LGBT Black History Month: Challenging Prejudice & Uniting Communities
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Building on The Proud Trust’s LGBT Black History Month resource released in 2015, we wanted this year’s resource to focus specifically on challenging discrimination and exploring what the foundations of change look like. We want this resource to help young people recognise the roots of prejudice and how they can help to change this within their own lives and those of others.

Between the years 2015-2016 there has been an emergence of a UK focussed ‘Black Lives Matter’ movement, with a strong intersectional message; a commitment to fighting for liberation, highlighting “the struggle for black lives in the UK” and shutting down “state-sanctioned racialised sexism, Islamophobia, classism, ableism, homophobia and transphobia”. There has been a rise in the number of people speaking and writing about their experiences of racism within lesbian, gay, bisexual and trans (LGBT) communities with hashtags such as #RainbowRacism trending on Twitter. This is a way to connect people, share stories and raise awareness about the widespread issue. We have also felt the effects of the UK’s decision to leave the European Union, leading to a sharp rise in racist and xenophobic attacks on Black, Asian and minoritised ethnic (BAME) individuals and communities across the UK. With these events in mind, we want to encourage young people to think about what community means to them; what their role is within their local and wider communities; and to reflect on the responsibilities that come along with community e.g. unity, understanding, solidarity, accountability. We hope that this resource encourages people to reflect on the ways that they may, willingly or unknowingly, contribute to the oppression or marginalising of others and to develop a deeper understanding and sense of community.

The resource brings a focus to issues regarding race, gender and sexuality, although the activities featured can be used to explore other forms of oppression and help to examine and understand how interlinked they are.
We hope this resource will encourage a sense of community and connection. To enable people to see that in fighting for liberation, we cannot fight only for liberation from oppressions that affect us personally or directly, but those of our fellow humans too. We must unite and stand together to fight for liberation of all people.

In order to fight towards an end to prejudice and discrimination on the grounds of race, gender and sexuality (racism, sexism, transphobia, biphobia & homophobia), people need to understand how, as individuals, we can be complicit in this. Often people are unaware of our potential – and some would argue, our responsibility – for helping to bring about this change. We hope this resource will help to bring about the confidence in people to make the first steps.

“\textquote{I know that my people cannot possibly profit from the oppression of any other group which seeks the right to peaceful existence. Rather, we diminish ourselves by denying to others what we have shed blood to obtain for our children...it is a standard of right-wing cynicism to encourage members of oppressed groups to act against each other, and so long as we are divided because of our particular identities we cannot join together in effective political action...There is no hierarchy of oppression.}” \textit{Audre Lorde}
The activities in this resource focus on exploring and establishing a relationship with
1. Community
2. Responsibility
3. Reflection
4. Action

This will encourage people to feel able to become agents for change; accepting and acting on their responsibilities as "active citizens", to work towards true equality for all people.

Active Citizens are individuals who want to make a difference in their communities. They are people who actively take responsibility and initiative to make positive change.

The nature of this process is on-going, as active citizens, once we have completed it, hopefully our actions will encourage and inspire others onto this path.
How To Use The Resource

The activities in this resource focus on creating critical and reflective conversations and discussions about topics which may not come about too often in young people’s lives within a critical framework and with the intention of inspiring action.

**Some tips for staff**

1. Challenge yourselves – we can’t expect young people to be critical and reflective without staff who are too! We are not exempt from being prejudiced. Staff may want to do these activities as a group before running them with young people.

2. Don’t be afraid of feeling uncomfortable – reflecting on our prejudice and privilege can be uncomfortable, but this feeling is necessary for inspiring us to act and make change. Unlearning prejudice that we have consciously and unconsciously learned throughout our lives is a life long journey – don’t be afraid, embrace it!

3. Read up on the topics you are going to be talking about. We have included a reference section within this resource with a list of terminology and external references for the topics we talk about. Bring these into sessions with you in case people ask questions or want to know more.

4. Take your time – the world wasn’t built in a day and neither were we! We need to allow time for reflection and encourage it as an on-going process of unlearning and learning new things about ourselves and the world!
The word search below features names of well-known LGBT BAME activists who have and continue to speak out about issues affecting LGBT BAME people. Amongst these people are actors, authors, Lords, athletes and more. We have also included words that feature in this pack. After you have found them all, explore and discuss what the definitions are with the rest of your group!

James Baldwin  George Takei  Strength  Resistance
Gloria Anzaldúa  Laverne Cox  Unity  Respect
Angela Davis  Marsha P. Johnson  Community  Solidarity
Audre Lorde  Bayard Rustin  Responsibility  Humanity
Lord Waheed Ali  Irshad Manji  Love  Liberation
All the people below are well known for speaking out about, documenting or writing about their lives as LGBT BAME people and the lives of other LGBT BAME people and communities. How many people do you already know? See how many people you can match to their mini profiles!

**Sylvia Rivera** was a leading trans and gay rights activist

**Mawaan Rizwan** is a comedian, actor and TV presenter

**Nicola Adams** is a 2 x Olympic gold medal winning boxer

**Cheryl Dunye** is a film director, producer and actress

**Justin Fashanu** was the first openly gay professional league footballer

**Staceyann Chin** is a spoken word poet and LGBT rights activist

**Kye Allums** is a former basketballer, public speaker and mentor

**Margret Cho** is a comedienne, actress and author
LGBT Black History Month: Challenging Prejudice & Uniting Communities

The word search below features names of well-known LGBT BAME activists who have and continue to speak out about issues affecting LGBT BAME people. Amongst these people are actors, authors, Lords, athletes and more, now you have the answers why not look them up and find a little more information about their work and lives. You can also discuss what the definitions to the words are with the rest of your group!

1. James Baldwin (1924 – 1987) wrote novels, essays, plays, poems and was also social critic and Civil Rights activist.
2. Gloria Anzaldúa (1942 – 2004) was a writer of Chicana cultural theory, feminist and queer theory.
3. Angela Davis (1944 – ) is a political Civil Rights activist, academic scholar and author.
4. Audre Lorde (1934 – 1992) wrote poems essays and fiction. She was a feminist and Civil Rights activist.
5. Lord Waheed Ali (1964 – ) is a politician, a Lord in the House Of Lords and a businessman.
6. George Takei (1937 – ) is an actor, director, author and activist.
7. Laverne Cox (1984 – ) is an actress, television producer, and trans and LGBT rights advocate.
9. Bayard Rustin (1912 – 1987) was a leader in the Civil Rights Movement and a LGBT rights activist.
10. Irshad Manji (1968 – ) is an author, educator and advocate of a “reformist” interpretation of Islam.
Picture Match Answers

Why not set the group the task of researching each person on the list below. This could be done in small groups or as individuals. Ask the group to find out about the people’s work, its impact and their lives. Groups can then share this back with the group to explore and discuss together.

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We have listed the terms in a table over the page so that it can be doubled up as an activity to run with groups - simply cut the boxes out and task people with matching the definitions to the terms. Language is constantly evolving, we have attempted to use the most accessible and widely understood definitions, though we do acknowledge that others may have differing and more developed explanations - encourage this discussion with your groups and allow them to add to the list. We suggest that facilitators run through terminology at the start of each session.

**THE GENDERBREAD PERSON**

Original concept by [it’s pronounced metrosexual.com](http://itspronouncedmetrosexual.com)

The Genderbread Person is a helpful tool to use with people to explore their identities and to understand how the terms in the table are used. Ask your groups to individually plot themselves on each scale - people can mark anywhere on the line (including off the line completely). Encourage your groups to think about whether they have always identified this way - for lots of people, identity is something which develops and changes through their lives and for some people it stays the same.
### LGBT Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LESBIAN</strong></td>
<td>A woman who experiences attraction to other women.</td>
</tr>
<tr>
<td><strong>GAY</strong></td>
<td>A man who experiences attraction to other men, sometimes used by women who are attracted to women too.</td>
</tr>
<tr>
<td><strong>BISEXUAL / PANSEXUAL</strong></td>
<td>A person of any gender who experiences attraction to members of their own and the 'opposite' gender. A person of any gender who experiences attraction to people of any or all genders.</td>
</tr>
<tr>
<td><strong>TRANS / TRANSGENDER</strong></td>
<td>A person whose gender identity does not match with the sex they were assigned at birth e.g. a person whose sex was assigned male at birth but who identifies as a woman or as non-binary.</td>
</tr>
<tr>
<td><strong>CIS / CISGENDER</strong></td>
<td>A person whose gender identity matches with the sex they were assigned at birth e.g. a person whose sex was assigned male at birth and who identifies as a man.</td>
</tr>
<tr>
<td><strong>RACISM</strong></td>
<td>The belief that people’s qualities are influenced by their race and that members of other races are not as good as the members of your own. And the unfair treatment of members of some races by individuals, laws and institutions.</td>
</tr>
<tr>
<td><strong>DISCRIMINATION</strong></td>
<td>When people treat individuals or a particular group of people differently, especially in a worse way because they hold negative views about people with certain characteristics e.g. a person’s race, gender, sexual orientation, class.</td>
</tr>
<tr>
<td><strong>HOMOPHOBIA</strong></td>
<td>Discrimination against, fear or dislike of lesbian and gay people (Inc. those perceived to be lesbian or gay) or of homosexuality. This also includes the perpetuation of negative myths and stereotypes through jokes &amp;/or through personal negative thoughts about lesbian and gay people.</td>
</tr>
<tr>
<td><strong>BIPHOBIA</strong></td>
<td>Discrimination against, fear or dislike of bisexual people (Inc. those perceived to be bisexual) or bisexuality. This also includes the perpetuation of negative myths and stereotypes through jokes &amp;/or through personal negative thoughts about bisexual people.</td>
</tr>
<tr>
<td><strong>TRANSPHOBIA</strong></td>
<td>Discrimination against, fear or dislike of people whose gender does not match with their assigned sex at birth or whose gender or gender expression doesn’t appear to match. This also includes the perpetuation of negative myths and stereotypes through jokes &amp;/or through personal negative thoughts about trans people.</td>
</tr>
<tr>
<td><strong>GENDER IDENTITY</strong></td>
<td>How a person feels about themselves, whether this is as a woman, a man, as both, as neither or in another way.</td>
</tr>
<tr>
<td><strong>GENDER EXPRESSION</strong></td>
<td>Refers to how a person externally presents their gender. This may be through their choice of clothes or social behaviour - most commonly/ traditionally measured on a scale of “masculinity” and “femininity” although not always.</td>
</tr>
<tr>
<td><strong>SEXUAL ORIENTATION</strong></td>
<td>This term describes who you are attracted to. Lesbian, bisexual, gay, straight are all sexual orientations. Sometimes people say ‘sexuality instead of ‘sexual orientation’.</td>
</tr>
<tr>
<td><strong>PEOPLE OF COLOUR</strong></td>
<td>Non-white people who have African, Caribbean, Asian, Native American or Middle Eastern heritage/ ancestry. In the UK, &quot;BME&quot; or &quot;BAME&quot; is more frequently used, which stands for Black and minority ethnic or Black, Asian, and minority ethnic. ‘Minority ethnic’ reflects a racist, white supremacist system as people of colour are in fact the majority in our world population.</td>
</tr>
<tr>
<td><strong>COLONIALISM</strong></td>
<td>Colonialism is most often used in reference to the unlawful European colonising (illegally taking control) of African, Asian, American and Australian land, people and resources.</td>
</tr>
<tr>
<td><strong>STEREOTYPE</strong></td>
<td>A fixed idea that people have about what someone or a group of people are like, often based on assumption and myth.</td>
</tr>
<tr>
<td><strong>OUT / COMING OUT</strong></td>
<td>LGBT people living openly and telling people about their sexual orientation or gender identity if different from what is perceived as “the norm”.</td>
</tr>
</tbody>
</table>
Aims

To understand the ways in which we are given unearned privilege and how this feeds into oppression of groups of people. To explore ways that people can use their position and privilege to help others and to help challenge and break the chain of unfair, unearned privilege.

Introduction

Ask the group to decide upon a definition of privilege and of what types of privilege they know of. Ask the group to think about what privilege they do and don’t have within their different environments, inc. school, family, society and whether they know why this is. Is it earned or unearned and do they know the difference?

Explore with the group what happens when people are not aware of their unearned privilege and the effects on people and those around them (this may become more apparent after the questionnaire activity).

There are many ways that we are given privilege in society, you can use this image to help the group think about areas of their lives which can affect whether in society they are given unearned privilege and to share their thoughts about this.

We recommend that facilitators help to visually highlight the impact of unfair, unearned privilege by giving each person a bag of skittles or a pile of counters and each time individuals can do an action from the checklist, they should take a skittle or counter and collect them in a pile to review at the end.
I can if I wish arrange to be in the company of people of my race, most of the time without hassle.

If I need to move house, I can be pretty sure that my new neighbours will be neutral or nice to me.

I can go shopping alone most of the time and be assured that I will not be followed or harassed.

I can turn on the television, go to the cinema or open a newspaper and see people of my race widely represented.

When I am told about our national heritage or about “civilization,” I am shown that people of my race made it what it is and/or contributed to its development.

I can be sure that my children will study a wide range of people of our race across the curriculum subjects.

I can go into a music shop and find the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.

I can do well in a challenging situation, speak eloquently and/or excel in academia without being called a credit to my race or being met with surprise.

I am never asked to speak on behalf of all the people of my racial group.

I can be pretty sure that if I ask to talk to “the person in charge,” I will be facing a person of my race.
If the police pull me over or ask to stop and search me, I can be sure I haven’t been singled out because of my race.

I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children’s magazines featuring people of my race.

I can put my full name on my CV without worrying that the employer will judge me on my race and potentially not ask me to interview.

I can book a hotel or B&B without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

I can be sure that if I need legal or medical help, my race will not work against me.

I can choose flesh coloured items like underwear or plasters and have them more or less match my skin colour.

I can wear clothes and symbols from my culture in all spaces, without fear of judgement or being asked to remove items or to get changed.

I can get on public transport and not worry that my race will be a reason why someone will not want to sit next to me.

Look over your questionnaire and count how many boxes out of 18 you were able to check __/18
I can if I wish, arrange to be in the company of people with the same sexuality as me, most of the time, without hassle.

I can hold hands and be affectionate with my partner in public without fear of unwanted attention, comments or violence.

If I need to move house, I can be pretty sure that my neighbours will be neutral or nice to me, respecting my identity.

I can use public toilets and changing spaces without fear of persecution, harassment or unwanted comments.

I can turn on the television, go to the cinema or open a newspaper and see people with the same sexuality as me, widely and fairly represented.

When I am told about our national heritage or about “civilization,” I am shown that, people with the same sexuality as me made it what it is and / or contributed to its development.

I can be sure that my children will learn about people with the same sexuality as me throughout the curriculum.

I can explore and express my sexuality without people looking for a psychological/mental reason for my behaviour or believing that I am sick or immoral.

I am never asked to speak for/ on behalf of all the people who have the same sexuality as me.

People do not question or look for causes of my sexuality or try and change me.

I am pretty sure that teachers at my school or college who have the same sexuality as me feel able to be open about this.

I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children’s magazines featuring people and families with the same sexuality as me.
I have never had to worry about consequences for my friendships or my family, if people know who my girlfriend, boyfriend or partner is or about my sexuality.

If I have accessed, volunteered or worked for an LGBT organisation, I can put this on my CV without worrying that the employer seeing it will judge me and potentially not ask me to interview.

I can book a hotel or B&B without fearing that people with the same sexuality as me cannot get in or will be mistreated in the places I have chosen.

I can go for a sexual health check-up and not worry about disclosing the gender of my partner or my sexual orientation.

I feel confident that if I have children, they won't get bullied or teased because of my sexuality.

If I experience discrimination based on my sexuality, I wouldn't feel worried about reporting or telling someone about it.

Look over your questionnaire and count how many boxes out of 18 you were able to check ___/18

Note: discrimination does not happen “because of a person's sexuality”, it happens because people are homophobic. Discrimination does not happen “because of a person's race”, it happens because people are racist. Discrimination happens because people are prejudiced – we should get used to describing discrimination in this way as it places the rightful problem on the person discriminating and not on the victims of discrimination.
Awareness of Privilege

Only by becoming aware of the ways in which we are given unearned privilege over others in society, can we work to dismantle the systems of oppression that unfairly give some people privileges and deny it to others. We can do that in three ways:

- Challenging systems of oppression that give us power
- Raising awareness to the inequalities that result of unearned privileges
- Use our privilege to raise up the voices of and give power to those who do not have it

By completing both checklists, we hope that people will start to become more aware of the ways in which oppressions are connected and that to fight oppression, we need to join forces and work together. Just because someone does not experience racism does not mean they can't fight to end it, just as someone who does not experience homophobia is perfectly able to challenge homophobia – and is sometimes in a better position to do so.

“We must remember that we cannot hope to achieve democracy and equality in such a way that would destroy the very kind of society which we hope to build...If we desire a society without discrimination, then we must not discriminate against anyone in the process of building this society” – Bayard Rustin

Review and Evaluation

Give the group some time to think and reflect on their checklists and about the unearned privilege that they do and don't have. If you have used skittles or counters for this activity, ask the group to count how many they were able to take and compare this with the number of statements on the checklist and with other people in the group. Ask the group to comment on what they thought about the activity and how it made them feel;
whether it made them think about things they hadn’t thought about before and how it might feel for those who were able to tick all or none of the statements. Encourage the group to think about the differences and similarities between the checklists too.

Ask the group to share what positives and negatives there are to being aware of ours and others unearned privilege – knowledge of privilege can enable people to work towards changing inequalities for themselves and others.

Draw a bubble on a large piece of paper and ask people to contribute and discuss ways that they or others can use their privilege and knowledge of their privilege to benefit others who may not have it. Encourage the group to think about what they might do with this knowledge following the activity and if there are any actions they could start doing now.

You many also want to talk here about the difference between “equality” and “equity”.

Equality doesn’t mean Equality

Often people feel that equality means treating everyone the same but this does not allow for the fact that people are not all the same and so we need different treatment for things to truly be fair or equal. Equity takes privilege into account – equity means tailoring treatment. It takes into account differences and additional factors that may mean some people are at more of a disadvantage or an advantage than others. Equity is an attempt to ensure that things are truly fair and equal.
Recognising Prejudice

Aims

To encourage people to explore their thoughts and feelings around race, sexuality and gender. To highlight and explore prejudice we may have and to reflect on our actions.

Introduction

Explain to the group that this is a space to be honest and discuss thoughts and feelings. Tell the group that as a facilitator, you will encourage discussion and challenge / explore opinions that are discriminatory.

Agree, Disagree, Discuss

We recommend running this activity in the following ways:

1. As a general discussion – divide the questions onto pieces of paper and give them out to the group, ask each person to read theirs aloud, answer the question and discuss/challenge as a group.

2. Create an agree / disagree / unsure pathway in the room, read the questions and statements out loud and allow the group to move to the side of the room which reflects their answer. You can ask individuals to share their opinions and to challenge one another. Also give the group the option to move around the room if their opinions change after hearing people’s thoughts.

3. Ask the questions while doing a group activity – this can make it easier for people to engage, listen and contribute in a less pressured way. Why not try baking, playing cards or a craft activity.
Always challenge negative attitudes and encourage young people to do this too. For people who express discriminatory opinions, there is a list of helpful information that you can use to challenge these after the activity. In addition you can use the following to support your case:

- The Equality Act
- The Human Rights Act
- Your club, school or organisation’s discrimination policy

When challenging, it can be effective to encourage people to make comparisons with the situation and their own lives. Encourage them to personalise the situation - would they treat a family member or close friend in the same way? Sensitive highlight contradictions within their opinions, e.g. if you expect people to respect you for who you are, then why isn’t this a principle you follow for others? If love and not judging others is important within faith, why do some people with faith act in a way that is discriminatory or judgemental?

To manage the discussion, it might be helpful to have an object or ‘talking stick’ that people who want to speak must hold or a time limit for each speaker.

**Helpful ways to challenge prejudiced opinions:**

**HAVING PREJUDICED THOUGHTS ABOUT PEOPLE & GROUPS IS FINE UNLESS YOU ACT ON IT**

Surely trying to unlearn prejudice would be more effective? How do you know when you’re acting on it or not? We aren’t always aware of our discriminatory behaviour or of prejudiced stereotypes that we have about people, which may stop or get in the way of interactions with people or make us treat some people in a worse or unfair way to others.
DO YOU THINK BME COMMUNITIES ARE MORE HOMOPHOBIC THAN WHITE COMMUNITIES?
Any community or race is capable of prejudice and no-one is inherently homophobic. Laws and cultures differ throughout the world, in some parts of the world, laws against homosexuality were enforced when land and populations were colonised. In the West, many countries have decriminalised homosexuality in law and societal attitudes have become more accepting. In lots of countries in the world, these laws are still upheld and affect social attitudes, interpretations of faith and expectations of people. Some of this can be felt in communities in the West too.

DO YOU FEEL THAT HOMO /BI /TRANSPHOBIA IS NOT AS BAD AS RACISM IN THIS COUNTRY?
Racism and homo/bi/transphobia are different but are still harmful forms of discrimination with similar effects on communities e.g. can lead to poor mental health and self-esteem, feeling marginalised, fewer opportunities, lower social standing, harmful stereotypes. It’s not always helpful to compare the severity of different forms of discrimination, where as it can be more helpful to work towards thinking of ways that we can end all forms of oppression.

DO YOU FEEL RELIGION IS AN ACCEPTABLE EXCUSE OR REASON FOR HOMO /BI /TRANSPHOBIA?
There is no excuse for homo/bi/transphobia. No religion is based in hate or intolerance but usually in love for humanity. Do people do everything they feel their faith asks of them – e.g. not drinking, judging, smoking, etc? How do people explain or justify honouring some aspects of their faith but not others? The identity of a person shouldn’t affect anyone but that person.

YOU CAN’T HIDE THE COLOUR OF YOUR SKIN BUT YOU CAN CHOOSE NOT TO BE “OUT”
People should not have to hide who they are in order to not experience discrimination. Many people experience homophobia based on people’s perceptions, you don’t have to be “out” to be a victim of homophobia.

BEING LGBT SHOULD NOT IMPACT ON FRIENDSHIPS OR RELATIONSHIPS
LGBT people are and have always been a part of life. A person’s sexuality or gender identity doesn’t change people or make them a certain type of person either; there is no one way to be LGBT. Being LGBT or having LGBT family members or friends shouldn’t be “a thing” or a problem. Some people fear unwanted attention from LGBT people but this is an egotistical view – as long as people of all sexualities and genders respect boundaries and consent, there should be no problem.

WOULD YOU AGREE THAT YOU CAN BE RELIGIOUS & LGBT?
There are many religious LGBT people. Faith is personal for every individual.
USING THE WORD "GAY" IN A NEGATIVE WAY OR AS A JOKE IS NOT A BIG DEAL
Language is powerful, using the word "gay" in a negative way or as a joke allows people who say and hear it to believe that there is something wrong with being gay or with gay people. Gay people have always existed; it’s a part of human life. Using any aspect of a person’s identity as the foundation for a joke is not fair, it can help to perpetuate negative stereotypes and make people feel marginalised, disrespected and attacked.

TOILETS & CHANGING SPACES
A person’s sexuality or gender identity should not impact on you or them using a changing space or toilet. If you feel uncomfortable, perhaps you have some myths and negative stereotypes to unpick and should use another space.

MEN ARE GENERALLY MORE HOMOPHOBIC AND LESS OPEN TO TALKING ABOUT SEXUALITY THAN WOMEN
There are different social norms that society has created for men and women, generally these norms encourage men not to talk about emotion or feelings and enforce a type of masculinity which includes the assumption of being heterosexual. We don’t have to accept social norms; just because something is a "norm", doesn’t mean that it is a good thing, ethical or fair. Encourage the group to think about other restrictive "norms" they feel comfortable to challenge or would like to.

WHEN LGBT PEOPLE & PEOPLE OF FAITH SEPARATE THEMSELVES, THEY ENCOURAGE DISCRIMINATION
Discrimination and marginalisation of individuals and groups can increase the need for separate "safe" spaces, where people of the same or similar identities can exist without fear of persecution, and where they can celebrate their shared identities. Everyone has the right to spaces with people they connect with, as long as they are not harming others.

Review and Evaluation
Ask the group to reflect on some of the discussion you have just had and think about:

- Did anyone notice any contradictions in their actions and how did this feel?
- Did anyone become aware of prejudice they have that they weren’t aware of before?
- Did any of the comments or questions stand out for a particular reason and why?

Allow time for the group to process some of the statements and questions further, and ask them to each pick one thing that they would like to think about more following the activity, and to bring their thoughts to your next session or lesson.
I would feel comfortable with my best friend if they told me they were lesbian, gay or bisexual.

I would be supportive of my sibling if they came out as lesbian, gay or bisexual.

Do you think BME communities are more homophobic than white communities?

Do you feel that homo / bi / transphobia is not as bad as racism in this country?

Do you think that oppressed groups can be oppressive to others? E.g. racism within LGBT communities or homophobia in some faith communities.

A person being LGBT or not doesn’t impact on whether I am friends with them.

Using the word ‘gay’ in a negative way or as a joke is not a big deal.

Do you think people of all sexualities & genders feel safe, included, welcome & a part of this space?

I would feel comfortable in toilets & changing spaces with LGBT people.

I would challenge racism if I heard or saw it in this space / on the streets.

Having prejudice thoughts about people & groups is fine unless you act on it.

Do you think people of all races feel safe, included, welcome & a part of this space?

Do you feel religion is an acceptable excuse or reason for homo / bi / transphobia?

Racism is worse than homophobia because you can’t hide the colour of your skin but you can choose not to be ‘out’ about being LGBT.

Would you agree that you can be religious & LGBT?

I would be supportive of my sibling if they came out as trans.

I would challenge homophobia if I heard or saw it in this space / on the streets.

I would probably laugh at a joke about race or religion.
I would probably laugh at a joke about LGBT people.

Men are generally more homophobic and less open to talking about sexuality than women.

I would happily watch a film that had a LGBT character as the lead role.

When LGBT people & people of faith separate themselves, they encourage discrimination.

I feel able to challenge my parents'/family views, traditions & culture's attitudes.

All humans deserve to be treated with dignity, understanding, compassion & respect.
Recognising the Roots to Prejudice

Aims

To explore and understand the roots to prejudice and to think about how we begin to tackle it in its different forms.

Introduction

Introduce to the group the idea that people are not born prejudiced. Prejudice such as sexism, racism or homophobia is learned and influenced by external factors. These might include historic events, family, laws, interpretations of faith, colonisation, peers and peer pressure, society etc.

The Roots of Prejudice

Using the Roots to Prejudice silhouette image on page 29 – either redraw on larger paper or enlarge it when printing – ask the group to contribute ideas to the roots about where they feel the prejudice grows from. Encourage the group to think as far back as they can – if they mention their parents as one of the roots to their prejudice, encourage the group to think who or what may have influenced their parents and so on. You can change the type of prejudice each time e.g. biphobia, Islamophobia, transphobia, racism, homophobia, xenophobia. When you have explored a few different forms of prejudice, ask the groups to look at them together and discuss the similarities and differences. List a few of the similarities on a separate piece of paper.
Going down the list along with the roots images, discuss with the group what they feel they can do with this information.

- Would the images make an effective display in your building?
- Does there need to be more awareness raised about some of the historical roots of prejudice? Would this help encourage prejudiced people to understand and work on eliminating their prejudice?
- Does it highlight specific problems that the group can tackle e.g. the way that society and people “police” people’s expressions and identities? (does this happen in your space?)
- Are there any myths or misconceptions that the group could raise awareness of, to help challenge prejudice?

**Review and evaluation**

What might members of the group need to do themselves? E.g. awareness of the prejudice they hold and to work on cutting it out of their lives?

Ask the group to pick a form of prejudice (or pick for them if you think they will shy away from the one they need to discuss the most) and set them a task, either as a group or individually, to think about ways in which they can address this form of prejudice. Ask the groups to think personally first and then to focus more broadly e.g. the youth project, the school, their community society etc.

**Projects this activity could result in**

- An awareness raising campaign
- Poster/art displays
- More discussions and conversations
- Informative community events
- Creation of a set of “ground rules” or principles for the space
Values and Respect

Aims
To encourage group to reflect on their values and on whether they treat others with the same values they'd like to be treated with.

Introduction
The raised fist is widely known and used as a symbol to express:

• Unity
• Strength
• Defiance
• Resistance
• Solidarity
• Liberation

Ask the group what the symbol means for them and explore their relationship with the words above.

Our Values
Establish the meaning of "values" with the group, where they come from and where the group feel their values have come from. Explore whether they feel their values have been imposed or enforced by people other than themselves and how much influence others have on them.

Give groups an outline of the raised fist and ask them to think about values that they believe in and that they feel should be a foundation for how we treat all people.

Ask the group to decorate and fill the fists with these values inside.
Prompt questions

- How would you like to be treated?
- How do you feel like you should treat others?
- What is the essence of community?
- What does the world need more of?

Review and Evaluation

Once groups have filled and decorated their fists, ask people to share their designs and discuss with the group:

- What made them choose the values they included on the design?
- How these values affect their lives e.g. do they ever stop people from doing things they'd like to?
- Do they feel they live by these values, all the time?
- Are there ever situations where these values don’t apply?
- Why do they think these values aren’t universal?

Ask the group to individually choose something they would like to work on having more of in their own lives.

Why not make a display out of the decorative fists in your building to show off the values and ethos of your organisation!
LGBT Black History Month: Challenging Prejudice & Uniting Communities
Aims

To encourage groups to think about what it means to be a bystander, what they feel their responsibilities are as active citizens in society, to think about personal safety and how to help in situations where someone is experiencing discrimination.

Introduction

Firstly discuss what a “bystander” is with the group and agree on a definition. How do they feel about bystanders? Have the group ever been bystanders during an event where they could have intervened or where they feel they perhaps should have walked away? Explore what the group think of “The Bystander Effect” – why do they think this happens? Have they had experience of it themselves and how they felt during and after the event?

A “bystander” is a person who is standing near and watching something that is happening but is not taking part in it.

“The Bystander Effect” describes the social phenomenon where individuals do not offer or are less likely to offer help in an emergency when there are other people are present.

What Could I Do?

Use the following scenarios to work through with the group and encourage them to think of situations they may have witnessed or heard about to explore too.

You can do this activity in a number of ways:

• Give out the scenarios to individuals or pairs and in turn, discuss how they feel about the situation asking the wider group to contribute their ideas too. What is the best thing the bystander could do? Discuss the potential outcomes, both positive and negative for each suggestion they make.

• Split the group into smaller groups, give each group a large sheet of paper with the scenario in the middle. Ask the group to write their thoughts about it around the outside. Perhaps each group member could take on a person from the scenario and think about that person’s feelings, motivation, actions and reactions to share and discuss with the group.

• Ask the group to create still images of the scenarios to physicalise the scene. The group can then act out the scene and explore different actions the bystander could take; reactions from the perpetrator, reactions from the person who the discrimination is aimed at.
LGBT Black History Month: Challenging Prejudice & Uniting Communities

Scenarios

A person is shouting Islamophobic abuse to a family on the tram. The family have young children who appear to be unsettled by the situation.

A person in the centre of town is expressing their views against homosexuality loudly. They are shouting at people as they pass and are saying hateful things to two women sat together holding hands.

You over hear a group of people in your school changing room complaining that they can’t get changed in the same room as another of your classmates who is a lesbian, as she might watch them get changed. They continue to say mean things about LGBT people.

You’re watching sports on TV with your parents and two older siblings. Your dad makes a racist remark about one of the athletes, saying that “black people are really only good at sports”, your mum looks at him but he just shrugs and replies “what!? It’s true”.

You witness a person talking intentionally loud on the bus to a friend about immigrants “coming over, getting benefits and taking our jobs”. There is a person of colour sat near them who looks offended but stays silent.

You are watching sports on TV with your parents and two older siblings. Your dad makes a racist remark about one of the athletes, saying that “black people are really only good at sports”, your mum looks at him but he just shrugs and replies “what!? It’s true”.

Someone in the toilets you are using in the shopping centre is shouting at a person in front of them, telling the person that they are in the wrong bathroom and should get out. They threaten to call security about the person they are shouting at.

You are with a group of friends in the park, two men holding hands pass you by. One of your friends shouts “gay boys! Get out this park!” and your group of friends laugh.

You are at work, you over hear your boss talking when they are sorting through job applications for a new post. Your boss looks at one and laughs, saying “we can’t hire this person, I can’t even say their stupid name, I bet you they can’t even speak English!” A few of your colleagues laugh too.
• Do the people need help or assistance?
• Is it safe to intervene?
• Are there multiple things to address?
• Do the people need help – other people, staff, emergency services?
• What would be the most effective way to help?

**Review and Evaluation**

Does it change if you know the people or not? Why do people stand by and watch? Do some people enjoy watching "drama", are some people worried about getting hurt themselves, are people reluctant to get involved in other’s business?

**Being proactive**

Over the page is an illustration called “What to do if you are witnessing Islamophobic harassment” created by a Paris-based, young illustrator and film maker called Maeril. Maeril created this image to raise awareness to the rise in Islamophobic attacks in France directed at Muslim women and to encourage people to “overcome bystander syndrome” – what we know as The Bystander Effect, by taking action when they witness discrimination. Maeril also notes that this psychological intervention technique can be used for other types of harassment that individual people may experience in a public place. We have included this illustration as a resource because we agree that it is an effective way of challenging discrimination as an active citizen. Explore what the group think about the technique:

• How effective do they think it is?
• Possible reactions from the perpetrator and others?
• If a situation you intervene in escalates, what can you do?
• Would this technique work for incidents they have witnessed before?
• Do you think the identity of a bystander might affect interactions and how?

To end the activity, ask the group to share something they have taken away from the discussions and to think of a skill or attribute they have that may help them in being an active bystander.
**What to do if you are witnessing Islamophobic harassment**

A bystander’s guide to help the person who’s being targeted

1. **Engage conversation.**
   Go to them, sit beside them and say hello. Try to appear calm, collected and welcoming. **IGNORE THE ATTACKER.**

2. **Pick a random subject and start discussing it.**
   It can be anything: a movie you liked, the weather, saying you like something they wear and asking where they got it...

3. **Keep building the safe space.**
   Keep eye contact with them and don’t acknowledge the attacker’s presence: the absence of response from you two will push them to leave the area shortly.

4. **Continue the conversation until the attacker leaves & escort them to a safe place if necessary.**
   Bring them to a neutral area where they can recollect themselves; respect their wishes if they tell you they’re ok and just want to go.

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This guide was written & illustrated by Maeril | @itsmaeril - Translated in English for The Middle Eastern Feminist
Credits, References and Links

Sources and credit for works used in this resource

Page 3. “All Oppression is Connected” by Jim Chuchu. Free to download
Page 15. The White and Heterosexual and Privilege questionnaires are based on Peggy McIntosh’s article on White Privilege (1989).
Page 27. Work by Ron Wimberly

You can also browse our workshops and training offer for young people in schools, colleges and youth projects, as well as training for professionals working with young people under the “Training and Education” tab.”

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Links for further reading

Black Lives Matter:
• UK Black Lives Matter www.facebook.com/BLMUK

Rainbow Racism:
• Chardinetaylorstone.com/say-no-to-rainbow-racism-campaign
• Follow entries on Twitter by searching #RainbowRacism

Brexit:
• An informative article was written for the Independent entitled “Hate crimes surge by 42% in England and Wales since Brexit result” www.independent.co.uk

White Privilege:
• White Privilege: Unpacking the Invisible Knapsack, Peggy McIntosh, 1989.
This resource was created as part of The Proud Trust’s BAME programme and commitment to anti-discriminatory practise.

For further information on our work and for other free resources to use with young people and staff, including our LGBT History Month activity pack resource "Religion, Belief & Philosophy" visit our website and click on the "Resources tab".

This resource is supported by funding from

[Logos of the Proud Trust, AGMA, and Manchester City Council]