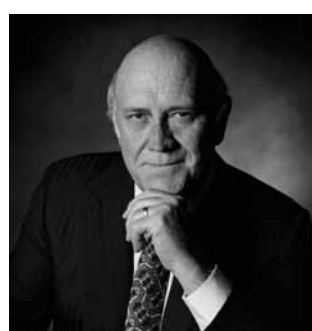
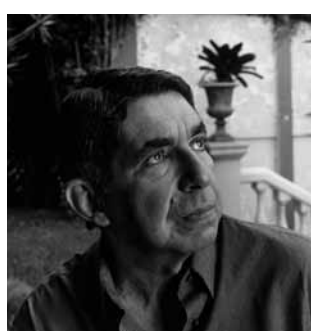
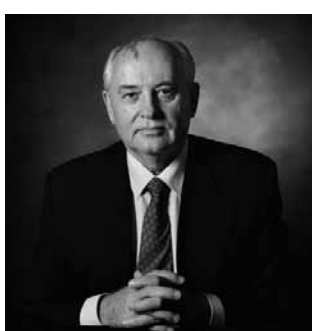


# SPEAK TRUTH TO POWER

HUMAN RIGHTS DEFENDERS  
WHO ARE CHANGING OUR WORLD



Based on the book by KERRY KENNEDY  
Photography by EDDIE ADAMS and ARCHITECTS OF PEACE  
Containing the play *Speak Truth To Power: Voices from Beyond the Dark*  
by ARIEL DORFMAN  
ROBERT F. KENNEDY CENTER FOR JUSTICE & HUMAN RIGHTS  
in partnership with CHICAGO PUBLIC SCHOOLS and the  
CHICAGO TEACHERS UNION

KERRY KENNEDY



Open these pages to a world of courage and hope, where students learn about social justice principles and how and where they are grounded in international and domestic law. Beyond theory, students are provided with a tool kit for action, so they, too, can create change in the classroom, community, country, and our shared world. Our aim is for every student who uses this material to abandon the role of bystander and, instead, join today's heroes as a human rights defender.

In a world where there is a common lament that there are no more heroes, too often cynicism and despair are perceived as evidence of the death of moral courage. That perception is wrong. People of great valor and heart, committed to noble purpose, with long records of personal sacrifice, walk among us in every country of the world. I spent two years traveling the globe to interview fifty-one individuals from nearly forty countries and five continents. In these pages, and in the play by Ariel Dorfman, you will find people whose lives are filled with extraordinary feats of bravery. I've listened to them speak about the quality and nature of courage, and in their stories I found hope and inspiration, a vision of a better world.

For many of these heroes, their understanding of the abrogation of human rights has been profoundly shaped by their personal experiences: of death threats, imprisonment, and in some cases, bodily harm. However, this is not, by any measure, a compilation of victims. Rather, courage, with its affirmation of possibility and change, is what defines them, singly and together.

Each spoke to me with compelling eloquence of the causes to which they have devoted their lives, and for which they are willing to sacrifice them—from freedom of expression to the rule of law; from environmental defense to eradicating bonded labor; from access to capital to the right to due process; from women's rights to religious liberty. As the Mandelas, Gandhis, and Maathais of their countries, these leaders hold in common an inspiring record of accomplishment and a profound capacity to ignite change.

The defenders' own voices provoke fundamental questions: why do people who face imprisonment, torture, and death continue to pursue their work when the chance of success is so remote and the personal consequences are so grave? Why did they become involved? What keeps them going? Where do they derive their strength and inspiration? How do they overcome fear? How do they measure success? Out of the answers emerges a sympathetic and strength-giving portrait of the power of personal resolve and determination in the face of injustice. These voices are, most of all, a call to action, much needed because human rights violations often occur by cover of night, in remote and dark places. For many of those who suffer, isolation is their worst enemy, and exposure of the atrocities is their only hope. We must bring the international spotlight to violations and broaden the community of those who know and care about the individuals portrayed. This alone may well stop a disappearance, cancel a torture session, or even, some day, save a life. Included with each story is a resource guide of contact information for the defenders and their organizations in the hope that you, the reader, will take action, send a donation, ask for more information, get involved. The more that voices are raised in protest, the greater the likelihood of change.

I grew up in the Judeo-Christian tradition, where we painted our prophets on ceilings and sealed our saints in stained glass. But here on earth, people like these and countless other defenders are living, breathing human beings in our midst. Their determination, valor, and commitment in the face of overwhelming danger challenge each of us to take up the torch for a more decent society. Today we are blessed by the presence of certain people who are gifts from God. They are teachers who show us not how to be saints, but how to be fully human. Indeed, the project, a partnership between the Robert F. Kennedy Center for Justice and Human Rights, the Chicago Public Schools and the Chicago Teachers Union, has been developed by educators to whom we are profoundly grateful.

Onward,  
Kerry Kennedy  
President  
Robert F. Kennedy Center for Justice & Human Rights

WHAT ARE HUMAN RIGHTS?

Human rights are the rights a person has simply because she or he is a human being. Human rights are held by all persons equally, universally, and forever. Human rights are inalienable: you cannot lose these rights any more than you can cease being a human being. Human rights are indivisible: you cannot be denied a right because it is “less important” or “non-essential.” Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Another definition of human rights is those basic standards without which people cannot live with dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected. In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights, even if the laws or those in power do not recognize or protect them.

We experience our human rights every day when we worship according to our beliefs, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; or when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here in our country and in other countries do not enjoy all these liberties equally. Human rights violations occur when a parent abuses a child; when a family is homeless; when a school provides inadequate education; when women are paid less than men; or when one person steals from another. Human rights are an everyday issue.

THE PROJECT: SPEAK TRUTH TO POWER

Speak Truth To Power, a project of the Robert F. Kennedy Center for Justice and Human Rights, is a multi-faceted, global initiative that uses the experiences of courageous defenders from around the world to educate students and others about human rights, and urge them to take action. Issues range from slavery and environmental activism to religious self-determination and political participation.

Speak Truth To Power began as a book written by Kerry Kennedy (since translated into six languages, with more coming) and has been adapted into a dramatic production by Ariel Dorfman. The portraits of the human rights defenders by the late Pulitzer Prize-winning photographer Eddie Adams featured in the book have been made into an exhibition that has toured over twenty cities in the United States after its initial launch at the Corcoran Gallery of Art in Washington, D.C. It is now displayed on four continents.

The Speak Truth To Power human rights education curriculum has been disseminated to hundreds of thousands of students in Africa, Asia, Europe, and the United States.

Hosted by President Bill Clinton, the play, *Speak Truth To Power: Voices from Beyond the Dark*, premiered at the Kennedy Center in the year 2000. A one-hour video was broadcast on PBS as part of its Great Performances Series. Many of America's greatest actors have performed in the play, including: Alec Baldwin, Matthew Broderick, Glenn Close, Woody Harrelson, Kevin Kline, John Malkovich, Sean Penn, Vanessa Redgrave, Martin Sheen, Meryl Streep, Sigourney Weaver, and more. The play has been produced across the United States and performed by major actors in Barcelona, Cape Town, Florence, Geneva, Helsinki, Hong Kong, Johannesburg, Madrid, Mantua, Milan, Phnom Penh, Rome, Seoul, and Sydney. Notable was a performance in Doha, Qatar, transmitted live on Al Jazeera and read by ten of the most celebrated actors and singers of the Arab world. It has also been performed by school children, college students, local heroes, and even prisoners (in a major theater in Bucharest, after rehearsals in the penitentiary). Future productions are planned for Harare, Istanbul, Mexico City, Paris and Stockholm.

Speak Truth To Power encourages governments, NGOs, major foundations, and individuals to support human rights, and brings much-needed attention to continuing abuses. But perhaps its most lasting effect will be to demonstrate the capacity of each individual to create change.

BE A DEFENDER

Everyone can become a defender, whether you have one day or an entire academic year. Following are a few examples of how you can support students in their efforts to be defenders.

- TIPS:**
- Have a strategy:
- Identify the problem to be addressed.
  - Research the problem: why is this a problem, what solutions have been tried (some of this will have been covered in the lesson).
  - What is the change required?
  - Define actions steps and specific target audiences—who can make the change happen?
  - How to involve other supporters?
  - How will the impact of your efforts be measured?

**I DAY:**

If you have one day to take action, select an action that is simple and focused, such as letter writing or an information day in your school.

**I WEEK:**

If you have a week to take action, focus on an event or program that builds over the week from awareness to action.

**FOR EXAMPLE:**

- Organize a week to change. Over the course of the week, begin by educating your target community on the issue and then provide a series of actions people can take.

**I SEMESTER:**

If you have a term to take action, focus on building a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human rights-based service learning project.



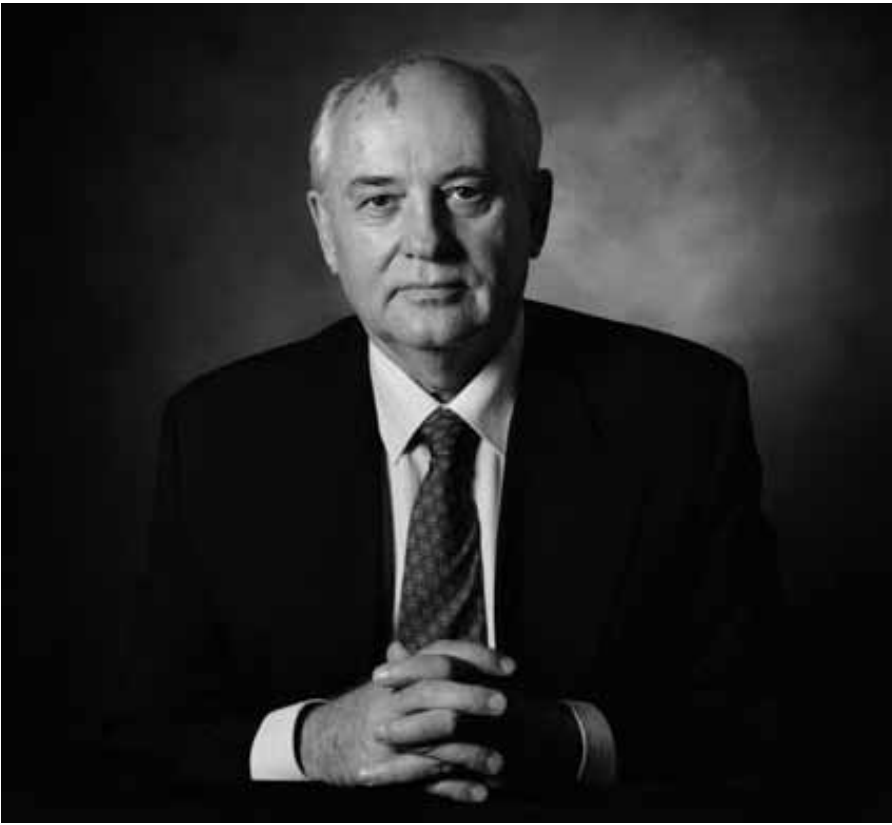
“I WILL NEVER AGREE TO HAVING OUR SOCIETY SPLIT ONCE AGAIN INTO REDS AND WHITES, INTO THOSE WHO CLAIM TO SPEAK AND ACT “ON BEHALF OF THE PEOPLE” AND THOSE WHO ARE “ENEMIES OF THE PEOPLE”

Born to Russian peasants in 1931, Mikhail Gorbachev quickly ascended the ladder of power in the Soviet Union. In his youth, Gorbachev joined the Komsomol or “Youth Communist League” and drove a combine harvester at a state-run farm in his hometown. Local party officials recognized his promise and sent him to law school at Moscow State University. At university, Gorbachev was an active Communist Party member and, by 1970, first secretary of the regional party committee. Only ten years later, Gorbachev had risen to the youngest full member of the Politburo, which was the highest executive committee in the Soviet Union.

In 1985, after two general secretaries of the Politburo died within a year of each other, the Party was looking for younger leadership. On March 11, 1985, the Politburo elected Mikhail Gorbachev general secretary of the Communist Party of the Soviet Union. After his election, Gorbachev set about installing bold reforms. Domestically, he pushed the Soviet bureaucracy to be more efficient, to increase worker production and to rapidly modernize. When his reforms yielded few results, Gorbachev instituted more far-reaching reforms including glasnost, or “openness” to encourage free expression and information, and perestroika or “restructuring” that encouraged democratic processes and free-market ideas to take hold in Soviet economic and political life. He also worked for warmer relations and new trade partners abroad.

In 1987, he and U.S. President Ronald Reagan signed an agreement calling for both sides to destroy all of their intermediate-range nuclear-tipped missiles. In 1989, he openly supported reformist groups in Eastern European Soviet-bloc countries and informed their communist leaders that in the event of a revolution, he would not intervene. As a result, reformist groups overthrew the communist regimes and Gorbachev began withdrawing Soviet troops. By the summer of 1990, he even agreed to a reunification of East and West Germany. As power quickly shifted to new political parties, Gorbachev dismantled large swaths of the political structure throughout the Soviet Union. On December 25, 1991, the day he resigned, the Soviet Union ceased to exist. In 1990, Gorbachev was awarded the Nobel Peace Prize for his leading role in the peace process.

# MIKHAIL GORBACHEV



Mikhail Gorbachev ©Architects of Peace Foundation

## Excerpts from Mikhail Gorbachev: 1991 Nobel Peace Prize Lecture

This moment is no less emotional for me than the one when I first learned about the decision of the Nobel Committee. For on similar occasions great men addressed humankind—men famous for their courage in working to bring together morality and politics. Among them were my compatriots.

The award of the Nobel Peace Prize makes one think once again about a seemingly simple and clear question: What is peace?

Preparing for my address I found in an old Russian encyclopedia a definition of “peace” as a “commune”—the traditional cell of Russian peasant life. I saw in that definition the people’s profound understanding of peace as harmony, concord, mutual help, and cooperation.

This understanding is embodied in the canons of world religions and in the works of philosophers from antiquity to our time. The names of many of them have been mentioned here before. Let me add another one to them. Peace “propagates wealth and justice, which constitute the prosperity of nations;” a peace which is “just a respite from wars ... is not worthy of the name;” peace implies “general counsel”. This was written almost 200 years ago by Vasilii Fyodorovich Malinovskiy—the dean of the Tsarskoye Selo Lyceum at which the great Pushkin was educated.

Since then, of course, history has added a great deal to the specific content of the concept of peace. In this nuclear age it also means a condition for the survival of the human race. But the essence, as understood both by the popular wisdom and by intellectual leaders, is the same.

Today, peace means the ascent from simple coexistence to cooperation and common creativity among countries and nations. Peace is movement towards globality and universality of civilization. Never before has the idea that peace is indivisible been so true as it is now. Peace is not unity in similarity but unity in diversity, in the comparison and conciliation of differences. And, ideally, peace means the absence of violence. It is an ethical value. And here we have to recall Rajiv Gandhi, who died so tragically a few days ago.

I see the decision to award me the Nobel Peace Prize also as an act of solidarity with the monumental undertaking which has already placed enormous demands on the Soviet people in

terms of efforts, costs, hardships, willpower, and character. And solidarity is a universal value which is becoming indispensable for progress and for the survival of humankind.

But a modern state has to be worthy of solidarity, in other words, it should pursue, in both domestic and international affairs, policies that bring together the interests of its people and those of the world community. This task, however obvious, is not a simple one. Life is much richer and more complex than even the most perfect plans to make it better. It ultimately takes vengeance for attempts to impose abstract schemes, even with the best of intentions. Perestroika has made us understand this about our past, and the actual experience of recent years has taught us to reckon with the most general laws of civilization.

*Perestroika*, which once again is returning our people to commonsense, has enabled us to open up to the world, and has restored a normal relationship between the country’s internal development and its foreign policy. But all this takes a lot of hard work. To a people which believed that its government’s policies had always been true to the cause of peace, we proposed what was in many ways a different policy, which would genuinely serve the cause of peace, while differing from the prevailing view of what it meant and particularly from the established stereotypes as to how one should protect it. We proposed new thinking in foreign policy.

Thus, we embarked on a path of major changes which may turn out to be the most significant in the twentieth century, for our country and for its peoples. But we also did this for the entire world.

Of course, learning from the experience of others is something we have been doing and will continue to do. But this does not mean that we will come to be exactly like others. Our State will preserve its own identity within the international community. A country like ours, with its uniquely close-knit ethnic composition, cultural diversity and tragic past, the greatness of its historic endeavors and the exploits of its peoples—such a country will find its own path to the civilization of the twenty-first century and its own place in it. *Perestroika* has to be conceived solely in this context, otherwise it will fail and will be rejected. After all, it is impossible to “shed” the country’s thousand-year history—a history, which, we still have to subject to serious analysis in order to find the truth that we shall take into the future.

We want to be an integral part of modern civilization, to live in harmony with mankind’s universal values, abide by the norms of international law, follow the “rules of the game” in our economic relations with the outside world. We want to share with all other peoples the burden of responsibility for the future of our common house.

*Perestroika* has now entered its most dramatic phase. Following the transformation of the philosophy of *perestroika* into real policy, which began literally to explode the old way of life, difficulties began to mount. Many took fright and wanted to return to the past. It was not only those who used to hold the levers of power in the administration, the army and various government agencies and who had to make room, but also many people whose interests and way of life was put to a severe test and who, during the preceding decades, had forgotten how to take the initiative and to be independent, enterprising and self-reliant.

During the last six years we have discarded and destroyed much that stood in the way of a renewal and transformation of our society. But when society was given freedom it could not recognize itself, for it had lived too long, as it were, “beyond the looking glass”. Contradictions and vices rose to the surface, and even blood has been shed, although we have been able to avoid a bloodbath. The logic of reform has clashed with the logic of rejection, and with the logic of impatience which breeds intolerance.

In this situation, which is one of great opportunity and of major risks, at a high point of *perestroika*’s crisis, our task is to stay the course while also addressing current everyday problems—which are literally tearing this policy apart—and to do it in such a way as to prevent a social and political explosion.

Now about my position. As to the fundamental choice, I have long ago made a final and irrevocable decision. Nothing and no one, no pressure, either from the right or from the left, will make me abandon the positions of *perestroika* and new thinking. I do not intend to change my views or convictions. My choice is a final one.

It is my profound conviction that the problems arising in the course of our transformations can be solved solely by constitutional means. That is why I make every effort to keep this process within the confines of democracy and reforms.

This applies also to the problem of self-determination of nations, which is a challenging one for us. We are looking for mechanisms to solve that problem within the framework of a constitutional process; we recognize the peoples’ legitimate choice, with the understanding that if a people really decides, through a fair referendum, to withdraw from the Soviet Union, a certain agreed transition period will then be needed.

Our democracy is being born in pain. A political culture is emerging—one that presupposes debate and pluralism, but also legal order and, if democracy is to work, strong government authority based on one law for all. This process is gaining strength. Being resolute in the pursuit of *perestroika*, a subject of much debate these days, must be measured by the commitment to democratic change. Being resolute does not mean a return to repression, diktat or the suppression of rights and freedoms. I will never agree to having our society split once again into Reds and Whites, into those who claim to speak and act “on behalf of the people” and those who are “enemies of the people”. Being resolute today means to act within the framework of political and social pluralism and the rule of law to provide conditions for continued reform and prevent a breakdown of the state and economic collapse, prevent the elements of chaos from becoming catastrophic.

There is already a consensus in our society that we have to move towards a mixed market economy. There are still differences as to how to do it and how fast we should move. Some are in favor of rushing through a transitional period as fast as possible, no matter what. Although this may smack of adventurism we should not overlook the fact that such views enjoy support. People are tired and are easily swayed by populism. So it would be just as dangerous to move too slowly, to keep people waiting in suspense. For them, life today is difficult, a life of considerable hardship.

After a time of rampant separatism and euphoria, when almost every village proclaimed sovereignty, a centripetal force is beginning to gather momentum, based on a more sensible view of existing realities and the risks involved. And this is what counts most now. There is a growing will to achieve consensus, and a growing understanding that we have a State, a country, a common life. This is what must be preserved first of all. Only then can we afford to start figuring out which party or club to join and what God to worship.

The stormy and contradictory process of *perestroika*, particularly in the past two years, has made us face squarely the problem of criteria to measure the effectiveness of State leadership. In the new environment of a multiparty system, freedom of thought, rediscovered ethnic identity and sovereignty of the republics, the interests of society must absolutely be put above those of various parties or groups, or any other sectoral, parochial or private interests, even though they also have the right to exist and to be represented in the political process and in public life, and, of course, they must be taken into account in the policies of the State.

Gorbachev continues:

In conclusion, let me say again that I view the award of the Nobel Prize to me as an expression of understanding of my intentions, my aspirations, the objectives of the profound transformation we have begun in our country, and the ideas of new thinking. I see it as your acknowledgment of my commitment to peaceful means of implementing the objectives of *perestroika*.

I am grateful for this to the members of the Committee and wish to assure them that if I understand correctly their motives, they are not mistaken.

FREE EXPRESSION, FREE ELECTIONS AND DEMOCRATIC REFORMS

MIKHAIL GORBACHEV

LESSON GRADE LEVEL: 9–12  
HUMAN RIGHTS ISSUE: FREE EXPRESSION; PEACEFUL ASSEMBLY; FREE ELECTIONS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 20:** Right of Peaceful Assembly and Association
- **Article 19:** Freedom of Opinion and Information
- **Article 20:** Right of Peaceful Assembly and Association
- **Article 21:** Right to Participate in Government and Free Elections

GUIDING QUESTIONS:

- How do the goals of those who govern affect political processes?
- How do powerful individuals and masses drive political change?

TIME REQUIREMENT:

210 Minutes

OBJECTIVES:

After this lesson, students will understand:

- How the policy of perestroika led to political, social, and economic change in the Soviet Union.
- The reasons why President Gorbachev pursued the policy of perestroika.
- How the changes within the Soviet Union led to a different relationship between the Soviet Union and other nations.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole (RH.11-12.1)
- Determine the meaning of words and

phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10) (RH.11-12.4)

- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem (RH.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research (WHST.11-12.9)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.B.5** Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- **14.E.5** Analyze relationships and tensions among members of the international community.

- **15.E.5c** Describe key schools of thought (e.g., classical, Keynesian, monetarist, supply-side) and explain their impact on government policies.
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.

VOCABULARY:

- **Glasnost**
- **Perestroika**
- **Demand economy**
- **Command economy**
- **Communism**
- **Capitalism**
- **Autocracy**
- **Bureaucracy**

- **Inalienable/Unalienable human rights**
- **Universal Declaration of Human Rights**
- **Totalitarianism**
- **Coup d'etat**

CONCEPTS:

- **Reform**
- **Revolution**
- **Free market**
- **Laissez faire**
- **Demand economy**
- **Peaceable assembly**
- **Human rights**
- **Nobel Peace Prize**
- **Location theory**
- **Urban development models**

TECHNOLOGY REQUIRED:

- Laptop cart (30+ computers, each with Internet connection)
- LCD Projector

MATERIALS:

- *An Introduction to Human Geography* (Rubenstein, 9th ed.)
- CIA World Fact-Book <https://www.cia.gov/library/publications/the-world-factbook/>
- Rand McNally *Goode's World Atlas* 22nd ed.
- *Handout A*-excerpt from *Speak Truth To Power* (pp. 14-21, from "What are Human Rights?" to "Become a Defender")
- *Handout B*-Biography of Mikhail Gorbachev
- *Handout C*-Article on the Disintegration of the Soviet Union
- *Handout D*-Mr. Gorbachev's Acceptance Speech to the Nobel Committee and Nobel Lecture or [http://nobelprize.org/nobel\\_prizes/peace/laureates/1990/#](http://nobelprize.org/nobel_prizes/peace/laureates/1990/#)
- Online Reading: [http://hoffman.foreignpolicy.com/posts/2011/03/01/why\\_gorbachev](http://hoffman.foreignpolicy.com/posts/2011/03/01/why_gorbachev)

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show the students the clip of President Ronald Reagan speaking at the Berlin Wall <http://www.awesomestories.com/assets/reagan-wall>
- After viewing the clip begin a discussion using the following prompts:
  - What reforms initiated by Mr. Gorbachev were mentioned in the speech?
  - What did the Berlin Wall symbolize?
  - Why did President Reagan ask Mr. Gorbachev to tear down the wall?
  - Thinking of the information you learned about the Soviet Union, why were these reforms so radical?

ACTIVITY 1:

- Show these two videos:
  - Mikhail Gorbachev <http://www.youtube.com/watch?v=2yFC2wtlIWU>
  - The End of the Soviet Union <http://www.youtube.com/watch?v=ielyVJUgXK8&feature=related>
- Instruct the students to take notes on the videos.
- Once the videos are finished, separate the class into groups of 3 or 4.

- Distribute Mikhail Gorbachev's Nobel Laureate Lecture and the DePauw University speech article <http://www.depauw.edu/news/index.asp?id=16528>
- Instruct the students to read the two documents, underlining important words, phrases, and examples of change.
- The teacher will hand out post-it notes to the groups, instructing students to list and define various reforms implemented by Gorbachev. The teacher will place on the wall two large sheets of newsprint, one labeled Glasnost and the other labeled Perestroika.
- As students complete the task, the teacher will instruct them to place the post-it notes on either the paper for Glasnost reforms or Perestroika reforms.
- After all of the post-it notes are on the papers, the teacher will begin a discussion on the reforms introduced by Mr. Gorbachev and their impact on the dismantling of the Soviet Union.
- The teacher will distribute the Universal Declaration of Human Rights and begin a discussion on which human rights the reforms represented. The teacher will instruct the students to write an essay using this prompt:
- Choose two reforms initiated by Mikhail Gorbachev. Describe the reforms and how they changed life in the Soviet Union. Include in the essay the human rights issue that the reforms represented.

ACTIVITY 2:

- Separate students into groups of four.
- Using maps found at <http://www.lib.utexas.edu/maps/commonwealth.html> and the CIA World Factbook on Russia <https://www.cia.gov/library/publications/the-world-factbook/geos/rs.html> instruct students to label post-it notes of strategic minerals mined and agriculture produced in the Soviet Union listing their percentage of world production and finished goods these minerals produce. Where there are multiple goods produced from a single mineral, create multiple post-it notes. Be sure to use wheat, rye, oats, barley, potatoes, beet sugar, flax, cotton, hops or beer, and copper, lead, lithium, zinc, iron, manganese, nickel, other ferroalloys, steel production, and precious metals.
- The teacher will hang newsprint around the room for each separate category—consumer, military, industrial, export of finished goods produced by these minerals.
- Instruct the students to place each post-it note on the appropriate newsprint.
- Distribute the article, End of the Cold War and the Soviet Union, found at <http://www.fsmitha.com/h2/ch33.htm> (This is a lengthy article and may take the students the remainder of the class to read it. Assign the article for homework.)
- Students are in groups of four. Distribute the Venn Diagram (link here) for comparing the economy of the Soviet Union and the economy under Perestroika. Instruct students to use the information found in the article to list economic policies under

the Soviet Union, economic policies under Perestroika, and list any similarities in the middle.

- When the assignment has been completed, lead a discussion using the following prompts:
  - Describe the economic system of the former Soviet Union.
  - Describe the economic system under Perestroika.
  - Describe any similarities.
  - What would be the difficulties moving from a command economy to a market economy? Record the students' answers on the board.

CULMINATING ACTIVITY:

- Separate the students into groups of four.
- Distribute the assignment and read the instructions to the class.
- You are a group from the Nobel Peace Prize Committee. Your task is to design the Nobel Diploma that will be presented to Mikhail Gorbachev. The Diploma must include the following information:
  - Reforms under Glasnost and Perestroika
  - The Universal Declaration of Human Rights Articles the reforms represent
  - How the economic transformation of the Soviet Union led to the award.
- You may refer to the Nobel Prize web site on Nobel Diplomas for ideas.

BECOME A DEFENDER		ADDITIONAL RESOURCES	
<ul style="list-style-type: none"><li>• Write an article for the school newspaper identifying a spatial or cultural conflict within the school and a possible solution for that problem; include the possibility of meeting with the student council or the school administration to work out the solution. Then meet with the bodies and create avenues to solve the problem and then implement the solution.</li><li>• Create a neighborhood map identifying safe play zones and potential dangers or neighborhood concerns.</li><li>• Organize a letter-writing campaign targeting agri-business giants, chocolate producers, or other American businesses that tacitly cooperate with human rights violators.</li><li>• Organize a letter-writing campaign targeting actions taken by the local government, such as zoning, renting, or other services which may not in the best interests of the citizens living in a particular area,</li></ul>		<p><b>Nobel Prize:</b> <a href="http://nobelprize.org/nobel_prizes/peace/laureates/1990/gorbachev.html">http://nobelprize.org/nobel_prizes/peace/laureates/1990/gorbachev.html</a> The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is an internationally administered by the Nobel Foundation in Stockholm, Sweden.</p> <p><b>Achievement Academy Organization:</b> <a href="http://www.achievement.org/autodoc/page/gor0bio-l">http://www.achievement.org/autodoc/page/gor0bio-l</a> The Academy of Achievement is a non-profit organization that brings students across the globe in contact with the greatest thinkers and achievers of the age.</p> <p><b>The International Foundation for Socio-economic and Political Studies Website:</b> <a href="http://www.gorby.ru/en/">http://www.gorby.ru/en/</a> The Gorbachev Foundation is an international non-governmental non-profit organization that conducts research into social, economic and political problems of critical importance at the current stage in Russian and world history. The Foundation seeks to promote democratic values as well as moral and humanist principles in the life of society.</p>	
<p><b>EXTENSION ACTIVITIES:</b></p> <p><b>ADDITIONAL VOCABULARY:</b></p> <ul style="list-style-type: none"><li>• <a href="#">Agricultural density</a></li><li>• <a href="#">Arithmetic density</a></li><li>• <a href="#">Demographic transition</a></li><li>• <a href="#">Physiological density</a></li><li>• <a href="#">Ecumene</a></li><li>• <a href="#">United Nations Human Development Index (HDI) Factors</a></li><li>• <a href="#">Life Expectancy at Birth (UNHDI)</a></li><li>• <a href="#">Mean Years of Schooling (UNHDI)</a></li><li>• <a href="#">Expected Years of Schooling (UNHDI)</a></li><li>• <a href="#">GDI (Gross Domestic Income) per Capita (UNHDI)</a></li></ul> <p><b>MAPPING ACTIVITY:</b></p> <ul style="list-style-type: none"><li>• Assign each student to create a map. These maps will illustrate the 15 former Soviet Republics (both then and now), showing religions, languages, ethnic groups, and HDI factors. Compare these maps to the maps previously created in order to answer the guiding questions and achieve the listed objectives.</li><li>• Students will present their maps to the class and make an argument evaluating the impact of Mr. Gorbachev's reform decisions on the quality of life within those republics (according to UN HDI factors).</li><li>• Students will write a paper reflecting on an individual's ability to affect their world and should cite an action by Mr. Gorbachev that inspired their paper.</li><li>• Create maps showing population density, transportation, resource location, and industry location in the former Soviet Union. Students should begin to get the impression that the Soviet Demand Economy Model is not the one they've studied (i.e. it was not established to maximize profit—the locations are disparate and not concentrated).</li></ul>		<p><b>Youtube</b> <a href="http://www.youtube.com/watch?v=2yFC2wtlIWU">http://www.youtube.com/watch?v=2yFC2wtlIWU</a> Mikhail S. Gorbachev, former President of the USSR</p> <p><b>5min Life Videopedia</b> <a href="http://www.5min.com/Video/Mikhail-Gorbachev-Biography-Part-I-119825956">http://www.5min.com/Video/Mikhail-Gorbachev-Biography-Part-I-119825956</a> Mikhail Gorbachev Biography, Part I</p> <p><b>BBC News Website:</b> <a href="http://news.bbc.co.uk/2/hi/europe/1112551.stm">http://news.bbc.co.uk/2/hi/europe/1112551.stm</a> A timeline of the rise and fall of the Soviet Union beginning with the 1917 Russian Revolution led by Vladamir Lenin and ending in 1991 with the Russian government take over the USSR offices.</p> <p><b>The Cold War Museum Website</b> <a href="http://www.coldwar.org/articles/90s/fall_of_the_soviet_union.asp">http://www.coldwar.org/articles/90s/fall_of_the_soviet_union.asp</a> A description of the disintegration of the Soviet Union into 15 separate states and the triumph of democracy over totalitarianism.</p>	
<p><b>TELL US ABOUT IT</b></p> <p>The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire each student that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!</p> <p><b>THE CRITERIA FOR THE CONTEST ARE:</b></p> <ul style="list-style-type: none"><li>• A one-page summary of the advocacy activity</li><li>• Digitized copies of materials that can be sent electronically</li><li>• Photos of the activity (please include a parental consent form)</li><li>• A one-page summary of how the activity changed the lives of one or many persons</li></ul> <p><b>THE PRIZES INCLUDE:</b></p> <ul style="list-style-type: none"><li>• A week-long “virtual” internship at the RFK Center for Justice and Human Rights</li><li>• An opportunity to meet the defender through a SKYPE visit</li><li>• A visit from Kerry Kennedy or a defender to your school</li><li>• A poster of a <i>Speak Truth To Power</i> human rights defender</li><li>• A donation of a signed copy of the book <i>Speak Truth To Power</i> for the school library</li></ul>			





May 3, 2010 performance of the play *Speak Truth To Power: Voices From Beyond the Dark*  
 Left to right top row: Elias Koteas, Stanley Tucci, Alfred Molina, Viggo Mortensen, Paul Sorvino.  
 Middle row: Julianne Moore, Meryl Streep, Gloria Reuben, Debra Winger, Marcia Gay Harden.  
 Bottom row: Ariel Dorfman and Kerry Kennedy.

# SPEAK TRUTH TO POWER

## VOICES FROM BEYOND THE DARK

A play by Ariel Dorfman

Adapted from *Speak Truth To Power*, a book by Kerry Kennedy

### ABOUT THIS PLAY

*Speak Truth To Power: Voices From Beyond the Dark* is a play for ten actors (preferably five male and five female, though can also be cast, if necessary, with four female and six male actors). Eight of these actors, four male, four female, will represent the human rights defenders. The other two (a man and a woman, or two men) represent evangelists of evil, malicious and sarcastic embodiments of fear and repression first and then, as the play advances, of the indifference which is the perpetual opposite of love. These oppressors should be dressed differently, lit differently, act differently, and speak differently from the human rights defenders. They are supposed to have more mobility, should be allowed to roam the stage at will, whispering, probing, threatening, determined to undermine the message from the heroes and heroines. This differentiation is crucial to the drama of the play.

### EXCERPTS FROM THE PLAY

Many of those who have suffered most grievously in South Africa have been ready to forgive – people who you thought might be consumed by bitterness, by a lust for revenge. We had a hearing at the Truth Commission chock-a-block full with people who had lost loved ones, massacred. Four officers came up, one white and three black. The white said: “We gave the orders for the soldiers to open fire” – in this room, where the tension could be cut with a knife, it was so palpable. Then he turned to the audience and said, “Please, forgive us. And please receive these, my colleagues, back into the community.” And that very angry audience broke out into quite deafening applause. I said, “Let’s keep quiet, because we are in the presence of something holy.”

PAUSE

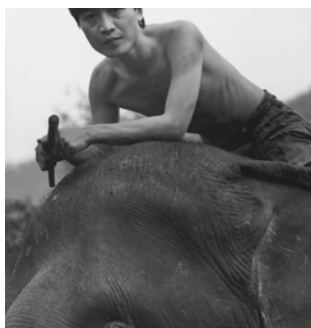
My name is Desmond Tutu.  
 I did what I had to do. Anything else would have tasted like ashes. It would have been living a lie. I could have been part of the struggle in a less prominent position. But God took me, as they say, by the scruff of the neck, like Jeremiah. I have a God who doesn’t say, “Ah. . . Got you!” No, God says, “Get up.” And God dusts us off and God says, “Try again.” God says, “Try again.”

My name is Kailash Satyarthi.  
 When I was five or six years old, the very first day that I went to my school I found a cobbler and his son, sitting right on the doorstep of my school and they were cleaning and polishing shoes of children and as soon as I was entering, there was a lot of joy and happiness. I was carrying new books and a new bag and new clothes, new uniform, everything new and I saw that child and I stopped for a while because in my knowledge, or in my conscious, it was the first encounter like that, so one thing came to my mind, that why a child of my age is sitting and polishing shoes for children

like me and why am I going to school? So I wanted to ask this question to the child but I did not have enough courage, so I entered in and my teacher welcomed me but I did not ask this question though I still had that feeling in my heart that I should, but a couple of hours later I collected all my courage and I asked my teacher, that sir, I wanted to know why this child of my age is sitting right on the doorstep and cleaning shoes? So he looked at me strangely and said, “What are you asking, you have come to study here not for all these unnecessary things and these questions. It is not your business.” So I was a little angry. I thought that I should go back home and ask these questions to my mother and I asked and she said, “Oh, you have not seen many children are working. It is their destiny. They are poor people. They have to work.” I was told not to worry about it. But one day I went to the father, the cobbler, and I said, “I watch this boy every day. I have a question. Why don’t you send your child to school? ” So the father looked at me, for two minutes he could not answer. Then he slowly replied, “I am untouchable and we are born to work.” So I could not understand why some people are born to work and why some people like us are born to go to school. How does it come from? So it made me a little bit rebellious in my mind, because nobody was there to answer. Whom should I ask? My teacher had no answer. Nobody had a good answer. And I carried that in my heart for years. And now, I am doing something about this. Five million children in India alone are born into slavery. Small children of six, seven years, forced to work fourteen hours a day. If they cry for their parents, they are beaten severely, sometimes hanged upside down on the trees and branded or burned with cigarettes. And the number of children are going up – parallel to the growth of exports. The export of carpets go up and the children in servitude go up and up. So we conduct consumer campaigns. And direct actions: secret raids that free those children and return them to their families. But when you free them, work has just begun.

ALL GREAT QUESTIONS  
MUST BE RAISED BY  
GREAT VOICES, AND  
THE GREATEST VOICE  
IS THE VOICE OF THE  
PEOPLE—SPEAKING  
OUT—IN PROSE, OR  
PAINTING OR POETRY OR  
MUSIC; SPEAKING OUT—  
IN HOMES AND HALLS,  
STREETS AND FARMS,  
COURTS AND CAFES—  
LET THAT VOICE SPEAK  
AND THE STILLNESS  
YOU HEAR WILL BE THE  
GRATITUDE OF MANKIND.”

—ROBERT F. KENNEDY,  
NEW YORK CITY,  
JANUARY 22, 1963



**RK** ROBERT F. KENNEDY  
CENTER FOR JUSTICE & HUMAN RIGHTS



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