CURRICULUM ON SOCIAL JUSTICE.

A WORK BOOK FROM

Kranti

http://www.kranti-india.org

For Revolutionaries (12-19 Adolescents)

Prepared

By

Harriet Kamashanyu

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# Social Justice Curriculum

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2. Kranti Believes...

About marginalized girls/women, Kranti believes:
They are not in their situations by choice or anything they did wrong – marginalization of any kind is due to unjust systems which mainstream some while denying access to those “on the margins.” Kranti believes that all marginalized people have the potential to become India’s best leaders and change agents. We believe girls/women facing multiple marginalization (eg. caste AND class AND gender) are exceptional within society due to the strength and resilience they must develop in order to survive marginalization.

About red-light areas, Kranti believes:
Red light areas are a workplace (like an office) and a community (like your neighborhood). They have the potential to be healthy, empowered communities and rights-based work places but are unable mostly due to oppression, persecution and marginalization. With strong support systems, women within the red light area could make both a better life and better systems for themselves and their children as well as communities and workspaces of dignity.

About sex workers, Kranti believes:
Sex work is a job or profession like any other and should be legalized and supported with benefits. While some women are trafficked into the sex industry and violence is perpetrated on their bodies and minds, the victimhood discourse of sex work tramples upon the agency and choice of women engaged in the profession. Sex workers, like most Indian women, are hard working women who sacrifice for their children and ultimately want to help their communities. They, too, need significant mental health and emotional support in order to overcome their trauma, feel valued by society and lead their communities.

About daughters of sex workers, Kranti believes:
The daughters of sex workers are smart, capable future leaders and will achieve anything if society sets high expectations of them. Kranti recognizes that the road from viewing their marginalization as a source of victimhood to viewing it as a source of empowerment is riddled with challenges – we seek to support the daughters of sex workers in overcoming their trauma and learning to love themselves in order for them to achieve and help their communities.

About sexual abuse or rape victims, Kranti believes:
Sexual abuse and rape can happen to anyone – it’s not confined to any particular caste, class, religion or group – and it is never a victim’s fault. People who have been sexually abused need unconditional love, acceptance, therapy, and support. Everyone can recover from abuse, become stronger, healthier and – Kranti believes – more resilient than people who haven’t been abused.

About education, Kranti believes:
Education comes in many forms, all of which should be valued equally, including lived experience of marginalization. We believe all education is for all students, and that any person can learn anything, anytime, with proper support. Education is the responsibility of both teacher and student and it should be a two-way exchange; the onus does not lie with the student, especially when that student is a child. India’s current system doesn’t develop thinkers and critics, but every child is capable fulfilling high expectations and becoming a critical thinker. Kranti also believe that social justice should be part of all formal curricula and that the purpose of education should be to develop leaders and empowered communities rather than supervisors and corporate employees.
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About empowerment, Kranti believes:
Empowerment is the process of bringing out an individual’s strengths and experiences in a way that instills confidence and leads them to live a happy/healthy life with many options and the ability to choose between these options. Empowerment leads to action, which can range from self-care to making change in one’s own community or society at large.

About future leaders, Kranti believes:
We believe that anyone can become a leader with training and practice, but leaders who come from a marginalized community have added value and can be better leaders than those who come from elite society. With their combination of experiences and hardship, marginalized people are more equipped to lead their communities because they make more compassionate leaders and treat those from their community as equals. For these reasons, Kranti invests in leaders from marginalized communities through education, training and access to opportunities.

About therapy, Kranti believes:
Everyone needs therapy, it is part of the healing process to be happy and empowered. It is especially necessary for girls who have survived abuse to overcome unconscious memories or feelings affecting their present life. Kranti places a strong emphasis on Inner peace and believes therapy is one path of attaining this peace. We believe in the ‘feminist perspective’ for counseling and therapy, which means validating the experiences of women and centrally locating their voices and perspectives as survivors, not victims.

“Kranti empowers girls from Mumbai’s red-light areas to become agents of social change.”

3. Objectives of the curriculum.

- Revolutionairies/participants to acquire comprehensive education in core functions and disciplines of social justice.
- Understand the forms and mechanisms of oppression and discrimination and apply strategies of advocacy and social change that advance social and economic justice.
- Practice without discrimination and with respect, knowledge and skills related to class, color, culture, disability, ethnicity, family structure, gender, marital status, national origin, race, religion, sex, and sexual orientation.
- Address unique issues of minority and marginalized populations.
- Intergrate theory and practice throughout the curriculum.
- Develop partnerships with strategic partners and fellow NGOs in call for social justice.
- Learn the value of critical thinking and analysis, team building and effective facilitation.
- Assume leadership in developing social justice knowledge.
- Facilitate the development of expression, verbal and public speaking in standing for a common cause.
Module 1: Introduction to Social Justice.

Quotation

Exploring Language

Objectives

Activity Description

Facilitator Notes.

“The good we secure for ourselves is precarious and uncertain until it is secured for all of us and incorporated into our common life” Jane Addams (U.S. social worker, 1860-1935)

Introduction to social Justice.

Exploring Language: Definitions Activity.
Social Justice is an abstract term that basically combines two words social – relating to society and its organization, and justice – behavior or treatment that is morally right, the quality of being right and fair. For this exercise, participants are asked to find definitions common terms related to social justice for instance prejudice, discrimination, racism, sexism, and homophobia. Definitions for each word should come from two sources: the person’s existing understanding and a scholarly source.

Objectives:

1. To introduce the “social justice” topic, why we are interested in such a topic and all other related scholarly term dynamisms involved.
2. To help participants understand these terms and to explore the intricacies and implications of different definitions for each word.
3. To help participants learn to appreciate the importance of language in discussing multicultural and social justice issues, and how the process of discussing the definitions adds to the understanding of the terms.

Activity Description:
The facilitator should divide the participants into small groups of (3-5) to ensure that everyone will have ample chance to participate. The facilitator will begin her or his session by having each participant share her or his definition for "prejudice". The group will proceed with the rest of the definitions attempting, if possible, to reach a consensus on one definition for each word. (Rarely will the group agree on one definition.) All definitions should be discussed. When small groups are finished, bring everyone back together for a final discussion.

Facilitator Notes:

(1) Definitions
- Prejudice--an attitude about another person or group of people based on stereotypes “Prejudice comes from being in the dark; sunlight disinfects it”
- Discrimination--an action or behavior based on prejudice
- Race/Racism--the systemic conditions that provide some people more consistent and easier access to opportunities based on (perceived) race or ethnicity
- Sexism--the systemic conditions that provide some people more consistent and easier access to opportunities based on (perceived) sex, gender, or gender expression
- Sexuality – a person’s capacity for sexual feelings/ a person’s sexual preference.
- Capitalism – an economic and political system in which a country’s trade and industry are controlled by private owners for profit.
- Socialism- a political and economic theory of social organization holds communal control and ownership – land, natural resources, industries etc.
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- Colonialism – the practice of acquiring control over another country, occupying it with settlers and exploiting it economically for instance – India was colonized by.
- Nationalism – strong support for and pride in one’s own country, often to an extreme degree.
- Migration and immigration
- Religion – the belief in and worship of a God or gods, particular system of faith & worship.
- Class / caste- a system that divides members of a society into sets based on social or economic status for instance the ruling class.

(2) An issue that arises regularly is that prejudice and discrimination can be positive. (I am prejudice towards my children; I am a discriminating eater.) It is important to note that when these issues are discussed in the context of social justice, a prejudice toward somebody is matched by an equal prejudice against somebody else.

(3) According to the definitions above, anyone can be racist or sexist. For example, a definition of racism might be "prejudice or discrimination based on race, plus the power to enforce it." In that case, in the U.S., only men can be sexist and only white people can be racist. This perspective has a major impact on people and some respond by insisting that the "other" group can be just as racist as her or his group. This response provides an important opportunity to differentiate between an individual-focused basis of "racism" (which privileges the current power structure by ignoring systemic conditions) and an institutional-focused basis.

(4) Spend a lot of time on power. Many participants will have a hard time understanding it. Talk about individual acts of racism, which may done by anyone, as opposed to institutional acts of racism, which involves economic, class, and social factors which all add up to power. Some groups in the U.S. do not have the political, economic, or social power to be racist on an institutional level. It is important to acknowledge that we all have personal power and how we exercise it is very important. Do we stand up for the right things? Who gets to make the rules and who do those rules benefit (this is a question of institutional power?)

(5) The major point of this activity is to get people talking about these terms and realizing that different people mean different things even though they are using the same words. How does the way we are socialized to relate to these terms inform the ways we imagine they might be solved?

(6) Encourage participants to open up an “Essential Vocabulary” page in their note books. This is where they will note down new uncommon words they never knew and would like to know, you create an environment where you grant them a plat form to raise the new words and discuss about them. Participants should also have “Essential Readings”- Bibliography where they acquire more information from different scholarly articles, writings and other sources. This activity can go on throughout the entire discussions.

(7) Mention how, when we don’t know the meaning of a word, we go to the dictionary and accept its definition as truth. Challenge people to look up definitions for "black" and "white" and notice the connotations.
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Module 2: Gender and Sexuality.

“I believe all men, all women, regardless of race, gender, socioeconomic background, you deserve the same rights.” Sophia Bush

I never felt oppressed because of my gender. When I'm writing a poem or drawing, I'm not a female; I'm an artist.

Patti Smith

Objectives.
- Participants to be able to define and comprehend gender, gender identity and respective gender roles (nature Vs nurture)
- To assess participants reading and information as far as gender and sexuality is concerned.
- To clear doubts and misconceptions (stereotypes) attached to gender & sexuality.
- Participants to be able to identify their respective sexual orientations.
- To raise consciousness about discrimination against the LGBT minorities.

Facilitator's Resource.

Gender is the range of physical, mental and behavioral characteristics pertaining to, and differentiating between, masculinity and femininity. Depending on the context, the term may refer to biological sex (i.e. the state of being male, female or intersex), sex-based social structures (including gender roles and other social roles), or gender identity.

Gender identity is the gender a person self-identifies as. One's biological sex is directly tied to specific social roles and expectations. Judith Butler considers the concept of being a woman to have more challenges, owing not only to society's viewing women as a social category but also as a felt sense of self, a culturally conditioned or constructed subjective identity. The term "woman" has chronically been used as a reference to and for the female body; this usage has been viewed as controversial by feminists, in the definition of "woman". There are qualitative analyses that explore and present the representations of gender; feminists challenge the dominant ideologies concerning gender roles and sex. Social identity refers to the common identification with a collectivity or social category that creates a common culture among participants concerned. According to social identity theory, an important component of the self-concept is derived from memberships in social groups and categories; this is demonstrated by group processes and how inter-group relationships impact significantly on individuals' self perception and behaviors. The groups people belong to therefore provide members with the definition of who they are and how they should behave in the social sphere.

Categorizing males and females into social roles creates binaries in which individuals feel they have to be at one end of a linear spectrum and must identify themselves as man or woman. Globally, communities interpret biological differences between men and women to create a set of social expectations that define the behaviors that are "appropriate" for men and women and determine women’s and men's different access to rights, resources, power in society and even health behaviors. Although the specific nature and degree of these differences vary from one society to the next, they typically favor men, creating an imbalance in power and gender inequalities in all countries.

Gender inequality has a great impact especially on women and poverty. In poverty stricken countries it is more likely that men have more opportunities to have an income, have more political and social rights than women. Women experience more poverty than men do due to gender discrimination.
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In elaborating more about Gender, Participants will learn about the naturally made perspectives and those man-made and nurtured into the mindsets of people in various communities. **Participants will answer the worksheet below.**

Name: __________________________
Period: __________________________

**Nature vs. Nurture**

Definition of the influence of *nature*:
__________________________________________________________________________
__________________________________________________________________________

Definition of the influence of *nurture*:
__________________________________________________________________________
__________________________________________________________________________

<table>
<thead>
<tr>
<th>Trait</th>
<th>Nature</th>
<th>Nurture</th>
<th>Why?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blue eyes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Enjoys bungee jumping</em></td>
<td></td>
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<tr>
<td><em>6 feet tall</em></td>
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<tr>
<td><em>IQ of 150</em></td>
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<td></td>
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<tr>
<td>Smokes cigarettes</td>
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<tr>
<td><em>Weighs 250 lbs</em></td>
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<tr>
<td>Depression</td>
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<tr>
<td>Ambidextrous</td>
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<tr>
<td>Shyness</td>
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<tr>
<td>Female</td>
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<td></td>
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<tr>
<td>Dark skin</td>
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<tr>
<td>Alcoholic</td>
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<tr>
<td>Cancer</td>
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<tr>
<td>Homosexual</td>
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<tr>
<td>Rapper</td>
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</table>
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Sexuality.

“I think that sexuality is only attractive when it’s natural and spontaneous.”

_Marilyn Monroe_

“If a person is homosexual by nature - that is, if one’s sexuality is as intrinsic a part of one’s identity as gender or skin color - then society can no more deny a gay person access to the secular rights and religious sacraments because of his homosexuality than it can reinstate Jim Crow.”

_Jon Meacham_

Introduction to Sexual lives.

Few young people receive adequate preparation for their sexual lives. This leaves them potentially vulnerable to coercion, abuse and exploitation, unintended pregnancy and sexually transmitted infections (STIs), including HIV. Many young people approach adulthood faced with conflicting and confusing messages about sexuality and gender. This is often exacerbated by embarrassment, silence and disapproval of open discussion of sexual matters by adults, including parents and teachers, at the very time when it is most needed. Globally, comprehensive and correct knowledge about HIV among both young men and young women has increased slightly since 2003—but at only 34%, the number of young people with this comprehensive knowledge is only slightly greater than one third of the UNGASS target of 95%.

Myths and misconceptions about gender and sexuality diversity:

- When talking about sexual or gender diversity, educators will have to speak explicitly about sexual behaviors.
- Issues relating to gender and sexuality are exclusively private matters and should only be discussed in the home.
- Teaching about gender and sexual diversity may contradict certain religious beliefs: therefore it does not belong in public school curriculum.
- It is not my job to teach this since diversity issues are not relevant to my subject.

Gender identity and sexual orientation issues, specifically sexism and homophobia, affect all people, not just women or LGBT folks. Every student should be aware of how they create their identity in relation to their gender or sexual orientation and what outside forces (their culture, family, and society at large) are at play on a systemic or unconscious level.

Throughout this lesson, participants will come to recognize their beliefs on gender stereotypes and how they are enforced through the media and their community. Also, they will identify and value the 99.9% shared inheritance of genes among people regardless of skin color, gender, ability, or body type.

Essential questions

- What are the students’ personal biases surrounding gender and sexual orientation?
- How can you positively adapt or challenge these influences/stereotypes?
- Who enforces these biases (media, community, etc.), and how are they constructed?
Activity 1: Ground Rules.

Purpose: To establish an agreed-upon code of behavior for the group so that each participant feels safe and able to rely on others in the group

Materials: Newsprint and markers; a box for suggestions and comments

Planning Notes: Review the recommended ground rules given below

Procedure:

- Explain to the participants that, because they will be discussing sensitive issues, the group should agree on some ground rules. Ask them to come up with their own ground rules, ones that they will all agree to observe. List those ground rules on newsprint. Ask the participants for clarification, when needed, to be sure that everyone understands all the ideas. Suggest any of the recommended ground rules (below) that the young people didn't offer because they are important for establishing safe space.

- Keep your list of ground rules posted prominently throughout all the activity sessions dealing with safe space. Refer to the ground rules if someone is not adhering to them and remind everyone of their agreement to follow the rules. Eventually, the participants will begin to remind one another of the rules if behavior occurs that is disrespectful or disruptive.

Recommended Ground Rules:

- **Respect**—Give undivided attention to the person who has the floor (permission to speak).
- **Confidentiality**—What we share in this group will remain in this group.
- **Openness**—We will be as open and honest as possible without disclosing others' (family, neighbors, or friends) personal or private issues. It is okay to discuss situations, but we won't use names or other ID. For example, we won't say, "My older brother ..." Instead we will say, "I know someone who ..."
- **Right to pass**—It is always okay to pass (meaning "I'd rather not" or "I don't want to answer").
- **Nonjudgmental approach**—We can disagree with another person's point of view without putting that person down.
- **Taking care to claim our opinions**—We will speak our opinions using the first person and avoid using 'you'. For example, "I think that kindness is important." Not, "You are just mean."
- **Sensitivity to diversity**—We will remember that people in the group may differ in cultural background, sexual orientation, and/or gender identity or gender expression and will be careful about making insensitive or careless remarks.
- **Anonymity**—It is okay to ask any question by using the suggestion box.
- **Acceptance**—It is okay to feel uncomfortable; adults feel uncomfortable, too, when they talk about sensitive and personal topics, such as sexuality.
- **Have a good time**—It is okay to have a good time. Creating a safe space is about coming together as a community, being mutually supportive, and enjoying each other's qualities.
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**Activity 2: An Ice Breaker.**

**Purpose:** To give participants the opportunity to interact with each other and to expose underlying preconceived notions about GLBTQ people

**Materials:** Newsprint and markers; five index cards

**Planning Notes:** Before the session, write one of the following phrases on each of five index cards: GAY, LESBIAN, BISEXUAL, TRANSGENDER, and STRAIGHT

**Procedure:**
- Begin by randomly dividing the group into five smaller groups (preferably of at least three people). Give a sheet of newsprint and a marker to each group; at the same time, hand the group one of the five index cards that you prepared in advance.
- Explain to the participants that each group has been given an identity and that the group will now draw a person who looks like or represents that identity. Participants can offer their own ideas or suggest ideas they have heard from others. Be sure to remind everyone that this is a safe space and that no one needs to be afraid or worried about suggesting a trait or idea to include in the group’s picture. However, encourage the groups to work together in coming up with the final product. Tell them that they will have 15 minutes to complete their drawing.
- After 15 minutes has passed, ask all the groups to stop working even if they haven’t finished. Then ask each group to stand up and explain their drawing in detail. After all the groups have explained their drawings, lead a group discussion using the questions below.

**Discussion Questions:**
1. How did the groups decide what each person would look like? Was it difficult to come up with a picture?
2. Where did your ideas come from about what each of these people looked like? People you know? The media?
3. Do your pictures convey positive or negative images of the identities?
4. Which of the identities do you think was easiest to draw? Hardest? Why?
5. What conclusions if any can you draw from this exercise?

**Activity 3: Value Clarification.**

Clarify universal core values that are summed up in the ground rules. For example:
- Everyone has value.
- Discrimination is always wrong.
- No one should ever be forced to do or say something against his/her own will.
- Honesty is important.

**Value statements.**

If you only have one hour, pick six or seven statements that you think will be the most important for the group to discuss.
- Deliberately hurting other people is never okay.
- Using ‘put downs’ like ‘faggot’ or ‘that’s so gay’ is okay because everyone does it.
- Treating people differently because of whom they love is wrong.
- Bisexuality is a myth. No one is really bisexual; they're just confused.
- A gay, lesbian, or bisexual teenager should be able to take a date of the same sex to the prom.
- If transgender people or lesbians or gays are in the "wrong place" at the "wrong time", they deserve the harassment they might get.
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• Everyone should have the same rights, irrespective of sex, race/ethnicity, sexual orientation, or gender identity.
• It’s okay for religious and political leaders to say things against GLBTQ people because it’s just their own opinion.
• Same-sex couples should be able to get married before a judge or justice of the peace (civil marriage).
• Transgender people should be treated like the gender they really are, not the gender they say are.
• If I see or hear someone harassing one of my GLBTQ peers, it is my responsibility to step in and stop it.

Planning Notes:
• Values education consists of four important steps that help youth to: identify their values; feel able to talk about their values; behave in ways that are consistent with their values; and respect others’ values. Values education can be a sensitive area for working with anyone of any age. As young people express their values and learn about those of others, they may feel some anxiety or discomfort, and they will look to the facilitator for support.
• The activities in this session provide opportunities for young people to identify their values and to share them with their peers. This is a very important activity so allow plenty of time for participants to process what they have learned.
• If you completed Activity Plan1: Ground Rules, then remind the youth about the ground rules they agreed to follow. If no ground rules have been agreed upon, it might be useful to spend a few minutes getting youth to set some ground rules at the beginning of this activity.
• Create three signs. One will say AGREE; the second will say UNSURE; and the third will say DISAGREE. Put up the signs in separate parts of the room.

Procedure:
• This activity will give the participants a chance, not only to discuss their individual values, but also to discuss the merits of different values.
• Explain to the group that in this activity they will be asked to express their feelings about particular values. Show the youth where you have posted the signs—AGREE, DISAGREE, and UNSURE. Explain to the group that you are going to read several value statements. As you read each one, you want them to think very carefully about how they feel about it. Each person will then move to the section of the room where the sign agrees with how they feel about that value statement.
• Say that you will ask for volunteers to describe how they feel about each statement, since one characteristic of a value is that a person can tell others about it. Emphasize that there are no right or wrong answers, only opinions. Everyone has a right to express an opinion, and no one will be put down for having a different value than others have. Be sure to mention that participants have the right to pass if they would rather not take a stand on a particular value statement. Also, point out that passing is not the same as being unsure. Finally, let everyone know that they can change their stand on any particular value at any time. For example, some participants might feel that they disagree with a particular value but change their minds if someone else makes a good case for agreeing with that value.
• Ask everyone to return to their original seats. Conclude with the Discussion Questions below.
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Discussion Questions:
1. What did you learn about yourself? About others?
2. Was it hard to express disagreement with another person's values? Why or why not?
3. Were there times when you felt uncomfortable or unsafe? What helped you stand by your values at that time?
4. Were there any times when you felt unable to stand for your values? Why do you think that was so?
5. What would support people at times when they feel unable to stand up for a value they believe in?

Activity Plan 4: WHO AM I?

Purpose: To get participants thinking about their own identities and how discrimination and privilege affect their life
Materials: Handouts, I Am and Social Group Membership Profile

Purpose: To learn about issues faced by gay, lesbian, bisexual, and questioning people and to promote acceptance and respect for all people irrespective of their sexual orientation
Materials: Leader's Resource, Guided Imagery

Planning Notes: Sexual orientation is a controversial topic. This activity is designed to promote understanding, acceptance, and respect. While being sensitive to the community's attitudes, remember that young people need accurate information and an opportunity to discuss an issue that may be difficult for them. As you lead this activity, remember that there are probably gay, lesbian, bisexual, and questioning teens in your group. You will not know the sexual orientation of every participant, so be very sure to use inclusive and affirming language. For example, say 'we,' 'all people,' and 'some people,' not 'they' or 'people like them.'

Procedure:
- Without revealing the topic of the activity, begin reading the Guided Imagery (Facilitator's Resource for this activity).
- After you have finished the Guided Imagery, ask the participants to sit up, open their eyes if they were closed, and reconnect with the group. Ask each participant to turn to the person next to her/him and take a few minutes to talk about how it would feel to live in such a world and what it would feel like if they had to keep so many secrets about themselves. Then, ask the pairs to discuss what those feelings might lead them to do if this were a real situation.
I am...

My Gender Is

My Race/Ethnicity Is

My Economic Background Is

My Religion Is

My Talents Include

My Interests Include

My Age Is

My Sexual Orientation Is

Facilitator's notes.
Call the group back together and ask for volunteers who are willing to share their thoughts and feelings with the whole group. Write their responses on newsprint. Add checkmarks when other participants offer the same or similar responses. Expect to hear answers like: feeling angry, sad, and isolated; dropping out of school; staying home from school; using alcohol and other drugs; breaking the rules; and feeling depressed. If youth do not suggest these feelings and responses, suggest them yourself.
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Explain that while the situation is, of course, fictional, it mirrors the real world faced by many lesbian, gay, bisexual, and questioning people. Say that, because they are often understandably afraid to ‘come out’ (reveal their sexual orientation) to others, gay, lesbian, and bisexual teens are forced to keep many parts of their lives secret. Sometimes keeping so many secrets leads to their dropping out of school, staying home from school, using alcohol and other drugs, running away, breaking the rules, etc. Say that, eventually, most gay, lesbian and bisexual people, including teens, find ways to tell the people who are important to them and find friends who are supportive of them. The struggle to decide who is safe to tell lasts all of one’s life, because there is so much ignorance and fear about homosexuality in our society.

Other Social Groups to Which I Belong Include

Use your answers on the IAm handout to respond to the questions below.

- Of all of the social groups to which you belong:
- Which ones are you most comfortable with?
- Which are you least comfortable with?
- Which do you think most about?
- Which do you think least about?
- Which groups give you the most privileges?
- Which groups limit your access, options, and/or rewards in society?
- Which have the greatest effect, positively or negatively, on how others see you?

Facilitator’s Notes:

- Begin by saying, "Everyone is a member of different social groups—groups of people who have something in common. Sometimes that can be something like the school you go to or the kind of TV shows you like. We all belong to larger social groups as well—groups that involve our gender identity, race/ethnicity, socio-economic status, abilities, religion, age, sexual orientation, etc. It’s important when we are thinking about how to treat others that we think about where we belong in terms of social groups."

- Say that you will now pass out a sheet of paper that will help participants think about their social groups. Distribute the IAm handout. Briefly describe the different groups to which each person belongs. Ask participants to take a few minutes to write down, or if they don't feel comfortable, to think about where they are in terms of their social groups.

- With the entire group, spend a few minutes sharing how it felt to identify in these groups. Ask if participants spend much time thinking about the groups they are a part of. Say that one thing about social groups is that, sometimes, we don’t realize what benefits or barriers go with our membership in some of these groups, especially membership in a group that is dominant in society. Distribute the Social Group Membership Profile handout. Go over the instructions at the top of the sheet. Ask participants to spend five minutes individually answering the questions on the handout.

- Ask participants to break up into groups of three to discuss their own sheets. Remember that some people may not feel comfortable revealing certain aspects of their social groups. Explain that each person can be as general or as specific as they would like in the discussion and also that everyone has the right to pass on discussing any point. Conclude with the Discussion Questions in the entire group.
Social Justice Curriculum

Discussion Questions:
1. What surprised you about this exercise? Why?
2. What benefits did you see that you enjoy just because you belong to some groups? What problems or barriers did you see that you face just because you belong to some groups?
3. What benefits did you see that others enjoy and you do not because of the groups that they belong to? What barriers did you see that others face and you do not because of the groups that they belong to?
4. How do you feel about that? Should things be more equal and fair? What can you do to make things more equal and fair for everyone?

Introduction to Sexual Orientation
Facilitator’s Resource.
Slowly read the following to the participants.
Please get comfortable. If you feel comfortable to do so, close your eyes as you sit or lay back.

Concentrate as I take you to a world very different from the one in which we live—a world in which you are straight, but everyone else is not. In this world, almost all of the teachers and students in your school are gay. All of your friends and family members are gay; most of the doctors, judges, politicians and world leaders are gay. Celebrities are all gay, as are all of the priests, rabbis, Sufis, and imams. In this world, all of the books and television programs are about gay characters, and marriage is legal only for gay couples.

Of course, there are some straight people, but they are ridiculed and whispered about. Clearly, there is something really bad about being straight. You have heard things like: straight people are sick; they are obsessed with sex. Programs on television sometimes explore the curious 'straight lifestyle,' describing how straight people are always getting pregnant or infected with HIV. In these programs, straights are like the characters out of an old circus sideshow—exposed for their oddities. Your friends have told you that straight people are often child abusers and you have overheard your neighbor saying that straights are emotionally disturbed and have no morals.

Last year there was a big problem in your town because someone accused one of the teachers of being straight—parents don't want straight people to teach their children—so, the teacher was fired even though she insisted that she was gay. There are few, if any, protections for straight people. You have heard that straights can't lead scout troops, and that straights can be fired from their jobs or kicked out of the military if people find out about them. There's even a story you heard last week about a kid who was kicked out of his own home because he told his dad he might be straight.

This is all very scary for you because you are beginning to think that you, too, might be straight. More than anything in the world, you want your parents to love you, to accept you as you are. What will they say if you tell them that you might be straight?! The thought of telling them—of telling anyone—makes you sick to your stomach. Who can you turn to? Your brothers talk nonstop about how cute the quarterback on the local football team is. Your sister has a crush on the latest supermodel. You wish you had a crush on someone of your own sex, but you don't! It's people of the opposite sex that attract you. No one in your family has these feelings—in fact, no one you know has them, so you continue to hide this scariest of secrets. Somewhere deep inside you understand that, if people found out who you really are, they would ridicule you. Worse yet—they might not love you anymore!

Sometimes you think that you have to tell someone about this secret. You spend hours thinking
Social Justice Curriculum

about whom to approach. You remember when you were a kid hearing your dad tell nasty jokes about straights at the dinner table and everyone laughed. So, you can’t tell your family. You remember your family’s religious leader telling the congregation that being straight is unnatural and immoral and the whole congregation nodded in agreement. So telling the religious leader is definitely out. In health class you learned that it is normal to feel physically and emotionally attracted to people of your same sex. No one talked about being attracted to someone of the opposite sex. You are sure that what you are feeling cannot be normal and that no one can help you. Last week in math class, two of the popular athletes started taunting this shy kid and calling him ‘straight.’ The teacher just ignored it. You heard her laugh the week before, however, when the kid in the second row called out in disgust that the poem the class was supposed to read for English was ‘so straight.’

All of this makes you feel really isolated and afraid. You are unsure what to do. Where can you turn? Who can you talk to? You can’t talk about your feelings at home; your school feels unsafe; you don’t trust your friends to support you. Having this secret is a little like having a piranha inside—it keeps eating away at your self-esteem, so that after a while you hate how you feel and you hate yourself, too!

Discussion Questions.

1. How would it feel to have to hide something as important and as basic as your sexual orientation, (the sex of the people to whom you are romantically, emotionally, and physically attracted)?
2. What were the first things you remember learning about homosexuality? Do you remember learning anything from your family? Friends? Community of faith? Was what you learned positive or negative?
3. Have you ever learned about or discussed issues of sexual orientation in class? What did you learn?
4. What movie or television character have you recently seen that is GLBTQ? How has that affected your thinking?
5. How would it feel to need to hide from other people your gender or the sex of those to whom you are attracted? How would that affect your life?

Activity Plan: Creating Safe Space for the GLBTQ.

Purpose: To increase awareness of and empathy with people who are transgender


I was perhaps 15 years old. The rest of the family had gone on a ride, and I had begged off; the excuse is long forgotten. I was sitting on the floor of the living room, wearing a purple dress (I had my own by that time), experimenting with my face. And for the first time, I got it right. Looking in the mirror, with my mandatory haircut, I would ordinarily see a boy, and only a boy. In that dress, with Cover Girl skin and Maybelline eyes, my hair blended into a wig, I saw a very pretty, an almost beautiful girl. I didn’t—and this is important—see a boy dressed as a girl. I saw a girl!

I remember thinking, “This is who I want to be. This is who I probably should have been." But I also remember thinking that it couldn’t be. I was looking at a fiction, a fabrication, a creature created out of cosmetics and cloth. The girl in the mirror was a fantasy, and I could see no way to make her a reality. The girl had no name. In the end, she wound up in a paper sack which I hid under a loose board in the summer-hot attic.
My parents took me to a psychiatrist... In my shame and denial, I led him to think that the crossdressing was not very important, had just been an experiment. And he went for it, telling my parents that I was "just going through a phase." It's a phase that's still going on, now, at age 46. I entered adulthood as a man instead of as a woman... Married a woman; grew a beard; went to college. Got weak in the knees every time I saw a pretty girl, because I wanted to be her so much. Got divorced (for unrelated reasons).

I started by acknowledging that I was at the very least a cross dresser. I quit worrying that my pumps or wig would be seen, or that I would be spotted wearing them. One by one, I told my friends and acquaintances. Step one...

Step two was to ask myself whether I wanted to be a woman. I already knew the answer to that one.

Step three was to take an honest look at myself, to determine if it would be possible, via surgery, electrolysis, and better living through chemistry, to ever pass convincingly as a woman. I refused to be a man-in-dress. I took careful stock of my body. I didn't at all like what I saw. My body had moved in undesirable directions since the day I found that single hair growing on my face. I was too hairy, too big, too this, not enough of that. I made a list and then scratched off things that could be changed via hard work, hormones, electrolysis, surgery. I looked at what was left and thought, "Just maybe..."

The girl-with-no-name now has a name. It is, in fact, the name she had all along, one of those names which turns out to work perfectly well as a woman's name, thank you. She is finally a creature of flesh-and-blood rather than a fantasy. She is not a notion of a woman, not an imitation of a woman, not a man's idea of what a woman should be, but a woman, with all the virtues and warts, the rights and privileges thereto—a woman who can be raped, who can be strong, who can bake a cake and change the spark plugs in her car. It is she who I see in the mirror every morning instead of the burr-headed boy I once was. Finally, at long last, thank God, it's over.

Facilitator's Resource: On a large sheet of newsprint, write the following questions.

- What was this story about?
- What is being transgender?
- What obstacles faced Dallas?
- Why did it take Dallas a long time to become the person she wanted to be?

Procedure:

- Ask the participants to get comfortable. Tell them that you are going to read them a story about someone whose feelings and experiences are often invisible to most people. Then, read the story, *The Girl-with-No-Name*, to the participants.
- Ask the participants to count off, so that they wind up in small groups of about four individuals each. Each group will discuss the story, using the questions that you wrote up on the newsprint beforehand.
- Ask everyone to reassemble. Discuss the story as a group, going briefly over the four questions with the entire group. Make the point that everyone's life has a story, and that knowing that story can help us understand and care about people—both those whose lives are similar and those whose lives are very different from our own. End with the Discussion Questions.
Social Justice Curriculum

Discussion Questions:
1. Have you ever felt sure that you wanted to be someone other than who you are (such as to be rich instead of poor, or to have a different skin color or different gender, or to be from a different family)?
2. Were you able to tell anyone else how you felt? If so, how did they react? If you couldn’t talk about how you felt, why not?
3. Have you ever known anyone who wanted to be the opposite gender? Were you supportive? Why or why not?
4. What are some things you can do to be supportive of people who are transgender?

Activity: Heterosexual Questionnaire
Purpose: To give straight people an opportunity to experience the types of questions that are often asked of gay, lesbian, and/or bisexual people
Materials: Handout Heterosexual Questionnaire
Facilitator’s Resource:
- Explain to the group that, when gay, lesbian, and bisexual youth are beginning to 'come out,' they are often asked questions that are nearly impossible to answer. In order to help participants understand the heterosexist bias* in our culture, you will ask them to grapple with these same questions in regard to heterosexuality.
- Say that you will give them each a handout. They will break up into groups of four or five and try to come up with answers. Say that you want them to try to answer each question as well as to react to the questions as a whole. Irrespective of each participant’s sexual orientation, everyone should attempt to answer as though he/she is heterosexual.
- After about 10 minutes, ask everyone to reassemble in the large group. Ask the participants the Discussion Questions below.

Discussion Questions:
1. Did you find the questions hard to answer? Were some harder than others? Which? What, specifically, was so difficult?
2. How did the questions make you feel?
3. What does it say about our society that gay, lesbian, and bisexual youth are asked similar questions?
4. What can you do in the future if you hear someone asking such questions?

*Heterosexist bias, or heterosexism, is the assumption that everyone is, or ought to be, heterosexual and that heterosexuality is the only 'normal,' right, and moral way to be and that, therefore, anyone with a different sexual orientation is 'abnormal,' wrong, and immoral.
Activity: GLBTQ Panel.

- **Purpose:** To allow participants to ask questions, hear from, and empathize with GLBTQ people; to address and assist participants to move beyond stereotypes

- **Materials:** Panel composed of youth and young adults who are openly gay, lesbian, bisexual, and transgender

**Facilitator’s resource:** When you hold a panel discussion that permits program youth to interact with openly gay, lesbian, bisexual, and transgender people, you make real the issues faced by GLBTQ people and give youth the chance to relate to the humanity of the speakers.

- Well before this session, contact one or more of the organizations listed in the *Creating Safe Space for GLBTQ Youth: A Toolkit*. Ask for assistance in assembling a small panel of two or more gay, lesbian, bisexual, and/or transgender people. Be ready to explain the purpose of the workshop, to share this activity outline with the experts, and to brief the experts on the status of your organization and your participants in regard to creating safe space for GLBTQ youth.

- Engage an expert facilitator to moderate the discussion. The moderator will control the room, the audience's questions, the panelists' interactions, length of discussions on any one point, etc.

- Acquire biographical sketches for the panel members and the moderator, and complete the logistics (room reservation, microphones and other audio-visual equipment needed by panelists, invitations, name tags, refreshments, etc.) for the panel presentation. If you have engaged a facilitator to moderate the panel discussion, forward copies of the biographical sketches to the moderator, who will introduce the panelists.

- Be sure you are up to speed on sexual orientation and gender identity. Review the Glossary and *Frequently Asked Questions about Sexual Orientation and Gender Identity*. Prepare your own questions for the expert panel, just in case your participants have few or no questions.

- Be prepared for one or more participants to 'come out' (disclose their sexual orientation or gender identity) to you or the group because offering this activity may signal that you are a safe person to talk with or that this is a safe space. You can be very helpful by saying that you are glad the young person chose to talk with you and by giving her/him a list of community resources, such as agencies, support groups, and Web sites for gay, lesbian, bisexual, transgender, and questioning youth. Be sure that you do not say that you are too busy to listen, brush the youth off with a quick referral, or say that "this is a phase" or that the "teens aren't old enough to know."

**Facilitator’s Resource:**

- At the beginning of this session, hand out index cards and identical pencils or pens to all the participants. Say that each panelist will share his/her story with them. As they listen, participants can write on the cards any questions they have about sexual orientation, gender identity, homophobia, transphobia, or other issues that confront GLBTQ people. Tell participants that if they don't have any questions, they should write something on the card anyway. Tell them to write: "I have no questions." That way everyone will fill out a card and all who do have questions can remain anonymous.

- Introduce the expert panel by first talking a few minutes about the purpose of the panel. Introduce the moderator and explain that he/she will indicate who is to speak next, that time is up for discussion of a particular point, when a member of the audience may ask a question, when someone is out of order (speaking without permission), etc.

- Turn the session over to the moderator who will begin by introducing the panelists and then giving each panelist about five minutes to tell his/her story.
Social Justice Curriculum

- After the panelists have spoken, collect the participants' index cards and hand them to the moderator. The moderator will read the question(s) aloud, one at a time (ignoring any question that repeats a previous question), and ask one of the panelists to respond.
- If there is time, ask the participants if they have any additional questions. At the end of the panel discussion, thank the panelists and the moderator; ask the youth to express their thanks. If time permits, conclude with the following Discussion Questions.

Discussion Questions:
1. Did you learn anything new today that changed your views on GLBTQ people?
2. What affected you most about the panelists' stories?

Make Your Voice Heard!

Purpose: To learn the differences between assertive, aggressive, and passive communication. To learn to choose the most appropriate communication style when confronting homophobia and transphobia.

Materials: Newsprint and markers; paper, pens, and pencils

Facilitator's Resource:

- In teaching youth to be assertive, facilitators also need to teach them to assess situations and to consider their personal safety. In some situations, being assertive can be dangerous. For example, if someone has a weapon, has been drinking or taking drugs, or is extremely angry, being assertive with that person may be neither wise nor safe.
- When you introduce the topic, remember that some cultures do not consider it appropriate for women to communicate assertively. Attitudes about assertiveness may vary widely among participants, depending on their cultural background. In particular, some young people come from families that have taught them that it is inappropriate for them to speak up assertively and/or that refusing a request, especially from an adult, is unacceptable. While you do not want to encourage teens to communicate regularly in ways that could have unpleasant consequences for them in their cultural and family circles, all young people need to understand that situations may arise in which assertive behavior will protect them and others. For example, youth benefit when they learn to resist pressure from romantic partners or peers to do something that they do not want to do, such as have sex, use alcohol, join a gang, or cause harm to another. In such circumstances, young people can stand up for themselves, assert their own dignity and rights, and also resist pressure to do something that they do not want to do or that is bad for them or for others.
- Assertive, aggressive, and passive forms of communication are sometimes defined culturally and regionally. Before the session begins write the general definitions of assertive, aggressive and passive communication on newsprint or on the board:
  - Passive Communication: not expressing your own feelings or saying nothing.
  - Aggressive communication: asking for what you want or saying how you feel in a threatening, sarcastic, or humiliating way.
  - Assertive Communication: asking for what you want or saying how you feel in an honest and respectful way that does not infringe on another person's safety, dignity, or well-being.
Social Justice Curriculum

Facilitator’s Resource: Read the following scenario aloud

Kai is a fairly new student, having only attended this high school for a few months. However, in that time, Kai has made some friends, particularly a girl named Tamara. Today, Tamara was "outed" by her own sister. Tamara’s sister is in the grade above Tamara and Kai, and she told everyone that Tamara is lesbian. Tamara is very upset. People are acting very hostile to her in the hallways. She turns to her good friend, Kai, for support. She tells Kai that she needs to know that she still likes her and will be her friend. Other youth stop, surrounding Kai and Tamara; they tell Kai to drop Tamara. They call her a dyke and taunt her. Kai does not know what to do because Kai is Asian and from a culture that teaches that homosexuality is unnatural. What should Kai do?

- Ask each participant to quietly write a few sentences describing what Kai should do. Allow about three minutes. Then ask participants to form three groups, based on the following criteria:

  Write the following five questions on newsprint for use in small groups.
  - How will Kai feel after responding as you said?
  - How will the other youth feel if Kai responds as you said?
  - What is the worst possible outcome?
  - What is the best possible outcome?
  - What else could Kai have done?

Facilitator’s resource:
1. Tell the group that today’s activity is about communication and action, that when people witness discrimination or harassment, they often react in one of three ways—passively, assertively, or aggressively. Ask the students to define each category of communication, but do not show them the definitions yet.
2. Tell them that you are going to read them a situation and you want them to think about how they would react if the situation happened to them.

Group 1: All who wrote something that reflects a belief that Kai should be passive (for example, just stand there and say nothing) please move to this end of the room.

Group 2: All who wrote something that reflects a belief that Kai should react aggressively (for example, start shouting angrily at the other youth) stand over here.

Group 3: All who wrote something that reflects a belief that Kai should react assertively (for example, speak up calmly, expressing support for Tamara and talking about homophobia and how it hurts everyone) form a group in the middle.

Once the three groups have formed, display the questions you have prepared and go over instructions for the remainder of the activity. Ask each group to discuss the answers you wrote up on newsprint.

Note: If there is only one person standing in one of the three groups, join that person to form a group and discuss the questions together.

Allow five to ten minutes for discussion in the three groups. Now ask everyone to return to the large group. Ask one participant from each group to share the group’s response to the questions. Record the major points on the board or newsprint under the relevant label: passive, aggressive, assertive.

Note: If the group has not made the following points, assist them by adding from the following:
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**Passive response:** Communicating passively means not expressing your own feelings, or expressing them so weakly that they are not heard. If Kai behaves passively (such as by standing there and saying nothing), Kai will probably feel very angry with everyone. A passive response is usually not in your best interest because it allows other people to violate your rights and others’ rights. Yet there are times when being passive may be the most appropriate response whether a situation is dangerous and, if it might be, to choose the response most likely to keep you and others safe.

**Aggressive response:** Communicating aggressively means asking offensively for what you want and saying how you feel in a threatening, sarcastic, or humiliating way. If Kai calls the other API youth names or threatens them, it probably won’t end in the desired outcome (more understanding and support for Tamara) and it could make the situation escalate into violence. An aggressive response is not usually in your best interest because it often causes hostility and can lead to increased conflict.

**Assertive response:** Communicating assertively means asking for what you want or saying how you feel in an honest and respectful way that does not infringe on another person’s safety, dignity, or well-being and does not make the other person feel disrespected. If Kai simply says, “Tamara is my friend. She is exactly the same person she was before we knew that she is lesbian. She deserves our friendship and support because she is a great friend and a fine person. Hating people because of their sexual orientation doesn’t make any sense; it’s not a choice, just like our eye color or family heritage is not a choice. Please don’t ask me to turn my back on a friend.” This is not a disrespectful statement. It is an assertion of the facts. Kai can be proud of standing up for a friend and for what is right. Other youth may also begin to express support for Tamara and for fair treatment for everyone. But even if they don’t, Kai has stated what is fair, has made a direct request, and can feel confident and safe.

Conclude with the Discussion Questions below.

1. What are some ways that someone might express him/herself without being directly aggressive or assertive?

2. Can you think of circumstances where passive communication may be in your best interest or the best interest of a friend, even though your needs may not be met?

3. Have you behaved aggressively in some situation? How did it work out? How would things have been different if you had chosen an assertive response?

4. Have you behaved assertively in a situation? How did it work out? How would a passive response have worked out? An aggressive response?

5. How have you felt when you stood up for yourself or a friend? How have you felt when you failed to stand up for yourself or a friend?

6. Are you facing a situation currently where you need to act assertively and have not yet done so? What will you do? (such as when the other person has a weapon or is high on drugs). It is important to assess
Social Justice Curriculum

Activity: Stop Harassing in Its Tracks.

Handout for Addressing Discrimination.  
There are times when you have the power to stop harassment and discrimination in its tracks. Remember that homophobic and transphobic words and actions are hurtful. They hurt the person targeted, the witnesses, and the bully. There are five steps you can use to stop harassment when you see it.

1. Assess if You are Physically Safe
   • Sometimes it isn't safe to intervene when you witness discrimination or harassment. If you are afraid for your own physical safety, quickly go and find an adult who can help.
   • If you feel you are not physically in danger, then proceed to step 2.

2. Address the Harassment
   • Interrupt the interaction.
   • Say something like, "Hey, cut it out. John's okay, stop harassing him!" or "Hey, leave John alone." Bullies often back down when someone calls them on their behavior.

3. Put the Focus on the Bully
   • Say something like, "What you just did - putting John down like that is really disrespectful."
   • Put the spotlight on the bully's behavior. Do NOT say anything to imply that the person being harassed belongs to the group just named.

4. Name the Harassment and its Consequences.
   • Identify the offense and its consequences: "Calling someone names is rude and hurtful." "Pushing others around is not okay."

5. Refuse to Join In
   • Say something like, "By pushing John around you are acting like a real jerk. Don't ask me to go along; I think it's mean and uncalled for." Or "I won't be quiet when you act like that."
   • Quietly, check in with the person who was harassed: "Are you okay?" "Do you want to talk?"

Activity: Addressing Discrimination.

Purpose: To learn how discrimination feels and to identify strategies for combating it
Materials: Newsprint and markers; masking tape; handout, Stopping Harassment in its Tracks

Facilitator's Resources: Prior to the session, write the following questions (for use in Step 2) on newsprint or chalkboard:
   • Have you, or someone you care about, ever been discriminated against? If so, what happened?
   • Did anyone help? If so, how?
   • If not, what would you have wanted someone to do?
Social Justice Curriculum

Procedure:

1. Remind everyone that discrimination takes many forms. Ask participants to brainstorm examples of discrimination. List their answers on newsprint or a chalkboard. Include any of the following that participants neglect to mention:
   - Teasing, name calling, or using derogatory terms for race/ethnicity, sexual orientation, or gender
   - Excluding someone from activities, or ignoring or denying requests based on the requester's race/ethnicity, gender, sexual orientation or gender identity
   - Sexually, physically or verbally attacking someone (especially with the 'authorities' ignoring, condoning, or even encouraging this behavior)
   - Treating someone unfairly in the workplace, public spaces, or educational institutions (for example, denying someone a job or a raise on the basis of race/ethnicity, gender, sexual orientation, gender identity, or age)
2. Ask participants to think of a time when they or someone they care about was treated unfairly or unequally because they were members of some specific group. Ask for volunteers to share these experiences; use the questions that you wrote up prior to the session.
3. Record the main idea of each experience on a single sheet of newsprint. (You will use these ideas later.) If participants hesitate to volunteer, begin the discussion by describing an incident that you witnessed or that occurred to you or to someone you care about. Ask participants to identify what would have helped in the situation. Then encourage others to share their stories.
4. Ask what strategies and techniques the students might use to confront and combat similar discrimination, if they saw it happening now. Help them identify effective techniques. List their ideas on the board or newsprint. Some ideas include: assertively asking the harasser to stop; standing up for the person who is being discriminated against; distracting everyone with humor; calling someone in authority, etc.
5. Hand out *Stopping Harassment in its Tracks* and ask participants to review it. Ask if they think the five steps to stopping harassment will work.
6. Explain that you are going to give the group a few minutes to practice the new technique using the five steps. Divide participants into groups of four or five and assign each group one of the posted discriminatory situations that were listed earlier in the session. If necessary, add more situations to the list.
7. Tell the participants that they will have 15 minutes for this next part. Go over the following instructions:
   - Decide as a group if the five steps to stopping harassment would work in the situation presented to the group. If so, create a role play to demonstrate how to use the technique. If the group doesn't think the steps will work, create a role play for another technique that your group believes might work.
   - Practice role playing the situation.
   - Be prepared to perform your role play for the other groups.
   - When the groups have finished, have them present their role plays. Invite other participants to make additional suggestions for confronting and combating discrimination.
   - Conclude the activity with the Discussion Questions below.

Discussion Questions:

1. Is it easy or difficult to speak up when your friends are discriminating against someone and you are present?
2. Why?
3. What would support you in standing up against discrimination?
Social Justice Curriculum

What can I do to create a safe place.

**Purpose:** To get participants thinking about why they should care about homophobia and the concrete things that they can do to stop it.

**Materials:** Newsprint and markers; Leader’s Resource, *Role Plays.*

**Procedure:**

1. Begin by posing the question, "Why is it important to take action when we see something happening that is discriminatory, either to us or to others?"
2. Say that we all need allies because we all have to confront distressing situations, times when we feel disrespected, unwanted, and/or rejected. Today, we are going to talk specifically about the disrespect and rejection experienced by the GLBTQ community. We are going to talk about being activists in regard to the rights and dignity of GLBTQ people.
3. Ask participants to brainstorm things that anyone might say if homophobic comments were being made in their presence. Write responses on newsprint or chalkboard, encouraging participants to keep their ideas both general and realistic.
4. Divide the participants into five small groups. Give the groups basic instructions:
   - "Each group will have 20 minutes to work out a skit for a role play that I will give you. The role play will show someone being treated with disrespect because of sexual orientation or gender identity/gender expression. You won’t have a lot of time, so you must work quickly. We'll come back together after 20 minutes to perform the skits for one another."
   - Assign parts for the skit. Remind participants that: 1) more than one person can take action to stop disrespect; 2) each skit should take no more than five minutes to perform; 3) each skit should end on a positive (respectful) note. While the groups are working, circulate and offer help, as needed.
5. Call everyone together and ask for volunteers to go first. After each skit, ask the entire group:
   - What just happened in that skit?
   - How did you feel as you saw the disrespect and then saw the activist stepping up? How do you think the person who had been disrespected felt? How do you think the activist felt?
   - If this happened in a real-life situation, would it work out as well? Why or why not?
   - What else do you think someone could have done?

**Discussion Questions:**

1. Why is it important for people to take a stand when they see injustices?
2. What did you see today that might not work as well as you would like when you are standing up for yourself and your peers?
3. What did you learn today that you could use in similar situations to stand up for yourself and your peers?

**Facilitator’s Resource: What Can I Do to Create Safe Space.**

**Scenarios of unfair treatment.**

**Dwayne**—Dwayne is 16 years old. He has been out for about a year now. When Dwayne is in history class, another student calls him a “fag.” He raises his hand and complains to the teacher. The history teacher responds that Dwayne interrupted her lecture and should not do so again. You are classmates and friends of Dwayne’s, and you witnessed the entire incident. What do you do to rectify the situation?
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Marisa—Marisa is a 16-year-old lesbian. She and her friend, Rosa, are at a party talking to a group of friends about the upcoming school dance. Most of the girls are not going to the dance; but they single Marisa out for comments. They say, "You couldn't get a date if you tried, because you're a dyke and all the guys know it." What should Marisa say? What could others do to stop the harassment?

Laticia—Laticia is 15 years old. She dates Leroy, one of the starting linemen on the football team. Laticia thought she loved Leroy; but recently, notices a growing attraction to Vonnie, a cheerleader. She feels about Vonnie the way she once felt about Leroy. Because she is so confused, Laticia tells her best friend, who promises to keep it a secret, but instead, tells everyone in the entire school. Vonnie won't even talk to Laticia anymore. Leroy breaks up with her and calls her a "dyke." She hears insults from the other students as they pass her in the halls. Now, Laticia feels totally alone and doesn't know where to turn. You are a group of people that don't know Laticia that well, but overhear the commotion in the hall. What could you do or say to stop the harassment?

Ben—Ben runs the 800-meter race for the track team at his local high school. Joel, his best friend since elementary school, is also on the team. About a year earlier, Joel had told a couple of his friends that he was gay. Ben didn't care; he had pretty much figured it out by the time Joel came out anyway. But one of the other friends thought this was crazy, and, after trying to talk Joel out of "being gay," had told another guy, who in turn told someone else, and pretty soon the whole school knew. It wasn't easy, but Joel pretty much took it in stride and was moving on. Today, however, Ben has come over to stretch before his race with a couple of other guys on the team. They start asking him questions like "Does he watch us while we're in the shower?" And, "dude, you know he totally wants you." How can Ben respond to stop the harassment?

Chrissie—Chris is home for the summer after his first year at college, during which he became active in the school's GLBTQ student group. Chris was a vocal, happy member of the GLBTQ community and, at the same time, struggled with a lot of personal issues. For a long time, Chris had felt out of place, identifying more with his girlfriends than with his male friends. After doing a lot of research and giving careful consideration to his personal issues, Chris feels like he's finally found his identity—transgender. Once at home for the summer, Chris talks with her parents and tells them that she's changing her name to Chrissie and using female pronouns. Chrissie's parents react harshly. When they calm down a bit, they tell her, "It's just a phase." Chrissie feels betrayed and stunned by her parents' reaction and gets out of the house as soon as possible so she can think about what to do now. You're Chrissie's lifelong friend. She approaches you for support, telling you that she's come out as transgender and changed her name. What do you say to accept Chrissie and help her through this situation with her parents?

How to become a social change maker / Activist.

Purpose: To identify ways to be a great activist and/or ally to GLBTQ people; to get into action
Materials: Newsprint and markers; handouts,
Facilitator's Resources:
Go over the handout, 14 Ways Homophobia and Transphobia Affect Everyone. Be prepared to lead a discussion on it. Be ready with brief examples that you can use if necessary.
PROCEDURE:

• Ask the group how they think homophobia and transphobia affect GLBTQ youth—write the participants’ responses on newsprint on the board. (Help them to think of answers such as: they hurt them; they can cause depression; they make GLBTQ youth think that they aren’t as good as other people; they can lead to drug and alcohol use, etc.)

• Next have participants count off so they can form into groups of four or five. Say that they will have about 10 minutes to discuss whether or not homophobia and transphobia affect straight youth. If they think that the answer is yes, ask them to come up with five or six examples.

• Bring the groups back together and ask them to share some of the things they came up with. Record their answers on the newsprint.

• Distribute and discuss the handout 14 Ways Homophobia and Transphobia Affect Everyone.

• Ask participants to get back into their groups. Tell them that they are now going to spend about ten minutes discussing ways that GLBTQ youth and their straight allies can fight homophobia and transphobia. Distribute the handout Ways to Be a GLBTQ Ally or Activist. Ask participants to first spend about five minutes filling in the handout individually. Tell them you will let them know when the five minutes are up.

• Once the five minutes are up, ask the participants to talk in their groups about ways they identified to fight homophobia and transphobia. Tell participants that they can add to their original list if someone in their group has a good idea they hadn’t already thought of.

• Ask everyone to reassemble. Ask for volunteers to share ways in which they think they can act as an ally of GLBTQ youth. Write the ideas on a sheet of newsprint. Add checkmarks beside similar or second suggestions that have already been made. Ask participants to add to their own handout any suggestions that they hear for the first time that seem especially good to them. Include the suggestions from the Leader’s Resource, Ways to Fight Homophobia and Transphobia, if no one suggests them. Ask participants to add asterisks (stars) on their handouts by any action(s) they are willing to take in the future. Ask them to commit to taking those actions consistently (whenever the need arises) and to add their signatures to their handouts if they haven’t already done so.