

Model “Anti-bullying” Curriculum:

From Diversity to Civility

**Learning how to respect people as individuals --
without giving up the right to disagree with their behavior or beliefs**

Introduction

Honoring diversity is today promoted as a goal that all Americans should share. It is true that civilization is enriched by embracing the positive contributions of different cultures and people-groups. Yet civilization is much more than a collection of different groups. It is a society of *individuals* whose basic worth cannot truly be measured by which groups they belong to.

We also need to remember that not all diversity is good. Some groups promote racial or religious hatred. Others promote harmful behaviors that hurt people and society. Honoring diversity, without some kind of value system, would mean honoring these groups equally with those that promote goodness and health.

Diversity's missing value system is the Standard of Civility – guidelines that teach how to respect the equal worth and dignity of each individual, while separately evaluating each individual's beliefs and behavior based on its positive or negative impact on society.

This easy-to-use curriculum teaches the Standard of Civility as a way to help students honor diversity without compromising their values.

Unit One: Two Ways of Looking at You

The Big Questions

When you think about your future, what questions do you ask? Why am I here? Where am I going? What kind of experiences will I have?

Right now, the answers to these questions probably seem out of reach, unknowable. But the fact is, you can determine some of those answers today, simply by the choices you make. This mini-course was created to help you make the best choices. To do that, you need information about the “big picture,” that is, the way the world looks when you have more of the facts than you do now. Our hope is that you will gain a new, more informed, perspective on that world from working through this course and making its information part of your life.

Some of the ideas you will meet here are challenging. They will take time and careful thought to understand and apply to yourself, your relationships (friends, family, teachers, co-workers) and the way you live. If you will contribute that time and thought, you will find that the effort earns you big rewards in terms of your future happiness and the satisfaction you get from life. So let’s get started, and by the way, we wish you a long and happy life!

Looking at you as a member of a group

One of the most important sets of information that you can learn in life is information about how the people around you see things. How, for example, would someone you had never met before look at you? What prejudices would they have? What expectations?

In this country today, there are two main ways of looking at people. One way is to see each person separately, as a unique and complete individual. The other way is to see people as members of groups. This second way is described in the chart below. On the left side is a list of the kinds of groups that people are commonly divided into. On the right are the kinds of characteristics that people have which allow them to be placed in a particular group.

You will notice that each of the categories listed below is based upon things like race which have equal value. The value of one is no better or worse than the value of any other: For example, being white is not better than being black, and being Asian is not better than being Native American because there is no racial or ethnic “measuring stick” that can be used to decide that these different groups have different value.

This is the reason that racism is wrong: it places different values on groups which are equal by nature. You probably wouldn’t like it if people made judgments or decisions about you based on your membership in a group that is supposed to be equal with other groups of the same type. If they

ONE WAY OF LOOKING AT YOU: AS A MEMBER OF A GROUP	
Type of Group	Things Used to Identify Group Members
Racial group <i>Example: white</i>	Skin color and/or other physical features
National/regional group <i>Example: Asian</i>	Birth and/or residence in a certain area
Family/kinship group <i>Example: the Smiths</i>	Birth or adoption into the group
Assigned group <i>Example: the Red Team</i>	Randomly chosen by a leader

looked down on you for being part of that group you would probably consider that unfair – and you would be right.

Looking at you in the groups that you choose.

Some types of groups *are* different from others. Below you will see that the Groups Chart has been expanded to include some other types of groups to which you might belong.

ONE WAY OF LOOKING AT YOU: AS A MEMBER OF A GROUP	
Type of Group	Things Used to Identify Group Members
Groups of Equal Value	Membership is not chosen by you
Racial group <i>Example: white</i>	Skin color and/or other physical features
National/regional group <i>Example: Asian</i>	Birth and/or residence in a certain area
Family/kinship group <i>Example: the Smiths</i>	Birth or adoption into the group
Assigned group <i>Example: the Red Team</i>	Randomly chosen by a leader
_____ VALUE LINE _____	
Groups of Differing Value	Membership is decided by your choices
Friendship group <i>Example: “My friends who hang out together”</i>	Chosen by members; shared time and activities
Activity group <i>Examples: bowling league, sports team</i>	Shared interests, activities, tasks
Idea-goal group: <i>Examples: environmentalist group, pro-life club</i>	Shared goals and plans, group projects
Behavior group: <i>Examples: street gang, smokers</i>	Shared behavior

As you can see, there is lots of new information in the Groups Chart

The first thing you will notice is that the two main parts of the chart are divided by a “Value Line.” The “Value Line” divides the types of groups which cannot be given a value (like better or worse) from those which can.

The second thing you will notice is that the difference is based on whether membership in the group is *chosen* or not.

Groups based upon things that people choose can be given a value. For example, in the idea-goal category listed above, you would probably say that a group organized to give food to the hungry is better than a group whose goal is to overthrow the government.

If people were to make decisions about you based on your membership in a group you had *chosen* to be in, you might not mind. In fact you might have chosen to be in such a group deliberately to influence other people’s decisions about you. For example, a young person might seek to join the chess club at school to make others think he/she was really smart.

However, there are still problems with making decisions about people based upon the groups they have chosen to join.

Suppose the group you had joined had members who did bad things you didn’t agree with. Say you had joined the environmentalist movement to fight the effects of pollution on nature, even though you know a few environmentalists promote extreme views and behavior (like damaging others’ property to prove a point).

You would probably think it unfair if other people decided that you were an extremist just because you had become an environmentalist.

Making decisions about people based on the reputation of other members of their group is called “stereotyping.” Often, a stereotype is true for some, even most members of a group. For example, it might be true that most gang members are criminals. However, it is wrong to assume that all gang members are criminals.

Certainly a person could avoid being stereotyped by deciding not to join a group because of its reputation, but that’s not always the best choice. (What would happen to the environmentalist movement if all the non-extremists quit?).

What this proves is that looking at you based on your group memberships is not the best way to make decisions about you.

Looking at You as an Individual

Obviously, we can't make a chart like the one above for the other way of looking at people, as unique and complete individuals (because there are no "types" of individuals). What we can do is list each assumption, or belief, that someone has when they look at you purely as an individual.

Then we can compare these assumptions with those someone would have if they looked at you as a member of a group.

How Seeing YOU AS AN INDIVIDUAL IS DIFFERENT THAN AS A GROUP MEMBER	
You as an Individual	You as a Group Member
Your personal identity is not defined by anything outside of yourself	Your identity as a group member is recognized only by the things you have in common with other members of the group
You have equal standing with everyone else as a member of the universal group of human beings	Your personal identity is not important. Your standing is decided by the group you are in.
Your value as a person is identical to everyone else', but the value of your behavior is not. Your behavior can be judged as better or worse than someone else's.	Groups may all be given equal value (as with religions in the USA) or they may be given different values for the purposes of the law and the government (as when soldiers are given priority over civilians in wartime).
Each person's behavior is judged on whether it has a positive helpful effect on the lives of that person and others	A group's behavior can be given a relative value (better or worse) depending on how it affects the society. Example: <i>a terrorist organization</i> .
You are responsible for your own behavior	A group may or may not be considered responsible for its members behavior

Unit Two: Two Ways of Looking at Others

Two Ways of Seeing People = Two Ways of Reacting to Them

We can see that a lot depends on how you are seen by others. If, for example, you are viewed as an individual, your behavior and its consequences are your responsibility alone, but your own talents and qualities stand out clearly, and you are important as an individual. On the other hand, if you are looked at as a group member, your personality and uniqueness tend to get lost in the crowd, but you get a share of whatever prestige the group has and you may not be held personally responsible for things you do as a member of that group. How do these two views play out in real-life situations?

Let's list some of the common reactions that go with seeing a person as a group member.

- Stereotyping *Example: "They're all alike."*
- De-personalizing *Example: "She's got the Smith family sense of humor."*
- Respect given based on group image *Example: "I'll be nice to him — he's in the popular crowd."*
- Ranking and comparing groups *Example: "She asked me to come over, but our group doesn't hang out with hers — they're weird."*
- "Robbing" personal credit *Example: "He only got accepted by that college because their admissions office has to fill a quota for his ethnic group."*
- Rivalry and jealousy between groups *Example: "Her kids got free medical care because they're immigrants, but our kids don't, even though we've lived here all our lives."*
- Excusing behavior *Example: "Of course he's into drugs. What do you expect from somebody who grew up in that neighborhood?"*
- Having different expectations *Example: "We need to lower the testing standards for minority kids. They just can't compete."*
- Enforcing conformity *Example: "If you want to be in that social group, you better dress the right way."*

You can probably recognize one or more of these reactions, because they are often heard these days. How are the reactions different when people see each other as individuals? Of course, there will still be cases of inappropriate or unfair reactions to individuals, but on the whole, we can predict the

following ways of reacting:

1) People can react to the individual separately from his/her group. *Example: “She doesn’t speak English very well, but she has a really great personality.”*

2) A person can be respected for purely individual qualities. *Example: “We belong to two radically different political parties, but I always listen to his point of view because I know he’s well-informed.”*

3) People are recognized as unique combinations of strengths and weaknesses, all equal members of the human family. *Example: “Sure, my grandpa is grumpy a lot, but he taught me everything I know about fishing, and he tells great stories.”*

4) Individualism and personal ambition are appreciated and encouraged. *Example: “In this country, you can make it on your own talent, no matter where you come from.”*

How do you want to be seen? How do you look at others? Believe it or not, your view of people can dramatically affect your own future and the future of the community you live in. You may be asking, “Can’t I look at people as individuals and group members, both at the same time?”

Of course you can, and you do every day. But when an important personal choice comes along, such as whether to reach out to another person as a friend, one view or the other will rule your decision. If the individual view shapes your thinking, you might say to yourself, “I’ve really been impressed by Courtney’s sense of humor and her good sportsmanship in our PE class. She’d be fun to be friends with.” Or if the group view wins out, you might think, “I’m going to try to get close to Courtney so she’ll help me pass math. She’s an honor student, after all.” Or, thinking of her as a member of a group might lead you to decide against friendship: “Courtney’s one of those nerdy honor students...I can’t see myself hanging out with somebody like that.”

In the course of a day, a week, or a year, many personal choices like these shape our lives, present and future, and influence the community we are part of, and the larger society that our community is part of. It is your job to make each choice carefully.

Unit Three: Respect - Equality in Action

R-E-S-P-E-C-T

Find out what it means to me

R-E-S-P-E-C-T

Take care, TCB

Lyrics from *Respect*, by Aretha Franklin

In our discussion about seeing other people as individuals vs. group members, we talked about the need for giving each person equal standing, or equal value, as a member of the biggest group, the human species.

What exactly is this “equal standing?” Obviously, we are not all born with the same talents or abilities. Some people have serious mental or physical handicaps that might seem to take away their claim to equality. But the term “equality” doesn’t refer to anything you do or any ability that you have.

Your equal standing begins when you are born and continues until you die. It exists at a deeper level than your actions. It was acknowledged by the designers of our government even before there was any written law for our nation:

We hold these Truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights... The Declaration of Independence of the thirteen United States of America, July 4, 1776

When we claim this equal standing for ourselves, we naturally have to grant it to every other person. Together with this give-and-take of equality goes the give-and-take of respect. If you respect yourself, and consider yourself equal and not inferior to anyone else, you will also respect other people. They, in turn, must respect you. It’s a two-way street, and without it, the notion of equality just doesn’t work.

So how would the idea of mutual respect play out in the group-member way of looking at people? For the three types of group above the “Value Line,” it doesn’t apply. None of these groups has any built-in value (there is no greater or lesser “value” in being a Smith or a Jones), so the idea of respect doesn’t apply to the group, but only to the *individuals* in it (who do have value). If we look at the groups below the line, which are valued or judged by their *behavior*, we can see right away that equal respect is not always possible. Would you, for example, respect Mafia members in the same way that you respect search-and-rescue workers? While you can decide whether or not to respect a certain behavior, you *must* give respect for a person’s self, or you cannot expect it for yourself.

If I respect you as a person with a value equal to mine, I will behave accordingly. I will treat you with courtesy, listen when you have something to say, grant you the same basic rights that I have, respect your personal property, and be aware of your individual, personal qualities and claims. What happens if we have a disagreement, or if our desires or claims clash? In an equality-and-respect-based system, we will continue to treat each other with courtesy, listen to each other's side, guard each other's basic rights, and respect each other's personal claims and property. We will try to find a solution or submit our cases to an outside authority, or we might simply agree to disagree. Neither of us will attempt to use force, intimidation, name-calling or lies (or any other kind of manipulation) to get our own way.

This system of respect-based behavior is called "civility." When there is an atmosphere of civility, each one of us is assured of being heard, treated and judged as a respected individual. Each will feel free to express and defend his/her own point of view. Each one can rely on a safe, fair and workable means of handling conflicts. And each will have an investment in the civility "code," a reason to hang on to it, because it guarantees the best quality of life for everyone.

This truth helps us to see how our values (ideas about what is good or bad) form a base on which a system of mutual respect and civility can rest. If a space alien were to come to earth and look at the system we have described, he would easily see from our civility code that we place a high value on such things as freedom of speech, living safely among our neighbors, personal control of our own lives, and so on.

On the opposite side, he would learn that we do *not* like such things as losing control of our lives to someone else, being told what to believe or say, or having people resort to force, manipulation or disrespect when they have conflicts. The alien might draw a diagram in his notes about us which looked something like this:

HOW WE PUT THE <i>CIVIL</i> IN CIVILIZATION			
Our VALUES , form	the CIVILITY CODE	which guide our BEHAVIOR	creating our QUALITY OF LIFE
Examples: Personal responsibility, freedom of expression, social harmony, etc.	The rules that tell us how to treat others and what to expect from them	Our day-to-day actions based on our choices.	The fruit of civility.

The alien might also report, in his "Conclusions" section, that most of us rate our quality of life as "good" if it lines up with our important values, that is, if we feel free, safe and able to live at peace with our neighbors. And he would no doubt reason that we would want to hold on to this good quality of life by publicly declaring our values, preserving our civility code, following it in our daily lives, and passing it on to our children and grandchildren.

Unit Four. Dividends of Civility: Reputation and Honor

We have talked about a code of civility – the guidelines for how people treat each other as a result of their mutual respect and their appreciation of each other’s personal worth. We have also said that this code is based on the values we share, which both shape the code and help us to measure its success (how well it works to give us a good quality of life).

A civility code, we said, is just a set of behaviors that we all agree to use (or to avoid, if we consider them bad). Some of these behaviors (for example, providing for our children or not stealing) are required by our laws. Most of them, though, are voluntary – chosen by ourselves.

Since most of us don’t spend the day thinking about every little action in terms of the big picture, how is it that we *usually* choose these behaviors for ourselves instead of acting only on our own whims and impulses?

One obvious reason for choosing them is our hope of being treated well by others because we have treated them well. Another is that, deep down, we want our behavior to be in line with our values. If you really believe it is good to be respected as an individual on your own merits, then you will feel “right” about treating others the same way. If you got angry at somebody you were playing basketball with and called them a race-related name, you probably wouldn’t feel completely “right” about it. Even though you might not admit it to anyone else, you would be “less” in your own eyes: you would have failed to live up to what you believe. This same principle applies to how other people look at you. When you act according to the standards of the civility code (which are based on the values most people share), people not only like dealing with you, they admire you for choosing to do what is “right.” In addition to the equal value that we all have, you gain a greater value in the eyes of others: you are worth more to them as a relative, friend, employee, teammate, or whatever.

This greater value placed on us by others, we call “good reputation.” We could define it better as the respect and positive feelings people have for us when we do our share of the work that it takes to act with civility. But what about the way we feel about ourselves? That’s at least as important. For the positive view you have of yourself when you live in line with your beliefs, we will use the word “honor.”

Let’s imagine that everyone has their own personal mini-copy of the civility code, and that it has to match up with certain qualities in them in order to create their sense of honor. Each one of these character qualities would also have to match up with the person’s values, or beliefs about what is good in our relationships and in our shared life as a community. What qualities would be found on just about everybody’s “honor list?”

TABLE OF VALUES OR "HONOR LIST"	
The Quality: What It Is	What It Does for Us and Others
1. Trustworthiness – the ability to be counted on to do what you have said or agreed to do, and to tell the truth	Allows others to include you in their plans, to tell you things they might not tell others, to put their safety in your hands. Allows them to respect you and recommend you to others, and to promote you to positions of greater responsibility.
2. Honesty -- using truth and fair practices in all your dealings	Allows others to rely on you for accurate information, eliminates "hidden agendas," helps others to ask for and rely on your opinion, qualifies you to be trusted with valuable items and information.
3. Considerateness/Kindness – being aware of others' needs and personalities and acting with them in mind; choosing words and actions which will benefit another person rather than do harm; using politeness in everyday things	Builds friendships, builds others' sense of individual worth, creates an atmosphere in which people can cooperate and enjoy tasks, ensures that no one gets left out, shows your own skill in relationships. Discourages gossip, reduces conflict and promotes trust and healthy relationships.
4. Reasonableness – the ability to consider all possible information on an issue, seek out good information, use logic and realistic thinking.	Causes others to respect your judgment and opinions, seek your advice, and give you decision-making power. Helps settle or avoid disputes, allows you to make good life choices and avoid mistakes.
5. Cooperativeness/Helpfulness – the willingness and ability to share tasks with others, even when you aren't expected to. Also, knowing what skills you have to lend.	Gets jobs done better and more enjoyably, makes other people more willing to help you, allows people to set and reach "bigger" goals. Makes you a valued team member, employee, etc.
6. Loyalty – willingness to commit to stick with a person, group or cause in spite of disagreements, problems or temptations to defect.	Raises your value as a friend, employee or group member. Strengthens any job team, especially one working in a high-risk situation. Vital to marriage and family life. Earns loyalty and support from others.
7. Tolerance – willingness to live in peace with others who have beliefs or standards different from yours, as long as those beliefs do not promote dangerous or harmful behavior.	Reduces unnecessary conflict, helps people see each other as individuals. Allows free exchange of ideas, freedom of religious belief. Allows us to compare different belief systems by seeing them in action. Promotes mutual respect.

Unit Five: Conflict Resolution: Civility Pushed to the Limit

In the previous segments we have seen the importance of personal choices in the way we look at others and the way they look at us. We learned the importance of valuing people as individuals rather than as members of groups. We also examined how our personal pursuit of good character helps to produce a healthier and happier society for all. We discovered that creating a civil society for ourselves really depends on our willingness to respect others as equals.

But while all *people* in a civil society are equal not every belief or behavior is equal.

How can we maintain civility when social “equals” have a conflict about opinions or actions that may not be equal?

Here’s our chance to apply our knowledge about diversity and civility to real-life issues. Let’s consider how to promote civility in the following circumstance.

Three high school students, Pat, Sal and Sandy have written editorials and published them in the student newspaper.

Pat’s editorial is a statement about academic excellence and a challenge to all students to raise the schools average test scores by 10% over the coming school year.

Sal’s editorial is a statement in favor of “gay rights” and a demand that the student body “accept gays and lesbians for who we are.”

Sandy’s editorial is statement against racial integration and a demand that the school allow students to have the option of racially segregated classes.

On the day of publication the entire student body is taking sides for or against Pat, Sal and Sandy and emotions are running high. Some students are openly mocking Pat for being a “teacher’s pet” while others praise the goal of Pat’s editorial. A sharp rift has formed between “pro-gay” and “pro-family” students over Sal’s editorial. Names like “fag” and “queer” are coming from one side while equally hateful labels such as “bigot” and “homophobe” are coming from the other. Sandy’s editorial has some students on the verge of actual violence and a petition is circulating calling for Sandy to be expelled from school.

The student council has met in emergency session and appointed you to write an editorial about finding “common ground” in this crisis. What will you say?

After taking this class, your editorial might look something like this.

Common Sense Can Help Us Find Common Ground

This week the character of our school has been tested by controversy. How can we have peace with such a sharp division over our beliefs? Some seem to suggest that the answer is for everyone to believe the same thing – that we should “stamp out” certain ways of thinking. I don’t believe that’s desirable or even possible. I say the answer is tolerance of our differences.

Tolerance doesn’t mean acceptance. It means putting up with things we don’t like. Should we put up with everything equally? Of course not. The amount of tolerance we give should be based on the harm or benefit we get from each thing. For example, we all benefit greatly from freedom of speech, thus we should have a very high level of tolerance for the speech of others – even speech that we despise. When speech turns to action, however, we have the option of reacting with low or even zero tolerance.

Most of us probably agree that meeting Pat’s challenge to raise our test scores would benefit our school, but should the rest have the right to not participate or to oppose the goal? Tolerance of their dissent seems reasonable even if the dissenters’ arguments lack reason.

Sal promotes “gay rights.” Others say those “rights” are wrong. Both have the right to speak out but how far should our tolerance go? If Sal’s idea of “being gay or lesbian” means thinking a certain way about yourself, we should extend reasonably high tolerance. If “being gay or lesbian” includes sexual conduct by minors, our level of tolerance should be very low because of the harmful consequences of that conduct. Name-calling on both sides is speech, but it is speech used only as a hurtful action. It deserves much less tolerance.

Sandy’s racial theories are ugly, but can we deny his free speech and still protect Sal’s and Pat’s? Tolerance for something as important as personal theories, however misguided, can’t be decided by majority rule. On the other hand, if Sandy’s racism moves beyond defense of beliefs to violence against other races, we should have no tolerance at all. Petitioning for Sandy’s expulsion goes beyond rejecting his ideas to rejecting him as a person.

Civility requires treating people as equals – and Pat, Sal and Sandy equally deserve basic human respect. Civility also requires treating beliefs and behavior *unequally* based on what is best for society. That’s a big challenge, but if our goal is civility and our method is tolerance, common sense will lead us to common ground.

***Model Language to Modify “Sexual Orientation” in Law:
“The ‘Don’t Ask, Don’t Tell’ for Civilians Act”***

1. In [your jurisdiction] the term sexual orientation shall be defined as “a person’s state of mind regarding the object of his or her sexual desire or interest.”
2. In no case shall the term sexual orientation be interpreted to legitimize or protect sexual activity with children, animals or corpses, anal or oral sodomy, sado-masochism or torture, cross-dressing, sex change treatment or surgery or any sexual conduct.
3. This statute shall not be construed to prohibit any person from defining himself or herself as having a gay, lesbian, bisexual, transgendered or any other sexual orientation.
4. This statute shall preserve existing laws banning discrimination on the basis of sexual orientation but no such law shall prohibit discrimination on the basis of sexual conduct.
5. To preserve personal privacy, no person shall be subject to being questioned about his or her sexual orientation as a condition of employment, housing or public accommodation unless that person has made a public declaration about his or her sexual orientation.
 - a. Any inquiry regarding a person’s sexual orientation under this section must be narrowly limited to those questions which will allow the inquirer to determine if the declarant engages in conduct that could threaten the health and safety of the inquirer or others toward whom the inquirer may have a legal duty.
 - b. For the purpose of this statute, an admission or finding regarding a person’s sexual orientation by any public entity shall be deemed a public declaration.
6. For the purpose of this statute, all sexual conduct carrying a greater risk to individual and/or public health and safety than that associated with monogamous heterosexual marriage shall be deemed unsafe.

Explanation: This statute would clarify the difference between orientation and conduct, preserving and strengthening protections for sexual orientation, but allowing society to protect itself from the consequences of harmful sexual conduct.

Model Student Opt-Out Notice

To the _____ School District.

Dear Sir or Madam,

1. Upon your receipt of this document, you are placed on legal notice that I, the undersigned parent(s), have elected to invoke my parental rights under Federal and State Statutes and Case Law regarding the instruction of sexuality to my child(ren).
2. You are not to instruct my child about human sexuality without first providing me, on an incident-by-incident basis, at least 15 days prior notice, and obtaining my written permission after allowing me the opportunity to review your materials/lesson plan.
3. You are specifically forbidden from addressing issues of homosexuality, bisexuality, lesbianism, transvestitism, transsexuality, sado-masochism, pedophilia, bestiality or other alternatives to monogamous heterosexual marriage to my child in any manner or form that would convey the message to my child that such orientations/behaviors are immutable, unchangeable or harmless.
4. This prohibition extends to any legitimization or normalization of these sexual orientations/behaviors no matter how your program or approach is defined or packaged, including but not limited to any instruction, materials or conversation related to "diversity" "tolerance" "multi-culturalism" "gender studies" "family life" "safe schools" "hate crimes" "AIDS education" or the like.
5. This prohibition extends to all school system employees and agents in any setting, on or off campus, in which my child(ren) is/are in the care of the school.
6. I am aware that politically active "gay and lesbian" teachers and other school system employees across America have organized for the purpose of legitimizing homosexuality and related sexual orientations to schoolchildren, using various pretexts such as the theme of "school safety." I consider it the duty of the school to protect my child(ren) from any such activities.
7. This document shall supersede any previously signed permission forms you may have on file. The child(ren) to which this opt-out notice applies is/are

Signed,

Parent or Legal Guardian, Date

Parent or Legal Guardian, Date

Parents: For maximum legal protection, send this notice by certified mail. Keep a signed, dated copy for your records and give a copy to your attorney. After submitting this notice, do not sign any blanket permission slip offered by the school. All important communication with the schools should be in writing.