

Education for Justice (E4J)
University Module Series: Integrity & Ethics

Module 5

Ethics, Diversity and Pluralism*

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Introduction

This Module explores the concepts of diversity, tolerance and pluralism. It examines ways in which the acceptance of diversity may be difficult but can be understood and accomplished by drawing on ideas and examples of ethical behaviour. The Module provides a menu of options and approaches for addressing ethical challenges involving issues of race, religious belief, gender, sexual orientation, (dis)ability, political views, and a range of others. It illustrates the relevant concepts through discussing historical social systems in which tolerance and pluralism were evident, and historical role models of integrity who provided inspirational leadership in modelling diversity and acceptance in vexing situations. The Module also discusses moral quandaries in which solutions to a moral dilemma are not clear-cut and require specific forms of ethical reasoning. The discussion emphasizes and explores the importance of diversity not only in the context of fairness to individuals and

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marginalized groups, but also as a means to improve society as a whole. The Module engages the students with a variety of pedagogical techniques, including mini-lecture, discussion, debate, and role playing, to encourage participatory decision-making within both hypothetical and real-life diversity-sensitive situations.

The Module is a resource for lecturers. It provides an outline for a three-hour class but can be used for shorter or longer sessions, or extended into a full-fledged course (see: Guidelines to develop a stand-alone course).

Learning outcomes

- Understand and define diversity, tolerance and pluralism
- Perceive the value of cultures, identities, histories, and points of view other than one's own
- Provide examples of moral role models whose actions promote the values of tolerance and pluralism
- Demonstrate a preliminary understanding of more complex aspects of diversity such as intersectionality, identity and subcultures

Key issues

The study of diversity, tolerance and pluralism, especially as these relate to culture, race, nationality, religious belief, gender, (dis)ability, and sexual orientation, is a key domain within ethics education since issues such as discrimination, misrepresentation and ethnocentricity are related to fairness, justice, identity, equality, and other ethical concerns. The study of diversity, tolerance and pluralism not only deepens our understanding of the points of view and social contexts of people from multiple backgrounds and life approaches, but also sensitizes us to the need to critically evaluate our assumptions including our stereotypes about “otherness” obtained through mass media, local bias, socialization, and first-hand exposure.

As noted in [Module 1](#) of the E4J Integrity and Ethics Module Series, ethics refers to “the attempt to arrive at an understanding of the nature of human values, of how we ought to live, and of what constitutes right conduct”. The dictionary definition of ethics is “the study or the science of morals”. Moral is defined as “a sense of right and wrong”, and being moral as “belonging or relating to the principles of good and evil, or right and wrong”. In the broadest sense, therefore, ethics is “a way of life”. However, at the professional level, ethics is a “mode of moral reasoning” within specific professions often formulated in codes, policies, best practices, guidelines, and similar documents. In addition, ethics is an academic term which describes a branch of philosophy devoted to moral reasoning. Finally, in the most commonly used sense of the word, in many cultures “ethics” means virtue and subsets or synonyms of that term such as integrity, character and honesty (Chambers, 1999).

Diversity comes from the English root word *diverse*, which simply means a state in which there exist differences. Within the study of cultures, diversity pertains more specifically to the honouring of all races, sexual orientations, religions, genders, as if

they are each an important hue within the rainbow. More recently, diversity has taken on the added meaning of a cause which champions the equality and rights of all these groups and is frequently linked with inclusion such that the phrase “diversity and inclusion” emphasizes both the importance of difference and the necessity of making each background and group feel important and included. In sociology, or the study of human societies, diversity refers to the variety of inter-group relations regarding race, nationality, ethnicity, gender, sexual orientation, and religious belief. Sociologists are often interested in the patterns of prejudice and discrimination which exacerbate differences and make them negatives, rather than positives, in the human condition.

Tolerance means the recognition of differences and the assumption that such differences should be allowed in a society. Throughout history, many societies have exercised forms of tolerance. The early Muslim empires, for instance, created spaces for Christians and Jews to live among them, with their own legal systems and social orders. The idea of tolerance as a formal principle, however, comes from the liberal tradition. The English political philosopher, John Locke (1632-1704), articulated the idea of toleration in a series of letters he wrote in the late 17th and early 18th centuries. In these letters, Locke argued for tolerance of differences in religious belief and practice, differences that were an important cause of the British civil wars of the 17th century.

Finally, the word pluralism means not simply the grudging acceptance of differences in a social setting, but a recognition that such differences will improve the social order. A plural order is one in which a multiplicity of groups will make a social system better. Pluralism is often associated with democracy, for it is a condition of a democratic system that diversity in social and political matters will make a system more legitimate and effective. Some democratic systems allow pluralism to operate directly by giving interest groups the ability to access law makers, hence allowing their different views to be part of a successful social and political order.

Another term for pluralism is acceptance. At the broadest level this concept pertains to being at peace with situations, peoples, conditions, and attitudes as they are. However, within the context of ethics and diversity, acceptance means the ability to welcome if not champion differences in all types of human demographics whether by age, lifestyle, gender, orientation, race, ability, religion, and other categories. In some contexts, “acceptance” can also pertain to “surrender” or “yielding” to either a higher power or to a particular way of life and its rules.

Throughout history, different ethical and religious traditions have sought to negotiate the differences that exist within their societies. Imperial systems which conquered and then sought to amalgamate different religious beliefs provide some of the earliest evidence of how to deal with a plurality of beliefs or differences. One of the best examples of this comes from the ancient Persian Empire ruled by Cyrus the Great (600 – 530 B.C.). Cyrus ruled a large empire that stretched across the modern day Middle East and Central Asia. When he came to power, Cyrus allowed conquered peoples to return to their homelands and, rather radically for his day and ours, contributed to the rebuilding of destroyed religious monuments. Famously, the

Hebrew Scriptures identify Cyrus as a messiah-like figure for his role in rebuilding the Temple in Jerusalem.

Cyrus' reputation as a defender of pluralism was further reinforced with the discovery of the Cyrus Cylinder. This small round object has writing in ancient Babylonian which describes the conquest by Cyrus of the Babylonian Empire and his decision to allow and even encourage a diversity of religious and ethnic groups throughout his empire. The cylinder, discovered in the late 19th century, is now kept at the British Museum. In recent years, it has been referred to as one of the earliest documents about human rights. As stated by the director of the British Museum, Neil MacGregor, this is not really accurate. The document does not refer to individual rights at all, and the ancient world rarely had any conception of the rights of individuals (2013).

Rather, the document is better understood as one of the first attempts to deal with ethnic and religious diversity. It not only provides an example of tolerance, but of pluralism. Cyrus did not simply allow groups to live in peace but he actively encouraged them to rebuild their temples. We do not know exactly why he did this, as our evidence of his historical context is limited. However, his actions, as represented both in the Hebrew Scriptures and the Cyrus Cylinder, do suggest he was someone who advocated an early form of pluralism.

How a society should respond to diversity has long been an ethical challenge. From the evidence we have, Cyrus was able to address this in a creative way, but not all societies have been able to do this peacefully. In 17th-century Britain, for instance, civil war broke out as a result of religious diversity (along with other reasons). In 1534, King Henry VIII of Great Britain signed the Act of Supremacy, which declared him the Supreme Head of the Church of England. This act removed the religious authority of the Pope in Rome, which led to the creation of the Protestant Church of England. The reasons for this break are complicated, and include Henry's desire for a divorce from his wife. Whatever the reasons, this break-up of a unified Christian church in Great Britain led to a series of conflicts over the next 150 years, culminating in violent civil war. The war pitted Catholics who still believed in the authority of the Pope against Protestants who believed that the monarch in Great Britain should have authority over Christians. These disagreements were not only about who was in charge of the church. They were also about specific matters of worship and prayer, such as what kind of prayer book should be used and what dress the priests and ministers should wear. So, the violence of the civil war was, in one sense, largely about a failure to accept diversity on matters of religious belief and practice.

One influential philosopher mentioned above who lived during this period was John Locke. Locke was trained as a physician. He was famous in his day for writing about sensory perceptions, which combined his medical knowledge with philosophical ideas about perception, memory, and language. But today he is most famous for his political writings. His book, *Second Treatise on Government*, which appeared in 1691, influenced the French and American revolutionaries as it argued that all peoples have the right to resist an unjust government and should be able to create their own.

He also wrote a series of letters which are now called *Letters on Toleration*. The most famous one, known as *Letter Concerning Toleration*, was published in 1689. In the letter, Locke argues that the state should not be involved in religious matters, and that these should be left up to individual conscience; that is, he argues that a society should tolerate religious diversity in order to be more peaceful. Locke argued that if groups use violence against each other in order to create new beliefs, those beliefs will not be real; someone forced to believe something will not really believe it. So, in matters of religion, violence will never succeed in converting others.

The conflicts taking place in his day were not just between Catholics and Protestants but between different sects within Protestantism as well. Ironically, Locke does not allow toleration among all groups; he says that those who do not believe in any god should not be accepted into society. He also says in the letter that only if Catholics give up some of their more extreme beliefs will they be able to be part of society. So, even in a letter on toleration, Locke is perhaps not as tolerant as we would imagine he should be (Uzgalis, 2017).

Some have argued that Locke is not just advocating toleration but making the stronger claim for pluralism. That is, he suggests that a society that has a diversity of religious groups will be a better society because all people will be happy. This is not developed fully in Locke's thought, however, and most people see his work as a defence of toleration, the more limited recognition of diversity rather than the embrace of diverse peoples and groups. Locke has been an important thinker for liberals around the world, especially on this matter of tolerance. But, of course, not all people would agree with Locke on this.

The issues faced by leaders such as Cyrus and philosophers such as Locke revolved largely around diversity in religious belief. Other issues of diversity emerged in the 18th and 19th centuries, largely around race, ethnicity and nationalism. Versions of these ideas existed prior to this period, but only with the rise of the nation state and the development of scientific theories around race and development did they become issues of diversity. While the scientific theories that focused on race have largely been discredited, especially as they were used to justify practices of slavery, race continues to be a category by which individuals distinguish themselves.

Into the 20th and 21st centuries, identities around gender and sexual orientation have become more prominent as categories of diversity. Certainly, the category of gender is one of the oldest, with the differences between men and women shaping much of history. It is only with the rise of feminist thinking, partly in the Enlightenment, but more fully developed in the 20th century, that gender distinctions have become political issues around which theories of diversity have developed. In the contemporary era, gender has become a more fluid idea in some contexts, with arguments being made that individuals should be able to change their genders, either medically or simply through behavioural changes. Sexual orientation has also become a politicized form of identity, one that has resulted in efforts to protect the rights of gay, lesbian and bisexual individuals. The United Nations Office of the Human Rights Commissioner has developed a [programme in support of diversity, tolerance and pluralism](#) in this area. In the present E4J module series, [Module 9](#)

(Gender Dimensions of Ethics) discusses feminist ethical theories that respond to gender based discrimination against women and aim to enhance gender diversity and equality.

As is evident, there is a range of different identities that can create a diverse society. These identities can be ones that we freely choose (religious belief) or ones with which we are born (race, gender, ethnicity). It is not always clear which identities we choose to adopt and which are we born with. One ethical question to consider would be if it matters whether we are born with an identity or whether we choose it. For instance, in the past, sexual orientation has been one that people believed was a choice. In the 20th century, medical arguments emerged which said it was an identity with which we are born. New medical procedures now allow people to choose their gender. In any ethical evaluation, the matter of choice is crucial, though we should consider whether or not an identity that is chosen is less valid than an identity with which we are born, and whether it should matter in how we treat each other.

One term that has emerged in recent years which highlights the different parts of our identity is intersectionality. This term refers to the interconnected nature of social identities such as race, gender, class and sexual orientation that can define a person or a group. It was introduced by a legal scholar, Kimberle Crenshaw, in an analysis of legal forms of discrimination (1991). The term is useful because it allows us to see that while we might highlight one part of an individual's identity, even in a positive way, this might downplay other parts of that person's identity. Crenshaw was interested in the way that women's rights activists did not always take into account questions of race, as a black woman's experience of discrimination, for instance, might be very different than that of a white woman.

The life of Bayrd Rustin (1912-1987), the American civil rights activist, gives an example of the challenges of intersectionality. Rustin was born in Pennsylvania to a Quaker family. As an African-American, he became involved early in his life with efforts to end discrimination in the United States. He also focused on the economic exploitation of not only blacks but all people, briefly joining the American Communist Party. He was also gay, which meant that he did not serve as a public face for the civil rights movement, though he was actively involved with many of the leaders on this issue. Rustin fought not only for civil rights for black Americans, but also for gay rights and the rights of those who were in the lower classes. Combining these identities challenged many in the American rights movement who believed that sexual orientation would distract the cause of civil rights activists, but Rustin argued that these identities must be seen as interconnected and the diversity they create must be embraced.

Cyrus was an individual leader who was faced with an ethical challenge: How can I govern a diverse empire with a wide range of different belief systems? Locke used his position as an intellectual to convince the leaders of his day how to act. And Rustin served as an adviser to many leaders in the civil rights movement in the United States. Leaders all over the world must make these decisions, but so must all of us in our everyday lives. This Module emphasizes the importance of diversity. Students will encounter ethical dilemmas related to diversity by reading first-hand accounts of actual historical challenges faced by leaders, such as Cyrus, and moral

role models. Video excerpts will reinforce these case studies and challenges. Students will also discuss the ways in which they would have handled similar challenges, and will thus be introduced to both theoretical and real world issues of diversity along the way. Personal participation, screenings, and mini-lectures will be complemented by reflective assignments.

This Module builds on the definitions of integrity and ethics provided in [Module 1](#) (Integrity and Ethics: Introduction and Conceptual Framework) of the present E4J module series, as well as that Module's discussion of ethical decision-making and how to deal with ethical dilemmas.

References

Chambers 21st Century Dictionary (1999). Edinburgh, Chambers.

Crenshaw, Kimberle (1991). Mapping the margins: intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, Vol. 43, No. 6, pp. 1241-1299. Available from <https://www.jstor.org/stable/i252720>.

MacGregor, Neil (2013). The Cyrus Cylinder: A great moment for the Middle East. Posted by *The Economist*, 12 March. Video. Available from <https://www.youtube.com/watch?v=pX1P0DayOrc>.

Uzgalis, William (2017). "John Locke." *The Stanford Encyclopedia of Philosophy*, Edward N. Zalta, ed. Available from <https://plato.stanford.edu/archives/win2017/entries/locke/>.

Exercises

This section contains suggestions for in-class and pre-class educational exercises, while a post-class assignment for assessing student understanding of the Module is suggested in a separate section.

The exercises in this section are most appropriate for classes of up to 50 students, where students can be easily organized into small groups in which they discuss cases or conduct activities before group representatives provide feedback to the entire class. Although it is possible to have the same small group structure in large classes comprising a few hundred students, it is more challenging and the lecturer might wish to adapt facilitation techniques to ensure sufficient time for group discussions as well as providing feedback to the entire class. The easiest way to deal with the requirement for small group discussion in a large class is to ask students to discuss the issues with the four or five students sitting close to them. Given time limitations, not all groups will be able to provide feedback in each exercise. It is recommended that the lecturer makes random selections and tries to ensure that all groups get the opportunity to provide feedback at least once during the session. If time permits, the lecturer could facilitate a discussion in plenary after each group has provided feedback.

All exercises in this section are appropriate for both graduate and undergraduate students. However, as students' prior knowledge and exposure to these issues vary widely, decisions about appropriateness of exercises should be based on their educational and social context. The lecturer is encouraged to relate and connect each exercise to the key issues of the Module.

Exercise 1: I Am Malala

Ask the students to reflect on the following questions, drawing on the pre-assigned reading of the excerpt (pp. 183-190) from *I Am Malala*:

- 1) Can diversity principles ignore the teachings of prevailing local religions that in this case might encourage discrimination against girls and women?
- 2) What can Malala's father's behaviour tell us about diversity, tolerance and pluralism?

➤ Lecturer guidelines

Give the students a few minutes to write down their answers, and then ask them to advocate their views and listen carefully to the views of others. Make sure to encourage as many of them as possible to participate in the discussion.

Exercise 2: DNA testing video

Introduce students to the complexity of the concepts of diversity, tolerance and pluralism, by showing them [this](#) eight-minute documentary that demonstrates our common ancestry and mixed racial and geographical backgrounds. The short video is about a group of people from diverse background who underwent a DNA test that had surprising results about their racial identity and heritage.

➤ Lecturer guidelines

After watching the video, encourage the students to analyse the video and its implications by addressing the following three questions:

- 1) Whether it is literally accurate or not, the spirit of the research suggests we are all related and unaware of the full spectrum of our origins. Do you think that is true?
- 2) What are the implications of this thinking for your own sense of identity and that of your family and friends?
- 3) How does this sense of identity change your relationships with others and your interaction with those who seem "different"?

Give the students a few minutes to write down their answers, and then ask them to advocate their views and listen carefully to the views of others. Make sure to encourage as many of them as possible to participate in the discussion. If time permits, have the students first consider the issues in small groups before discussing them with the entire class.

The lecturer could also choose to assign and discuss the following questions:

- 1) Should we just accept what this video communicates? Or should we try to also find out if it is scientifically accurate?
- 2) How do you think you would find out if it is accurate?

The lecturer could ask the students to read [this article](#) which addresses some of the issues covered in the video.

Exercise 3: Mandela's The Long Walk to Freedom

This exercise asks students to draw on the pre-assigned reading of the excerpt (pp. 50-55) from *The Long Walk to Freedom*. The excerpt describes Nelson Mandela's first major ethical/racial (in)justice case, when his university president threatens him with expulsion if he does not violate the wishes of other students he represents who are involved in a boycott and school election.

➤ Lecturer guidelines

In small groups, ask students to discuss what they would have done if they were in Mandela's shoes. In particular, ask them to address these three questions:

- 1) In the excerpt you have just read, how do we make judgments about their behaviour? Is either person morally correct? Or are both of them right "in their own way"?
- 2) How might you have handled the problems based upon race, role, and age emphasized in this excerpt?
- 3) Education is supposed to help diminish intolerance, ignorance, and discrimination. And yet Mandela experienced what he called institutional racism in this case within his own university. Are educational courses like this one an antidote to racism or does higher education embalm and transmit "eternal" problems of human nature which cannot be changed in diversity and ethics courses? How important and practical is what we are doing in this class?

Ask the students to choose a spokesperson who can report the group's answers to the class. The spokesperson should explain the rationale for why the group chose their answers, and give a "minority report" on behalf of any member of the group who had a different opinion.

Another version of this exercise would be to ask two students to conduct a role play of Nelson Mandela's ethical dilemma, and then ask the other students to discuss the case study they have just seen enacted by addressing the above three questions.

Exercise 4: Video montage of three moral role models

The lecturer shows a video montage of three different moral role models – Gandhi, Mother Theresa, and Bayard Rustin, and subsequently leads a discussion of differences and commonalities of the three role models, particularly focusing on their approach to ethics and diversity. The video montage starts with minutes 6-20 of the film *Gandhi*, then includes the beginning of chapter 11 of the film *The Letters* (about

Mother Teresa) and continues with the beginning of chapter 16 of *Brother Outsider* (about Bayard Rustin).

➤ Lecturer guidelines

Give the students a few minutes to think about – and perhaps even to write down their thoughts about – the differences and commonalities of the three role models in terms of their approach to ethics and diversity. Subsequently, ask them to advocate their views and listen carefully to the views of others. Make sure to encourage as many of them as possible to participate in the discussion.

Exercise 5: An Intersectional Constitution

In this exercise, students are asked to take on the persona of different religious/cultural/ideological figures, and develop a short constitution with a bill of rights for the society in which they will live together.

All roles should be ones that are committed to the exercise, i.e., students cannot claim that they are individuals who would resist the entire project. Possible roles to take may include:

1. Hindu activist from India
2. Chinese Communist party member
3. American transgender activist
4. Palestinian Hamas leader
5. Venezuelan Catholic liberation theologian
6. Any other role that would be relevant in that particular context

This short constitution should reflect their differences and yet also provide protection to ensure that those differences do not prevent a functioning social and political system. The students should be asked to think about questions of intersectionality and pluralism as they develop their constitutional framework.

The students should be given time to research and understand their roles, before they begin to develop the document.

➤ Lecturer guidelines

The roles assigned to the students can also be a mix of male and female, and can be expanded to whatever the lecturer thinks is most relevant to the context in which the Module is being taught. Some roles might be too controversial for certain contexts, but the point is to encourage students to think outside of their particular framework, so taking on different roles is an important challenge to them.

In writing a constitution, students should look at the constitution of the country in which they live. Almost all constitutions share similar features. They begin with a Preamble which sets out the purpose and goals of their country. This is a place where they can articulate the importance of diversity or multiculturalism. Constitutions then include articles on how laws are made (a legislature), who enforces the laws (the executive) and who makes judgments about the laws (the

judiciary). They should also include a list of rights which can focus on individuals, groups, or even things like the environment.

Exercise 6: Model United Nations simulation

Ask the students to choose the country that they will defend in a small Model United Nations simulation, ideally one which is not their own, nor one they know well. They will also choose a debate topic they will defend. Students will sit around a large table with placards in front of them with the name the countries they researched and represent the perspective of that country. They will each advocate for the unique ethical systems or policies in the country they represent. Students may give short reports or, if time permits, challenge or cooperate with the other “diplomats” at the table to learn more about the other countries represented around the table and their ethics system(s).

➤ Lecturer guidelines

The UNODC Model United Nations [Resource Guide](#) provides a helpful overview of Model United Nations simulations, and offers guidance on how to conduct them.

Possible class structure

This section contains recommendations for a teaching sequence and timing intended to achieve learning outcomes through a three-hour class. The lecturer may wish to disregard or shorten some of the segments below in order to give more time to other elements, including introduction, icebreakers, conclusion or short breaks. The structure could also be adapted for shorter or longer classes, given that the class durations vary across countries.

Ethics, Diversity and Pluralism (60 minutes)

- Introduce students to the key issues of the Module; lecturers can use the PowerPoint presentation provided in the Additional teaching tools section (15 mins).
- Discuss with students the following questions (30 min):
 - Are societies improved through diversity or do they suffer because of the conflicts that arise?
 - What is the difference between tolerance and pluralism?
 - What experiences of discrimination have students experienced in their own lives?
 - What experiences of tolerance have students experienced in their own lives?
 - What experiences of pluralism have students experienced in their own lives?
- Exercise 1 - Use the example of Malala to discuss tensions and problems of diversity, tolerance and pluralism (15 min).

Diversity, heritage and identity (20 min)

- Show video demonstrating our common ancestry and mixed racial/geographical

backgrounds based upon DNA testing -

<https://www.youtube.com/watch?v=tyaEQEmt5ls> (8 min).

- Exercise 2 - Students think about/draft answers to the exercise questions (12 min).

Ethical role models and their relevance (60 min)

- Show [video](#) of the Cyrus Cylinder and discuss the leadership of Cyrus (20 min).
- The lecturer conducts Exercise 3, facilitating a discussion and/or role play of Nelson Mandela's first major ethical/racial (in)justice case based upon the reading from *The Long Walk To Freedom* (official). Alternatively, the lecturer conducts Exercise 4, showing and discussing the video montage of four ethical role models - Cyrus, Gandhi, Mother Theresa, and Bayard Rustin (30 min).
- Lecturer stresses the many types of diversity including racial, linguistic, and religious, and emphasises the power of diversity in community building and social advancement (10 min).

Model United Nations or Intersectional Constitution exercise (30 min)

- The lecturer conducts Exercise 5 (Intersectional Constitution). To manage this in 30 minutes, the lecturer can ask the students to decide before class on the roles they will assume.
- Alternatively, the lecturer conducts Exercise 6 ([Model United Nations](#)). To manage this in 30 minutes, the lecturer can ask the students to decide before class on the countries and issues they will defend, or can assign them their roles.

Summary (10 min)

- Bring together the themes raised in the different exercises to understand and assess issues of tolerance, diversity and pluralism.

Core reading

This section provides a list of (mostly) open access materials that the lecturer could ask the students to read before taking a class based on this Module.

Foeman, Anita (2017). DNA tests, and sometimes surprising results. *The New York Times*, 20 April. » This article explains that DNA reveals more commonalities among people than differences. Available from <https://www.nytimes.com/2017/04/23/us/dna-ancestry-race-identity.html>

British Museum (2017). *The Cyrus Cylinder*. » This short text gives background on the Cyrus Cylinder, the artefact which describes how Cyrus treated the Babylonians after his conquest of them, revealing a more tolerant approach than was normal in his time. Available from http://britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=327188&partId=1

Mandela, Nelson. (1994) *Long Walk to Freedom*. New York: Little, Brown & Company. See especially pp. 50-55. » This text is the biography of the South African political leader, Nelson Mandela.

Yousafzai, Malala (2013). *I am Malala: The Girl Who Stood up For Education and Was Shot by the Taliban*. New York: Little Brown and Company. See especially pp. 183-190. » This text is the biography of Malala Yousafzai, the young Pakistani woman who fought for her right to be educated and was attacked for those beliefs.

Gandhi, Mohandas (1957). *Gandhi, An Autobiography. My Experiments with the Truth*. 1957. Boston: Beacon Press. » This text is the autobiography of the Indian spiritual and political leader, Mohandas Gandhi. Lecturers can use the film version called *Gandhi*, and screen in class a short part (min 6 - 20).

Advanced reading

The following readings are recommends for students interested in exploring the topics of this Module in more detail, and for lecturers teaching the Module:

Crenshaw, Kimberle (1991). Mapping the margins: intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, Vol. 43, No. 6, pp. 1241-1299. » This journal article provides an introduction to the idea of intersectionality by an American legal theorist. Available from <http://multipleidentitieslgbtq.wiki.westga.edu/file/view/crenshaw1991.pdf>

Doeden, Matt (2014). *Malala Yousafzai: Shot by the Taliban, Still Fighting for Equal Education*. Minneapolis: Lerner Publishing Group. » This is a background book to the life of Malala Yousafzai, along with context about Pakistan and women's education.

Locke, John (1689). *A Letter Concerning Toleration*. » This short text is the 17th century philosopher's effort to defend toleration in the context of the religious disputes during his day. Available from <https://socialsciences.mcmaster.ca/econ/ugcm/3ll3/locke/toleration.pdf>.

Payne, Robert (1969). *The Life and Death of Mahatma Gandhi*. New York: E.P. Dutton. » A biography of Robert Payne.

Sampson, Anthony (1991). *Mandela: the Authorized Biography*. London: Harper Collins. » A biography of Nelsen Mandela.

Student assessment

This section provides a suggestion for a post-class assignment for the purpose of assessing student understanding of the Module. Suggestions for pre-class or in-class assignments are provided in the Exercises section.

The following assignment is proposed to be completed within two weeks after the Module:

Read through *A Letter Concerning Toleration* by John Locke. In thinking about the issues Locke faced, i.e. conflicts between different religious traditions in 17th-century Great Britain, consider how such divisions face your society. Write your own letter on toleration, one that provides ethical justifications for the positions you need to articulate in relation to your social and political system. The written assignment can be between 500 and 1000 words.

Additional teaching tools

This section includes links to relevant teaching aides such as PowerPoint slides and video material, that could help the lecturer teach the issues covered by the Module. Lecturers can adapt the slides and other resources to their needs.

PowerPoint Presentation

- [Module 5 Presentation on Ethics, Diversity and Pluralism](#)

Video material

- Short video with Neil MacGregor, head of the British Museum, describing the Cyrus Cylinder. Available from <https://www.youtube.com/watch?v=pX1P0DayOrc>.
- Attenborough, Richard (1982). *Gandhi*. Los Angeles: Columbia Pictures. Lecturer could show students the early scene in the film when Gandhi has just completed his legal training in England and is on his first train ride in South Africa. He has a first class ticket and is sitting in the first class coach of the South African train when he is told by the conductor that “coloureds” cannot sit in first class. He produces his ticket and is eventually thrown off the train. It is also important to show the following scene in which he and other Indians burn their identity documents required to be carried throughout South Africa and he is clubbed by a policeman.
- Guggenheim, David (2015). *He Named Me Malala*. Los Angeles: Fox Searchlight.
- Singer, Bennett (2003). *Brother Outsider: The Life of Bayard Rustin*. New York: Independent Television and the Corporation for Public Broadcasting. It is recommended to show the final scene of the film beginning with how the late civil and human rights activist Bayard Rustin (1912-1987) is seen as an outsider even among some of his own group and when he wears a bowtie to the Nixon gala and is interviewed.

Guidelines to develop a stand-alone course

This Module provides an outline for a three-hour class, but there is potential to develop its topics further into a stand-alone course. The scope and structure of such a course will be determined by the specific needs of each context, but a possible structure is presented here as a suggestion.

Session	Topic	Brief description
1	Introduction	Introduction to the scope and definition(s) of diversity, toleration and pluralism
2	Religious belief and diversity	Introduction to religious belief as a source and sometimes solution for diversity
3	Cyrus the Great and religious diversity	The historical context of this important figure and the Cyrus Cylinder
4	John Locke and religious diversity	An overview of John Locke and his philosophy
5	Malala and religious diversity	Malala and the wider issues around toleration in Islam
6	Intersectionality	The idea of intersectionality, using the article of Crenshaw
7	Gender and diversity	Gender issues as a point of discussion around diversity and pluralism
8	DNA, science and gender orientation	Use of the video on DNA and origins to discuss what diversity should look like
9	Rustin and intersectionality	The life and history of Bayard Rustin, with a focus on the intersectional elements of his life
10	Activity	Intersectionality constitution or Model United Nations simulation
11	Conclusion	Bringing together themes arising from Module