poverty-induced problems.”

**2. What are the short-term negative effects of population growth? What happens in the long-term and how is it connected to creativity? Simon discusses the short-term and long-term effects of population growth in an effort to reveal how human creativity generates solutions to some of the initial challenges that occur due to the growth of a population.**

“Human creativity is evident in many areas, and the pattern is the same: as the population increases, there are short-term negative effects as the existing resources are overtaxed. Then human ingenuity steps in and presents solutions. For example, in the area of food supply, a growing population drives up prices in the short run because of increased scarcity, but these higher prices attract potential entrepreneurs who create new solutions, which then causes prices to decrease. The supply of food has increased, despite Ehrlich’s claim that ‘the world is rapidly running out of food’. This increase resulted from improvements in agricultural knowledge due to research and development and from a better transportation network that can deliver food efficiently and quickly. An increase in population also corresponds to an increase in agricultural output because of an increase in farmed land. The increase in the amount of land that is farmed is people’s response to the need for more food as the population grows. This has occurred in Ireland, China, and Burma. The amount of available arable land is ever increasing because people improve poor land, including reclaiming wasteland. This is combined with increasing productivity of food per unit of land, with higher crop yields, resulting in less need for agricultural land.”

**3. What happens in the long-term with the invention of capital goods, such as machinery, tools and factories? Simon discusses long-term effects of population growth at length, saying:**

“When the population or the income level of a country grows, there is more demand for the invention and development of capital goods, such as machinery, tools, and factories. While demand increases due to a larger population, so does supply, because there are more potential inventors and developers of the needed capital goods. Since people need tools to create other goods, the introduction of capital goods facilitates the creation and provision of goods and services to the population.”

**4. What happens with transportation as a population grows?** Simon discusses the effects on transportation as a population grows, arguing:

“An increasing population also requires improved transportation infrastructure and networks, and it makes investment in transportation more cost-effective. When the population grows, the transportation system is overtaxed, causing problems in the short term. However, responding to these conditions, businesses, the government, and private citizens invest in and create new roads and facilities. While this is expensive, it ultimately leads to more economic growth and facilitates communications; transportation is critical to any economy because it carries products, people, and messages. For instance, an effect of improved transportation is a decrease in disease and famine since people have easier and cheaper access to goods. On the other hand, where the population is sparse, good transportation is not necessarily economical and thus transportation is consistently poorer in those locations.”

## Interim Quiz 1

**A. True/false questions**

1. T/F The Preamble of the Universal Declaration of Human Rights says that human rights grant human dignity.
2. T/F If we reduce the number of people on earth, the wealth per person will increase.
3. T/F Our emotions are sometimes wrong, that is, not in accordance with reality.
4. T/F Skewed male-female ratio in some countries is a result of population control policies coupled with social preference for boys.
5. T/F Disney 1968 Family Planning video shows how art can be used for propagandistic purposes.
6. T/F Saying that cheating is wrong is just your opinion.

**B. Essay questions**

7. Is the Universal Declaration of Human Rights a Western construct? Explain.

**C. For each answer, make a correct question.**

*For example, if the answer is "The first letter of the alphabet", the question is "What is the letter A?". Or, if the answer is "A paste or gel used in conjunction with a toothbrush to help clean and maintain the aesthetics and health of teeth", the correct question is "What is toothpaste?"*

8. The policies which aim to alleviate poverty and achieve development by reducing the number of poor people instead of reducing poverty.
9. The bet whether the prices of the five selected metals would decrease or increase by the end of 1980's.
10. That which exists or is true regardless of what people think or feel about it.
11. Having information and education needed to make truly free and responsible decisions.

12. The human power to use our imagination and ideas to shape the world.

#### D. Multiple choice questions

13. Which one is correct:
- a) Human rights grant human dignity.
  - b) Human rights are a Western invention.
  - c) Human dignity is a Western construct.
  - d) Human dignity is the foundation of human rights.
14. Malthusian theories claim that:
- a) Number of people has the tendency to rise beyond the means of subsistence.
  - b) Efficiency in food production increases faster than population.
  - c) There is no correlation between poverty and population growth.
  - d) People are inventors and problem-solvers.
15. Which of the following statements are subjective:
- a)  $2 + 3 = 5$
  - b) All persons are equal in dignity
  - c) It is morally wrong to intentionally hurt an innocent person.
  - d) All conservatives are so narrow-minded.
16. What are some population control policies which violate human rights:
- a) Forced sterilization
  - b) Fertility Education
  - c) Abortion without consent
  - d) Ultrasound
17. The growth of population:
- a) Increases our stock of useful knowledge.
  - b) Brings short term negative effects.
  - c) Inevitably leads to mass starvation.
  - d) Requires improved transportation infrastructure and networks, and it makes investment in transportation more cost-effective.
18. The Universal Declaration of Human Rights was adopted in:
- a) 1938
  - b) 1946
  - c) 1948
  - d) 1952
19. Which of the following is among the seven forms of capital essential to the achievement of prosperity:
- a) Financial resources of a nation
  - b) Human capital
  - c) Gambling
  - d) Having rich benefactors

20. Which of the following statements is objectively right:
- a) Tigers are really big.
  - b) My hair looks ugly.
  - c) We should not cheat on tests.
  - d) People can have different opinions, but this does not mean they are all equally true.
21. Coercion in population control can arise through:
- a) Forced procedures
  - b) Psychological pressure
  - c) Economic pressure
  - d) Informed consent
22. Which of the following countries shows that economic growth can go hand in hand with population growth:
- a) Cambodia
  - b) Vietnam
  - c) Hong Kong
  - d) Japan



**Interim Quiz 1 – Answer Key for the teacher**

1. F – it says that human dignity is the basis for human rights.
2. F – this does not necessarily follow. This theory disregards the creative power of people to come up with new inventions and more efficient ways of producing things.
3. T
4. T
5. T
6. F – it is objectively so.
7. The UDHR is not a Western construct since participation by developing countries in the framing of the Declaration was important. At the U.N.'s founding conference, it was chiefly the smaller or less-developed nations who were responsible for the prominent position of human rights in the U.N. Charter. Some most prominent drafters not only contributed significant insights from their own culture, but each possessed an exceptional ability to understand other cultures, and to "translate" concepts from one frame of reference to another. The Declaration itself was based on extensive comparative study... Among the fifty-eight Member States which reviewed the near-final draft, there was even greater cultural and ideological diversity, including six members from Asia, four from Africa, plus the large Latin American contingent. Six of the "European" members belonged to the communist bloc; Islamic culture was strong in eleven; and four had large Buddhist populations. Of those nations which were not represented in drafting, most new nations adopted constitutions resembling the UDHR as soon as they gained independence. In 1993, virtually all countries in the world participated in the adoption of the Vienna Human Rights Declaration which reaffirmed the UDHR. Finally, the UNESCO group discovered that a few basic practical concepts of humane conduct elaborated in the UDHR were so widely shared that they "may be viewed as implicit in man's nature as a member of society."
8. What are population control policies?
9. What is Simon-Ehrlich wager?
10. What is "objective"?
11. What is informed consent?
12. What is creativity?
13. d
14. a
15. d
16. a and c
17. a, b and d

18. c
19. a and b
20. c and d
21. a, b and c
22. c and d

## Lesson 6: Friendship and Solidarity

### PURPOSE

To motivate students to promote solidarity and pursue the common good in their daily lives.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand solidarity as the collective pursuit of the common good.
2. Recognize solidarity as an example of two or more people striving for the common good.

### MATERIALS & RESOURCES

- [Video:](#) What We Need | Tamara Tan Azaña and Aliah Dimaporo
- H. H. Dalai Lama: Our Global Family
- Józef Tischner: The Ethics of Solidarity

### VOCABULARY

- Solidarity: a group of people unified in the pursuit of excellence and the common good
- Common good: the sum of goods needed for both the individual and the community to flourish

### PROCEDURE

**Step 1:** Review the previous lesson. Recall how the human person is portrayed in the videos by Disney and the National Film Board of Canada. Note how this Malthusian view of the human person as a problem that needs to be eliminated disregards human dignity and lends itself to the justification of coercion as a means to achieve population control ends. Emphasize how human creativity is the world's greatest resource in addressing the challenges of economic and population growth.

Ask the students if they have completed the [Interim Quiz 1](#). Ask them if some of the questions were difficult and help clarify the answers.

**Step 2:** Explain that today, students will learn about the theme of solidarity as it applies to our global family. Start with the vocabulary definition of solidarity:

Solidarity: a group of people unified in the pursuit of excellence and the common good

To introduce the topic, divide students into groups and ask them to read the text “Our Global Family” by [H. H. Dalai Lama](#). After reading the text, the groups should discuss the associated questions.

After the groups finish their discussions, ask them to share their conclusions with the rest of the class and lead the class discussion drawing from the Answer Key provided with the text. As a follow-up question, ask the students what they should pursue on a social level, beyond merely selfish aims?

Recall that in Grade 10, the class discussed the principle of the common good. Write the definition of the common good on the board:

Common good: the sum of goods needed both for the individual and the community to flourish

Highlight that the common good always includes both the good of the individual and of the whole community. We learned previously that totalitarian regimes subordinate and violate the good of the individual person on behalf of the goals of the collective. The opposite error is also possible: absolutizing the goals of the individual (such as feelings, wishes, goals or personal preferences) over the good of other individuals or society as a whole. The example which the Dalai Lama mentions (the atomic bomb) has the potential of destroying the good of the whole human community in the pursuit of the individual goals of a particular nation. The true common good always integrates and harmonizes both the individual good and the good of the global community.

**Step 3:** Ask the students if they can give some examples of an individual or group that practices solidarity and human excellence on a social level. Help the students recall the example of The Solidarity movement from Poland and the White Rose movement, both of which they learned about in Grades 9 and 10.

**Step 4:** Watch the [video](#): What We Need. Then lead the class in a discussion through the following questions, using the Answer Key provided below.

**QUESTIONS FOR A DISCUSSION:**

Development advocate Tamara Tan Azaña identifies a number of basic human needs that many people still go without in the Philippines, such as: sanitation, clean drinking water, housing and education. What does she say is the reason why some children don't go to school? What is meant by a "band-aid" solution? What does Azaña propose we first need to recognize before being able to provide any solution?

Congresswoman Aliah Dimaporo recalls how a student compared the people of the Philippines to "dirty bath water" overflowing a tub. Which economic theory underpins this image of people "overflowing"? What does Congresswoman Dimaporo propose instead?

### Answer Key for the teacher

- Development advocate Tamara Tan Azaña identifies a number of basic human needs that many people still go without in the Philippines, such as: sanitation, clean drinking water, housing and education. What does she say is the reason why some children don't go to school? What is meant by a "band-aid" solution? What does Azaña propose we first need to recognize before being able to provide any solution?** Sustainable development advocate Tamara Tan Azaña explains that the reason some kids don't go to school is "because they don't have food to bring to school for lunch." A band-aid solution is any attempt to fix a problem (one scratch) in isolation from the whole. At best, band-aid solutions may be called short-sighted or unsustainable, but at worst they may stem from a political, social or personal prejudice about what "others" or "poor people" need. Azaña gives the example of how contraception is routinely offered as the answer, when a community may be in desperate need for "something that can help with the water source". Azaña proposes that instead of top-down approaches that tend to reduce people to numbers (reduce the number of poor people procreating to reduce poverty in a country) we need a human dignity approach to development: "You have these beautiful families that need so much more. [...] And a lot of it is just recognizing their humanity." First we need to understand and affirm the dignity and value of every human person – what sets us apart from animals and the reason why we humans must always be treated as subjects rather than objects – if true development through solidarity is to happen. Development without friendship and solidarity can be a form of objectification and exploitation.
- Congresswoman Aliah Dimaporo recalls how a student compared the people of the Philippines to "dirty bath water" overflowing a tub. Which economic theory underpins this image of people "overflowing"? What does Congresswoman Dimaporo propose instead?** The theory underpinning the image of people "overflowing" the capacity of the tub is Malthusian economic theory. This theory views people as problems and mouths to feed, procreating at rates that are unsustainable for the earth's resources. Congresswoman Dimaporo proposes that it's not a matter of "too many people" and not enough resources, but that environmental degradation is a result of mismanagement. "It's a matter of the leaders of the countries knowing how to use that resource, knowing how to save other resources [...] knowing how to manage the country." As for the people of the Philippines, she says, "It's not that there are too many humans and too little resources. But humans are also a resource. And the best resource we can have."

**Step 5:** Reflect with the class for a minute on how you would feel if your family were in need of clean drinking water, a road to get a parent to the nearest hospital more efficiently, or a new roof to protect your siblings from the rainy season. What if family planning was the only assistance offered to you, instead? How would this make you feel? Would you be insulted? Angry? Confused? Or, maybe it would make you feel like your life and your particular struggles didn't matter to anyone in a position of leadership? Give students ten minutes to write a brief reflection based on this prompt, or respond to one of the ideas spoken about in the video by Aliah Dimaporo and Tamara Tan Azaña. Have students volunteer to share their reflections aloud with the class.

If there's time, read with the class [The Ethics of Solidarity](#). Otherwise, provide this handout for students to take home and read on their own.

**Step 6:** Summarize. Recall the definition of solidarity and the common good. Recall how Tamara Tan Azaña and Aliah Dimaporo practice solidarity by fighting to affirm human dignity in the midst of heated debates about population and development. Remind students that it's important to always respect the dignity of the other person as they engage in disagreement and debate about important issues. In this way, even debate can be a form of solidarity with another person, as you strive for the common good.

**H. H. the Dalai Lama: Our Global Family<sup>64</sup>**

When I meet people in different parts of the world, I am always reminded that we are all basically alike. We are all human beings. Maybe we have different clothes, our skin is of a different color or we speak different languages. That is on the surface. But basically, we are the same human beings. That is what binds us to each other. That is what makes it possible for us to understand each other and to develop friendship and closeness.

Because we all share this small planet Earth, we have to learn to live in harmony and peace with each other and with nature. That is not just a dream, but a necessity. We are dependent on each other in so many ways that we can no longer live in isolated communities and ignore what is happening outside those communities. We need to help each other when we have difficulties, and we must share the good fortune that we enjoy.

The realization that we are all basically the same human beings, who feel happiness and try to avoid suffering, is very helpful in developing a sense of brotherhood and sisterhood; a warm feeling of love and compassion for others. This, in turn, is essential if we are to survive in this ever-shrinking world we live in. For if we each selfishly pursue only what we believe to be in our own interest, without caring about the needs of others, we not only may end up harming others but also ourselves. This fact has become very clear during the course of this century. We know that to wage a nuclear war today, for example, would be a form of suicide; or that by polluting the air or the oceans, in order to achieve some short-term benefit, we are destroying the very basis for our survival. As individuals and nations are becoming increasingly interdependent, therefore, we have no other choice than to develop what I call a sense of universal responsibility.

Today, we are truly a global family. What happens in one part of the world may affect us all. This, of course, is not only true of the negative things that happen, but is equally valid for the positive developments. We not only know what happens elsewhere, thanks to the extraordinary modern communications technology, we are also directly affected by events that occur far away. We feel a sense of sadness when children are starving in Eastern Africa. Similarly, we feel a sense of joy when a family is reunited after decades of separation by the Berlin Wall. Our crops and livestock are contaminated and our health and livelihood threatened when a nuclear accident happens miles away in another country. Our own security is enhanced when peace breaks out between warring parties in other continents.

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64 excerpt from The Nobel Peace Prize Lecture by his Holiness the Dalai Lama, Oslo, Norway, December 11, 1989.



So really we have no alternative: We must develop a universal responsibility not only in the geographic sense, but also in respect to the different issues that confront our planet. Responsibility does not only lie with the leaders of our countries or with those who have been appointed or elected to do a particular job. It lies with each of us individually. Peace, for example, starts within each one of us. When we have inner peace, we can be at peace with those around us. When our community is in a state of peace, it can share that peace with neighboring communities, and so on. When we feel love and kindness toward others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace.

Reason, courage, determination and the inextinguishable desire for freedom can ultimately win.

**QUESTION FOR A DISCUSSION:**

Why should we practice universal solidarity with other human beings?

Where does the responsibility lie to make our planet a better place?

What happens if we only pursue our selfish aims? Give examples.

**Answer Key for the teacher**

1. **Why should we practice universal solidarity with other human beings?** The practice of solidarity rests on the fact that we are all human beings. As the Dalai Lama says:

“Maybe we have different clothes, our skin is of a different color or we speak different languages. That is on the surface. But basically, we are the same human beings. That is what binds us to each other. That is what makes it possible for us to understand each other and to develop friendship and closeness. Because we all share this small planet Earth, we have to learn to live in harmony and peace with each other and with nature. That is not just a dream, but a necessity. We are dependent on each other in so many ways that we can no longer live in isolated communities and ignore what is happening outside those communities. We need to help each other when we have difficulties, and we must share the good fortune that we enjoy.” Precisely this, helping each other when we have difficulties and sharing each other’s good fortune is what we call solidarity.”

2. **Where does the responsibility lie to make our planet a better place?** The Dalai Lama explains where the responsibility to make the planet a better place lies, stating:

“Responsibility does not only lie with the leaders of our countries or with those who have been appointed or elected to do a particular job. It lies with each of us individually. Peace, for example, starts within each one of us. When we have inner peace, we can be at peace with those around us. When our community is in a state of peace, it can share that peace with neighboring communities, and so on. When we feel love and kindness toward others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace.”

3. **What happens if we only pursue our selfish aims? Give examples.** The Dalai Lama addresses the case in which human beings only pursue their own interest, stating:

“For if we each selfishly pursue only what we believe to be in our own interest, without caring about the needs of others, we not only may end up harming others but also ourselves. This fact has become very clear during the course of this century. We know that to wage a nuclear war today, for example, would be a form of suicide; or that by polluting the air or the oceans, in order to achieve some short-term benefit, we are destroying the very basis for our survival. As individuals and nations are becoming increasingly interdependent, therefore, we have no other choice than to develop what I call a sense of universal responsibility.”

## The Ethics of Solidarity

Solidarity can be described as a heroism of deed, of friendship, and sometimes it requires a heroism of thinking. In *The Ethics of Solidarity*, Józef Tischner acknowledges that to better understand how to pursue solidarity for the common good, it is necessary to distinguish between two types of solidarity:

“Solidarity is not against but towards [...] – these are echoes of times when our thinking was a thinking of open horizons, and our courage was a courage of offering hands to all people of goodwill.”<sup>65</sup>

In contrast, Tischner describes ‘factional solidarity’ as a search for identity:

“Searches for identity [...] cause sharp controversies over ‘everything’ to rage across the country. There is no distinction between less and more important matters, because ‘everything is important’ for the building of identity.”<sup>66</sup>

Rather than practicing solidarity with someone and “towards” someone, Tischner suggests that factional solidarity is distinguished by its stance “against” someone. It is an exchange of personal courage for haughtiness. That is, instead of being the person in the room to bravely raise an objection or ask, “Is that really true?” Factional solidarity is the chorus that haughtily responds, “you can’t ask that question!”

Instead of admitting to any fault or wrongdoing for failing to stand up for the only person asking a question, the person participating in factional solidarity consoles themselves with arrogance, grateful to be aligned with the chorus. Because factional solidarity believes in guilt by association. Whereas solidarity stands with the defenseless, despite loss or social and political oppression.

“Heroism is an essential dimension of human existence”, writes Tischner. “Each time one needs to reach beyond the limits of factional solidarity, we need courage.”<sup>67</sup> First of all, and above all, we need the heroism of thought, deed, and friendship for true solidarity.

### QUESTIONS FOR DISCUSSION:

What are the two types of solidarity Tischner identifies?

Why does Tischner say that heroism is needed for true Solidarity?

<sup>65</sup> Józef Tischner, *The Ethics of Solidarity Years Later*, 2005.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

**Answer Key for the teacher**

1. **Why does Tischner say that heroism is needed for true Solidarity?** “Heroism is an essential dimension of human existence”, writes Tischner. “Each time one needs to reach beyond the limits of factional solidarity, we need courage.” First of all, and above all, we need the heroism of thought, deed, and friendship for true solidarity.
2. **What are the two types of solidarity Tischner identifies?** Tischner delineates solidarity from what he describes as ‘factional solidarity’. Rather than practicing solidarity with someone and “towards” someone, Tischner suggests that factional solidarity is distinguished by its stance “against” someone. It is an exchange of personal courage for haughtiness. The example provided in the text is of a person daring to ask a question (personal courage) and being met with a chorus of respondents haughtily responding, “you can’t ask that question!”. Because factional solidarity believes in guilt by association. Whereas solidarity stands with the defenseless, despite loss or social and political oppression.

## Lesson 7: Habits of Excellence: Justice

### PURPOSE

To help students live justly in their daily life and distinguish between justice and injustice in the world around them.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand what the excellence of justice is and what are its characteristics.
2. Determine what is just and unjust in concrete examples of foreign aid.

### VOCABULARY

- Habits of excellence: behaviors acquired through regular practice which help people achieve excellence *as persons*
- Justice: a habit of treating everyone as equal in humanity and giving everyone their due

### MATERIALS & RESOURCES

- Seeds, Scarcity and Coercion
- Universal Declaration of Human Rights – Selected Articles
- Just or Unjust worksheet
- [Video](#): 80+ Indigenous women allege coerced sterilization in class-action lawsuit | CBC The Weekly

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the definition of solidarity and the common good. Recall how Tamara Tan Azaña and Aliah Dimaporo exemplify solidarity in their work to promote human dignity.

**Step 2:** Recall the definition of habits of excellence from Grade 9. Write the definition on the board.

Habits of excellence: behaviors acquired through regular practice which help people achieve excellence as persons

Highlight that these are the excellences of a person *as person*, or of the person as whole. Some of the most important habits of excellence are: self-determination, courage, wisdom, justice, truthfulness, kindness, generosity, humility.

Recall some of the characteristics of the habits of excellence:

They lead to excellence of the person as a *person*: they do not have to do so much with being excellent in some particular field (e.g. sports, music etc.), but rather, with developing an excellent character. As excellences of one's whole person, they are reflected in all aspects of one's life.

They can be acquired through practice and learning: one is not born with habits of excellence, they are acquired through the course of a lifetime. As one practices them, more and more they become natural to us, achieving them with less effort.

They are all connected: developing one habit of excellence develops the others as well. As a result, wise people tend to be more humble, people with self-determination are more courageous.

**Step 3:** Explain that in this lesson, the class will learn about the excellence of justice. Justice is different from other habits of excellence (self-determination, courage, wisdom) since it is always a factor in our dealings with other people. For this reason, one can say that justice is a social habit of excellence.

To introduce the nature of justice, ask the students to recall the image of Lady Justice. Lady Justice is always wearing a blindfold. Why is that? Why do we say that justice is blind? With regard to what is justice blind?

After listening to students' comments, explain that the statement "justice is blind" means that everyone should be treated equally before the law, that is, that the law should be blind with regard to considerations such as one's wealth, race, sex, religion, etc.. Implicit in the idea that justice is blind is the argument that the law should treat everyone on the basis of the facts important for and relevant to the case (for example, that we are all equal in dignity and rights) and disregard all other factors which are not relevant.

*The Institutes of Justinian* is the sixth-century codification of Roman law ordered by the Byzantine emperor Justinian I. In his book, Justinian gives a definition of justice, stating, “Justice is the set and constant purpose which gives to every man his due.”

In the context of this curriculum, this means that fundamentally, everyone should be given their due on the basis of their humanity, that is, equal in value and human rights. This is noted in the Preamble of the Universal Declaration on Human Rights (UDHR): “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, **justice** and peace in the world [...]”

Write the definition of justice on the board:

Justice: a habit of treating everyone as equal in humanity and giving everyone their due

**Step 4:** In this lesson, the class discussed that the definition of justice involves giving everyone their due and treating all human beings as equals. Aristotle argues that justice means treating equal things equally, and unequal things unequally. He implies that injustice (or discrimination) means treating equal things unequally, and unequal things equally. For example, if two students show very different levels of knowledge on an exam, they should not receive the same grade. Or, if a person works in a job that requires more specific knowledge and skills, a job that is more dangerous, or one that is in higher demand, it is not unjust that they receive greater pay than someone who works in a job that requires less specific knowledge and skills, is less dangerous, and is not in high demand.

We can conclude that different things should be treated equally if they are equal (or at least very similar) in some *relevant and important principle*. Justice should be blind to everything except this important principle. For example, in granting human rights to people, the only relevant principle is whether or not someone is a human being. In all other aspects (race, skin color, sex, religious or political orientation, size, weight, age, etc.) justice should be blind. But, for a teacher giving a grade on an exam, the relevant principle is someone’s knowledge, not whether they are human beings.

Divide students into groups and have each group read [Seeds, Scarcity and Coercion](#).

Once groups have finished reading, provide each student with a printout of the [Universal Declaration of Human Rights - Selected Articles](#) to help them fill in the table in the [Just or Unjust](#) worksheet. For each example listed in the table, students should determine whether it is just or unjust and identify relevant Articles to support their claim. They can refer both to the Preamble or to certain Articles.

After students finish their work, ask them to share their conclusions with the rest of the class. Lead the class with the Answer Key provided in order to help students evaluate each example correctly.

**Step 5:** To highlight that unjust practices regarding sterilization and population control continue today, play the [video](#); 80+ Indigenous women allege coerced sterilization in class-action lawsuit | CBC The Weekly.

After watching the video, ask the students to explain in their own words why the practice of sterilizing Indigenous women is unjust, and which relevant principles or Articles from the UDHR this practice violates. Ask them to substantiate their answers with the examples from the video.

After hearing the comments from students, highlight that this practice violates the right to informed consent which requires States to ensure women and men have “access to specific educational information” including “the right to be fully informed, by properly trained personnel, of their options in agreeing to treatment or research, including likely benefits and potential adverse effects of proposed procedures and available alternatives.” The testimony of the woman in the video who explicitly refuses to have the tubal ligation, and yet is told she will not be allowed to leave the hospital until the procedure is performed, underscores the coercion, in violation of the right to informed consent. Other women were lied to that the sterilization process could be reversed. All this is unjust and against human dignity and the principle of informed consent.

**Step 6:** Note that the video highlights that the Criminal code of Canada did not criminalize forced sterilization. As a follow-up, ask the students what this tells us regarding justice and the law. Is justice the same as law? Is every law just?

After listening to the students’ comments, emphasize that not all laws are just. For example, slavery was legal, extermination camps in Nazi Germany were legal, and racial segregation was legal in many countries. Many of these coerced sterilizations occurred as recently as 2017. Justice is not the same as law, although law ought to be just.



**Step 7:** Summarize. Recall the definition of justice. Emphasize that justice means that different things should be treated equally if they are equal (or at least very similar) in some *relevant and important principle* and that justice should be blind to everything *except* this important principle. Recall different population control practices mentioned in the lesson and emphasize once more why they are just or unjust.

## Seeds, Scarcity and Coercion

This essay looks at a period of agricultural ingenuity known as the ‘Green Revolution’ and at the same time, the totalitarian push to forcefully limit reproduction in India. The purpose of this article is not to endorse any agricultural methods of the Green Revolution nor its leaders per se, but to affirm that person-centered solutions can and do creatively meet the world’s needs.

In 1944, agronomist and plant pathologist Dr. Norman Borlaug joined the Rockefeller Foundation on a project in Mexico, focusing on soil development, plant pathology, maize and wheat production. The work was tedious and back-breaking, checking each individual plant for signs of rust: a plant disease caused by parasitic fungi. But after many trials and errors, Borlaug and his team successfully bred over 6,000 varieties of disease-resistant wheat. When the project began, the country was importing sixty percent of its wheat. By 1956, Mexico became self-sufficient. By 1963, Mexico was not only a self-sufficient wheat producer but an exporter.

In a move set in motion by renowned plant geneticist Dr. Monkombu Sambasivan Swaminathan, Borlaug was invited to visit India in 1963. At the time, alarmist concerns about India’s growing population continued to gather momentum. US President Lyndon B. Johnson refused food aid to India until it agreed to incentivize sterilization.<sup>68</sup>

In 1965 population control emissary, Paul Ehrlich and his family took their infamous cab ride in Delhi: “People eating, people washing... People, people, people, people.”<sup>69</sup> (It is of note that the population of Delhi was about 2.8 million, and the population of Paris was about 8 million<sup>70</sup> at the time and there are few published expressions of alarm how “alive with people” the streets of Paris were.) The experience only cemented Ehrlich’s belief that population control must be enforced: “by compulsion, if voluntary methods fail.”<sup>71</sup> Ehrlich even brought up the idea of adding “temporary sterilants to the water supply or staple foods” and supported “government mandated sterilization”<sup>72</sup>.

Borlaug and Swaminathan continued their work with local farmers and by 1968, India’s yield had grown so much that schools had to be used as temporary granaries. By the time Ehrlich’s *The Population Bomb* saw its 1971 edition go to print, Norman Borlaug had already won the Nobel Peace Prize for his work revolutionizing agricultural productivity in the developing world.

68 Connelly, Matthew. Controlling Passions. *The Wilson Quarterly* 32, no. 3. 2008.

69 Paul Ehrlich, *The Population Bomb*. New York, Ballantine Books, 1968.

70 Mann, Charles: *The Book That Incited a World Wide Fear of Overpopulation*, *Smithsonian Magazine*, 2018, available at <https://www.smithsonianmag.com/innovation/book-incited-worldwide-fear-overpopulation-180967499/> (last visited Nov 28, 2022).

71 Ibid.

72 Ibid.

India was self-sufficient in all grains by 1974.

And yet, in 1975, Prime Minister Indira Gandhi\* invoked a National Emergency. One reason stated was a need for rapid economic development and upliftment of those in poverty. Once the Emergency was imposed, the Prime Minister had the right to amend the Constitution – and this gave the central government the right to execute family planning programs. The central government mobilized the state political leadership and took decisive actions, setting up camps and sterilization targets. In the capital city of Delhi access to basic amenities became dependent on proof of a sterilization certificate. For many of the city's poorest inhabitants, the choice was sterilization or homelessness. Western countries continued to back the sterilization program; during the Emergency, World Bank head Robert McNamara remarked, "At long last, India is moving to effectively address its population problem."<sup>73</sup>

In 1994, the United Nations Environment Program made a joint award of its prestigious Sasakawa Prize to Monkombu Sambasivan Swaminathan and Paul Ehrlich. Had it escaped the judges' notice that Ehrlich had made numerous false predictions and undermined the very work of Swaminathan? When asked about sharing the award with Ehrlich, Swaminathan only laughed and said, "it puzzled me"<sup>74</sup>.

Today, despite population increase from 1975, global hunger is still on the decline. According to the UN, the global percentage of undernourished people has fallen to 8.9 percent. There is no lack of food, only a surplus of corrupt interests getting in the way of just distribution.

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\* No relation to Mahatma Gandhi.

73 Matthew Connelly, *Population and Development Review*. Vol. 32, No. 4. December 2006.

74 Gardner, *Future Babble: Why Expert Predictions Fail – And Why We Believe Them Anyway*, Random House, 2010.

## Just or Unjust?

For each example from the text, written in the table below:

- Identify whether it is just or unjust.
- Provide one or more relevant principles from the [Universal Declaration of Human Rights – Selected Articles](#) to support your reasoning.
- Explain in your own words why you identified the example as just or unjust.

EXAMPLE	JUST OR UNJUST?	RELEVANT PRINCIPLE	EXPLANATION
US President Lyndon B. Johnson refusing food aid to India until it agreed to incentivize sterilization.			
Enforcing population control by compulsion promoted by Paul Ehrlich.			
Adding temporary sterilants to the water supply or staple foods promoted by Paul Ehrlich.			
Borlaug and Swaminathan working with local farmers in India to increase India's food production.			
India's government conditioning basic amenities on having a proof of a sterilization certificate.			

**Just or Unjust? – Answer Key for the teacher**

Note that for each example there can be multiple relevant principles listed from the Universal Declaration of Human Rights – Selected Articles.

EXAMPLE	JUST OR UNJUST?	RELEVANT PRINCIPLE	EXPLANATION
US President Lyndon B. Johnson refusing food aid to India until it agreed to incentivize sterilization.	Unjust	<p><b>Article 5:</b> No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.</p> <p><b>Article 12:</b> No one shall be subjected to arbitrary interference with his privacy, family...</p> <p><b>Article 16, 1:</b> Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family....</p> <p><b>Article 25:</b> Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security...</p>	<p>This action is unjust because it is coercion (economic).</p> <p>Coercion is a denial of the subjecthood of the person and instead treats persons as objects that can be manipulated. This is a violation of multiple Articles and freedoms. Through this action, the US subjected Indian citizens to inhuman treatment and punishment, interfering in the sovereignty of another nation by violating human dignity and basic rights of conscience.</p>
Enforcing population control by compulsion promoted by Paul Ehrlich.	Unjust	<p><b>Article 16</b> (see above)</p> <p><b>Article 25, 2:</b> Motherhood and childhood are entitled to special care and assistance.</p>	<p>This proposal is unjust as it is coercion (by force). It violates the right to found a family. By proposing to enforce the number of children a woman or family is allowed to have, this proposal also violates Article 25, regarding the protection afforded to motherhood and the family.</p>

Adding temporary sterilants to the water supply or staple foods promoted by Paul Ehrlich.	Unjust	<b>Art. 25, 1:</b> Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services...	This action is unjust because it is coercion (by force). This proposal violates numerous rights, including the right to a standard of living adequate for the health and well-being of each person and their family. The outcome of adding “temporary” sterilants to the water is potentially hazardous to health, violating Article 5, “subjecting persons to inhuman and degrading treatment...” in the name of meeting population control targets.
Borlaug and Swaminathan working with local farmers in India to increase India’s food production.	Just	<b>Article 1:</b> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. <b>Article 22</b> (see above) <b>Article 25, 1.</b> (see above)	This action is just because it is an expression of solidarity and friendship. Using reason and conscience, their efforts increased food security. Thanks to the vision of Swaminathan, assistance from Borlaug and the dedication of local farmers, India gained self-sufficiency in grains.
India’s government conditioning basic amenities on having a proof of a sterilization certificate.	Unjust	<b>Articles 19–23</b> <b>Article 25, 1</b> (see above)	This action is unjust as the basic amenities of each country should be available to all citizens. Regardless of status (sterilized or not), access to basic amenities is a fundamental right. Also, refusing access to cultural institutions violates the right of citizens to freely participate in the life of the community.

## Universal Declaration of Human Rights – Selected Articles

### Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

[...]

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

[...]

### Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

### Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. [...]

### Article 3

Everyone has the right to life, liberty and security of person.

### Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence. [...]

**Article 16**

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 18**

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, practice, worship and observance.

**Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.



### **Article 25**

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security [...].
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

### **Article 27**

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. [...]

### **Article 28**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

## Lesson 8: Heroism: Fighting Femicide

### PURPOSE

To motivate students to embody the heroism of justice in their daily lives.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand that heroism means embodying habits of excellence, such as justice.
2. Recognize femicide as an example of a contemporary human rights violation committed against women.
3. Recognize examples of people who oppose feminicide and work to abolish this practice.

### VOCABULARY

- Heroism: embodying habits of excellence
- Femicide: the practice of intentionally aborting female children or killing them after birth because of the preference for male posterity

### MATERIALS & RESOURCES

- [Video](#): India's Missing Daughters
- Mara Hvistendahl: Missing – 163 Million Women
- Discussion Guide: Missing
- [Trailer](#): It's a Girl Documentary

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the definition of justice. Highlight that justice means that different things should be treated equally if they are equal (or at least very similar) in some relevant and important principle and that justice should be blind to everything except this important principle.

**Step 2:** Explain that today, the class will deal with the topic of heroism, specifically that relating to justice. Ask the students if they remember what heroism is and how it is defined. After listening to students' initial comments, recall the definition of heroism and write it on the board:

Heroism: embodying habits of excellence

Explain that during this lesson, the class will explore what constitutes heroism of justice and how one can embody it. The class will learn about different people fighting injustice in different parts of the world today, to see what we can learn about fostering habits of excellence in the area of justice.

**Step 3:** Today, many historical violations of justice and human rights have been overcome in different countries. Nevertheless, many injustices and violations of human rights still exist today. One of them is called femicide or female infanticide.

In 1990, Amartya Sen, an Indian economist from Harvard, coined the term “missing women” to account for the fact that in some parts of the world, most notably in India and China, the ratio of women is suspiciously low. Sen noted that “at birth, boys outnumber girls everywhere in the world, by much the same proportion — there are around 105 or 106 male children for every 100 female children.”<sup>75</sup>

Nevertheless, after conception, “biology seems on the whole to favor women. Considerable research has shown that if men and women receive similar nutritional and medical attention and general health care, women tend to live noticeably longer than men. Women seem to be, on the whole, more resistant to disease and in general hardier than men, an advantage they enjoy not only after they are forty years old, but also at the beginning of life, especially during the months immediately following birth, and even in the womb. When given the same care as males, females tend to have better survival rates than males. Women outnumber men substantially in Europe, the US, and Japan, and in most of Asia and North Africa.”<sup>76</sup>

However, in some parts of the world, this ratio is significantly more skewed. In some Indian states like Punjab and Haryana, Sen noted, that the ratio is remarkably low (0.86) on the whole in India and Bangladesh, China (0.94) and Pakistan (0.90). Comparing these ratios to the usual of women to men of 1.05, Sen estimated, that “a great many more than 100 million women are ‘missing’.”<sup>77</sup>

These numbers were later updated and some scientists show that there are at least 163 million women missing in the world currently, as femicide and infanticide go unreported.

The reasons for “missing women” are complex, but one of them is femicide. The vocabulary definition of femicide is:

**Femicide: a practice of intentionally aborting female children or killing them after birth because of the preference for male posterity**

<sup>75</sup> Amartya Sen: More Than 100 Million Women Are Missing, 1990.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

Mara Hvistendahl is a Science magazine correspondent who was a college student in China when she first saw an elementary school classroom where boys seriously outnumbered girls. Returning to China as a journalist several years later, she set out to investigate how, exactly, an estimated 163 million females came to be missing from Asia's population — in South Korea, Vietnam, and Georgia, as well as India and China. The result of her research is the book *Unnatural Selection: Choosing Boys Over Girls, and the Consequences of a World Full of Men*, from which we will read the excerpt adapted from the book's opening chapter.

Divide students into groups and ask them to read the text, [Missing: 163 Million Women](#) and discuss the accompanying questions. After the groups finish discussing, ask them to share their conclusions with the rest of the class. Lead the class discussion based on the Answer Key provided with the text.

**Step 4:** Note that even though femicide is widespread in some parts of the world, there are those who heroically fight to oppose and abolish these practices in law, culture, providing caregiving solutions and education.

Show the [video](#): India's Missing Daughters to learn more about the practice and people who are heroically working to oppose it and offer remedies.

After watching the video, highlight the following heroic examples:

Dr. Mitu Khurana - a woman who was a victim of sex-selection procedures and continues to fight for justice. When she conceived twin girls, her husband started pressuring her to have an abortion which she did not want. After giving birth, her mother-in-law kicked one baby girl down the stairs, attempting to kill her. After these terrible experiences, she decided to fight back and file a case against her in-laws.

Rajan Choudry - Runs an NGO to save unborn baby girls (female fetuses) by organizing raids to dismantle sex-selection racquets and illegal abortion clinics. He understood how sonography techniques were misused to determine the sex of fetus and abort female fetuses. Even though prenatal sex scans became illegal, many doctors performed underground scans, charging enormous fees.

Devendra Agarwal - a social worker who leads an orphanage for abandoned girls. He was deeply disturbed by hearing the news of newborn girls being dumped in garbage dumps and drains, so he put a baby basket outside his office and ashram (a monastery or a place of worship in Indian religions) for mothers to put their babies there instead of killing or abandoning them, so he could take care of them.

Hemant and Kavita Maroo - a couple who could not have children for a long time and decided to adopt a girl after learning that girls are being killed in India simply for being girls. They adopted a baby, Jenisha, from an orphanage. Jenisha was abandoned (dumped in a basket) in freezing temperatures when she was only a few days old.

Lead the class discussion by explaining that these are all normal people who are not celebrities, famous leaders, or globally lauded human rights champions. Each of these people recognized an important problem in their local community and heroically stood up to oppose it.

These problems may not exist in all places in the world, but the example of these people demonstrates that it is always critical to stand up for human dignity and to oppose violations of dignity, even when that opposition is unpopular or without public approval.

These stories show that every heroic action demands attention to problems or challenges within the community in which we live or find ourselves. In earlier lessons, the class learned that coercive family planning still happens in many countries around the world today. It is especially important to reflect on the value people give to those most vulnerable in our country, including children who are not yet born, and especially children that are targeted for abortion because of disability, race, or other characteristics.

Sometimes the problems we see around us may not directly affect us, but we see that it is a violation of the dignity of another human person. Dr. Mitu Khurana experienced injustice herself and decided to oppose that same injustice. Others, like Rajan Choudry and Devendra Agarwal, recognized an important violation of human rights causing other people to suffer.

**Step 5:** If helpful, consider expanding the conversation based on the [Discussion Guide: Missing](#). This can depend on the time available for the discussion, the interest of students in the topic and the readiness of the teacher to deal with the topic of abortion.

**Step 6:** Summarize. Recall the most important facts about the missing women, the violation of human dignity and rights through femicide and the examples of people who are working to oppose that injustice. Remind students that habits of excellence are something they can practice every day. Heroic actions and reactions to injustice are an outgrowth of pursuing small habits of excellence in our daily life.

### SUPPLEMENTARY MATERIALS

Show the students the [trailer](#) for the documentary *It's a Girl*. Propose the idea of organizing a movie night with discussion, as well as the possibility to discuss it later in class.

## Mara Hvistendahl: Missing – 163 Million Women<sup>78</sup>

Midway through his career, Christophe Guilmoto stopped counting babies and started counting boys. A French demographer with a mathematician's love of numbers and an anthropologist's obsession with detail did his dissertation research in Tamil Nadu, a state in southwestern India where the fertility rate had fallen to European levels even as personal income remained low. But over the course of working in India, he realized that people were not simply having fewer children. They were having fewer girls.

Outside of the pocket of rural Tamil Nadu where Guilmoto happened to do his field research, Indians rarely killed infants. "Everybody talked about infanticide because it carried more emotional weight", he recalls, "[B]ut actually it was hardly in existence." As it turned out, Tamil Nadu was in fact one of the states where girls had a better prospect of survival, while in 2001 the northwest, a wealthy region considered India's breadbasket, reported a regional sex ratio at birth of 126 — that is, 126 boys for every 100 girls. (The natural human sex ratio at birth is 105 boys for every 100 girls.) The cause for this gap, Guilmoto quickly learned, was that pregnant women were taking advantage of a cheap and pervasive sex determination tool — ultrasound — and aborting if the fetus turned out to be female.

The link to technology was alarming, for it meant that India's skewed ratio of male to female newborns was an outgrowth of economic progress, not backward traditions. And it wasn't just happening in India. Guilmoto found that several other Asian countries exceeded the biological upper limit of 106 boys born per 100 girls. In the 1980s, South Korea, Taiwan, and parts of Singapore registered sex ratios at birth exceeding 109. By 2000, Azerbaijan, Armenia, and Georgia would show sex ratios at birth of over 115, and significantly skewed birth ratios would later appear in Vietnam and Albania as well. In preliminary census results released this spring, China reported a sex ratio at birth of 118 boys per 100 girls, while India, which uses an alternative statistic, reported 914 girls for every 1,000 boys, ages 0-6. People, Guilmoto realized, were engineering what he calls "rampant demographic masculinization"— a change with potentially grave effects for future generations. "It was very difficult," he told me, "not to see it as a revolution."

In 2005, Guilmoto calculated that, had Asia's ratio remained at its natural equilibrium of 105 over the past few decades, the continent would have had an additional 163 million women and girls.

[...] As the first generation touched by sex-ratio imbalance grows up, the silent biological discrimination that is sex selection has been exacerbated by more visible threats to women, including sex trafficking, bride buying, and forced marriages.

<sup>78</sup> excerpt from Mara Hvistendahl: *Unnatural Selection; Choosing Boys Over Girls, and the Consequences of a World Full of Men*.

In South Korea and Taiwan, increasing numbers of men obtain wives on one-week “marriage tours” of Vietnam — a trade similar to America’s mail-order-bride industry but so pervasive that in South Korea more than 1,000 international marriage agencies have registered with the government. In wealthy parts of China and India, men buy women from poorer regions, working through shady brokers who may or may not bother to secure the women’s consent. In poorer parts of China and India, they visit brothels staffed by prostitutes who have often been forced into sex work.

As Generation XY matures in other parts of the gender-imbalanced world, moreover, even these crude tactics will not be an option. Men in western China, eastern India, Vietnam, Georgia, Albania, and other countries with recent or looming sex-ratio imbalances won’t be able to import women, because at some point in the near future the supply of women will dry up. “The idea of importing brides to solve the shortage in women may work in countries with lower populations, but in a huge country like China they are just a drop in the ocean”, Tian Xueyuan, deputy director of the China Population Association, recently told the China Daily – “It’s not a realistic solution.”

It won’t just be forlorn single men who will suffer in 2020s Asia and 2030s Eastern Europe. Other scholars have begun to calculate the impact that hundreds of millions of surplus men will have on everything from health care to crime. Historically, societies in which men substantially outnumber women are not nice places to live. Sometimes they are violent: Leaders in both China and India now see the imbalance as a threat to social stability.

**QUESTIONS FOR A DISCUSSION:**

What are some figures which testify to the phenomenon of missing women?

What was the reason for the gap in the ratio of women to men in India?

Which violations of human dignity and rights happened as a result of missing women?

What are the consequences of the missing women for the “surplus men” and people around them?



**Answer Key for the teacher**

1. **What are some figures which testify to the phenomenon of missing women?** Hvistendahl gives figures which testify to the number of missing women:

“In 2001 the northwest, a wealthy region considered India’s breadbasket, reported a regional sex ratio at birth of 126 — that is, 126 boys for every 100 girls. And it wasn’t just happening in India. Guilimoto found that several other Asian countries exceeded the biological upper limit of 106 boys born per 100 girls. In the 1980s, South Korea, Taiwan, and parts of Singapore registered sex ratios at birth exceeding 109. By 2000, Azerbaijan, Armenia, and Georgia would show sex ratios at birth of over 115, and significantly skewed birth ratios would later appear in Vietnam and Albania as well. In preliminary census results released this spring, China reported a sex ratio at birth of 118 boys per 100 girls, while India, which uses an alternative statistic, reported 914 girls for every 1,000 boys, ages 0–6.”

2. **What was the reason for the gap in the ratio of women to men in India?** Hvistendahl discusses the reason for the gap in the number of women versus men:

“The cause for this gap, Guilimoto quickly learned, was that pregnant women were taking advantage of a cheap and pervasive sex determination tool — ultrasound — and aborting if the fetus turned out to be female. The link to technology was alarming, for it meant that India’s skewed ratio of male to female newborns was an outgrowth of economic progress, not backward traditions.”

3. **Which violations of human dignity and rights happened as a result of missing women?** Hvistendahl argues that this injustice did not stop of itself, but that the process of femicide led to subsequent human rights violations:

“As the first generation touched by sex-ratio imbalance grows up, the silent biological discrimination that is sex selection has been exacerbated by more visible threats to women, including sex trafficking, bride buying, and forced marriages.

In South Korea and Taiwan, increasing numbers of men obtain wives on one-week “marriage tours” of Vietnam—a trade similar to America’s mail-order-bride industry but so pervasive that in South Korea more than 1,000 international marriage agencies have registered with the government. In wealthy parts of China and India, men buy women from poorer regions, working through shady brokers who may or may not bother to secure the women’s consent. In poorer parts of China and India, they visit brothels staffed by prostitutes who have often been forced into sex work.”

4. **What are the consequences of the missing women for the “surplus men” and people around them?** Hvistendahl discusses the consequences of having a population of “surplus men”:

“It won’t just be forlorn single men who will suffer in 2020s Asia and 2030s Eastern Europe. Other scholars have begun to calculate the impact that hundreds of millions of surplus men will have on everything from health care to crime. Historically, societies in which men substantially outnumber women are not nice places to live. Sometimes they are violent: Leaders in both China and India now see the imbalance as a threat to social stability.”

### Discussion Guide: Missing

One of important hot-button issues of today is the problem of abortion. Discussion of the issues often leads to discomfort and divisiveness. Nevertheless, since it is one of the most important human rights issues of today, it is important to engage in critical thinking and civilized dialogue about it.

After introducing the students to the topic of the discussion, ask the questions below.

1. In the beginning of the video, a demographer from the Indian Institute of Technology says that ironically, “the womb is today one of the most unsafe places for the girl child.”<sup>79</sup>
  - Do you think the same could be said for unborn children in general, considering that about 73 million abortions occur worldwide each year?<sup>80</sup>
  - Does this meet the demands of justice? Explain.
  - How can we make the womb a safer place both for the girl child and for children in general?
2. Dr. Mitu Khurana hoped that her daughters would be embraced by her husband’s family. Instead, they were not accepted and her mother-in-law tried to kill one of her daughters.
  - Do you think that thinking about girls as unwanted influences the attitudes people take toward them?
  - Is this attitude respectful of human dignity?
  - How would you apply this reasoning to speaking about “unwanted children” in general?
3. Since prenatal screening tests became available in 2000, almost all children with Down Syndrome in Iceland are aborted. On average, only two children with Down Syndrome end up being born each year in Iceland, and this is mostly because the prenatal screening tests are only 85% accurate.<sup>81</sup>
  - Do you think children with Down Syndrome and disabilities in general are seen as less valuable than other children?
  - Are they also viewed as an unwanted burden by their parents or the society?
  - Does this attitude respect their dignity?

<sup>79</sup> CNA Insider: Killed In The Womb For Being Girls: India’s Missing Daughters, 2019, available at <https://www.youtube.com/watch?v=v8WHQ9Lp3l0> (last visited Dec 2, 2022).

<sup>80</sup> Guttmacher: Unintended Pregnancy and Abortion Worldwide, March 2022, available at <https://www.guttmacher.org/fact-sheet/induced-abortion-worldwide> (last visited Dec 1, 2022).

<sup>81</sup> Juliana Quinones, Arijeta Lajka: “What kind of society do you want to live in?”: Inside the country where Down syndrome is disappearing. in: CBS News, available at <https://www.cbsnews.com/news/down-syndrome-iceland/> (last visited Dec 1, 2022).

4. In the US, children from black and Hispanic racial background are predominantly being aborted. For example; "In 2016, as in previous years, more African American babies were aborted than were born alive in New York City."<sup>82</sup>. For this reason, some black Americans have argued that abortion is being used as means of racial sex-selection.
  - Do you think that in some cases the lives of children from non-white racial background can be seen by society as less valuable?
  - Is this respectful of their dignity?
  - How can the dignity of children from different races be protected before birth?
  
5. We have seen that today, some societies are placing conditions on children for their birth based on sex, race, economic background, disability, and other characteristics.
  - Is it just to put sex, race, economic background or disability as a condition for the birth of a child?
  - What should be the important principle of justice in this respect?
  - Are human dignity and rights dependent on sex, race, disability, level of poverty or other characteristics? If not, on what are they based?

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<sup>82</sup> Tessa Longbons: Abortion Reporting: New York City, Charlotte Lozier Institute, December 2018, available at <https://lozierinstitute.org/abortion-reporting-new-york-city-2016/> (last visited Dec 2, 2022).

**Answer Key for the teacher**

1. The fact that around 66 countries in the world have legalized or decriminalized abortion on request<sup>83</sup>, show that the womb is indeed one of the most unsafe places for unborn children. This should not be so since justice demands that law protect the life of everyone equally, regardless of age, stage of development, sex, or other characteristics. One of the most important purposes of law is to protect life and security of persons. The principle that ought to guide whether or not one's life should be protected by law is whether or not that person is a human being, and the law should be blind to all other characteristics. Biology and embryology have proven that the embryo and fetus are human beings<sup>84</sup> and members of human species, which means their lives should also be protected by law.

To make the womb a safer place for girl children and for children in general, one solution is to make the laws more protective of unborn children. Statistics show that many women who decide to have an abortion are pressured by their partners and families, social, psychological and by economic circumstances.<sup>85</sup> Society could and should work to provide alternatives to those women so they are not forced to have abortions.

2. When we are thinking about girl children in terms of being wanted or not, we evaluate their worth on the basis of the wishes and desires of their parents and the society. However, as the class learned in this curriculum, what gives humans their worth is their dignity and human dignity is intrinsic – all people have it by virtue of being human. This means that the worth of a human person cannot not be approached from the point of view of the wishes of parents or society, but from the perspective of intrinsic value. Each person is unique and unrepeatable, regardless of whether her parents recognize this or not.
3. Suggesting prenatal screening to women so that they can terminate children with Down Syndrome or any disability is to condone the view that persons who (could) have a disability as less valuable than other children. Implicit in this idea is that their lives are not worth living, or that they are too much of an unwanted burden for the parents and society. Aborting children with Down Syndrome or a disability definitely violates their dignity since they are treated as less valuable and not offered an equal opportunity to be born, as other children are.

83 United Nations, Department of Economic and Social Affairs, Population Division (2019). World Population Policies 2017: Abortion laws and policies.

84 Moore KL, Persaud TVN. The Developing Human, 7th ed. Philadelphia: Saunders-Elsevier, 2003; 31; Carlson BM, Human Embryology and Developmental Biology, 3rd ed. Philadelphia: Mosby-Elsevier, 2004; 2, 8–10, 31.

85 BMC Womens Health. 2013; 13: 29. Published online 2013 Jul 5. doi: 10.1186/1472-6874-13-29 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3729671/> (last visited Dec 2, 2022).

4. Even though this is often not explicitly stated, some societies consider that the lives of children from non-white racial background are less valuable, since they are more likely to encounter social and economic difficulties, and could possibly end up in crime. In the book *Freakonomics*, professors John J. Donahue and Steven D. Levitt, propose that women who are at greater risk of giving birth to crime-prone children are disproportionately more likely to elect to have abortions. The cumulative effect of these individual-level decisions, so their thesis goes, would, over time yield a reduction in the rate of serious crime.<sup>86</sup> This idea is similar to population control as it views certain people as “problems” to be eliminated or reduced, rather than addressing the issues. The idea that you can stop crime by preventing certain people or populations from reproducing is modern day eugenics. This attitude does not respect human dignity; it views the lives of some as more or less valuable and fails to provide equal opportunity to all persons.

We in society must work to provide alternatives to women so they feel supported in their courage to choose to respect their dignity and the dignity of another person, so that all children know they are wanted and welcomed.

5. Putting sex, race, or disability as a condition for the birth of a child is unjust since justice should be blind to those characteristics when it comes to right to life. The important principle of justice in this respect is whether someone is a human being, which unborn children definitely are regardless of their sex, race or disability. Also, their human dignity and fundamental human rights are not based on those characteristics, but on the fact of them being human. All persons have dignity regardless of any characteristics, including their stage of development, except their humanity.

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86 Steven D. Levitt, Stephen J. Dubner: *Freakonomics. A Rogue Economist Explores the Hidden Side of Everything*, 2009.

## Lesson 9: The Mission

### PURPOSE

To help students to pursue a mission of excellence, respecting human dignity.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand their lives as a long-term mission to strive for excellence and respect human dignity.
2. Recognize concrete examples of mission driven individuals.

### VOCABULARY

- Mission: one's purpose or higher goal

### MATERIALS & RESOURCES

- Viktor Frankl: On the Importance of Having a Purpose
- Where Will Taking a Stand Take You?

### PROCEDURE

**Step 1:** Review the previous lesson. Recall that heroic actions, exemplified by those working to end femicide in their country, are an outgrowth of practicing habits of excellence.

**Step 2:** Recall that in Grades 9 and 10, the class learned that one of the most important “ingredients” of heroic habits involves having a mission, or a reason “why” one does everything they do. In this lesson, the class will explore further what this means and how one can pursue a life of mission or purpose.


Recall the definition of a mission and write it on the board:

Mission: one's purpose or higher goal

**Step 3:** Read together as a class the text by Viktor Frankl “On the Importance of Having a Purpose” to focus once more on the core idea of this lesson.

Ask the students to share an idea that stood out for them in the text.

Highlight the following quote:

 *What was really needed was a fundamental change in our attitude toward life. We had to learn ourselves and, furthermore, we had to teach the despairing men that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life – daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual.”<sup>87</sup>*

Keep in mind that change doesn’t happen overnight. Many heroes who fight against injustice give their whole lives to a cause, only to feel at the end of their life that they would have liked to do more. While there are books on store shelves that may promise a quick-fix, a life “hack” or a new and improved method, living a life of personal mission is a lifelong undertaking.

**Step 4:** Ask students to identify a mission-driven individual they know. This person is someone who is strongly driven by a value or core belief. It could be a family member, teacher, coach, etc.. Ask students to identify how this person’s mission or purpose is reflected in that individual’s life. What has it motivated them to achieve?

Remind students that choosing to live according to their mission and purpose is not always easy; it requires practicing habits of excellence today and in the future.


Have students read the story [Where Will Taking a Stand, Take You?](#). After reading the story, introduce the idea of a manifesto.

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<sup>87</sup> Viktor E. Frankl: Man’s Search for Meaning, 1946.




**Step 5:** The word ‘Manifesto’ comes from the latin word, manifestare, ‘make public’. There are a number of examples of manifestos throughout history. *The Universal Declaration of Human Rights (UDHR)* is a kind of manifesto by the international community, vowing to never again allow atrocities like those of the holocaust to happen again. The UDHR addressed, for the first time, fundamental human rights to be universally protected, as it aspirationally proclaims:

 *Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,*  
*whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, [...]*  
*whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms [...].”<sup>88</sup>*

There are numerous artistic movements, organizations and political parties with manifestos. There is the political manifesto, *The Communist Manifesto*, by Karl Marx:

 *The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.”<sup>89</sup>*

The book, *The Gulag Archipelago*, can be read as Soviet Dissident Aleksandr Solzhenitsyn’s literary manifesto in response:

 *If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being [...].”<sup>90</sup>*


<sup>88</sup> The Universal Declaration of Human Rights (UDHR); Preamble.

<sup>89</sup> Karl Marx, Manifesto of the Communist Party (1848).

<sup>90</sup> Aleksandr Solzhenitsyn: The Gulag Archipelago (1973).

Can you guess the politics of the playwright who famously wrote, “Art is not a mirror to reflect reality, but a hammer with which to shape it”? The quote is by the playwright Bertolt Brecht, who moved to Soviet-occupied East Germany after WWII as he was a strong proponent of the communist regime.

Brecht wrote a poem, *The Manifesto*, in homage. By comparison, the painter Vasily Kandinsky fled Soviet Russia, as spirituality was unwelcome in an aggressively materialist communist society. Kandinsky moved to Germany and worked there until the Nazis closed down the school where he was teaching, in 1933. Kandinsky wrote a manifesto entitled, *Concerning the Spiritual in Art*:

 *It has been said that art is the child of its age [...]. This art, which has no power for the future, which is only a child of the age and cannot become a mother of the future, is a barren art. She is transitory and to all intent dies the moment the atmosphere alters which nourished her. The other art, that which is capable of educating further, springs equally from contemporary feeling, but is at the same time not only echo and mirror of it, but also has a deep and powerful prophetic strength.”<sup>91</sup>*

**Step 6:** Manifestos are often ideological declarations or political propaganda written to sway the reader to adopt a set of (sometimes incorrect) beliefs. However, from the basement of the UN to the spiritual in art, there’s no reason that manifestos can’t be a reaction of conscience, a call to action or a pause for contemplation.

Divide students into small groups and have them write a new manifesto of their own. The topic can be on any issue or theme covered in the curriculum. The tone can be poetic, factual and succinct, forceful, dramatic, etc.. The manifesto should include a compelling introduction (answering the “why”), at least three main statements or calls to action (the “what” you want to say to the audience) and a conclusion (“who”, “when”, “where”?). Encourage hyperbole, flair and exaggeration for the sake of the exercise. Manifestos should compel the listener and convince the audience of your points.

After each group finishes writing their manifesto, have students read their manifestos aloud to the class. Ask students which manifesto they thought was the most powerful, compelling or convincing. Why?

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91 Kandinsky, Wassily, 1866–1944. *Concerning the Spiritual in Art*. London: Tate, 2006.

**Step 7:** Summarize. Recall the definition of a mission and the importance of discovering and pursuing their personal mission in their lives. Encourage students to consider writing their own personal manifesto at home, to help them clarify the ideas they feel most passionate about or what values they stand for.

Explain that one of the ways they can work to develop a sense of mission is to form a World Youth Alliance (WYA) Chapter in their school or town. Interested students can visit [www.wya.net](http://www.wya.net) to learn more.

### **FOLLOW-UP & HOMEWORK**

Ask the students to fill in [Interim Quiz 2](#) at home and bring it to the next class. Let them know that solving the Interim Quiz will help them in the Final Quiz which will happen during the last class.

**Viktor Frankl: On the Importance of Having a Purpose<sup>92</sup>**

As we said before, any attempt to restore a man's inner strength in the camp had first to succeed in showing him some future goal. Nietzsche's words, "He who has a why to live can bear with almost any how", could be the guiding motto for psychotherapeutic and psycho hygienic efforts regarding prisoners. Whenever there was an opportunity for it, one had to give them a why — an aim — for their lives, in order to strengthen them to bear the terrible how of their existence. Woe to him who saw no more sense in his life, no aim, no purpose, and therefore no point in carrying on. He was soon lost. The typical reply with which such a man rejected all encouraging arguments was, "I have nothing to expect from life any more." What sort of answer can one give to that?

What was really needed was a fundamental change in our attitude toward life. We had to learn ourselves and, furthermore, we had to teach the despairing men that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life—daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual.

These tasks, and therefore the meaning of life, differ from man to man, and from moment to moment. Thus it is impossible to define the meaning of life in a general way. Questions about the meaning of life can never be answered by sweeping statements. "Life" does not mean something vague, but something very real and concrete, just as life's tasks are also very real and concrete. They form man's destiny, which is different and unique for each individual. No man and no destiny can be compared with any other man or any other destiny. No situation repeats itself, and each situation calls for a different response. Sometimes the situation in which a man finds himself may require him to shape his own fate by action. At other times it is more advantageous for him to make use of an opportunity for contemplation and to realize assets in this way. Sometimes man may be required simply to accept fate, to bear his cross. Every situation is distinguished by its uniqueness, and there is always only one right answer to the problem posed by the situation at hand.

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<sup>92</sup> Viktor E. Frankl: *Man's Search for Meaning*, 1946.

## Where Will Taking A Stand Take You?

I had been up most of the night, almost every night, for nearly six weeks now. I was twenty-one, living in New York City studying piano performance. But it was my unpaid “part-time job” that was consuming my waking (and sleeping) hours.

The United Nations evokes prestigious images of flags, important people sitting in chairs with name plaques, sitting in the General Assembly room, as they lean into their mic to address their esteemed colleagues. But it’s in the basement of the UN, in cave-like rooms with orange and green polyester fabric sound-proofing the walls, and fluorescent lights buzzing overhead, that the real negotiations take place. Negotiators test and tease language proposals and attempt to sway allegiance and votes with funding. The most important debates often take place at odd hours, when the dissenting country representatives with few staff are in need of sleep, and advocate votes are ensured.

It was a Thursday, the day my life changed. I was at the Conference on Population and Development, when thirty-two young people took the floor and claimed to represent all three billion of the world’s youth. They demanded sexual rights for children, abortion as a human right and the deletion of parental rights. In claiming to represent the world’s youth, they held sway over delegates as lobbying groups began to coercively impose this agenda on weaker, poorer, countries.

I wanted to stand up and shout. It was unjust. What about those who still don’t have clean water? Sanitation? Education? Infrastructure? Housing? Basic healthcare? What about the Universal Declaration of Human Rights? Article 26, 3: “Parents have a prior right to choose the kind of education that shall be given to their children.”

The room was full of influential people: delegates and state representatives, organizations ... Why didn’t they speak up! Who was I? What could I do? In a reaction of conscience, I had to do something. I thought to myself, *these young people don’t represent me and they don’t represent millions of other young people around the world*. I exited the UN basement only to emerge into the darkness of the night, and a long subway commute ahead of me.

Waiting on the subway platform, I looked around to see a homeless man crouched under a bench with his sleeping bag, a musician creatively playing the drums on overturned plastic buckets, and a parent holding a sleeping child in their arms. *We are more than our sexual faculties. Why aren’t we talking about the development of the whole person: the moral, emotional, intellectual, and physical dimensions?* I began writing. A manifesto. A counterstatement.

Hurriedly bursting into the apartment, my roommates enquired if everything was OK? I told them about the thirty-two young people, their demands and ... I could hardly get any other words out of my mouth before they interjected in shock at what was going on. The coercion! It was unjust! The bigger countries were taking advantage of the smaller countries and pushing their own agendas. We spent the rest of the night writing, editing and taking turns sleeping. As the nearest Kinkos (now FedEx) opened, we hurriedly handed over our floppy disk to the store manager, asking for copies of our manifesto on their brightest, pinkest, paper. "We only do flyers and brochures, lady.", he clarified.

In the UN halls, we placed the pink flyers in stacks on the table reserved for "delegates only".

Part of the flyer read:

The eight "proposals" of the UNFPA Youth do not address the real needs of the vast majority of youth around the world. Rather, they are aimed only at sex, money and power, and make bold demands for governments to adopt the same agenda. We reject *their* vision of our future.

On behalf of the youth from around the world who have been deliberately excluded from the youth forum process we would like to re-emphasize the following aspects of the Cairo document:

- We understand that youth rights are already ensured by the Universal Declaration of Human Rights and reaffirmed by Principle 1 of the Cairo document, and therefore we do not need to create new rights and privileges;
- We endorse and live the principles of sexual restraint and responsibility and reject the promotion of unlimited sexual rights, which lead to illegitimacy, disease, and disillusionment;
- We implore parents to exercise their prior rights and responsibilities to direct the religious and moral education of their children in conformity with their own convictions and not to relinquish these rights to governments and to UN agencies;

The development of the whole person includes the moral, spiritual, emotional, intellectual as well as the physical dimensions. Please do not reduce us to our sexual faculties. Our main concerns are issues relating to education, family, employment and development. Please don't "reserve and move on"<sup>93</sup>. Hold fast to principles for our future.

<sup>93</sup> This is when Member States voice their reservations on elements of a draft but still agree to adopt the document. The pink flyer asked representatives not to simply register or voice a reservation, but to vote down the proposal completely, and to consider the future they want for the young people in their country.

It's not an exaggeration to say that the pink photocopies caused pandemonium that day. The negotiations were halted as delegates came up to us one by one, saying: "Thank you for standing up." "Thank you for saying this." "Thank you for being here." Many of the delegates knew first-hand how our understanding of the human person lays the foundation for what policies and initiatives are adopted in practice. In their countries, foreign aid funded population control programs, while antibiotics or education needs remain unmet. International delegates asked us to maintain a permanent presence at the United Nations and to work with youth from their countries.

My roommates and I didn't continue down the path to become concert pianists; we took the road less travelled, building an organization of young people from around the world to understand and defend the dignity of the human person. We also eventually got our name on a plaque at the United Nations, that reads: "Non-Governmental Organization, World Youth Alliance."

## Interim Quiz 2

**A. True/false questions**

1. T/F “Justice is blind” means that if we want to be just, we need to be blind to all differences among people.
2. T/F Invention of ultrasound decreased femicide around the world.
3. T/F He who has a ‘why’ to live can bear with almost any ‘how’.
4. T/F If it’s unjust, it wouldn’t be the law.

**B. Essay Question**

5. Name and explain three types of coercion:

**C. For each answer, make a correct question.**

*For example, if the answer is “The first letter of the alphabet”, the question is “What is the letter A?”. Or, if the answer is “A paste or gel used in conjunction with a toothbrush to help clean and maintain the aesthetics and health of teeth”, the correct question is “What is toothpaste?”*

6. The sum of goods needed both for the individual and the community to flourish.
7. A group of people unified in the pursuit of common good.
8. A habit of treating everyone as equal in humanity and giving everyone their due.
9. My purpose or a higher goal.
10. The practice of intentionally aborting a girl child or killing them after birth because of the preference for male posterity.



**D. Multiple choice questions. There can be more than one correct answer.**

11. Paul Ehrlich advocated for the following:
  - a) Adding temporary sterilants to the water supply.
  - b) Dr. Swaminathan
  - c) Riding in a taxi with his family.
  - d) Zero Population Growth
12. What should determine whether someone has a right to life:
  - a) Disability
  - b) Whether the parent wants a male or female child.
  - c) Being human
  - d) Level of cognitive and emotional development.
13. In many countries, skewed male-female ratios due to femicide has led to:
  - a) Sex trafficking
  - b) Forced marriages
  - c) Bride buying
  - d) More jobs
14. The main point of the article by the Dalai Lama was that:
  - a) All religions are basically the same.
  - b) We are all the same human beings with the same dignity.
  - c) No one is responsible for carrying the burden of another person.
  - d) There is fundamental inequality in our society.
15. What are the important principles in determining who should enter college:
  - a) Level of knowledge
  - b) That no one feels bad
  - c) Skin color
  - d) Displays habits of excellence
16. Which of the following countries are listed as having skewed birth ratios because of femicide:
  - a) Indiana
  - b) India
  - c) Armenia
  - d) Albania
17. Which of the following is an example of a just cause?
  - a) Promoting Human Dignity
  - b) Promoting Eugenics
  - c) Promoting youth for euthanasia
  - d) Promoting feminists for femicide

**Interim Quiz 2 – Answer Key for the teacher**

1. F – we should be blind to everything except to a principle important for the thing in question.
2. F – pregnant women were taking advantage of a cheap and pervasive tool—ultrasound—and aborting if the fetus turned out to be female.
3. T
4. F – some things can be legal and still unjust (e.g. slavery and racial segregation were legal).
5. Three types of coercion are: coercion through psychological pressure, economic pressure and by force. Psychological pressure is a reasonable fear that one will be subjected to violence, detention, duress or psychological oppression. Economic pressure is when someone risks losing their job or facing unreasonable fines or other financial penalties for failing to submit. Likewise, incentivizing people through payments to undergo procedures they otherwise wouldn't submit to, is a form of economic pressure or coercion. In the case of coercion by force, individuals lack the information or knowledge necessary to give informed consent and are physically forced to undergo certain procedures.
6. What is the common good?
7. What is solidarity?
8. What is justice?
9. What is a mission?
10. What is femicide?
11. a and d
12. c
13. a, b and c
14. b
15. a and d
16. b, c and d
17. a

## Lesson 10: Final Quiz

### PURPOSE

To review the content of the whole curriculum with students and evaluate their learning.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Identify and further refine their knowledge of the core contents of the curriculum.

### VOCABULARY

- No new vocabulary.

### MATERIALS & RESOURCES

- Final Quiz
- Final Evaluation

### PROCEDURE

**Step 1:** Ask the students if they have completed the [Interim Quiz 2](#). Ask them if some of the questions were difficult and help clarify the answers.

**Step 2:** Announce to the students that the main part of the class will be the [Final Quiz](#) and give instructions for the quiz. Have a volunteer assist in handing out the questions and help calculate the points of all groups.

Divide the rest of the students into a maximum of 4 groups and have them play the quiz. Students should name their groups. The groups will compete against each other to answer the questions correctly. Lead the quiz by using the Final Quiz worksheet. The objective of the quiz is to review the main ideas from all the previous lessons.

After all four rounds of the quiz are completed, calculate the points of each group and announce the winners.

**Step 3:** Give instructions and ask students to fill out the [Final Evaluation](#). Offer closing remarks and thank students for participating in the Human Dignity Curriculum.

**Final Quiz****A. Mark sentences as true or false. Each correct answer gives 1 point.**

Instructions: Give printed questions to each group. The groups get 3 minutes to answer all questions. After all groups finish, pick up the sheets with answered questions. With the help of the volunteer, read out loud the correct answers and calculate the number of points for each group. Write the points of each group on the board.

1. T/F The Preamble of the Universal Declaration of Human Rights says that human rights grant human dignity.
2. T/F If we reduce the number of people on earth, the wealth per person will increase.
3. T/F Our emotions are sometimes wrong, that is, not always in accord with reality.
4. T/F Skewed male-female ratio in some countries is a result of population control policies coupled with social preference for boys.
5. T/F "Rampant demographic masculinization" describes skewed sex ratios due to femicide.
6. T/F Disney 1968 Family Planning video shows how art can be used for propagandistic purposes.
7. T/F Saying that cheating is wrong is simply your opinion.
8. T/F A 1992 poster from Kenya, read: "Jobs are scarce. Have few children."
9. T/F Justice is blind means that if we want to be just, we need to be blind to all differences among people.
10. T/F Invention of ultrasound decreased femicide.
11. T/F He who has a 'why' to live can bear with almost any 'how'.

12. T/F Justice is the same as legality. If it wasn't just, it wouldn't be made a law.

**B. Write the answer to the essay questions. Each correct answer gives 3 points.**

Instructions: Give printed questions to each group. Groups get 7 minutes to answer all three questions. After all groups finish, pick up the sheets with answered questions. Read out loud the answers of each group on the following scale: 3 – the answer is comprehensive enough and explains the main point, 2 – the answer is correct but it is missing some important elements, or it is partially true and partially false, 1– the answer provides very limited accurate explanation, 0 – no answer is provided or it is completely false. Calculate the number of points for each group and write them on the board.

13. Is the Universal Declaration of Human Rights a Western construct? Explain.

14. Name and explain three types of coercion:

**C. For each answer, make a correct question. Each correct answer gives 1 point, each wrong answer gives –2 points.**

Instructions: After hearing the question, the groups get 20 seconds to react by raising the hand. The group which reacts the fastest gets to answer the question. If they answer wrong, the next group gets to answer.

15. Policies which aim to alleviate poverty and achieve development by reducing the number of poor people instead of reducing poverty.
16. The bet whether the prices of the five selected metals would decrease or increase by the end of 1980's.
17. That which exists or is true regardless of what people think or feel about it.

18. Having information, education and alternatives presented to be able to make truly free and responsible decisions.
19. The human power to use our imagination and ideas to shape the world.
20. The sum of goods needed both for the individual and the community to flourish.
21. A group of people unified in the pursuit of common good.
22. A habit of treating everyone as equal in humanity and giving everyone their due.
23. My purpose or a higher goal.
24. The practice of intentionally aborting female children or killing them after birth because of the preference for male posterity.

**D. The Chase: Choose the correct answer. There can be more than one correct answer.**

**Instructions: There will be two games: A and B. In each game there will be a Chaser from one group and the Contestant from the other group.**

If there are 4 groups, write on two papers "Chaser" and on two other "Contestant" without students seeing it. Have each group choose one paper. In both games one group will chase and one will be chased.

There are 7 questions for each round. The Contestant starts with +1 point from the Chaser. Each correct answer brings +1 points. Both the Chaser and the Contestant are answering simultaneously. After the question is shown on the screen and read out loud by the teacher, both the Contestant and the Chaser have 15 seconds to write the answer on a sheet of paper. After the time is up, they hand out the answers to the teacher who gives points for correct answers and writes the points on the board. After all seven questions are answered, the total number of points is calculated for both the Chaser and the Contestant.

If the Contestant wins, the winning group gets +2 points. If it ends up tied, Chaser's group gets +2 points and the Contestant's group gets -1 point. If the Chaser wins, his group gets +5 points and the losing group -2 points.

## GAME A:

25. Which one is correct:
  - a) Human rights grant human dignity
  - b) Human rights are a Western invention
  - c) Human dignity is a Western construct
  - d) Human dignity is the foundation of human rights
26. Malthusian theories claim that:
  - a) Number of people has the tendency to rise beyond the means of subsistence.
  - b) Efficiency in food production increases faster than population.
  - c) There is no correlation between poverty and population growth.
  - d) People are inventors and problem-solvers.
27. Which of the following statements are subjective:
  - a)  $2 + 3 = 5$
  - b) All persons are equal in dignity.
  - c) It is morally wrong to intentionally hurt an innocent person.
  - d) All conservatives are wrong.
28. What are population control policies that violate human rights:
  - a) Forced sterilization
  - b) Abortion without consent
  - c) Femicide
  - d) Ultrasound
29. The growth of population:
  - a) Increases our stock of useful knowledge
  - b) Brings short term negative effects
  - c) Inevitably leads to mass starvation
  - d) Requires improved transportation infrastructure and networks, and it makes investment in transportation more cost-effective
30. Which of the following statements was written by Paul Ehrlich in The Population Bomb:
  - a) To stabilize the population we must eliminate 350,000 people per day.
  - b) At long last, India is moving to effectively address its population problem.
  - c) A cancer is an uncontrolled multiplication of cells; the population explosion is an uncontrolled multiplication of people.
  - d) We are overpopulated and cannot feed ourselves from our own resources.

31. What is the most important principle to determine whether someone has a right to life:
  - a) Disability
  - b) Sex
  - c) Being human
  - d) Level of cognitive and emotional development
  
32. In many countries, skewed male-female ratio due to feminicide has led to:
  - a) Sex trafficking
  - b) Forced marriages
  - c) Bride buying
  - d) More jobs
  
33. Which of the following statements are true:
  - a) Eugenicists and Malthusians often allied in policy-making.
  - b) In 1966, President Johnson made U.S. foreign aid dependent on countries adopting population control policies.
  - c) In 1977, the US head of the Office of Population Affairs, Reimert Ravenholt, said he hoped to sterilize a quarter of the world's women.
  - d) After India's 'Emergency' period, Indira Gandhi received the United Nations Population Fund award alongside China's Qian Xinzong, creator of the one-child policy.
  - e) all of the above



## GAME B:

34. The Universal Declaration of Human Rights (UDHR) was adopted in:  
a) 1938  
b) 1946  
c) 1948  
d) 1952
35. Which of the following is among the seven forms of capital essential to the achievement of prosperity:  
a) Financial resources of a nation  
b) Human capital  
c) Gambling  
d) Having rich benefactors
36. Which of the following statements is objectively true:  
a) Tigers are really big.  
b) My hair looks ugly.  
c) We should not cheat on tests.  
d) People can have different opinions, but this does not mean they are all equally true.
37. Coercion in population control can arise through:  
a) Forced procedures  
b) Psychological pressure  
c) Economic pressure  
d) Informed consent
38. We can no longer afford merely to treat the symptoms of the cancer of population growth; the cancer itself must be cut out. Which of the following countries shows that economic growth can go hand in hand with population growth:  
a) Cambodia  
b) Vietnam  
c) Hong Kong  
d) Japan
39. Both Malthusians and Eugenicists claim that:  
a) Allegedly inferior people should be prevented from reproducing.  
b) People are problems that need to be limited or eliminated.  
c) viewed the human person as an object.  
d) proposed eliminating undesirable offspring, to save energy and resources.
40. What are the most important principles in determining who should enter college:  
a) Level of knowledge  
b) That no one feels bad  
c) Skin color  
d) High-school grades

41. Which of the following countries has a problem with femicide:
- a) India
  - b) Armenia
  - c) Montenegro
  - d) Albania
42. Which of the following was not a part of the Human Dignity Curriculum:
- a) Disney
  - b) Thanos
  - c) UDHR
  - d) MTV

**Final Quiz – Answer Key for the teacher**

1. F – it says that human dignity is the basis for human rights.
2. F – this does not necessarily follow. This theory disregards the creative power of people to come up with new inventions and more efficient ways of producing things.
3. T
4. T
5. T – This term is mentioned in the article Missing: 163 Million Women
6. T
7. F – it is objectively so.
8. T –
9. F – we should be blind to everything except to a principle important for the thing in question.
10. F – pregnant women were taking advantage of a cheap and pervasive sex determination tool—ultrasound—and aborting if the fetus turned out to be female.
11. T
12. F – some things can be legal and still unjust (e.g. slavery and racial segregation were legal).
13. The UDHR is not a Western construct since participation by developing countries in the framing of the Declaration was important. At the U.N.’s founding conference, it was chiefly the smaller or less-developed nations who were responsible for the prominent position of human rights in the U.N. Charter. Some most prominent drafters not only contributed significant insights from their own culture, but each possessed an exceptional ability to understand other cultures, and to “translate” concepts from one frame of reference to another. The Declaration itself was based on extensive comparative study... Among the fifty-eight Member States which reviewed the near-final draft, there was even greater cultural and ideological diversity, including six members from Asia, four from Africa, plus the large Latin American contingent. Six of the “European” members belonged to the communist bloc; Islamic culture was strong in eleven; and four had large Buddhist populations. Of those nations which were not represented in drafting, most new nations adopted constitutions resembling the UDHR as soon as they gained independence. In 1993, virtually all countries in the world participated in the adoption of the Vienna Human Rights Declaration which reaffirmed the UDHR. Finally, the UNESCO group discovered that a few basic practical concepts of humane conduct elaborated in the UDHR were so widely shared that they “may be viewed as implicit in man’s nature as a member of society.”

14. Three types of coercion are: coercion through psychological pressure, economic pressure and by force. Psychological pressure is a reasonable fear that one will be subjected to violence, detention, duress or psychological oppression. Economic pressure is when someone risks losing their job or facing unreasonable fines or other financial penalties for failing to submit. Likewise, incentivizing people through payments to undergo procedures they otherwise wouldn't submit to, is a form of economic pressure or coercion. In the case of coercion by force, individuals lack the information or knowledge necessary to give informed consent and are physically forced to undergo certain procedures.
15. What are population control policies?
16. What is Simon-Ehrlich wager?
17. What is "objective"?
18. What is informed consent?
19. What is creativity?
20. What is the common good?
21. What is solidarity?
22. What is justice?
23. What is a mission?
24. What is femicide?
25. d
26. a
27. d
28. a, b and c
29. a, b and d
30. a) quote by oceanographer Jacques Cousteau
31. b) quote by Robert McNamara, at the time of India's Emergency (mass sterilization camps), then Secretary of Defense under President Johnson
32. c) quote by Paul Ehrlich from The Population Bomb
33. d) quote by Adolf Hitler, on economic policy in 1936
34. c
35. a, b and c
36. e - all of the above
37. c
38. a and b
39. c and d
40. a, b and c
41. c and d

- 42. a, b, c and d
- 43. a and d
- 44. a, b and d
- 45. d

**Final Evaluation****A. Curriculum**

1. After finishing the curriculum, how would you describe its purpose?

2. Which topics did you like the most among the ones listed: human dignity and human rights (UDHR), treating persons as objects in population control policies (video: obviously Thanos is evil, he's also wrong, article: Who won the bet of the century?) power to think about emotions (C.S. Lewis: The Tao, Paul Ehrlich's response to population in India), coercion in population control policies (*A History of Neo-Malthusianism* article, video: *What it was like to grow up under China's one-child policy*, Population Posters from Around the World), freedom for excellence and informed consent, creativity, propaganda (Disney, National Film Board of Canada: Population Explosion), solidarity (Dalai Lama reading, video of Aliah Dimaporo and Tamara Tan Azaña), habits of excellence, Justice (article: Seeds, Scarcity and Coercion, video: Canadian Indigenous Women and class-action lawsuit), femicide, the mission statement (learning about manifestos and writing your own). Pick your top three.

1.

2.

3.

3. Rate the quality of each lesson on a scale of 1 to 10:

- Human dignity and human rights (UDHR): \_\_\_\_
- Treating persons as objects in population control policies: \_\_\_\_
- Power to Think about Emotions (C.S. Lewis: The Tao, Germain Greer on Ehrlich): \_\_\_\_
- Coercion in population control policies: \_\_\_\_
- Creativity and propaganda (Disney, Population Explosion video): \_\_\_\_
- Solidarity (Dalai Lama, Aliah Dimaporo and Tamara Tan Azaña ): \_\_\_\_
- Habits of excellence: Justice : \_\_\_\_
- Femicide (missing women): \_\_\_\_
- The Mission (manifesto): \_\_\_\_

4. What, generally, did you like the most about the curriculum?

5. What do you think you learned from the curriculum?

6. Did you change any opinions you held before? If so, which ones?

7. Did you think you gained any new skills? Which ones?

8. Were the examples and materials (videos, readings, discussion guides) interesting and illustrative of the content? Explain.

9. What did you find most useful about the curriculum? Did you find certain ideas relevant for your life?

10. Is there anything you disliked?

11. Did the curriculum meet your expectations? How?

12. Would you recommend it to a friend? Why?



**B. Competencies**

Do you agree with the following statements? Circle the number from -5 (strongly disagree) to 5 (strongly agree), depending on how much you agree with the statements.

**B.1. Opinions and values**

13. Access to college should be based on knowledge and/or prior grades.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

14. Human rights are a Western construct.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

15. Human dignity is given to us by the State.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

16. More humans in the world will mean more poverty in the long-term.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

17. Not all people should have the right to life.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

18. In some parts of the world, girls are killed or aborted because society prefers boys.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

19. To achieve development, we should reduce the number of people in the world.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

20. It is unjust to prohibit a research lab from performing human cloning.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

21. Everything science and technology can do, should be done.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

22. Disabled people should be sterilized even without their consent.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

## B.2. Behaviors

23. When I do something, I try to consider the purpose of my actions.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

24. I act as if all values are relative.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

25. I try to think whether my emotions correspond to reality.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

26. To be truly free, I try to find meaning and purpose in life.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

27. I am trying with a group of friends to implement a project which would make the world a better place.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

28. When I see a piece of art, I think whether the message it communicates is a just and noble one.

Strongly disagree			Do not agree, nor disagree					Strongly agree		
-5	-4	-3	-2	-1	0	1	2	3	4	5

C. Teacher

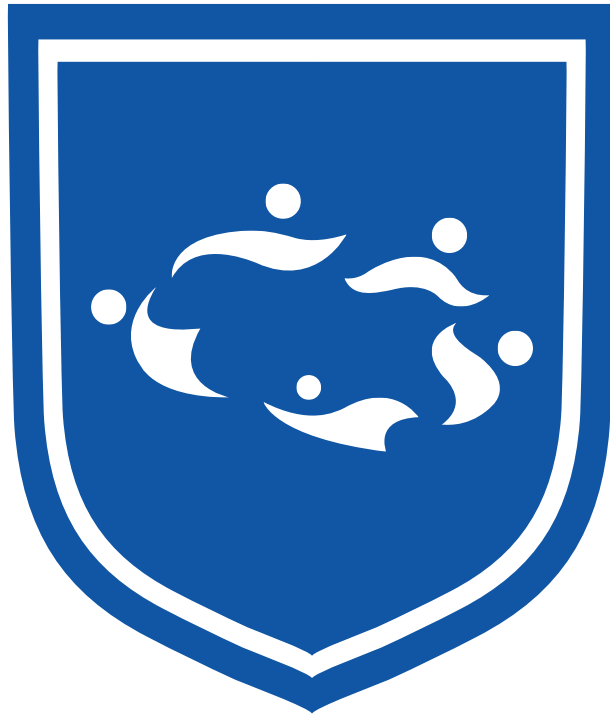
29. Did the teacher explain the content in a clear and effective way?

30. Did the teacher give examples that made the content more interesting and relevant to your life?

31. Did the teacher summarize the previous lesson at the start of each new lesson to help you recall the main ideas?

**D. Final considerations**

32. Do you have anything else you would like to share regarding the curriculum, the classes, etc.?



# **World Youth Alliance Human Dignity Curriculum**

[humandignitycurriculum.org](http://humandignitycurriculum.org)