

**UCSD, Dept. of Political Science**  
**Freshman Seminar PS 87 – Spring 2008**  
*Intolerance*

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**Requirements:**

- \* Attendance (participation is encouraged!)
- \* Presentation during the third or fourth session

During week 3 or 4 you and a partner will be asked to give a 10-15 minute presentation on a case study, past or present, of intolerance. To make your presentation as informative and rich as possible, feel free to be creative – using news clips, video clips, music, pictures, charts and graphs, written narratives, literature, etc. You should address such issues as: 1) the uniqueness (or commonness) of the case you've selected; 2) the history of the “in” and “out” groups in your case; 3) how intolerance is learned and perpetuated among the group/s in your case; 4) how members of the intolerant group understand themselves, and those they do not tolerate; 5) the practices through which the intolerant group exercises its intolerance; 6) how members of your “out” group understand themselves and their predicament, those who do not tolerate them, their avenues for redress, the likelihood of overcoming their situation; and finally 7) the ultimate resolution of the case: Has intolerance disappeared? Howso? Does it persist? Has it changed form? Explain.

**Schedule:**

Week One: Introduction: Intolerance, Socrates to Spielberg

Week Two: Read: Modern Extracts on Toleration (Locke, Madison, Mill) attached to syllabus.

Weeks Three & Four: Presentations

Presentation ideas

Homophobia; Heterosexism

AIDS  
military  
specific events in US, other countries  
adoption issues

Racism

Intermarriage in various communities  
specific events in the US, in other countries  
affirmative action (both white and minority perceptions)  
institutionalized racism  
school curriculum issues

Sexism

Military  
workplace  
stay at home moms/dads  
men in traditionally “female” professions – nursing, teachers

Multicultural issues

Indigenous peoples (US, Australia, French Canadians)  
Minority/refugee populations (Kurds, Ireland, Palestinians)  
Muslims in France – headscarf issue  
school curriculum  
Amish, home schooling  
Marijuana usage  
Muslims in US post 9/11 (ethnic profiling)  
Genocide (Nazi Germany, Rwanda, Darfur, etc etc etc...)

Free Speech

Hate crime  
Nazi/Klan speech  
anti-communism (red scare, McCarthyism, Eugene Debs)  
academic freedom

Lookism

Weight issues  
Beauty issues  
role of mass media (TV, advertisement, MTV)

Intolerance toward conformity to majority (Bill Cosby's argument)

Quotes on Hate and Intolerance

1. "I never will, by any word or act, bow to the shrine of intolerance or admit a right of inquiry into the religious opinions of others." – Thomas Jefferson
  
2. "Anger and intolerance are the twin enemies of correct understanding" – Mohandas K. Gandhi
  
3. "Ignorance, intolerance, egotism, self-assertion, opaque perception, dense and pitiful chuckle headedness - and an almost pathetic unconsciousness of it all, that is what I was at nineteen and twenty" – Mark Twain
  
4. "Common sense is the collection of prejudices acquired by [age] 18." – Albert Einstein
  
5. "...it is precisely the minor differences in people who are otherwise alike that form the basis of feelings of strangeness and hostility between them." – Sigmund Freud, "The Taboo of Virginity"
  
6. "Altogether national hatred is something peculiar. You will always find it strongest and most violent where there is the lowest degree of culture." – Johann Wolfgang von Goethe
  
7. "[homosexuals are] brute beasts...part of a vile and satanic system [that] will be utterly annihilated, and there will be a celebration in heaven." – Jerry Falwell
  
8. "The greatness of every mighty organization embodying an idea in this world lies in the religious fanaticism and intolerance with which, fanatically convinced of its own right, it intolerantly imposes its will against all others" – Adolph Hitler
  
9. "The divide of race has been America's constant curse. Each new wave of immigrants gives new targets to old prejudices. Prejudice and contempt, cloaked in the pretense of religious or political conviction, are no different. They have nearly destroyed us in the past. They plague us still. They fuel the fanaticism of terror. They torment the lives of millions in fractured nations around the world. These obsessions cripple both those who are hated and, of course, those who hate, robbing both of what they might become." – Bill Clinton, 1997 Presidential Inaugural Address
  
10. "I will permit no man to narrow and degrade my soul by making me hate him " – Booker T. Washington
  
11.        Sometimes with secret pride I sign  
              to think how tolerant am I;  
              Then wonder which is really mine:  
              Tolerance or a rubber spine  
  
              Ogden Nash
  
12. "People are tolerant only about things they don't really care about." – Baroness Wooton

Modern Extracts on Toleration: Locke, Madison, Mill

**John Locke, *Letter Concerning Toleration***

The toleration of those that differ from others in matters of religion is so agreeable to the Gospel of Jesus Christ, and to the genuine reason of mankind, that it seems monstrous for men to be so blind as not to perceive the necessity and advantage of it in so clear a light. I will not here tax the pride and ambition of some, the passion and uncharitable zeal of others....

The commonwealth seems to me to be a society of men constituted only for the procuring, preserving, and advancing their own civil interests. Civil interests I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like. It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general and to every one of his subjects in particular the just possession of these things belonging to this life. If anyone presume to violate the laws of public justice and equity, established for the preservation of those things, his presumption is to be checked by the fear of punishment, consisting of the deprivation or diminution of those civil interests, or goods, which otherwise he might and ought to enjoy. But seeing no man does willingly suffer himself to be punished by the deprivation of any part of his goods, and much less of his liberty or life, therefore, is the magistrate armed with the force and strength of all his subjects, in order to the punishment of those that violate any other man's rights.

Now that the whole jurisdiction of the magistrate reaches only to these civil concerns, and that all civil power, right and dominion, is bounded and confined to the only care of promoting these things; and that it neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem unto me abundantly to demonstrate.

... because the care of souls is not committed to the civil magistrate, any more than to other men. It is not committed unto him, I say, by God; because it appears not that God has ever given any such authority to one man over another as to compel anyone to his religion. Nor can any such power be vested in the magistrate by the consent of the people, because no man can so far abandon the care of his own salvation as blindly to leave to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he shall embrace. For no man can, if he would, conform his faith to the dictates of another. All the life and power of true religion consist in the inward and full persuasion of the mind; and faith is not faith without believing... Let us now consider what a church is. A church, then, I take to be a voluntary society of men, joining themselves together of their own accord in order to the public worshipping of God in such manner as they judge acceptable to Him, and effectual to the salvation of their souls.

The end of a religious society ... is the public worship of God and, by means thereof, the acquisition of eternal life. All discipline ought, therefore, to tend to that end, and all ecclesiastical laws to be thereunto confined. Nothing ought nor can be transacted in this society relating to the possession of civil and worldly goods. No force is here to be made use of upon any occasion whatsoever. For force belongs wholly to the civil magistrate, and the possession of all outward goods is subject to his jurisdiction...

These things being thus determined, let us inquire, in the next place: How far the duty of toleration extends, and what is required from everyone by it?

And, first, I hold that no church is bound, by the duty of toleration, to retain any such person in her bosom as, after admonition, continues obstinately to offend against the laws of the society. For, these being the condition of communion and the bond of the society, if the breach of them were permitted without any animadversion the society would immediately be thereby dissolved. But, nevertheless, in all such cases care is to be taken that the sentence of excommunication, and the execution thereof, carry with it no rough usage of word or action

whereby the ejected person may any wise be damnified in body or estate. For all force (as has often been said) belongs only to the magistrate, nor ought any private persons at any time to use force, unless it be in self-defence against unjust violence. Excommunication neither does, nor can, deprive the excommunicated person of any of those civil goods that he formerly possessed. All those things belong to the civil government and are under the magistrate's protection. The whole force of excommunication consists only in this: that, the resolution of the society in that respect being declared, the union that was between the body and some member comes thereby to be dissolved; and, that relation ceasing, the participation of some certain things which the society communicated to its members, and unto which no man has any civil right, comes also to cease. For there is no civil injury done unto the excommunicated person by the church minister's refusing him that bread and wine, in the celebration of the Lord's Supper, which was not bought with his but other men's money.

Secondly, no private person has any right in any manner to prejudice another person in his civil enjoyments because he is of another church or religion. All the rights and franchises that belong to him as a man, or as a denizen, are inviolably to be preserved to him. These are not the business of religion. No violence nor injury is to be offered him, whether he be Christian or Pagan. Nay, we must not content ourselves with the narrow measures of bare justice; charity, bounty, and liberality must be added to it. This the Gospel enjoins, this reason directs, and this that natural fellowship we are born into requires of us. If any man err from the right way, it is his own misfortune, no injury to thee; nor therefore art thou to punish him in the things of this life because thou supposest he will be miserable in that which is to come.

Nay, further: if it could be manifest which of these two dissenting churches were in the right, there would not accrue thereby unto the orthodox any right of destroying the other. For churches have neither any jurisdiction in worldly matters, nor are fire and sword any proper instruments wherewith to convince men's minds of error, and inform them of the truth...

Nobody, therefore, in fine, neither single persons nor churches, nay, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other upon pretence of religion. Those that are of another opinion would do well to consider with themselves how pernicious a seed of discord and war, how powerful a provocation to endless hatreds, rapines, and slaughters they thereby furnish unto mankind. No peace and security, no, not so much as common friendship, can ever be established or preserved amongst men so long as this opinion prevails, that dominion is founded in grace and that religion is to be propagated by force of arms...

That we may draw towards a conclusion. The sum of all we drive at is that every man may enjoy the same rights that are granted to others. Is it permitted to worship God in the Roman manner? Let it be permitted to do it in the Geneva form also. Is it permitted to speak Latin in the market-place? Let those that have a mind to it be permitted to do it also in the Church. Is it lawful for any man in his own house to kneel, stand, sit, or use any other posture; and to clothe himself in white or black, in short or in long garments? Let it not be made unlawful to eat bread, drink wine, or wash with water in the church. In a word, whatsoever things are left free by law in the common occasions of life, let them remain free unto every Church in divine worship. Let no man's life, or body, or house, or estate, suffer any manner of prejudice upon these accounts. Can you allow of the Presbyterian discipline? Why should not the Episcopal also have what they like? Ecclesiastical authority, whether it be administered by the hands of a single person or many, is everywhere the same; and neither has any jurisdiction in things civil, nor any manner of power of compulsion, nor anything at all to do with riches and revenues.

### **James Madison, *Federalist* #10**

Among the numerous advantages promised by a well constructed Union, none deserves to be more accurately developed than its tendency to break and control the violence of faction. The friend of popular governments never finds himself so much alarmed for their character and fate, as when he contemplates their propensity to

this dangerous vice. He will not fail, therefore, to set a due value on any plan which, without violating the principles to which he is attached, provides a proper cure for it...

By a faction, I understand a number of citizens, whether amounting to a majority or a minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adverse to the rights of other citizens, or to the permanent and aggregate interests of the community.

There are two methods of curing the mischiefs of faction: the one, by removing its causes; the other, by controlling its effects.

There are again two methods of removing the causes of faction: the one, by destroying the liberty which is essential to its existence; the other, by giving to every citizen the same opinions, the same passions, and the same interests.

It could never be more truly said than of the first remedy, that it was worse than the disease. Liberty is to faction what air is to fire, an aliment without which it instantly expires. But it could not be less folly to abolish liberty, which is essential to political life, because it nourishes faction, than it would be to wish the annihilation of air, which is essential to animal life, because it imparts to fire its destructive agency.

The second expedient is as impracticable as the first would be unwise. As long as the reason of man continues fallible, and he is at liberty to exercise it, different opinions will be formed. As long as the connection subsists between his reason and his self-love, his opinions and his passions will have a reciprocal influence on each other; and the former will be objects to which the latter will attach themselves. The diversity in the faculties of men, from which the rights of property originate, is not less an insuperable obstacle to a uniformity of interests. The protection of these faculties is the first object of government. From the protection of different and unequal faculties of acquiring property, the possession of different degrees and kinds of property immediately results; and from the influence of these on the sentiments and views of the respective proprietors, ensues a division of the society into different interests and parties.

The latent causes of faction are thus sown in the nature of man; and we see them everywhere brought into different degrees of activity, according to the different circumstances of civil society. A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment to different leaders ambitiously contending for pre-eminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to co-operate for their common good. So strong is this propensity of mankind to fall into mutual animosities, that where no substantial occasion presents itself, the most frivolous and fanciful distinctions have been sufficient to kindle their unfriendly passions and excite their most violent conflicts... The inference to which we are brought is, that the CAUSES of faction cannot be removed, and that relief is only to be sought in the means of controlling its EFFECTS...

### **John Stuart Mill, *On Liberty***

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. Were an opinion a personal possession of no value except to the owner; if to be obstructed in the enjoyment of it were simply a private injury, it would make some difference whether the injury was inflicted only on a few persons or on many. But the peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.